

PREFACE

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

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

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

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

But before quite leaving this subject of the continuous connected series, one or two possible objections and difficulties connected with it may be noticed. For it may be asked why such a plan was not adopted in the writing of the *Arcana Cœlestia*? That a continuous series is there given is evident, but it was not connected, so as to appear as such. The reason for this, however, is also evident. It was because the writer had not only to give and explain the internal sense of each verse and each sentence as he proceeded, but it was also necessary, in his case, to give abundant demonstrations from the Word as to the particular correspondences occurring; and this he did by sometimes covering several pages with illustrations of the signification of one expression, thus providing the means for interpreting the Word generally as well as specifically, in Genesis and Exodus. And, in addition, his first great work is taken up with an account of things concerning the other life, and with expositions of doctrines and important spiritual principles! But the very fact that he gives general summaries shows that the full series is involved, and can be worked out with proper care and expressed intelligently; and it is evident that this might be done with any of the Prophets, or with portions of the Psalms; for the Lord has provided that there should be power given to do this; for it is written: "A time is about to come when there will be illustration" (A.C. 4402³).

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

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

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

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

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

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East Finchley,
London, N.
November 1911.

INTRODUCTORY NOTE

IN commencing the exposition of this book, which, in its literal sense, is a recapitulation of the Law, as well as of the general history of what happened to the Israelites in their journey from Egypt to the borders of the promised land, it will be well to consider its general purpose in the spiritual sense. For we may be sure that this last portion of the Pentateuch has its proper relation to what precedes and to what follows in the book of Joshua in this respect also.

What state of the Church, therefore, or what state in individual regeneration, is here set before us? From all that is said in the book, we see that it clearly describes a state of transition in which the spiritual man is led to take a general review of his past experiences, and to contemplate his future progress. He has been delivered from the merely natural state into which he is born, and which is represented by Egyptian bondage; he has been instructed in Divine Truths, symbolized by the delivery of the Law from Mount Sinai; he has been tempted in the wilderness, which is fitly represented by the outward trials and conflicts of the Israelites; and he has been introduced into a certain kind of external worship, which is only like a shadow of the genuine worship of the Lord, and which is denoted by the burnt offerings and sacrifices, and the services of the tent of meeting.

But better than these things, the spiritual man has also learned, in the course of a long experience, to bring into subjection the affections and powers of the merely natural man, signified by the conquest of the country on the eastern side of the Jordan, and the victory gained in the wars with Sihon king of the Amorites and with Og the king of Bashan. And although the principles from which this has been done have been relatively external, such as a merely historical faith, signified by Reuben; works in which the idea of merit greatly predominated, denoted by Gad; and the new will of doing good from a higher motive than self-interest, represented by Manasseh, yet this is a good beginning; and it is well that the lower passions and intellectual activities should be in subjection, even though, as yet, they cannot be in harmony with the higher faith, the higher love, and with the activity of an unselfish love of practical usefulness.

Now these are the real experiences of the man of the Spiritual Church upon which, in a certain state of advancement in the religious life, he looks back and sees, as he could not see before, how far short he has been in those early struggles, from the true Christian life, and from an enlightened and interior perception of spiritual truths. Nevertheless, in this comparatively advanced transition state, he now looks upon the past in a new light, because the experiences of that past prepared the way to a better state of

the heart and life, and consequently to a brighter and clearer perception of the old and long familiar directions of the Lawgiver. This, then, is one side of Deuteronomy. It is the retrospective view of life, when the state of instruction and of preparation is concluded; when the old Leader is about to depart; and when the new Leader, a warrior and no longer a lawgiver, is to come forward. The Divine Truth teaching man is the first; but the Divine Truth fighting for man against his interior spiritual foes—the foes of his own household—is the second.

But then, we stand just here, to notice not only the past. There is the present. And this present, of course, is not just like that past, or like the old present. We can call up that old present. Then we thought ourselves perfect because we outwardly obeyed; but this new present is the remembrance not only of our successes, but of our failures. In this transition state we remember very much our former states of evil and error. They are continually presenting themselves; and we see them now also in different light, and in a better light, although even now those evil states are, as it were, present, and we wonder whether, after all, we are any better than we were. And that is why Moses, in these addresses to the people, reminds them so much of their former backslidings: it is that the narratives may be, internally, pictures of the base passions and the vain fancies excited and stirred up in man by evil spirits through some bygone state of perverse feeling and thought.

This remembrance, however, is not all of the present state. There is the state of the affections, which is an imperfect one, which is represented by the Israelites being in the plains of Moab. Now the Moabites denote a state of adulterated good, as we have seen in the exposition of Num. xxii. and elsewhere. But "surely" it may be said, "Good and evil are opposites, and cannot mingle!" This is true; but still, as we all know, they can co-exist in the same person; and the falsities from evil may greatly obscure and vitiate the state of those with whom good prevails. All through man's regeneration he is more or less in this state, and it is in evidence even just before his entrance, by the realization of good, into the promised land.

And now, thirdly, there is the prospectiveness of this transition state to consider. Surely the Israelites subduing the nations in the land of Canaan cannot signify the truly heavenly state, but something that precedes it. That is, it signifies, in a universal sense, the overcoming of evil by victory in temptations, through the power of truth and goodness from the Lord. For "after the sons of Israel had been introduced 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" (A.C. 9316). But still there is a specific meaning as well as this general one, and therefore we read that, in the other life, "there is a continual endeavour of the evil to invade the places where the good are; and they actually do invade them, so soon as they are not filled by the good, which endeavour I have often been allowed to perceive. Those regions are occupied when the evil increase in the world, and the good diminish, for in this case evil spirits approach to man, and good spirits recede from him, and so far as the latter recede, so far the regions nearest to man are occupied by the evil: when this is generally the case, the inhabitants of those regions are changed. This happens when the Church is near its end; for at that time evil and falsity prevail; but about the end of the Church they are cast down, and the regions they occupy

are given to the good, who in the near time have been prepared for heaven" (A.C. 8054). Hence we may see that the state represented by the conquest of Canaan by Joshua, as far as man individually is concerned, is a state of preparation for heaven, which probably occurs for the most part during Judgment, when not only is man re-instructed in truths, but also when all evils and falsities are removed which were not removed in the probationary state on earth. Hence we see the proper place of Deuteronomy at the end of the Pentateuch and just before the book of Joshua, and also have a good general idea of what the latter book signifies.

But before closing this introduction to the internal sense of Deuteronomy, it ought to be mentioned that that internal sense was given, in its series, many years ago by Mr. A. Paine; that the present interpretation is given quite independently of Mr. Paine's little book; that the two interpretations agree *in substance* for the most part, although they are not from the same point of view, there being only about seventy-five verses in the whole book in which differences occur; and that this shows that the particular correspondences of any book of the Word, when combined to form the connected spiritual sense by different persons, legitimately, will yield up the same sense in general, making all due allowance for differences of perception and different modes of expression in the different writers.

Now this consideration is very important and weighty, because it shows the vast superiority of this systematic mode of acquiring spiritual truths from the Word to that which is adopted by preachers, teachers and writers in general, who do not know or acknowledge the law of correspondences, according to which the inspired books have been written.

The references to Mr. Paine are only a few, and are indicated by the letter *P*.

THE BOOK OF DEUTERONOMY

CHAPTER I

SUMMARY OF THE SPIRITUAL SENSE

1. When, with the man of the Spiritual Church, the state of temptation is completed by which faith in the Lord is formed and a new state of life is inaugurated, then there is with him from the Lord, by Divine Truth, the remembrance of former states of instruction, vers. 1-6.

2. He is reminded also that exploration had been made of his state as to evils of various kinds, in order that these might be seen and overcome, and that a state of good and truth might take their place; and he reflects further upon the way in which he had been governed by the Lord through Divine Truths in due subordination, vers. 7-18.

3. He remembers, too, the temptations through which he had passed; the encouragement he had received; his efforts in still more closely investigating the heavenly state; the lack of courage among those who had remained in a merely natural state; the eagerness and folly of those who essayed to overcome evil from selfish motives alone; and their entire failure, involving his own further experiences in an intermediate state, vers. 19-46.

THE CONTENTS OF EACH VERSE

1. THESE be the words which Moses spake unto all Israel beyond Jordan in the wilderness, in the Arabah over against Suph, between Paran, and Tophel, and Laban, and Hazeroth, and Di-zahab.

2. It is eleven days' *journey* from Horeb by the way

1. These are the particulars of the Divine Law revealed to the man of the Spiritual Church, when he is in obscurity as to truth and in a low state as to good, on account of influx from the hells, after he has been instructed concerning charity and truths internally accompanied by temptations, and in natural good and truth externally, in order that good may finally prevail with him.

2. For regeneration is progressive, from a state of

of mount Seir unto Kadesh-barnea.

3. And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;

4. After he had smitten Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt in Ashtaroth, at Edrei:

5. Beyond Jordan in the land of Moab, began Moses to declare this law, saying,

6. The LORD our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mountain:

7. Turn you, and take your journey, and go to the hill country of the Amorites, and unto all the places nigh thereunto, in the Arabah, in the hill country, and in the lowland, and in the South, and by the sea shore, the land of the Canaanites, and Lebanon, as far as the

instruction, through an external state of good conjoined with truth, to a similar state that is internal, and involves a complete course of religious experience, culminating in a new state of spiritual life.

3. And hence it happens, when the state of temptation is completed, by which faith in the Lord is formed and a new state of faith is inaugurated, that there is revelation to the man of the church by Divine Truth from Divine Good, according to influx and the capacity for receiving it,—

4. When falsity from evil in general, which has its abode in the natural understanding, and falsity conjoined with evil, which is confirmed in faith without charity, have been overcome, in the consummation of the state or age,

5. Where the state is most external, and good is adulterated;—concerning the Divine Law; and perception is given,

6. Involving the remembrance of former states of instruction in which there had been admonition,

7. That a change of state must take place, by exploring evil in general, and various falsities thereto appertaining, including such as are in the Internal of the Natural, as to the understanding and will; in the rational faculty there, as to the will and understanding; in the external as to knowledges and ceremonial worship; and in the corporeal as

great river; the river Euphrates.

8. Behold, I have set the land before you: go in and possess the land which the LORD sware unto your fathers, to Abraham, to Isaac, and to Jacob, to give unto them and to their seed after them.

9. And I spake unto you at that time, saying, I am not able to bear you myself alone:

10. The LORD your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude.

11. The LORD, the God of your fathers, make you a thousand times so many more as ye are, and bless you, as he hath promised you!

12. How can I myself alone bear your cumbrance, and your burden, and your strife?

13. Take you wise men, and understanding, and

to the knowledges of natural things there with all their affections;

8. In order that, where evil and falsity had reigned supreme, good and truth might have the dominion; for such a change of life had been foreseen and provided for the man of the church by the Lord, as the result of the glorification of His Human Nature, as to the celestial, spiritual, and natural degrees thereof, so that the spiritual man as well as the celestial might be saved, and enjoy eternal life both as to good and as to truth, by irrevocable confirmation.

9. And further, the spiritual man remembers and reflects upon the truth, that the Lord had not governed him by truth immediately proceeding only;

10. Because the truths proceeding from Divine Good and Divine Truth, are manifold; and, in such a state, it is seen that they are, indeed, infinite,

11. Because the Lord desires to provide truths for the man of the church to eternity, and to have conjunction with him to eternity.

12. For it is impossible that Divine Truth by itself can sustain the life of man in temptations, as to outward things; as to interior things; and as to things inmost.

13. And therefore the Lord by Divine Truth from Divine

known, according to your tribes, and I will make them heads over you.

14. And ye answered me, and said, The thing which thou hast spoken is good *for us* to do.

15. So I took the heads of your tribes, wise men, and known, and made them heads over you, captains of thousands, and captains of hundreds, and captains of fifties, and captains of tens, and officers, according to your tribes.

16. And I charged your judges at that time, saying, Hear *the causes* between your brethren, and judge righteously between a man and his brother, and the stranger that is with him.

17. Ye shall not respect persons in judgement; ye shall hear the small and the great alike; ye shall not be afraid of the face of man; for the judgement is God's: and the cause that is too hard for you ye shall bring unto me, and I will hear it.

18. And I commanded you at that time all the things which ye should do.

Good, ordains and arranges the states of man, according to order from inmost powers of good, of truth, and of knowledge; and by primary truths, disposes inferior things.

14. And, according to cooperation, so had it happened with the man of the church in his past experiences.

15. And hence experience had shown that by Divine Truth, order had been maintained from inmost principles, by knowledges, as to the internal man in will and understanding; as to the interior; and as to the external.

16. Moreover, the spiritual man, in his earlier states, had perceived that not only his inmost and interior affections should be regulated by truths, but also his natural affections;

17. And that in all judgement, not the outward appearance should be regarded, but the essential truth, because truth is impartial, and judges the outward life according to the inward state; nor does it fear to judge according to Internals, for this is of the Lord by Divine Truth; and where outward evidence fails, Divine Truth determines from Divine Good.

18. And therefore Divine Truth itself had been the unerring guide to the man of the church in all his previous states.

19. And we journeyed from Horeb, and went through all that great and terrible wilderness which ye saw, by the way to the hill country of the Amorites, as the LORD our God commanded us; and we came to Kadesh-barnea.

20. And I said unto you, Ye are come unto the hill country of the Amorites, which the LORD our God giveth unto us.

21. Behold, the LORD thy God hath set the land before thee: go up, take possession, as the LORD, the God of thy fathers, hath spoken unto thee; fear not, neither be dismayed.

22. And ye came near unto me every one of you, and said, Let us send men before us, that they may search the land for us, and bring us word again of the way by which we must go up, and the cities unto which we shall come.

23. And the thing pleased me well: and I took twelve men of you, one man for every tribe:

19. And the spiritual man remembers also, not only his states of instruction, but also all his earlier states of temptation, which, indeed, were as much as he could endure both internally and externally, since therein he discovered his own interior evils in general, and was afterwards refreshed by holy states of good derived from truth, and inwardly conjoined therewith.

20. And Divine Truth had given the perception, at that time, or in that state, although evil indeed had gained possession of man, yet it should be removed, and that good should take its place.

21. And, therefore, that man, as from himself, but really from Divine Good and Divine Truth, should overcome evil and acquire good-trust in the Lord with all his heart and mind from a principle of good; and should not allow fear, either internal or external, to deter him.

22. And so it had happened that the spiritual man had earnestly desired to investigate heavenly things, in order that he might receive revelation, and know what should be his course of life heavenward, as well as what falsities should oppose his progress.

23. And this was according to Divine Truth from Divine Good, as existing with the man of the church, and therefore power had been given by means of the universal truths

24. And they turned and went up into the mountain, and came unto the valley of Eshcol, and spied it out.

25. And they took of the fruit of the land in their hands, and brought it down unto us, and brought us word again, and said, It is a good land which the LORD our God giveth unto us.

26. Yet ye would not go up, but rebelled against the commandment of the LORD your God :

27. And ye murmured in your tents, and said, Because the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

28. Whither are we going up? our brethren have made our heart to melt, saying, The people is greater and taller than we; the cities are great and fenced up to heaven; and moreover we have seen the sons of the Anakim there.

of the church, each distinguished according to its quality, to make investigation;

24. And thus it had been discovered that love to the Lord is the essential of all worship, and that charity to the neighbour is the form and activity of all worship;

25. Also that good works which proceed from love and charity are the expression of all worship in fulness and power; all these being clearly manifested to the natural man, and expressed in the truths of the Word; whence it had been perceived that the heavenly state is a state of good essentially, and is derived from the Lord.

26. But now reflection reveals that the merely natural man had been strongly opposed to the essential heavenly life, and had strongly resisted the influx of Divine Good and Divine Truth from the Lord;

27. That each member of the church, from his own selfish loves, had felt a strong aversion from the Lord, believing that deliverance from the merely natural life, or its removal, would be the greatest of evils, and cause the entire destruction of life.

28. And thus it had appeared to the man of the church in his temptations, that no ascent could be made towards heavenly things, and that merely natural love deprived the soul of all courage, and that thence the perception had been derived, that falsities from evil are more powerful

both in affection and thought than principles of good and truth; that doctrines thence derived are strongly defended even to inmost things; and, indeed, that strong persuasions of falsity from selfish love threatened to take away all spiritual life.

29. Then I said unto you, Dread not, neither be afraid of them.

30. The LORD your God who goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes;

31. And in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came unto this place.

32. Yet in this thing ye did not believe the LORD your God,

33. Who went before you in the way, to seek you out a place to pitch your tents in, in fire by night, to shew you by what way ye should go, and in the cloud by day.

29. But Divine Truth had strongly urged that these fears should be expelled from the mind both as to feeling and thought;

30. That the Lord who leads the spiritual man also fights for him in temptations, even as He has delivered him from the absolute power of evil by the work of redemption, the knowledge of which has been given to the spiritual man from the Word.

31. Besides which, Divine Truth had also urged that the Lord had already protected the spiritual man in his temptations, from His Divine Love by His Divine Truth, in every state of his life even until that experience;

32. But yet that those who had been merely natural had not at all trusted in Divine Love and Truth,

33. Notwithstanding that outward manifestations had been given that the Lord provides for His people in every state, through their own states of affection, by revelations of Divine Love and Truth internally, and by the letter of the Word externally.

34. And the LORD heard the voice of your words, and was wroth, and sware, saying,

35 Surely there shall not one of these men of this evil generation see the good land, which I sware to give unto your fathers,

36. Save Caleb the son of Jephunneh, he shall see it; and to him will I give the land that he hath trodden upon, and to his children: because he hath wholly followed the LORD.

37. Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither:

38. Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage thou him; for he shall cause Israel to inherit it.

39. Moreover your little ones, which ye said should be a prey, and your children, which this day have

34. And, therefore, it had followed that the merely natural man had falsified the truth; had averted himself from the Lord; and had confirmed his state of evil.

35. Whence it had become impossible that he should enjoy the heavenly life, on account of his state of evil, while yet the Lord had been willing to impart it to all men from the most ancient time,

36. And had actually delivered and saved those who had been in good from truth, promising them the delights of the heavenly kingdom, of which they had experienced a foretaste, and this because they had not yielded in temptation.

37. But that, nevertheless, merely external states of worship and devotion cause aversion from the Lord, and cannot find a place in heaven.

38. While he who is in truth from good, and therefore in Internals, contends against evil, being obedient to Divine Truth, and must surely succeed; moreover, truth combating against evil is supported by Divine Truth from heaven; and this it is that really secures to all their heavenly inheritance.

39. For although the spiritual man, in his temptations, had imagined and feared that his incipient principles of good

no knowledge of good or evil, they shall go in thither, and unto them will I give it, and they shall possess it.

40. But as for you, turn you, and take your journey into the wilderness by the way to the Red Sea.

41. Then ye answered and said unto me, We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And ye girded on every man his weapons of war, and were forward to go up into the mountain.

42. And the LORD said unto me, Say unto them, Go not up, neither fight; for I am not among you; lest ye be smitten before your enemies.

43. So I spake unto you, and ye hearkened not; but ye rebelled against the commandment of the LORD, and were presumptuous, and went up into the mountain.

44. And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and beat you down in Seir, even unto Hormah.

and of truth would be lost to him, because they were not able fully to distinguish between good and evil, he yet had received the promise that they should be preserved, and that they would enjoy the heavenly kingdom.

40. But that every evil principle should be averted from the Lord, should come into a state of obscurity, and should be confirmed in its own life which is from the hells.

41. And yet that, outwardly, those in such evils, had been, in an intermediate state, anxious to be obedient, to confess their sin, and to contend against evil, and thus, having assumed the appearance of good and truth conjoined, had been eager to elevate themselves.

42. But Divine Truth from the Lord had warned all such that they could not be elevated truly, or truly contend against evil, because they were not internally in good, and because thus evil would overcome them.

43. That these had been warned, but had not been obedient, and acting from selfish love, had attempted to overcome evil.

44. And consequently that evils had overpowered them, driven them back by delusive arguments from the natural man, intensified their state of merely natural good, and

45. And ye returned and wept before the LORD; but the LORD hearkened not to your voice, nor gave ear unto you.

46. So ye abode in Kadesh many days, according unto the days that ye abode *there*.

confirmed it by corresponding falsities.

45. Nevertheless, that they had exhibited all the outward signs of repentance, but that it had not availed either internally or externally;

46. But that, yet, such may be for a long time in the intermediate state, this depending on the gradual process of their Judgment.

REFERENCES AND NOTES

1. These being the words which Moses spake unto all Israel beyond Jordan in the wilderness in the Arabah over against Suph, denotes that these are the particulars of the Divine Law revealed to the man of the Spiritual Church, when he is in obscurity as to truth and in a low state as to good on account of influx from the hells, 1288, 6752, 8128, 1585, 2708, 1292, 8099; between Paran and Tophel, denotes after he has been instructed internally concerning charity and truths, accompanied by temptations, because by Paran is meant *beauty, glory, ornament*, and therefore it denotes spiritual love or charity and also truth, 2714, 4985, 5922, 10,536, and by Tophel is meant *ruin, folly*, and therefore it denotes a state opposed to charity and truth, and to be between Paran and Tophel thus denotes a state of temptations, 2694; and Laban, and Hazeroth, and Di-zahab, denotes in natural good and truth externally, in order that good may finally prevail with him, because by Laban is meant *whiteness*, and therefore it denotes truth, 3993, by Hazeroth is meant *villages or courts*, and therefore it denotes good, 3270, and by Di-zahab is meant *enough of gold*, and therefore it denotes that good will finally prevail, 425.

2. It being eleven days' journey from Horeb by way of mount Seir unto Kadesh-barnea, denotes that regeneration is progressive from a state of instruction, through an external state of good conjoined with truth to a similar state that is internal, and involves a complete course of religious experience, culminating in a new state of spiritual life, because journeying denotes making progress in regeneration, 1457; the number eleven denotes what is complete even to redundancy, and thus completeness and the beginning of a new state, 9616, 2044; by Horeb is meant *desert, solitude, destruction, dryness*, and thus it denotes the state of man before regeneration,

2708, while, in the best sense, it denotes love from the Lord, thence the Divine Law, and thus the beginning of a state of instruction, 6830, 8581; a way denotes doctrine as the means of instruction, 2234; mount Seir denotes an external state of good conjoined with truth, the word meaning *hairy, or a goat*, 3527, 4169; and Kadesh-barnea means *the holiness of the fountain of delight*, and therefore denotes an internal state of good conjoined with truth comparatively, involving a complete course of religious experience culminating in a new state of spiritual life, 2503, 2702.

3. It coming to pass, denotes that hence it happens, 4979; in the fortieth year, denotes when the state of temptations is completed, 730; in the eleventh month, on the first day of the month, denotes by which faith in the Lord is formed and a new state of life is inaugurated, 9616, 7887; and Moses speaking unto the children of Israel according unto all that the Lord had given him in commandment unto them, denotes that there is revelation to the man of the church by Divine Truth from Divine Good according to influx and the capacity for receiving it, 2951, 3654, 2001, 5486.

4. After he had smitten Sihon king of the Amorites which dwelt in Heshbon, denotes when falsity from evil in general which has its abode in the natural understanding has been overcome, 4251, 1682, 1857, 1293, Num. xxi. 25; and Og the king of Bashan which dwelt in Ashtaroth at Edrei, denotes, and falsity conjoined with evil which is confirmed in faith without charity in the consummation of the state or age, because by Og is meant *a cake*, and therefore he denotes falsity conjoined with evil, or, in other words, essential evil, 2177, A.E. 163^a; a king denotes falsity, 1682, Bashan also denotes essential evil, Num. xxi. 33, Ashtaroth is the plural of Ashtoreth, and means *images of Ashtoreth* and also *riches*, thus denoting, in this connection, faith without charity, 10,227, and Edrei means *a very great mass or cloud and the death of the wicked*, and therefore denotes the consummation of the state or the age, 1047, 6119. And this is the state in which "the fallacies and pleasures of the senses" prevail, P. 1857, 2243.

5. Beyond Jordan, in the land of Moab, began Moses to declare this law, saying, denotes where the state is most external, and where good is adulterated;—concerning the Divine Law, and that perception is given, 1585, 2468, 6752, 1822.

6. The Lord God speaking unto the Israelites in Horeb, saying, "Ye have dwelt long enough in this mountain," denotes the remembrance of former states of instruction in which there had been admonition, 2001, 2951, 3654, 6830, 8581, 1293, 6829.

7. "Turn ye, and take your journey," denotes that a change of state must take place, 6226, 1457; "and go into the hill country of the Amorites," denotes the exploration of evil in general, 3335, 795, 1857; "and unto all the places nigh thereunto," denotes various falsities thereto appertaining, 2625, 2428, 3572; "in the Arabah, in the hill country," denotes including such as are in the Internal of the Natural as to the understanding and will, 1292, 795; "in the lowland and in the south," denotes in the rational faculty there as to the will and the understanding, 1292, 3708; "by the sea shore and the land of the Canaanites," denotes in the External as to knowledge and ceremonial worship, 28, 1063; and "Lebanon as far as

the great river Euphrates," denotes and in the corporeal as to the knowledges of natural things there with their affections, 886, 120.

8. Behold, I have set the land before you, denotes that where evil and falsity had reigned supreme good and truth might have the dominion, 1205, 3705; go in and possess the land which the Lord swore unto your fathers, denotes that such a change of life had been foreseen and provided for the man of the church by the Lord, 3335, 2658, 3705, 2001, 2842, 3703; and to Abraham, and to Isaac, and to Jacob to give them and to their seed after them, denotes as the result of the glorification of His Human Nature as to the celestial, spiritual and natural degrees thereof, so that the spiritual man, as well as the celestial, might be saved and enjoy eternal life both as to good and truth by irrevocable confirmation, 6098, 8899, 3654, 2848, 2842.

9. Moses speaking unto the Israelites at that time, saying, I am not able to bear you myself alone, denotes that the spiritual man remembers and reflects upon the truth that the Lord had not governed him by truth immediately proceeding only, 7010, 1791, 3654, 2625, 1822, 9737, 8685, 8701.

10. The Lord their God multiplying them, and their being that day as the stars of heaven for multitude, denotes because the truths proceeding from Divine Good and Divine Truth are manifold, and in such a state it is seen that they are indeed infinite, 2001, 1941, 1810.

11. The Lord the God of their fathers making them a thousand times so many more than they were, and blessing them as He had promised them, denotes that the Lord desires to provide truths for the man of the church to eternity, and to have conjunction with him to eternity, 2001, 3703, 2575, 3514, 2620.

12. "How can I myself alone bear your cumbrance, and your burden, and your strife?" denotes that it is impossible that Divine Truth by itself can sustain the life of man in Temptations, as to outward things, as to interior things, and as to things inmost, 7010, 8701, 9737, 3318, 7105, 6764. Note here that the Hebrew word translated "cumbrance" means also *weariness*, and that hence is the reference to 3318. But it also means a *pressure*, and will therefore have the same general correspondence as a burden.

13. Take you wise men, and understanding, and known, according to your tribes, and I will make them heads over you," denotes that therefore the Lord, by Divine Truth from Divine Good, ordains and arranges the states of man, according to order from inmost powers of good, and of truth and of knowledge, and by primary truths disposes inferior things, 1226, 3858, 3728.

14. Their answering and saying, "The thing which thou hast spoken is good for us to do," denotes that according to co-operation, so had it happened with the man of the church in his past experiences, 6943, 8340, 4258.

15. Moses taking the heads of tribes, wise men and known, and making them heads over the children of Israel, denotes that experience had shown that, by Divine Truth, order had been maintained

from inmost principles by knowledges, as to the Interior and as to the External, 7010, 3728, 3858, 1226, 3654; and captains of thousands, and captains of hundreds, and captains of fifties, and captains of tens, and officers according to your tribes, denotes as to the internal man in will and understanding, and as to the external man in will and understanding, 8712-8715, 7911³, 3858.

16. Moses charging the judges at that time, saying, denotes that the spiritual man, in his earlier states, had perceived, 7010, 3654, 2258, 2625, 1822; and "Hear the causes between your brethren, and judge righteously between a man and his brother, and the stranger that is with him," denotes that not only his inmost and interior affections should be regulated by truths, but also his natural affections, because to hear the causes and judge denotes to regulate by truths, 9806; "between your brethren" denotes as to inmost affections, 2360; "between a man and his brother" denotes as to interiors, 429, 2360; and "between the stranger, or sojourner, that is with you" denotes as to the natural affections, 1463.

17. Not respecting persons in judgment, denotes that not the outward appearance should be regarded in judgment, but the essential truth, 5225; hearing the small and the great alike, denotes that truth is impartial, and judges the outward life according to the inward state, 4459⁴, 9047; not being afraid of the face of man, denotes not fearing to judge according to Internals, 2826, 358; the judgment being God's denotes that it is of the Lord by Divine Truth, 2001; and Moses hearing the cause that was too hard, denotes that where outward evidence fails, Divine Truth determines from Divine Good, 7010, 2001.

18. Moses commanding the Israelites, at that time, all the things that they should do, denotes that therefore Divine Truth itself had been the unerring guide of the man of the church in all his previous states, 7010, 2625, 2634, 4258.

19. Journeying from Horeb, and going through all that great and terrible wilderness, which they saw, denotes that the spiritual man remembers also not only his states of instruction, but also all his earlier states of temptation, which, indeed, were as much as he could endure, 1457, 8581, 3335, 2708, 2150; by the way to the hill country of the Amorites, as the Lord God commanded, denotes temptations internally and externally, since therein he had discovered his own interior evils in general, 2234, 795, 1857; and coming to Kadesh-barnea denotes the experience of a holy state of good derived from truth and inwardly conjoined therewith, ver. 2.

20. Moses saying unto them, "Ye are come unto the hill country of the Amorites, which the Lord our God giveth unto us," denotes that Divine Truth had given the perception, at that time, or in that state, that although evil indeed had gained possession of man, yet it should be removed, and that good should take its place, 7010, 1822, 2625, 5249, 795, 1857, 2001, 8899.

21. The Lord God setting the land before them denotes, therefore, that man, as from himself, but really from Divine Good and Divine Truth, should overcome evil and acquire good, 2001, 3705, 4066; their going up and taking possession, as the Lord, the God of their fathers, had spoken unto them, denotes that they should trust in the

Lord with all their heart and with all their mind from a principle of good, 1543, 2658, 2001, 3703, 2951, 2620; and not fearing, nor being dismayed, denotes that they should not allow fear, either internal or external, to deter them, 683, 2826.

22. Their coming near unto Moses, every one of them, and saying, denotes, according to the series, earnest desire, 3572, 7010, 457, 1822; sending men before them, that they might search the land, denotes the investigation of heavenly things, 2397, 2714⁵, 3705; and bringing word again of the way by which they should go, and of the cities to which they should come, denotes that they might receive revelation, and know what should be their course of life heavenward, as well as what falsities should oppose their progress, 5947, 1288, 2234, 3335, 402.

23. The thing pleasing Moses, and his taking twelve men, one man for every tribe, denotes that this was according to Divine Truth from Divine Good as existing with the man of the church, and therefore that power had been given by means of the universal truths of the church, each distinguished according to its quality, to make investigation, 1921, 7010, 3858, Num. xiii. 4-15, 2714⁵.

24. The men turning and going up into the mountain, and coming into the valley of Eshcol, and spying it out, denotes that thus it had been discovered that love to the Lord is the essential of all worship, and that charity to the neighbour is the form and activity of all worship, 6226, 1543, 795, 3335, Num. xiii. 23, 2714⁵.

25. Taking of the fruit of the land in their hands, and bringing it down, and saying, denotes that good works which proceed from love and charity are the expression of all worship in fulness and power; all these being clearly manifested to the natural man, and expressed in the truths of the Word, 1071, 878, 3084, 5947, 1288, 1822; and "it is a good land which the Lord our God giveth unto us," denotes that the heavenly state is a state of good essentially, and is derived from the Lord, 4538, 3705, 2001, 8899.

26. Their not going up, but rebelling against the commandment of the Lord, denotes that now reflection reveals that the merely natural man had been strongly opposed to the essential heavenly life, and had strongly resisted the influx of Divine Good and Divine Truth from the Lord, 1543, 1668, 6987, 2001.

27. Murmuring in their tents and saying, "Because the Lord hated us, he has brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us," denotes that each member of the church from his own selfish loves had felt a strong aversion from the Lord, believing that deliverance from the merely natural life, or its removal, would be the greatest of evils, and cause the entire destruction of life, 8351, 3242 end, 1822, 2001, 3605, 8866, 878, 1857, 2395.

28. "Whither are we going up?" denotes that it had appeared to man, in his temptations, that no ascent could be made towards heavenly things, 2693, 1543; "our brethren have made our heart melt, saying," denotes that merely natural love had deprived the soul of all courage, and thence the perception, because the spies who gave an evil report denote, manifestly, those in merely natural

love, since they were opposed to Caleb and Joshua, who gave a good report, Num. xiii. 28, 31, and hence their heart melting denotes their want of courage, and their being called brethren denotes that outwardly they were of the church, 7272, 8487, 1222, while saying denotes perception, 1822; "the people is greater and taller than we" denotes that falsities from evil are more powerful both in affection and thought than principles of good and of truth, 1259, 2227, 3104²; "the cities are great and fenced up to heaven" denotes that the doctrines thence derived are strongly defended, from evil, even as to inmost things, 402, 2227, 7437², 1307, 1733; "and moreover we have seen the sons of the Anakim there," denotes that, indeed, strong persuasions of falsity from selfish love threatened to take away all spiritual life, 581-583. Anak means a collar, or ornament, and thence *lifted up*, or *proud*, 5320.

29. Moses saying unto them, "Dread not, neither be afraid of them," denotes that Divine Truth had strongly urged that these fears should be expelled from the mind both as to feeling and thought, 2826, 683.

30. The Lord their God, who went before them, fighting for them, according to all that he had done in Egypt before their eyes, denotes that the Lord, who leads the spiritual man, also fights for him in temptations, even as He has delivered him from the absolute power of evil by the work of redemption, the knowledge of which has been given to the spiritual man from the Word, 2001, 8105-8108, 63, 8866, 2701.

31. In the wilderness, where they had seen how that the Lord their God bare them, as a man doth bear his son, in all the way that they went, until they came unto that place, denotes that Divine Truth had also urged that the Lord had already protected the spiritual man in his temptations, from His Divine Love by His Divine Truth, in every state of his life even until that experience, 2708, 2150, 2001, 9937, 3703, 489, 2234, 3335, 1853, 2625.

32. Their not believing the Lord their God in that thing, denotes that yet those who had been merely natural had not at all trusted in Divine Love and Truth, ver. 28, 1812, 2001, 1288.

33. Who went before them in the way, denotes notwithstanding that outward manifestations of the Divine presence had been given, 2001, 8105, 2234; seeking out a place for them, denotes providing for His people in every state, because seeking, when said of the Lord, evidently denotes that He provides, and place denotes state, 2625; to pitch a tent denotes conjunction with the Lord by a holy affection in themselves, 1616; in fire by night, denotes by revelations of Divine Love internally, although in obscurity, 934, 1712; showing them by what way they should go, denotes revelations of truth, or doctrine, 2150, 2234, 3335; and in the cloud by day, denotes by the letter of the Word externally, 8106.

34. The Lord hearing the voice of their words, and being wroth, and swearing, saying, denotes that therefore it had followed that the merely natural man had falsified the truth and averted himself from the Lord, and had confirmed his state of evil, 3869, 4335², 1288, 5798, 2842, 1822.

35. Not one of these men of that evil generation seeing the good land, which the Lord swore to give unto their fathers, denotes that hence it had become impossible that he should enjoy the heavenly life on account of his state of evil, while yet the Lord had been willing to impart it to all men from the most ancient time, ver. 28, 4839, 1145, 2150, 3705, 2001, 2842, 3703.

36. Caleb the son of Jephunneh seeing it, and the land that he had trodden upon being given to him and to his children, because he had wholly followed the Lord, denotes that the Lord had actually delivered those who were in good from truths, promising them the delights of the heavenly kingdom, of which they had experienced a foretaste; and this because they had not yielded in temptation, Num. xiv. 6, 2150, 3705, 8899, 489, 3191, 2001.

37. The Lord being also angry with Moses for the sake of the children of Israel, saying, "Thou shalt not go in thither," denotes that merely external states of worship and devotion cause aversion from the Lord, and cannot find a place in heaven, 5798, 7010, 1822, Num. xx. 12.

38. "Joshua, the son of Nun, which standeth before thee, he shall go in thither," denotes that he who is in truth from good, and therefore in Internals, contends against evil, being obedient to Divine Truth, and must surely succeed, Num. xiv. 6, 3136, 7010, 7498, 8595; "encourage thou him" denotes that he is supported by Divine Truth from heaven, 8595, 3901², 6343; and "for he shall cause Israel to inherit it" denotes that this is what secures to all their heavenly inheritance, 2658.

39. "Moreover your little ones, which ye said should be a prey, and your children, which this day have no knowledge of good or evil, they shall go in thither, and unto them will I give it, and they shall possess it," denotes that although the spiritual man, in his temptations, had imagined and feared that his incipient principles of good and truth would be lost to him, because they were not able fully to distinguish between good and evil, he yet had received the promise that they should be preserved, and that they should enjoy the heavenly kingdom, Num. xiv. 31, 4797², 576³, 8876, 5912, 487, 5946, 6901, 8899, 2658.

40. "But as for you, turn you, and take your journey into the wilderness by the way of the Red Sea," denotes that every evil principle should be averted from the Lord, should come into a state of obscurity, and should be confirmed in its own life which is from the hells, 6226, 1457, 2708, 2234, 8099.

41. Their answering and saying unto Moses, "We have sinned against the Lord, we will go up and fight, according to all that the Lord our God commanded us," denotes that, outwardly, those in such evils had been in an intermediate state, anxious to be obedient, to confess their sins, and to contend against evil, 6943, 7010, 4839, 1664, 5486; and their girding on every man his weapons of war, and being forward to go up into the mountain, denotes that, having assumed the appearance of good and truth conjoined, they had been eager to elevate themselves, 9212⁸, 2686, 8279, 1543, 795.

42. The Lord saying unto Moses, "Say unto them, Go not up, neither fight; for I am not among you; lest ye be smitten before

your enemies," denotes that Divine Truth from the Lord had warned all such that they could not be elevated truly, or truly contend against evil, because they were not internally in good, and because thus evil would overcome them, 2001, 1822, 7010, 1543, 1664, 200, 4251, 2851.

43. Moses speaking unto them, and their not hearkening, but rebelling against the commandment of the Lord, being presumptuous, and going up into the mountain, denotes that they had been warned, but had not been obedient; and, acting from selfish love, had attempted to overcome evil, 7010, 2951, 2542, 1668, 8560, 9012, 1543, 795.

44. The Amorites which dwelt in the mountain coming out against them, and chasing them as bees do, and beating them down in Seir, even unto Hormah, denotes that evils had, consequently, overpowered them, driven them back by delusive arguments from the natural man, intensified their state of merely natural good, and confirmed it by corresponding falsities, 1857, 1293, 795, 8187, 1178, 9331⁴, 9081, 1675, 8165. Hormah means *utter destruction*; and the last reference is intended to illustrate this. See Num. xiv. 44-45.

45. Their returning and weeping before the Lord; but the Lord hearkening not to their voice, nor giving ear unto them, denotes that, nevertheless, they had exhibited all the outward signs of repentance; but that it had not availed either internally or externally, 2288, 2689, 10,550, 2001, 2542, 683.

46. Abiding in Kadesh many days, according unto the days that they abode there, denotes that yet such may be for a long time in the intermediate state, this depending on the gradual process of their Judgment, 1293, 2303, 487, 683.

Having now given a general and also a particular account and view of the internal sense of the chapter before us, we propose to reflect upon it, and may observe that the first section involves three things, namely, the description of a certain state of the man of the church, a revelation from heaven, and the remembrance of past experiences. And the state here described is presented first as to its particular form and then as to its general form; but we take the general form before the particular, because the latter is involved in the former. This general form is expressed by the statement that Moses began to declare the law beyond Jordan in the land of Moab; and since the Jordan was the boundary of the promised land, understood in a contracted sense, and it corresponds to the Word in its literal sense, beyond Jordan will evidently signify outside of the heavenly state and under the influence of what is false, while Moab signifies, as we have seen, a state of adulterated good; that is, a state of good internally combined with a state of evil and falsity externally. And this state, indeed, is a very common one. For before heaven is reached every one is in such a state. However, it is not intended that it should continue and prevail, for the Lord says that no man can serve two masters; but that he must choose either God or Mammon, which means that he must decide to be governed either by love to the Lord and the neighbour, or by the love of self and the world; and the Israelites here represent the former state, contaminated, indeed, by somewhat of the latter. And now, on examination, it will be found that the particular state agrees with the general state. Let us see what it is.

First, it was a wilderness, and this, we know, denotes a state of obscurity. Secondly, it was in a valley, which signifies what is low in spiritual life. Thirdly, it was over against Suph, on the Dead Sea, and this means under the influence of evil from the hells. But, on the other hand, it was between Paran and Tophel, and Laban, and Hazereth and Di-zahab, and this means a state between good and evil, or a state of temptation, and also a state of external or natural truth and good, with just sufficient consciousness of a higher state of good to indicate that it will prevail. And all this has been legitimately deduced, as we have seen, from the meaning and correspondence of each place here named, which shows that the particular spiritual state exactly harmonizes with the general state, and also how marvellously precise is the application of the law of correspondences in reference to the composition of the Word. But what has been just said does not include all the particulars of this state of the spiritual man; for there are others. That is, there is, first, the consciousness of having been led by the Lord through states of instruction to a certain state of good and truth (ver. 2); secondly, a similar consciousness of having endured a full course of temptation (ver. 3); and thirdly, a like feeling of having overcome evil in general, and also the essential principle of evil, namely, selfishness (ver. 4). And thus we have a comprehensive and interesting picture of man's experiences in regeneration, which will be found to agree with the actual experiences of people in the present day.

But now there is the revelation given through Moses, and the great point in connection with this is that it is appropriate to the occasion. And this is the right opportunity for remarking that the spiritual man has revelation from the Lord by means of the Word all through his life. And also we ought to remember that besides a general revelation suited to the whole of the church, the Word contains and supplies a particular revelation to each individual; for the Lord therein speaks, as it were, almost audibly to every man according to his state. And this continual revelation is indicated in the Pentateuch by the very frequent occurrence of the words, "The Lord spake unto Moses, saying." For they mark off and distinguish one subject from another, and thus one state of the church from another, as well as one state of the individual from another. And truly how often we should be lost, in our spiritual difficulties, were it not for the help we get from some part of the Word turning up in our minds and shining with a new light just when we need help or consolation. But we do not enlarge on this theme, because we have the other sections before us. And with regard to the memory of the past, we may plainly discern that as this book commences with this, so it continues, because in general it represents that state of man in which he reflects on the Lord's past mercies, and also looks forward towards future states of heavenly blessedness.

In considering the second section there is a certain interesting point which engages our attention as we note its connection with the first, which is that Moses speaks or writes as if the journey from Horeb to Kadesh, and then from Kadesh to the conquest of the Amorites, had been continuous, altogether ignoring the thirty-eight years' wandering, because in the internal sense there is a continuity, the series of temptations denoted by the forty years being involved in the first journey from Horeb to Kadesh, and then in the second departure from Kadesh on the journey to conflict with the Amorites and victory over them. And yet it is a fact that Moses and Aaron, and the leaders allied with them, must have known a very great

many things that had befallen the wanderers in the course of the thirty-eight years. Hence we see, therefore, that the books of Moses were written not from Moses himself, but from the Lord, for the sake of the internal sense; for otherwise, writing as an ordinary historian without Divine direction, it is not likely that this great gap in the actual history would have occurred. But, leaving this, we connect our first and second sections, and see that the stay at Horeb represents a state of the instruction of the spiritual man; the experience in the wilderness, which is recorded, further instruction combined with some temptations; and the conquest of the Amorites his subjugation of the power of evil in general by the Lord's command and under His direction; so that this second section really consists of two parts, namely, the injunction to conquer evil in its general form and in its essential principle in the natural man, and the instruction that the spiritual man should be governed by the truths of the Word in an orderly manner. And we must not forget that the words of the great lawgiver here, in their inner sense, describe a retrospective view of man's spiritual experience, just such a view, in truth, as most Christians would naturally take when, being advanced in life and in real religious experience, they looked back over the years and remembered their early instruction, their first conflicts, their delight in the Word, their acquirement of good principles and the regulation of their lives according to them, and above all their real victories over evil in the natural mind, under Divine guidance.

Again, we are to observe that the first part of this section involves much more than the mere direction that the spiritual man is to overcome evil; for there is the course of exploration, or the self-examination that must precede the actual conflict. For a man cannot conquer evils in himself of which he is not conscious; and how can he gain the victory over essential evil unless he knows what it is? Of evil in general everybody has some idea; but how is one to know what the essential evil is that is denoted by Og the king of Bashan except from the literal and spiritual senses of the Word? And hence, therefore, the importance of the explanation given in A.E. 163⁸, where it is shown that Og the king of Bashan was of the Rephaim (giants), and that he denotes, on that account, *those who, above all others, are in the love of self*, and that, therefore, he signifies essential evil; but see also Matt. xxii. 37-40, and 163-164, and note well that the love of self and the world are, therefore, the causes of all evil, but especially *selfishness*, for this word means the perverted love of self, and not that love when subordinated to and in harmony with heavenly love. And observe also that exploration is denoted by visiting the various places, and that, in the second part of the section, the ordination and arrangement of truths which shall govern, and had governed, the spiritual man is particularly the subject of reflection, showing that impartiality in judgment, as well as subordination, are absolutely necessary in natural and spiritual things alike. For the motives from which we judge, and the reverence with which we regard the higher orders of good and truth, require carefully to be considered.

And now, in coming to the third section, we learn that at this particular stage in his progress the regenerating man reflects upon many more things that have happened to him; and we may be sure that his view of past events is beneficial to him, because it enables him to consider well his own past weaknesses, his present helplessness apart from the Lord, the continual mercy of the Lord under all his trials, and that, by His never-failing protection and help, he

can maintain the warfare in the conflicts still before him, and gain the victory that is to be followed by external peace and rest. He thinks, therefore, on the sore temptations he once endured, which are denoted by the great and terrible wilderness; of the encouragement he had received from the study of, and from his delight in, the Word of the Lord, represented by the sojourn at Kadesh-barnea; and he dwells upon the stimulating effects of Divine Truth in urging him forward to further triumphs, denoted by the cheering words of his leader; while at the same time he remembers, too, his willingness and eagerness to explore his own life both as to evil and as to good, signified by the Israelites being so very anxious to search the land.

But again, the spiritual man, in this transition state, is aware of the joy he once felt internally in thinking that his aspirations were in agreement with the Divine Word, denoted by the pleasure of Moses; and he rejoices now that great and abundant truths and earnest affections had been freely supplied to him, whereby he had discerned the glory and power of love to the Lord, signified by going up into the mountain; the delightfulness of a life of charity, represented by the grapes brought from the valley of Eshcol; the strengthening power of good works, which are the real fruits of heavenly love, of charity, and of the faith therewith conjoined; and the value of the good news, and the firm assurance of final success, which are represented in the narrative by the word brought back, and by the confidence of those who gave the good report, and trusted sincerely in the Lord their God.

But not only does the man of the church, in his advanced state, remember the good things he has felt, thought and done; he remembers also the evil. It is true that those who were now about to enter the promised land were not the same as those who had perished in the thirty-eight years' wandering. Yet Moses addresses them as if they had been, since they could represent the rebellious. For every man of the church is, of himself, apart from the Lord, naturally disposed to evil, and is not willing to fight against it and enter into a state of good. Besides which, the persons to whom Moses was now speaking were the children of those who had rebelled, and so inherited the tendencies of their parents, and therefore what was said to them was calculated to convince them of the fact that, by their own power and unaided, they certainly would not, representatively, fight against evil and enter into a state of good. And here, indeed, all regenerating persons are conscious of their own shortcomings, and will confess that the evil and false principles which they have abandoned cannot enter into heaven; and that neither can any who cherish such principles ever do so. And therefore this is the picture presented to the spiritual man when he reflects upon past states of evil that would have overcome him, and even in his advanced state would overcome him, but for the mercy and loving-kindness and protection of the Lord.

And thus, then, we may all very wisely remember that the merely natural man will not accept the heavenly life, even as some of the Israelites would not go up, and that it is disobedient both to Divine Good and Divine Truth, even as these people were. For this man, from his own life, is constantly discontented; he thinks that the Lord hates him, and that, apart from that life, he would be without any life at all; and thus that he would suffer the greatest of evils, which is represented by the state of the dissatisfied Israelites. Moreover, the merely natural man thinks, and even the spiritual man, when tempted, that no ascent can be made towards heavenly things; he loses courage at the contemplation of the great power of evils

and falsities; he considers that merely natural truths are strongly defended, and that persuasions of falsity from selfish love are unconquerable, all which things are signified by the people of Canaan that were to be opposed, and by the gigantic race of the Anakim. But, on the other hand, the spiritual natural man has no cause to fear either evil or falsity; for the Word assures him that the Lord will fight for him in his temptations, even as he had done in redeeming him from the absolute power of evil, and in causing him to be victorious in his former trials; for Divine Good adequately supports those who are in Divine Truths, and gives them consolation from their delight in truths, even although their life of charity is not as yet fully confirmed, all these things being correspondentially expressed in the encouraging advice given by Moses.

Still, however, the *merely* natural man has no faith in Divine Truth as manifested from Divine Good, although he was outwardly guided thereby in the various stages of his life's journey, Divine Love enlightening him in states of obscurity, and being accommodated to him in his states of brightness. And therefore it happens inevitably that this natural man is averted from the Lord, confirms himself in evil, and no longer desires to enter the heavenly state, as is represented by the Israelites who did not believe, in spite of being so miraculously led; by the Lord's wrath; by His adjuration; and by His determination that none who had rebelled should enter the promised land.

But now there is also the remembrance that the heavenly life is just as inevitably confirmed to the good, as is denoted again by the oath of the Lord, not because the Lord has need to thus confirm anything, but because goodness itself is that life, and is assured to the celestial, who are denoted by Caleb of the tribe of Judah; to the spiritual, who are signified by Joshua of the tribe of Ephraim; and to the natural, who are represented by the people in general, 3880, 6275, 4797²; while all who are in evil are averted from the Lord, are in a state of obscurity through the rejection of the truth, and are confirmed in their own life, as is denoted by the people who had rebelled being condemned to wander in the wilderness by the way to the Red Sea.

And lastly, there is also the recollection that all who seek, from merely external and selfish motives, rashly to oppose evil, and thus to enter into the heavenly state, are unable to do so, because it is not possible that evil can overcome evil, this being represented by the failure of those who so eagerly attacked the Amorites, but were repulsed. For as goodness constitutes the heavenly life, so selfishness constitutes the very essence of the infernal life.

CHAPTER II

SUMMARY OF THE SPIRITUAL SENSE

1. Concerning the state of apparent natural good in which the spiritual man had been, as to its distinction from the ultimate good of the Celestial, vers. 1-8.

2. Also concerning his state as to adulterated good, ver. 9; as to a reminiscence, vers. 13-16; and as to falsified truth, vers. 17-19.

3. And also concerning the conquest of evil and falsity in general, and the resulting new state of the natural man, vers. 24-37.

4. That direful persuasions of evil and falsity from corrupted natural good, and also from man's corporeal and sensual life, had prevailed in ancient times, but that the Lord, in His work of Redemption and Glorification, had delivered mankind therefrom, vers. 10-12.

5. And that other persuasions of falsity of different kinds had also formerly prevailed, from which the man of the church had been delivered by the Lord, even through the medium of imperfect states both as to truth and good, vers. 20-23.

THE CONTENTS OF EACH VERSE

1. Then we turned, and took our journey into the wilderness by the way to the Red Sea, as the LORD spake unto me : and we compassed mount Seir many days.

2. And the LORD spake unto me, saying,

3. Ye have compassed this mountain long enough : turn you northward.

1. Further, the spiritual man reflects that his progress had been through a state of obscurity and temptation, on account of influx from the hells, as, indeed, had been predicted concerning him ; but nevertheless, through celestial love, help had been received from the Lord continually.

2. But at length there had been revelation from the Lord by Divine Truth giving the perception,

3. That a change of state was about to occur in which there would be the greatest obscurity as to truths.

4. And command thou the people, saying, Ye are to pass through the border of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you : take ye good heed unto yourselves therefore :

5. Contend not with them ; for I will not give you of their land, no, not so much as for the sole of the foot to tread on : because I have given mount Seir unto Esau for a possession.

6. Ye shall purchase food of them for money, that ye may eat ; and ye shall also buy water of them for money, that ye may drink.

7. For the LORD thy God hath blessed thee in all the work of thy hand : he hath known thy walking through this great wilderness : these forty years the LORD thy God hath been with thee ; thou hast lacked nothing.

8. So we passed by from our brethren the children of Esau, which dwell in Seir, from the way of the Arabah from Elath and from Ezion-geber. And we turned and passed by the way of the wilderness of Moab.

4. And still that, by influx, the man of the church would be in a state of natural good from the Lord as to His Divine Natural ; a state most external and remote from that of those in the natural degree of the celestial heaven, and therefore inducing aversion there, and a holy caution to the man of the church,

5. Lest he should violate good ; because he cannot be in celestial good, even in the natural degree of the Celestial, and because the Celestial only can realize that good, which is the External of the inmost heaven.

6. But, nevertheless, that the good and truth of the spiritual man are derived from the good and truth of the celestial, and thus the spiritual man is nourished.

7. For thereby is the conjunction of the spiritual man with the Lord when he embodies goods and truths in his life with all his power ; and the Lord knows all the states through which the spiritual man passes in temptations ; nay, He is present with him in all and each ; and good and truth are never wanting.

8. But he is separated from the celestial in the natural who are in the light of truth immediately proceeding from good ; from their external ; from their strong affection for truth ; and from their strong understanding thereof ; while, on the other hand, he is exposed to the obscurity of a state of corrupted natural good.

9. And the LORD said unto me, Vex not Moab, neither contend with them in battle: for I will not give thee of his land for a possession; because I have given Ar unto the children of Lot for a possession.

10. (The Emim dwelt therein aforetime, a people great, and many, and tall, as the Anakim:

11. These also are accounted Rephaim, as the Anakim; but the Moabites call them Emim.

12. The Horites also dwelt in Seir aforetime, but the children of Esau succeeded them; and they destroyed them from before them, and dwelt in their stead; as Israel did unto the land of his possession, which the LORD gave unto them.)

13. Now rise up, and get you over the brook Zered. And we went over the brook Zered.

9. But still it is remembered that instruction had been given, that this state could not be violently removed either by opposing affections or truths; also that it could not be permanent with the spiritual man, seeing that its falsities are derived from the perverted Sensual, are opposed entirely to charity, and can form an external only for those who are in evil.

10. (For terrible falsities formerly sprang from a confirmed state of merely natural love, and have affected the will, understanding and life of man, even as do the falsities springing from the pride of intelligence.

11. For these falsities from merely natural love have their origin in selfish love, like those springing from the pride of self-intelligence; but their quality varies with those who are in corrupted good, with whom they inspire fear.

12. Gross persuasions of falsity from corrupted celestial love also devastated the church in ancient times; but the Lord, by the assumption and glorification of His Human Nature, overcame and expelled such, and thus provided for the existence of the Spiritual Church, and the formation of the spiritual heavens.)

13. And therefore there must needs have been an elevation of state, and a passing from the state of adulterated good. And this actually occurred.

14. And the days in which we came from Kadesh-barnea, until we were come over the brook Zered, were thirty and eight years; until all the generation of the men of war were consumed from the midst of the camp, as the LORD swore unto them.

15. Moreover the hand of the LORD was against them, to destroy them from the midst of the camp, until they were consumed.

16. So it came to pass, when all the men of war were consumed and dead from among the people,

17. That the LORD spake unto me, saying,

18. Thou art this day to pass over Ar, the border of Moab:

19. And when thou comest nigh over against the children of Ammon, vex them not, nor contend with them: for I will not give thee of the land of the children of Ammon for a possession: because I have given it unto the children of Lot for a possession.

20. (That also is ac-

14. Besides which it is remembered that various fluctuations had been experienced between states of the affection of truth and states of corrupted good, until the boundary was passed, involving a complete course of trial and a new state of good, until the evil affections and false persuasions which had rejected the heavenly life had been removed, so that heavenly order might prevail on the one hand, and a state of confirmed evil on the other.

15. For the power of Divine Truth from Divine Good is continually exerted against opposing evils and errors, without which there could be no heavenly order; and the evil must be entirely vastated.

16. And it had therefore happened, when all opposition both from falsities and evils had been removed,

17. That a new state of enlightenment had succeeded,

18. Because corrupted good with its essential falsity was to be removed;

19. And falsifications of truth were to be discarded both in affection and thought, since these could form no part of the heavenly life, and appertained to the corrupted Sensual.

20. (And there also are

counted a land of Rephaim : Rephaim dwelt therein aforetime ; but the Ammonites call them Zamzumim ;

21. A people great, and many, and tall, as the Anakim ; but the LORD destroyed them before them ; and they succeeded them, and dwelt in their stead :

22. As he did for the children of Esau, which dwell in Seir, when he destroyed the Horites from before them ; and they succeeded them, and dwelt in their stead even unto this day :

23. And the Avvim which dwelt in villages as far as Gaza, the Caphtorim, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)

24. Rise ye up, take your journey, and pass over the valley of Arnon : behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land : begin to possess it, and contend with him in battle.

25. This day will I begin to put the dread of thee and

gigantic falsities from selfish love, and there they had always prevailed, their quality according to the state of those who falsify truths, and at the same time are inflated with the mere love of knowledge, being changed.

21. For they had powerfully affected the will, understanding and life of those whom they had captivated, but falsified truths from sensual love had overpowered these also, had succeeded them, and had desolated the Spiritual Church.

22. So also the Lord had provided that those who were in natural good remotely derived from celestial good should expel gross persuasions of falsity, a state of natural good succeeding and becoming perpetual.

23. Extreme falsities also, having relation to faith without charity, had formerly prevailed in the church, but had been afterwards expelled by those in merely external rituals, who succeeded in their place.)

24. And hence the man of the church had been elevated, and had passed beyond the boundary of such evils, as belonging to those who adulterate good, to the subjection of falsities from evil in the perverted understanding, a state of natural good succeeding through victory in temptation.

25. For the Lord had enabled the spiritual man to

the fear of thee upon the peoples that are under the whole heaven, who shall hear the report of thee, and shall tremble, and be in anguish because of thee.

26. And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying,

27. Let me pass through thy land : I will go along by the high way, I will neither turn unto the right hand nor to the left.

28. Thou shalt sell me food for money, that I may eat ; and give me water for money, that I may drink : only let me pass through on my feet ;

29. As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me ; until I shall pass over Jordan into the land which the LORD our God giveth us.

overcome the evils of the natural man under the influence of the fear of punishment, or of the consequences inwardly and outwardly of indulging in merely natural love ; and those who are in evils of this kind interpret the truth according to their state, believing that it is such as it appears outwardly, and brings upon the disobedient both outward calamities and inward torture.

26. Moreover, the spiritual man, in his earlier states, had even temporized with the falsities and evils of the natural man, conceiving that he must enjoy their delights, and thinking, in that state,

27. That he might safely thus indulge himself, provided only that he adhered to the truth of the literal sense of the Word, and did not go aside from the straight path of integrity either into positive evil or error.

28. For he had believed that merely natural delights supported the spiritual man, if the truth should be outwardly observed, and also that natural knowledges did the same under the same conditions, being deluded by his desire to gratify the natural man.

29. For already he had been thus aided by apparent natural good by means of natural truth, and even by corrupted states of good and their, so-called, truths ; and therefore he had imagined that even

30. But Sihon king of Heshbon would not let us pass by him: for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as at this day.

31. And the LORD said unto me, Behold, I have begun to deliver up Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

32. Then Sihon came out against us, he and all his people, unto battle at Jahaz.

33. And the LORD our God delivered him up before us; and we smote him, and his sons, and all his people.

34. And we took all his cities at that time, and utterly destroyed every inhabited city, with the women and the little ones; we left none remaining:

merely natural delight might be enjoyed, until the boundary between evil and good should be overpassed, and the heavenly state reached through Divine Good by means of Divine Truth.

30. But experience had taught that falsity in the understanding from evil in the will is not thus compliant; for this falsity is truly opposed to Divine Good, and confirms a state of evil; and that hence it had been subdued by Divine Truth, and a perpetually prevailing state of good had been established.

31. And the spiritual man had been enabled to perceive from the Lord, that the evil of the merely natural man would be gradually subdued and overcome, and that each step in the process must be taken by man, as it were, from himself.

32. For falsity from evil had with all its powers strongly attacked the regenerating spiritual man in a fluctuating state between evil and good.

33. But the Lord had delivered him through the operation of Divine Good and Truth, and falsity was conquered both internally and externally, and as to every particular thereof.

34. And in that conflict false doctrines were entirely overthrown, with the affection from which they originated; yea, every affection of falsity in its impurity, and every incipient principle thereof.

35. Only the cattle we took for a prey unto ourselves, with the spoil of the cities which we had taken.

36. From Aroer, which is on the edge of the valley of Arnon, and from the city that is in the valley, even unto Gilead, there was not a city too high for us: the LORD our God delivered up all before us:

37. Only to the land of the children of Ammon thou camest not near; all the side of the river Jabbok, and the cities of the hill country, and wheresoever the LORD our God forbad us.

35. And by this means the natural affections had become serviceable to the spiritual man, as well as the natural knowledges of good and truth, which had been acquired under the influence of selfish motives;

36. From falsities the most external, arising from corrupted natural delight, through those of the Sensual, even to interior natural delights; for no falsity is too powerful to be conquered; and good and truth from the Lord can prevail over all.

37. But it had been forbidden that the spiritual man should confirm falsified truths, which are to be eradicated and dispersed, as well as falsities from evil, and evils themselves of every kind.

REFERENCES AND NOTES

1. The Israelites turning and taking their journey into the wilderness by the way of the Red Sea, as the Lord had spoken, denotes the reflection of the spiritual man that his progress had been through a state of obscurity and temptation, on account of influx from the hells, as, indeed, had been predicted concerning him, 3654, 6226, 1457, 2708, 2234, 8099, 2001, 2951; and their compassing mount Seir many days denotes that, nevertheless, through celestial love help had been received from the Lord continually, 2073, 1675, 4780. But observe that it was from celestial love by means of "apparent good in the will part of the natural mind," P. 1675.

2. The Lord speaking unto Moses, saying, denotes that there had been revelation from the Lord by Divine Truth giving the perception, 2001, 2951, 7010, 1822.

3. "You have compassed this mountain long enough: turn you

northward," denotes that a change of state was about to occur in which there would be the greatest obscurity as to truths, 2973, 1675, 6226, 3708. But this involves that the former state "was advanced to the full, and that it is time for the soul to advance to knowledges of truth from a celestial origin (A.E. 405²⁷), that is, to truths derived from the genuine love of good," P.

4. "And command thou the people, saying, Ye are to pass through the border of your brethren the children of Esau, which dwell in Seir," denotes that still, by influx, the man of the church would be in a state of natural good from the Lord as to His Divine Nature, 5486, 1259, 1822, 3992, 8063, 1222, 3302, 1293, 1675; "and they shall be afraid of you" denotes a state most external and remote from that of those in the natural degree of the celestial heaven, because by the border is denoted what is most external, 8063, and by Esau and Seir is denoted the Lord's Human Essence as to celestial love, and therefore, as applied to man, the natural degree of the celestial heaven, 1675, 4374, while by the children of Esau being afraid of the Israelites is denoted aversion from contrariety of state, 2543; and "take ye good heed unto yourself therefore" denotes a holy caution to the man of the *Spiritual* Church, who could not realize the good of the *Celestial*, as is evident. But by taking Esau and Seir in the opposite sense, as denoting only *apparent* natural good, the interpretation becomes that the spiritual man "should leave on one side the external states of charity derived from the apparent natural good which is in the will before regeneration, which also reverences, and fears to offend against, the truths of faith," P. But because, in this verse, the children of Esau are called *brethren*, 1222, and the children of Israel *people*, 1259, and the former are not spoken of as enemies to be overcome, therefore the foregoing interpretation was adopted, seeing that the term "brethren" is properly applicable to what is celestial, and the term "people" to what is spiritual.

5. "Contend not with them" denotes lest he should violate good, 5963; "for I will not give you of their land" denotes that he cannot be in celestial good, 8899; "no, not so much as for the sole of the foot to tread on," denotes even in the natural degree of the Celestial, 2162; and "because I have given mount Seir unto Esau for a possession" denotes that the Celestial only can realize that good which is the External of the inmost heaven, 8899, 1675, 4374, 4384, 2658. But the interpretation in harmony with the series on a lower plane is that the man of the church should not "confound apparent natural good with spiritual good, for the church will not be formed in such states, not even as to its lowest natural things; for the Lord has so ordered it that this voluntary part of the natural mind receives influx from Him without the intervention of truths by an internal way," P., 5963, 1675, 8899, 2162, 1460.

6. "Ye shall purchase food of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink," denotes that, nevertheless, the good and truth of the spiritual man are derived from the good and truth of the celestial man, and that thus the spiritual man is nourished, 3654, 2937, 1480, 2702, 3168.

7. "For the Lord thy God hath blessed thee in all the work of thy hand," denotes that thereby is the conjunction of the spiritual man with the Lord, when he embodies goods and truths in his life

with all his power, 2001, 3514, 5148, 878; "he hath known thy walking forth through this great wilderness" denotes that He knows all the states through which the spiritual man passes in his temptations, 519, 2708; "these forty years the Lord thy God hath been with thee" denotes the presence of the Lord in all and each of his temptations, 2001, 730; and "thou hast lacked nothing" denotes, evidently, that good and truth are never wanting, 8474.

8. Passing by their brethren the children of Esau which dwell in Seir, denotes separation from the Celestial in the Natural, who are in the light of truth immediately proceeding from good, 3992, 1222, 1675, 2714; from the way of the Arabah denotes from their External, 1292; from Elath denotes from their strong affection for truth, because by Elath is meant a *hind*, *strength*, or an *oak*, and thus it denotes a strong affection for truth, 6413, 1442, 1443; and from Ezion-geber denotes their strong understanding thereof, because by this word is meant the *counsel of the strong man*, and thus it denotes such understanding, and because it was a part of the territory of the children of Esau, 3322; while turning and passing by the way of the wilderness of Moab denotes that, on the other hand, there is exposure to the obscurity of a state of corrupted natural good, 2234, 2708, 2468. But considering the country of Esau to denote apparent natural good, it is evident that a decline from that good to the state represented by Moab is indicated, P. 2468.

9. The Lord having said to Moses, denotes the remembrance that instruction had been given, 2001, 1822, 7010; "Vex not Moab, neither contend with them in battle," denotes that this state could not be violently removed either by opposing affections or truths, because not to vex means not to be an adversary, 9314, and refraining from war means the same, 1664, 683; "for I will not give thee of his land for a possession" denotes that the state of adulterated good could not be permanent with the spiritual man, 8899, 2468, 3654, 2658; and "because I have given Ar unto the children of Lot for a possession" denotes "seeing that its falsities are derived from the perverted Sensual," since Ar of Moab was a city, and therefore denotes falsities, 402, and Lot denotes the perverted Sensual, 1428.

10. The Emim dwelling there aforetime denotes that terrible falsities formerly sprang from a confirmed state of merely natural love, 1673³, 1293, 10,550; and a people great, and many, and tall, as the Anakim, denotes that they have affected the will, the understanding and the life of man, even as do falsities springing from the pride of intelligence, 1259, 2227, 581, 583, chap. i. 28, 5320.

11. These also being accounted Rephaim denotes that falsities from merely natural love have their origin in selfish love, 581; as the Anakim, denotes like those springing from the pride of self-intelligence, 583; and the Moabites calling them Emim denotes that their quality varies with those in corrupted good, with whom they inspire fear, 1673³, 144.

It may be observed here that the Rephaim are generally taken to mean *gigantic*, that Zuzim means *riches*, and that Emim means *terrible*, while the Horites mean *dwellers in caves*; and that, considered in their order as named in Gen. xiv. 5-6, they will thence denote respectively persuasions of falsity from selfish love, from the love of the world, from merely natural love, and from sensual and corporeal love, 1307, 1694, 986, 2463.

12. The Horites dwelling in Seir aforetime, denotes that gross persuasions of falsity from corrupted celestial love also devastated the church in ancient times, 1675; the children of Esau succeeding them, destroying them before them, and dwelling in their stead, denotes that the Lord, by the assumption and glorification of His Human Nature, overcame and expelled such, thus providing for the existence of the Spiritual Church, 1675, 2402, 1293; and as Israel did unto the land of their possession, which the Lord gave unto them, denotes the formation of the spiritual heavens, 3654, 2402, 2618, 3705, 2658, 2833. But still it is true that, in a lower sense, this verse teaches how man, as of himself, "by natural good from external motives, when it had destroyed those evils, and taken their place in the mind, by spiritual influences from heaven, is finally enabled to drive out evils from the interiors of the soul" (P.). For what is said in the higher sense of the Lord's work of redemption and of His glorification is true in a lower sense of man's personal deliverance from evil and his reception of good through regeneration.

13. "Now rise up, and get you over the brook Zered," denotes an elevation of state and a passing from the state of adulterated good, 1543, 3992, 2468; and their going over the brook Zered denotes that this actually happened, and that there had been a realization of good, because by Zered, or rather the valley of Zered, is meant *luxuriant growth*, and thus it denotes good, 2646-7, 4271, 1723.

14. The days in which they came from Kadesh-barnea, until they were come over the brook Zered being thirty and eight years, denotes that various fluctuations had been experienced between states of the affection of truth and states of corrupted good until the boundary was passed, involving a complete course of trial and a new state of good, 487, 3335, 2503, 2702, chap. i.-ii., v. 13, 9082, 2276, 2044; and until all the generation of the men of war had been consumed from the midst of the camp, as the Lord swore unto them, denotes until the evil affections and false persuasions which had rejected the heavenly life had been removed, so that heavenly order might prevail on the one hand and a state of confirmed evil on the other, 9042, 1664, 10,431, 200, 4236, 2001, 2842.

15. The hand of the Lord being against them to destroy them from the face of the camp denotes that the power of Divine Truth from Divine Good is continually exerted against opposing evils and errors, without which there would be no heavenly order, and the evil must be entirely vastated, 878, 2001, 2397, 200, 4236, 10,431.

16. It coming to pass when all the men of war were consumed and dead from among the people, denotes that it had happened when all opposition from falsities and evils had been removed, 4979, 1664, 10,431, 81, 1259.

The apparent threefold repetition here is no doubt intended to teach how thoroughly evil and falsity must be rejected in order that the heavenly life of love and faith may be established, 9825.

17. The Lord speaking unto Moses, and saying, denotes that a new state of enlightenment had succeeded, 2001, 2951, 7010, 1822.

18. "Thou art this day to pass over Ar, the border of Moab," denotes that corrupted good with its essential falsity was to be removed, 487, 3992, 402, 8063, 2468.

19. "And when thou comest nigh unto the children of Ammon, vex them not, nor contend with them," denotes that falsifications of truth were to be discarded both in affection and thought, 3572, 2468, 9314, 1664, 683; "for I will not give thee of the land of the children of Ammon for a possession" denotes that these could form no part of the heavenly life, 8899, 3705, 2658; and "because I have given it unto the children of Lot for a possession" denotes that these appertained only to the corrupted Sensual, 1428.

20. That also being accounted a land of Rephaim; Rephaim dwelling there aforetime; and the Ammonites calling them Zamzummim, denotes that there also are gigantic falsities from selfish love and there they had always prevailed, their quality according to the state of those who falsify truths, and at the same time are inflated with the mere love of knowledge, being changed, because by Zamzummim is meant *humming* or *thinking wickedly*, and therefore it denotes the mere love of knowledge for selfish purposes, 1673³, 1293, 10,550, 144, 4408, 590, 1472.

21. A people great, and many, and tall, as the Anakim, denotes that these falsities had powerfully affected the will, understanding and life of those whom they had captivated, 1259, 2227, 581, 583, chap. i. 28, 5320; and the Lord destroying them before the Ammonites, their succeeding them, and dwelling in their stead, denotes that falsified truths from sensual love had overpowered these also, had succeeded them, and had desolated the Spiritual Church, 2001, 2397, 2468, 1293.

22. As He did for the children of Esau which dwell in Seir, when He destroyed the Horites from before them and they succeeded them, and dwelt in their stead even unto this day, denotes that so also the Lord had provided that those who were in natural good remotely, derived from celestial good, should expel gross persuasions of falsity, a state of natural good succeeding and becoming permanent, 2001, 1675, 1293, 2397, vers. 11, 12, 2838.

23. And the Avvim which dwelt in villages as far as Gaza, denotes extreme falsities, having relation to faith without charity, formerly prevailing in the church, because by the Avvim are meant things *crooked*, *perverse* or *wrong*, and therefore they denote falsities, 3527 end, their dwelling in villages denotes that they were most external, 1293, 3270, and Gaza, by which is meant *strong*, or a *goat*, denotes "having relation to faith without charity," since this place was a part of the country of the Philistines, 3727 end, 4169⁴, 1107; and the Caphtorim, which came forth out of Caphtor, destroying them and dwelling in their stead, denotes those in faith alone had been afterwards expelled by those in merely external rituals, who succeeded in their place, because by Caphtor is meant a *knob* or *pomegranate*, and therefore it denotes those in merely external rituals, and yet in good, 9552, 1194, and the Caphtorim destroying the Avvim, and dwelling in their stead, denotes that those in external rituals expelled those in faith alone and succeeded in their place, 2397, 1293.

24. The Israelites rising up and taking their journey denotes that thence the man of the church had been elevated and had made progress, 1543, 1457; their passing over the valley of Arnon denotes that he had passed the boundary of those who were in adulterated

good, 3992, 1292, 5196, 2468; "behold, I have given into thy hand Sihon the Amorite, king of Heshbon, and his land," denotes the subjection of falsities from evil in the perverted understanding, 8899, 878, 4317, 1857², 1682, Num. xxi. 25; and "begin to possess it, and contend with him in battle," denotes that a state of natural good succeeds through victory in temptation, because the land of Sihon denotes evil in general, since he was an Amorite, 1857, but when it comes into the possession of the Israelites, it then denotes a state of natural good from the Lord, 1675⁴, and contending in battle denotes temptation, 1664, while beginning to possess evidently implies victory, 2658.

25. "This day will I begin to put the dread of thee and the fear of thee upon the peoples that are under the whole heaven, who shall hear the report of thee, and shall tremble, and be in anguish because of thee," denotes that the Lord had enabled the spiritual man to overcome the evils of the natural man, under the influence of the fear of punishment, or of the consequences, inwardly and outwardly, of indulging in merely natural love; and that those who are in evils of this kind interpret the truth according to their state, believing that it is such as it appears outwardly, and brings upon the disobedient both outward calamities and inward torture, 2001, 2838, 986, 2069, 1733, 9311, 3654, 8318.

26. Moses sending messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying, denotes that the spiritual man, in his earlier states, had temporized with the falsities and evils of the natural man, conceiving that he must enjoy their delights, and thinking in that state, because Moses here represents the people whom he governed, 3654; sending messengers with words of peace denotes temporizing, 4239, 1288, 5662; out of the wilderness denotes from the obscure state in which he was, 2708; by Kedemoth is meant *eastward*, and therefore it denotes a state of good relatively, 1250; Sihon king of Heshbon denotes the falsities and evils of the merely natural man, ver. 24; saying denotes perception, 1822; and it is said "conceiving in that state that he must enjoy their delights and thinking," because this is implied and involved in the words of peace, 5662.

27. "Let me pass through thy land" denotes that he might safely indulge himself, 1857; "I will go along by the high way" denotes provided only he adhered to the truth of the literal sense of the Word, 3335, 2234; and "I will neither turn unto the right hand nor to the left" denotes not going aside from the straight path of integrity either into positive evil or error, 4816, 9511.

28. "Thou shalt sell me food for money, that I may eat," denotes the belief that merely natural delights supported the spiritual man, 4758, 678, 2954, 2187; "and give me water for money, that I may drink," denotes the belief that natural knowledge did the same under the same conditions, 4758, 2702, 2954, 3168; and "only let me pass through on my feet" denotes delusion from his desire to gratify the natural man, 3992, 2162.

29. "As the children of Esau which dwell in Seir did unto me" denotes that already he had been thus aided by apparent natural good by means of natural truth, 1675, 4240, 1293; "as the Moabites which dwell in Ar did unto me" denotes that already he had been

aided by corrupted states of good and their so-called truths, 2468, 402, 1428; and "until I shall pass over Jordan into the land which the Lord our God giveth us" denotes that therefore he had imagined that even merely natural delight might be enjoyed until the boundary between evil and good should be overpassed, and the heavenly state reached through Divine Good by means of Divine Truth, 901⁴, 3705, 2001, 8899.

30. Sihon king of Heshbon not letting them pass by him denotes that falsity in the understanding from evil in the will is not thus compliant, ver. 24, 3992; the Lord God hardening his spirit and making his heart obdurate denotes that this falsity is truly opposed to Divine Good and confirms a state of evil, 2001, 7272, 9818; and the Lord delivering Sihon into the hand of the Israelites, as it was that day, denotes that hence falsity from evil had been subdued by Divine Truth, and that a perpetually prevailing state of good had been established, 2001, 5544, 2838.

31. The Lord saying unto Moses, "Behold, I have begun to deliver up Sihon and his land before thee," denotes that the spiritual man had been enabled to perceive from the Lord that the evil of the merely natural man would be gradually subdued and overcome, 2001, 1822, 7010, 2838, ver. 24, 10,550; and "begin to possess, that thou mayest inherit his land," denotes that each step in the process must be taken by man, as it were, from himself, 1560, 2658.

32. Sihon coming out against them, he and all his people, unto battle at Jahaz, denotes that falsity from evil had with all its powers strongly attacked the regenerating spiritual man in a fluctuating state between evil and good, ver. 24, 1259, 1664, Num. xxi. 23.

33. The Lord God delivering him up before them; and their smiting him, and his sons, and his people, denotes that the Lord had delivered him through the operation of Divine Good and Truth, and that falsity was conquered both internally and externally, and as to every particular thereof, 2001, 10,550, 4251, ver. 24, 5912, 1259.

34. Taking all his cities at that time, and utterly destroying every inhabited city, with the women and the little ones, leaving none remaining, denotes that, in that conflict, false doctrines were entirely overthrown, with the affection from which they originated; yea, every affection of falsity in its impurity, and every incipient principle thereof, 402, 10,510, 9193, 3066, 5946, 5897¹⁰.

35. The cattle being taken for themselves, with the spoil of the cities that they had taken, denotes that by this means the natural affections had become serviceable to the spiritual man, as well as the natural knowledges of good and truth, which had been acquired under the influence of selfish motives, 6126, 6134, 3242⁴, 402, 1857.

36. From Aroer, which is on the edge of the valley of Arnon, denotes from falsities the most external arising from corrupted natural delight because by Aroer is meant *naked, bare*, and therefore it denotes, in this connection, falsities the most external, 402, 165, the edge denotes what is most external, 8063, a valley denotes a low state, 1292, and by Arnon is meant *rejoicing*, and therefore it denotes, here, merely natural delight, 1292; the city that is in the valley, even unto Gilead, denotes through those of the sensual even

to interior natural delights, 402, 1292, 4117; not a city being too high for them denotes that no falsity was too powerful to be conquered, 402, 1307; and the Lord their God delivering up all before them denotes that good and truth from the Lord can prevail over all, 2001, 8899, 10,550.

37. Not coming near the land of the children of Ammon; nor the side of the river Jabbok; nor the cities of the hill country; nor wheresoever the Lord God forbade them, denotes that it had been forbidden that the spiritual man should confirm falsified truths, which are to be eradicated and dispersed, as well as falsities from evil, and evils themselves of every kind, 5883, 2468, 4270, 402, 795, 2001. By Jabbok is meant *pouring out*, or *dissipation*, and therefore it denotes, in this place, the rooting out of falsities, and their dispersion, 1309.

The first thing to be noticed in connection with this chapter is that the Israelites took their journey into the wilderness by the way of the Red Sea, as *the Lord had spoken* (Num. xiv. 25), thus indicating that the event occurred immediately after the condemnation of the unfaithful spies. But it is then directly added, "And we compassed mount Seir many days," referring to an event which did not take place until the fortieth year of the wandering, as recorded in Num. xx. 14-21. And this, of course, shows that nothing is recorded in the Word as to the doings of the Israelites between the two sojourns at Kadesh mentioned respectively in Num. xiii. and xx. But as this matter is spoken of in the commentary on the last chapter we may now proceed to consider the internal sense of the first section.

Two things are mentioned in the first verse, namely, being in the wilderness by the way of the Red Sea, and compassing mount Seir many days; and, spiritually, they stand for opposite states, the former denoting temptation under the influence of evil from the hells, and the latter the state of good which afforded protection from the Lord. For there is really no protection from the Lord in temptation except the state of good, and thence the state of truth in which the person tempted is. And, moreover, the result of victory in any temptation is confirmation in the truth which agrees with the good of that state. It follows, therefore, that there was such a state, and that it is represented by turning northward, as the references show. And now, in considering ver. 4, we find most important instruction, since we are here reminded that man is both strengthened and enlightened in all his advancing states of regeneration by influx from the Divine Human, which in the supreme sense is represented by mount Seir, by Esau and by Edom; that the natural degree of the celestial man, or of the man of the third heaven, is very much superior, as to the quality of its good, to the natural degree of the spiritual man which is represented by the Israelites passing through the *border* of their brethren the children of Esau; and that there is aversion on the part of those who are in the natural degree of the celestial heaven from those in the same degree of the spiritual heaven, because of the contrariety of their states, since the natural degree of the Spiritual, in the state here described as the border, was beyond the limits of the natural good of the Celestial, and not because of even the slightest degree of hatred or dislike; for the higher the position which any one occupies in the heavens, the less will he be affected with such feelings, when yet it might appear to those in a lower state as if the "aversion" partook somewhat of dislike. But then, why is there this feeling which is represented by fear? It is because

there is, as yet, something of selfishness in the life of the spiritual man here mentioned, and therefore it is properly called "apparent natural good," which also reverences and fears to offend against the truths of faith" (P.). But it is to be carefully observed that merely natural love, or affection, or good does not reverence and fear to offend against the truths of faith, but that it is merely natural good influenced by good from the Lord which does this; and hence we can see how the Edomites, from the point of view here taken, or rather the being on the border of the Edomites, may denote this mixed state, or this apparent state of natural good, in the man of the church, the Israelites, in this case, denoting the truths of faith. But see the remarks at the end of the explanation of ver. 4; and note that what is said here equally applies to the remaining part of the section, as a comparison of the two interpretations will show.

There is one point, however, which may be here mentioned in connection with the contents of this first section, and it is that, without the changes of state signified by passing by the Edomites, the Moabites and the Ammonites, it would be impossible for the spiritual-natural man really to overcome either evil in general, represented by the Amorites, or essential evil, represented by Og the king of Bashan and his people. And yet it is unavoidable that there should be such preparatory states; and concerning them we read: "Pure good, that is, good with which no evil is mixed, does not exist with man, nor pure truth, that is, truth with which no falsity is mixed; for the Voluntary of man is nothing but evil, and from it falsity is continually inflowing into his Intellectual. For, as is known, man hereditarily derives to himself the evil that has been successively accumulated by his parents, and from this evil he himself produces evil in act and makes it his own, and still superadds evils from himself. But the evils with man are of various kinds: there are evils with which goods cannot be mixed, and there are evils with which they can; the case is the same with falsities; and unless this were the case, no man could ever be regenerated," 3993⁸. Examples of each kind, then, follow, of which this is one: "He who believes that man is saved by believing well, and not by willing well and nevertheless does will well, and in consequence thereof does what is good, this falsity is one with which good and truth can be conjoined; but not if he does not will well, and thence do what is good," 3993¹¹. However, we now pass on to the next sections, and these we will consider briefly, as their subjects have been previously before us.

As the regenerating man is required gradually to put off all apparent, or mixed states of good and truth, before he can be fully in the heavenly state, it is evident that he is required to pass by the state signified by being in the border of the Edomites; and the same thing, therefore, is equally applicable to the states of adulterated good and of falsified truth, signified respectively by the Moabites and the Ammonites. And concerning these we read as follows: "The nature and quality of that religiosity which is signified by Moab and the sons of Ammon may appear from their origin, which is here described (Gen. xix. 30-38), and also from many passages in the historical and prophetic parts of the Word, where they are named. In general they denote those who are in external worship, which appears in some respect holy, but not in internal worship, and who eagerly embrace as goods and truths the things which are of external worship, but reject and despise the things which are of internal worship. Such worship and such a religiosity takes root

in those who are in natural good, but who despise others in comparison with themselves: these persons are not unlike fruits whose external form is not unbeautiful, but which are inwardly mouldy and rotten. . . . In the beginning, indeed, this is not so, but successively, for they suffer themselves to be easily imbued with all sorts of things, which are called goods, and thus with all sorts of falsities, which they think are truths, because they confirm them, and this because they despise the interior things of worship, and they despise them because they are in the love of self. . . . Their quality in the beginning, when their good is not as yet so much defiled, is thus described. . . . 'Do not straiten Moab, nor meddle with them in war, because I will not give thee inheritance of his land, for I have given Ar for an inheritance unto the sons of Lot' (Deut. ii. 8-9). And concerning the sons of Ammon, 'Jehovah spake to Moses, Thou this day shalt pass Ar, the border of Moab, and shalt come nigh over against the sons of Ammon, neither straiten them nor meddle with them, because I will not give thee inheritance of the land of the sons of Ammon, for I have given it for an inheritance to the sons of Lot' (Deut. ii. 17-19); Ar denotes such good; Moab and the sons of Ammon denote those who are in such good, but in the beginning, wherefore it is commanded that they should not be straitened. Hence it is that Moab drove out the Emim and Rephaim, who were as the Enakim, and that the sons of Ammon drove out also the Rephaim, whom they called Samsummim (Deut. ii. 9-11, 18-21). By the Emim, Rephaim, Enakim and Samsummim are signified those who were imbued with persuasions of evil and falsity (see Nos. 581, 1673); by Moab and the sons of Ammon are here signified those who were not as yet imbued (with such persuasions); but these also, when they became imbued, that is, when their good was defiled with falsities, were likewise driven out (see Num. xxi. 21-31; Ezek. xxv. 8-11)," 2468.

Now this quotation is a good general commentary on several particulars in our chapter; but we have still to notice the peculiar reminiscence which occurs in vers. 13-16, where we are again reminded of the thirty-eight years' wandering, and of the death of those who had been unwilling to go forward to the conquest of the promised land, and of the safe arrival of their successors upon a portion of the country that was henceforth to be their possession. And yet no particulars are given of the long series of trials which the survivors must have experienced. The general series of the internal sense of this reminiscence, however, is sufficiently clear, and we may profitably reflect upon it. The whole forty years' wandering of the Israelites describes, according to the correspondence of that number, the complete state of trial and temptation through which we must all pass in our spiritual life. And, indeed, there is no escape from all these. For we are born hereditarily into all kinds of evils and their consequent falsities, nor can this be avoided in any case; and although we are not responsible for this, and are not thereby prevented from exercising our free choice between these hereditary tendencies and the good and true principles of life which we receive from the Lord through instruction externally and by influx internally, yet it is a fact that we have all experienced a fall into actual evils and errors, and for these we are responsible. Hence, therefore, we see clearly that we cannot be regenerated and receive the heavenly life of the love of good for its own sake without a full course of temptations. For our evils must be removed before the special form of good for which each of us is adapted can be realized, and this cannot be done in a moment. We have, therefore, really to be

thankful to the Lord for being led by Him safely through these temptations; and as we advance we come to rejoice in our new life, and to feel that it will be an eternal inheritance. This, then, is one part of the representation. But the thirty-eight years presents us with another aspect of it. For thirty also denotes completeness, and also somewhat of combat, while eight signifies a new state. That is, the new life is the result of victory. And lastly, there is the death of the fearful men of war, which on the one hand denotes the vastation of the wicked, but on the other the rejection by the regenerated man of the evils and the errors they represent.

And now it only remains to make a few remarks on the latter part of the chapter, which describes the conquest of the Amorites. This signifies, as we have more than once learned, that the spiritual man, as a preliminary step in realizing the heavenly life, must first of all, and by the Divine aid, overcome evil in general. And why? Clearly because he does not, as yet, know fully what essential evil is, nor does he know the particular evils of his own unregenerate life, which are denoted by the nations to be subdued in the land of Canaan beyond the Jordan. But concerning the conquest of evil in general, the series of the internal sense, and the explanation following it, give some very interesting particulars. Although all victory is due to the Lord, yet it is the man himself who is required to contend, and must begin to possess the land. That is, he must subdue his own natural man. But at first he offers simply to go over it. He thinks that perhaps he may be selfish and good at the same time; he knows that his natural powers are a necessary part of his life, and he thinks that he may use them and still go along the king's highway. But in this he is mistaken, since he does not see, just yet, that falsity from evil, represented by Sihon, is not the true king. It is Divine Truth, or the Word, that must govern; but not with evil as a motive, and therefore evil must be removed, and good must take its place. The natural man belongs properly to the Lord. This, then, is our great lesson. We must not rest until we have gained this very important victory; and we must use all our spiritual powers in order to bring our natural powers not only into subjection, but into harmony with the higher life. And with this prevailing thought we must continue the conflict as it is described in the next chapter, energized and strengthened by our success so far.

CHAPTER III

SUMMARY OF THE SPIRITUAL SENSE

1. It is remembered by the spiritual man how essential evil with its falsities had been overcome by the Divine Goodness, and by the power of the Divine Truth; and also how the natural affections and faculties had become his property for application to heavenly uses, vers. 1-7.

2. It is reflected also that the conjunction of evil in general with essential evil had been broken in the natural man, and that it had come under the control of faith in the understanding in the external, of faith producing good works interiorly, and of the new will of good internally, vers. 8-17.

3. Further, it is shown that without the co-operation of the natural man with the spiritual in conflict against evil no advance could have been made, while yet the natural man remains distinguished from the spiritual, vers. 18-20.

4. Nevertheless, it is the internal man that operates from the Lord against evil, and, indeed, the Lord alone fights for man in temptation, vers. 21-22.

5. But the man of the church, as from himself, is earnest in prayer for the realization of the heavenly life internally, yet he who remains in external or representative worship only cannot do so, although his mind may be elevated so as to contemplate its glories, vers. 23-27.

6. And thus, while the spiritual man is victorious when he is obedient to Divine Truth, the merely natural man remains in his low and obscure state, vers. 28-29.

THE CONTENTS OF EACH VERSE

1. Then we turned, and went up the way to Bashan: and Og the king of Bashan came out against us, he and all his people, unto battle at Edrei.

2. And the LORD said unto me, Fear him not: for I have delivered him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou

1. Further, it is now remembered that essential evil itself had been encountered, and the falsities from that evil, in a state when good was beginning to be confirmed.

2. And perception had been given that falsity from essential evil was not to be feared, because good from the Lord was all-powerful to overcome evil and falsity both internally

and externally; even as falsities from evil in general had been overcome when manifested powerfully from the will in the human understanding,

3. So the LORD our God delivered into our hand Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining.

4. And we took all his cities at that time; there was not a city which we took not from them; threescore cities, all the region of Argob, the kingdom of Og in Bashan.

5. All these were cities fenced with high walls, gates, and bars; beside the unwall'd towns a great many.

6. And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying every inhabited city, with the women and the little ones.

7. But all the cattle, and the spoil of the cities, we took for a prey unto ourselves.

8. And we took the land at that time out of the hand of the two kings of the Amorites that were beyond

and externally; even as falsities from evil in general had been overcome when manifested powerfully from the will in the human understanding,

3. And thus it had happened. For evil had been conquered by the power of Divine Good, with all its falsities, and this until the temptation had entirely ceased.

4. And thus the powers of the natural man as to doctrine had become subservient to the spiritual man, and this as to every particular, through a full course of temptations.

5. And these evil principles had been strongly defended, either from sensual, natural or rational considerations, while there were numerous others, more remote, comparatively unprotected.

6. But, nevertheless, they had been conquered, even as had been falsities from evil in general in the human understanding; yea, they had been conquered as to the evils from which they sprang, as to the affections of falsity matured, and as to all incipient falsities.

7. And thus every good affection of the natural man, and every true principle from the Lord, had become the property of the spiritual man.

8. And thus, too, all evils in general, and the essential principle of evil, were expelled from the government of the

Jordan, from the valley of Arnon unto mount Hermon;

9. (*Which Hermon the Sidonians call Sirion, and the Amorites call it Senir;*)

10. All the cities of the plain, and all Gilead, and all Bashan, unto Salecah and Edrei, cities of the kingdom of Og in Bashan.

11. (For only Og king of Bashan remained of the remnant of the Rephaim; behold, his bedstead was a bedstead of iron; is it not in Rabbah of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.)

12. And this land we took in possession at that time: from Aroer, which is by the valley of Arnon, and half the hill country of Gilead, and the cities thereof, gave

natural man, which had been beyond the influence of the literal sense of the Word, and had been given up to falsities from evil in general, conjoined with falsities from essential evil,

9. (Which those in merely natural knowledges regard as a defence, and those in evils are most delighted with, as being the ultimate expression of their aversion from good.)

10. All exterior principles of good, all interior principles of good, and all inmost natural good, together with the truths internal and external, by which good is confirmed, becoming the property of the spiritual man.

11. (For essential evil had been derived from the descendants of the corrupted celestial race, the persuasions of falsity from which are exceedingly strong, as if they were natural truths, being powerful as a receptacle and resting-place for evil; for they are, indeed, falsifications of the truth of the Word, by which argumentations against good are maintained; and there the conjunction of evil and falsity both in essence and form is complete, so that their quality appears to be that of genuine truth.)

12. And thus the natural man had been made subservient to the spiritual in that state of the church, namely, sensual truths, and natural affections of truth, with natural delights, all of these

I unto the Reubenites and to the Gadites:

13. And the rest of Gilead, and all Bashan, the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, even all Bashan. (The same is called the land of Rephaim.)

14. Jair the son of Manasseh took all the region of Argob, unto the border of the Geshurites and the Maacathites; and called them, even Bashan, after his own name, Havvoth-jair, unto this day.)

15. And I gave Gilead unto Machir.

16. And unto the Reubenites, and unto the Gadites I gave from Gilead even unto the valley of Arnon, the middle of the valley, and the border *thereof*; even unto the river Jabbok, which is the border of the children of Ammon;

17. The Arabah also, and Jordan and the border *thereof*, from Chinnereth

having become the property of those in faith as to the understanding and in good works;

13. While more interior natural delights, with affections of truth conjoined to good, appertained to the new will of good, including inmost natural good and its truths. (These had formerly been degraded by the corrupted celestial race.)

14. But those who are enlightened in truths from the new will of good are now in possession thereof, even to the ultimate truths of the natural man where the limit exists between truth and falsity and between good and evil; but when they come under the power of the enlightened new natural man, then their quality is changed, and they become perpetual doctrine derived from Divine Truth.)

15. But the interior delights of the natural man are controlled by the natural understanding derived from the new will of good;

16. And its external delights by faith in the understanding and good works, including separation from corrupted good, and the first realizations of genuine good and truth on the one hand, and the first insinuation of truth into good, with the dispersion of falsifications of truth on the other;

17. And also external delights and truths from the Word, which are in their

even unto the sea of the Arabah, the Salt Sea, under the slopes of Pisgah eastward.

18. And I commanded you at that time, saying, The LORD your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all the men of valour.

19. But your wives, and your little ones, and your cattle, (I know that ye have much cattle,) shall abide in your cities which I have given you;

20. Until the LORD give rest unto your brethren, as unto you, and they also possess the land which the LORD your God giveth them beyond Jordan: then shall ye return every man unto his possession, which I have given you.

21. And I commanded Joshua at that time, saying, Thine eyes have seen all

receptacles in the natural understanding and extend themselves to ultimates where the natural affections prevail and falsities originate; and yet where the natural understanding is capable of being elevated into the light of truth proceeding from Divine Good.

18. And it is remembered also how Divine Truth had taught the man of the church in the past, that he should come into the possession of the natural man; and that the natural man should co-operate with the spiritual in conflict against evil, and the attainment of the heavenly life, when charity began to rule, and the natural good to prevail.

19. But yet that the natural affections of truth and natural affections of good, mature and incipient, should remain intact and distinguished from the spiritual, because in the natural affections the spiritual are in their fulness and power from natural love conjoined with spiritual love.

20. But the conflict against all interior evils, as well as exterior, is to be accomplished, and good must reign in the interior man, as well as in the exterior, by the power of Divine Good and Divine Truth, before the natural man can be fully at rest and in peace.

21. And, indeed, Divine Truth had, in the past states of the church, stimulated the

that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou goest over.

22. Ye shall not fear them: for the LORD your God, he it is that fighteth for you.

23. And I besought the LORD at that time, saying,

24. O Lord GOD, thou hast begun to shew thy servant thy greatness, and thy strong hand: for what god is there in heaven or in earth, that can do according to thy works, and according to thy mighty acts?

25. Let me go over, I pray thee, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon.

26. But the LORD was wroth with me for your sakes, and hearkened not unto me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter.

spiritual man in his conflicts against evil in general, and against essential evil, giving him the perception that as these had been subdued so far by the power of the Lord, so must evil be fully conquered in the interiors as well as outwardly.

22. Also that there was no cause for fear, seeing that the Lord alone fights for man;

23. And also, in those past states, earnest prayer had been offered,

24. That as the man of the church had been helped in overcoming the powers of evil, first from natural good and truth in their strength, because these are the outward manifestations, that no merely natural effort, internal or external, could prevail as does Divine Good conjoined with Truth both in the will and understanding of the natural man;

25. So he might be aided in the acquisition of the truly heavenly life, which is a life of love to the Lord and the neighbour, or of good and truth in the higher degrees of the mind.

26. But the reply had been that no merely external worship and devotion which really cause aversion from the Lord, and which prevail in the representative of a church, could secure conjunction with the Lord; and the perception had been given that such merely

natural men must remain in their own life, and cannot really enter into interior truths and their delights.

27. Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold with thine eyes: for thou shalt not go over this Jordan.

28. But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

29. So we abode in the valley over against Beth-peor.

27. But that, nevertheless, the natural understanding could be elevated, so as to perceive good and truth in obscurity and good and truth in brightness, while yet the natural will, alone, could never enter into the enjoyment of the truly spiritual life.

28. And so the Lord had commanded that the man of the church should be stimulated to know, and feel, and determine that only truth inwardly combating against evil could really lead him into the heavenly state, and that only this truth can bring the external man into harmony with the internal.

29. And thus it had happened that the representative of a church had remained in external things merely; and thus also it happens to the man of the Spiritual Church so long as he clings to natural delights alone, and to natural truths alone.

REFERENCES AND NOTES

1. The Israelites turning and going up the way to Bashan denotes the remembrance that essential evil itself had been encountered, because going up signifies advance, 1543, a way signifies doctrine, 2234, and Bashan means *in the tooth, in the ivory, in the change, in the sleep*, thus denoting a state of essential falsity and evil, 4424³,

6188³, 4136², 150, *A.E.* 163⁸; and Og the king of Bashan coming out against them, he and all his people, unto battle at Edrei, denotes and also the falsities of that evil in a state when good was beginning to be confirmed, because Og means *a cake*, and thus, in a good sense, charity, and in the opposite sense the love of the world, 7978, as a king he denotes falsity, *A.E.* 163⁸, 1682; coming out here denotes evil influx, 5337, with all his people denotes with falsities, subordinate, 1259, and going out to battle at Edrei denotes conflict, when good begins to be confirmed, Edrei meaning *a very great mass or cloud*, and *the death of the wicked*, 1047, 6119, and war denoting spiritual conflict or temptation, 1664.

2. The Lord having said to Moses, "Fear him not," denotes that perception had been given that essential evil was not to be feared, ver. 1, 2001, 1822, 7010, 1787; "I have delivered him, and all his people, and his land, into thy hand," denotes that good from the Lord was all-powerful to overcome evil and falsity, both internally and externally, 2001, 8899, ver. 1, 878, 1259, 1733; "and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt in Heshbon," denotes even as falsities from evil in general had been overcome when manifested powerfully from the will in the understanding, 5264, ver. 1, chap. ii. 24.

3. The Lord their God delivering into their hand Og also, the king of Bashan, and all his people; and their smiting him until none was left to him remaining, denotes that thus it had happened. For evil had been conquered, by the power of Divine Good, with all its falsities, and this until the temptation had entirely ceased, 2001, 8899, 878, ver. 1, 5897¹⁰.

4. Taking all his cities at that time, not one being omitted, and there being threescore cities, all the region of Argob, the kingdom of Og in Bashan, denotes that thus the powers of the natural man as to doctrine had become subservient to the spiritual man, and this as to every particular, through a full course of temptations, 402, 2625, 683, 3306, ver. 1. Argob means *a turf of earth, a fat land, the curse of the well*, or *stony*, and these correspondences describe the state of the natural man as to the will and the intellect, 1733, 2702, 643.

5. All these being fenced with high walls, gates, and bars; beside the unwallled towns a great many, denotes that these evil principles had been strongly defended either from sensual, natural or rational considerations, while there were numerous others more remote comparatively unprotected, 6419, 402⁴, 3270.

6. Utterly destroying the cities, as was done unto Sihon king of Heshbon, utterly destroying every inhabited city, with the women and the little ones, denotes that nevertheless they had been conquered, even as had been falsities from evil in general in the human understanding; yea, they had been conquered as to the evils from which they sprang, as to the affections of falsity matured, and as to all incipient falsities, 10,510, 9193, 402, ver. 2, 3066, 5946.

7. All the cattle and the spoil of the cities being taken for a prey unto themselves denotes that thus every good affection of the natural man, and every true principle from the Lord, had become the property of the spiritual man, 6126, 6134, 3242³, 1851.

8. Taking the land at that time out of the hand of the two kings of the Amorites that were beyond Jordan, from the valley of Arnon unto mount Hermon, denotes that thus, too, all evils in general, and the essential principle of evil, were expelled from the government of the natural man, which had been beyond the influence of the literal sense of the Word, and had been given up to falsities from evil in general, conjoined with those from essential evil, 1733, 2625, 878, 5194, 1682, 1857, 1585, 4255, 1292, chap. ii. 36, 9193. By Hermon is meant *anathema, destruction*, and hence the last reference.

9. "Which Hermon the Sidonians call Sirion, and the Amorites call it Senir," denotes that those in merely natural knowledges regard the intense falsities of essential evil as a defence; and that those in evils are most delighted with them, as being the ultimate expression of their aversion from good, because by the Sidonians are denoted those in merely natural knowledges, 1201; by Sirion is meant a *breastplate*, and therefore it denotes a defence, 1788; the Amorites denote evil in general, 1857; and by Senir is meant *lantern, lamp, or he that shows*, and therefore it denotes the ultimate expression of the aversion of evil from good, 4335², 144.

10. All the cities of the plain, denotes all exterior principles of good, 402, 1585; all Gilead denotes all interior principles of good, 4117; and all Bashan denotes all inmost natural good, ver. 1; and unto Salecah and Edrei, cities of the kingdom of Og in Bashan, denotes with truths internal and external by which good is confirmed, 402, ver. 1.

11. Only Og king of Bashan having remained, denotes that essential evil had been derived from the descendants of the corrupted celestial race, ver. 1, 581; of the remnant of the Rephaim denotes persuasions of falsity which are exceedingly strong, chap. ii. 11; his bedstead being a bedstead of iron denotes natural truths powerful as a receptacle and resting-place for evil, 6463, 425; it being in Rabbah of the children of Ammon denotes falsifications of the truth of the Word by which argumentations against good are maintained, because Rabbah means *powerful, disputative*, and the Ammonites denote falsifications of truth, 7318, 2468; nine cubits the length thereof, and four cubits the breadth of it, denotes that there conjunction of evil and falsity both in essence and form is complete, 2075, 1686, 1613, 4574; and the measurement being after the cubit of a man denotes that their quality appears to be that of genuine truth, 648.

12. Taking that land into possession at that time denotes that thus the natural man had been made subservient to the spiritual in that state of the church, ver. 10, 2658, 2625; from Aroer, which is by the valley of Arnon, and half the hill country of Gilead, and the cities thereof, denotes sensual truths, and natural affections of truth, with natural delights, chap. ii. 36, 795, 4117, 402, 9488, 9530; and giving these unto the Reubenites and to the Gadites denotes that they become the property of those in faith as to the understanding, and in good works, 8899, 3863, 3934.

13. The rest of Gilead and all Bashan, the kingdom of Og, denotes more interior natural delights, with affections of truths conjoined to good, 4117, ver. 1, 2177; being given to the half tribe of Manasseh denotes what appertained to the new will of good, 8899, 9530, 6295;

all the region of Argob, even all Bashan, denotes including inmost natural good and its truths, ver. 4; and "the same is called the land of Rephaim, denotes that these had formerly been degraded by the corrupted celestial race, 581.

14. Jair the son of Manasseh taking all the region of Argob denotes that those who are enlightened in truths from the new will of good are now in possession thereof, because Jair means *one who is enlightened*, and therefore he denotes truth from good, 3195, 6275; for Argob see ver. 4; the border of the Geshurites and the Maacathites denotes even to the ultimate truths of the natural man, where the limit exists between good and falsity and between good and evil, because a border signifies a limit, 8063; Geshur means *the sight of the valley, the vale of the ox, or the vale of the wall*, and thus denotes the truth of natural good, 2150, 2180, 6419, 1723; Maacah means *pressed, squeezed, injured*, and therefore denotes natural good itself with its restraints, 9196; and calling them, even Bashan, after his own name, Havvoth-jair, unto this day, denotes that when they come under the power of the enlightened new natural man, then their quality is changed, and they become perpetual doctrine, derived from Divine Truth, ver. 1, 145, 402, 2838.

15. "And I gave Gilead unto Machir" denotes that the interior delights of the natural man are controlled by the natural understanding derived from the new will of good, 7010, 8899, 4117, Num. xxvi. 29. Machir means *he who sells*, and therefore he denotes alienation from selfish love, 4758, and, as the son of Manasseh, he denotes the new understanding from the new will of good, 5912, 6275.

16. Unto the Reubenites and unto the Gadites giving from Gilead unto the valley of Arnon, the middle of the valley and the border thereof, even unto the river Jabbok, which is the border of the children of Ammon, denotes its external delights controlled by faith in the understanding and good works, including separation from corrupted good and the first realization of genuine good and truth on the one hand, and the first insinuation of truth into good with the dispersion of falsifications of truth on the other, 3863, 3934, 8899, 4117, chap. ii. 36, 200, 8063, 2468, 4270.

17. The Arabah also, and Jordan and the border thereof, denotes external delights and truths from the Word, 1292, 1585, 8063; from Chinnereth unto the sea of the Arabah, the Salt Sea, denotes which are in their receptacles in the natural understanding, and extend themselves to ultimates where the natural affections prevail and falsities originate, because by Chinnereth is meant *basin-shaped*, and therefore it denotes a receptacle, 9394, the sea denotes a collection of knowledges or truths in the external man, and thus implies another receptacle, 28, the Arabah denotes ultimate natural affections, and the Salt Sea denotes falsities from lusts, 1666; and under the slopes, or springs, of Pisgah eastward, denotes where the natural understanding is capable of being elevated into the light of truth proceeding from Divine Good, 9422, 2702, 795, Num. xxiii. 14, 1258.

18. Moses commanding them at that time, saying, denotes that it is remembered how Divine Truth had taught the man of the church in the past, 7010, 5486, 2625, 1822; "The Lord your God hath given you this land to possess it" denotes that he should come into the

possession of the natural man, 2001, 8899, 3705, 2658; and "ye shall pass over armed before your brethren the children of Israel, all the men of valour," denotes that the natural man should co-operate with the spiritual in conflict against evil, and in the attainment of the heavenly life, when charity began to rule and natural good to prevail, Num. xxxii. 20-21, 1585, 2686, 1222, 3654, 6343.

19. "But your wives, and your little ones, and your cattle, (I know that ye have much cattle,) shall abide in your cities which I have given you," denotes that the natural affections of truth and natural affections of good, mature and incipient, should remain intact and distinguished from the spiritual, because the spiritual are in their fulness and power from natural love conjoined with spiritual love, 5946, 6126, 6134, 2230, 1293, 402, 8899.

20. "Until the Lord give rest unto your brethren, as unto you, and they also possess the land which the Lord your God giveth them beyond Jordan: then shall ye return every man unto his possession, which I have given you," denotes that conflict against interior evils, as well as exterior, is to be accomplished, and good must reign in the interior man, as well as in the exterior, by the power of Divine Good and Divine Truth, before the natural man can be fully at rest and peace, 2001, 8899, 10,054, 1222, 3654, 2658, 3705, 1585, 2288.

21. Moses commanding Joshua at that time, saying, denotes that indeed Divine Truth had in past states stimulated the spiritual man, 7010, 5486, 2625, 8595, 1822; "Thine eyes have seen all that the Lord your God hath done unto these two kings" denotes in his conflicts against evil in general and against essential evil giving him the perception, 1857, vers. 1-2, 2150, 2001, 2618; and "so shall the Lord do unto all the kingdoms whither thou goest over" denotes that as these had been subdued so far by the power of the Lord, so must evil be conquered in the interiors as well as externally, 2001, 2618, 2547, 1585.

22. "Ye shall not fear them: for the Lord your God, he it is that fighteth for you," denotes that there was no cause for fear, seeing that the Lord alone fights for man in all his spiritual conflicts, 2543, 2001, 63.

23. Moses beseeching the Lord at that time, saying, denotes that also, in those past states, earnest prayer had been offered, 7010, 2001, 2625, 2535.

24. "O Lord God, thou hast begun to shew thy servant thy greatness, and thy strong hand: for what god is there in heaven or in earth, that can do according to thy works, and according to thy mighty acts?" denotes that as the man of the church had been helped in overcoming the powers of evil, first from natural good and truth in their strength, because these are the outward manifestations that no merely natural effort, internal or external, could prevail as does Divine Good conjoined with Divine Truth both in the will and understanding of the natural man, 1793, 1560, 2150, 2541, 2227, 878, 7873, 1733, 2618, 683.

25. "Let me go over, I pray thee, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon," denotes that

so he might be aided in the acquisition of the truly heavenly life of love to the Lord and the neighbour, or of good and truth in the higher degrees of the mind, 1585, 2150, 3705, 795, 10,261.

26. The Lord being wroth with Moses for the sake of the children of Israel; not hearkening unto him; and saying unto him, "Let it suffice thee; speak no more unto me of this matter," denotes that the reply had been given that no merely natural worship and devotion, which really cause aversion from the Lord, and which prevail with the representative of a church, could secure conjunction with the Lord; and that the perception had been given that such merely natural men must remain in their own life, and cannot really enter into interior truths and their delights, 2001, 5798, 3654, 2691, 1822, 2951, Num. xx. 12.

27. "Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold with thine eyes: for thou shalt not go over this Jordan," denotes that, nevertheless, the natural understanding could be elevated so as to perceive good and truth in obscurity and good and truth in brightness, while yet the natural will alone could never enter into the enjoyment of the truly spiritual life, 1543, Num. xxiii. 14, 2148, 3708, 2150, 1585.

28. "But charge Joshua, and encourage him, and strengthen him," denotes the command of the Lord that the man of the church should be stimulated to know, and feel, and determine, 3382; and "for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see," denotes that only truth inwardly combating against evil could really lead him into the heavenly state, and that only this truth can bring the external man into harmony with the internal, 8595, 1585, 1259, 2658, 3705, 2150.

29. The Israelites abiding in the valley over against Beth-peor denotes that thus it had happened that the representative of a church had remained in external things merely; and thus also it happens to the man of the Spiritual Church, so long as he clings to natural delights alone and to natural truths alone, Num. xx. 12, 8588, 3613, 1292, Num. xxiii. 28.

In commencing this chapter mention is made of Bashan, which, from correspondence according to the meaning of the name, as we have shown, signifies natural good in the best sense, as it is, indeed, said in 3923 and elsewhere; but this signification is derived from its occupation by the Israelites, and especially by the half tribe of Manasseh. Here, however, in the opposite sense, it denotes essential evil, as being occupied by the Amorites governed by Og, who was of the remains of the Rephaim, or giants, A.E. 163⁸. And by essential evil is meant especially selfish love conjoined with the strongest persuasions of falsity; and thus we see that it is not only necessary for the spiritual man to overcome evil in general, but also the essential principle of evil, before he can overcome the evils in particular, which are signified by the nations of Canaan. But the reason why selfish love is really the origin of all evil is because, as has been before observed, it is the very opposite of love to the Lord and love to the neighbour (on which, it is said, depend all the laws and the prophets) when it is separated therefrom; and also because, when a person is persuaded that the life which continually flows into him from the Lord is his own life, and that thus he is not

responsible to a higher power, he naturally produces all kinds of evils and errors, which is represented by his eating of the tree of the knowledge of good and evil in the most ancient allegorical description of the regeneration of the earliest people (Matt. xxii. 40; 126). And to this it may be added that there is no other created being but man who is capable of producing evil, since he only is created into the image and likeness of the Lord, embodying in himself all things in a finite form which are in the Divine Being infinitely (Gen. i. 26), and can thus act from freedom and reason in governing all his lower faculties; and since there never were any angels created such, and both heaven and hell are thus derived continually from the human race (H.H. 311). There is, however, one passage, namely, "Where wast thou when I laid the foundations of the earth . . . when the morning stars sang together, and all the sons of God shouted for joy?" (Job xxxviii. 4-7) which seems to contradict this, but there the earth is put, correspondentially, for the church, the morning stars signify those therein who are in the knowledges of good, and the sons of God those who are in the knowledges of truth, this book being a book of correspondences, but not in a series like the books of the Word, 3540 end.

Another interesting point in the first section is the meaning of the name of the place where the great battle was fought between the Israelites and Og, which is said to be not only *a very great mass or cloud and the death of the wicked*, but also *planting and powerful*, thus again denoting the implantation of a state of good and the power of the truth by which this is accomplished, as well as the power of evil by which it is opposed. And this is shown more particularly in what is said of the cities of Argob, as correspondentially describing the difficulty which the spiritual-natural man has in fully overcoming the power of the falsities springing from the evil of selfish love. Nor must we forget to remember here that conflict never really takes place in the promised land, that is, in heaven itself, but always in an intermediate state, which is represented by Edrei, and even by the land of Canaan itself while it was being conquered by Joshua and the Israelites. For the term heaven is applied, correspondentially, to the church militant, as well as to the church at rest, because the man of the church, during the temptations in which he conquers, is essentially in the heavenly state, and also potentially so. But see on this subject A.R. 548, 865, 877.

The second section commences with a general statement of a great change, as the result of victory in temptation. And in order to understand this thoroughly we must ask ourselves, What was changed? And the reply is that the man himself was changed, but that he did not thereby become another individual or another man. And we ought to consider this well, because, with reference to regeneration, we talk about the death of the old man, and also the birth of the new. But for all that, the person that is born remains the same individual as he was born even to eternity. That is to say, regeneration does not so change any one as to make him somebody else; but it does change him from being a selfish and worldly man to being unselfish and heavenly. And if we consider this matter carefully we shall see the truth of it and the importance of it. For example, the question has been asked, "Who was, or who is, Jesus Christ?" That is, "Who was He born, and Who did He become by His glorification, which is the pattern of man's regeneration?" And the correct answer is that He was born internally and essentially Jehovah incarnate (John i. 1-5, 14-18; Isaiah xliii. 10-12), although

externally and apparently He was also born the son of the Virgin Mary, since it is true in the case of every person born into the world that he remains to eternity, because he is such after death as what he was by birth from his father (T.C.R. 103). Jesus Christ, therefore, is the same individual now as He was when He was born into the world, and so is every person who has ever been born into the world, whether he is a regenerated person or not. And now, understanding this, we shall see that regeneration does not make any one different as to his personality or individuality from what he was born essentially, although, as our section shows, regeneration works a wonderful change in him. For before regeneration he is thoroughly selfish, while after regeneration he is thoroughly unselfish, as is represented in ver. 8, and as is described in the spiritual sense of that verse. For the state of good signified by mount Hermon, in the best sense, is signified also by Manasseh, 9011⁶, A.E. 375²⁶, 6295, as we see from vers. 9-13; and this is the inmost good of the new natural man, while Gilead and the valley of Arnon signify the lower degrees of good thereof. And then, further, we see in this section not only the state of the new natural man as to good, but also as to truth, this being denoted by the cities taken, especially those taken by Jair the son of Manasseh. And for the particulars we may consult the foregoing explanation. Nor must we forget here how the power of Divine Good and Divine Truth is shown in man's regeneration by the particular mention of the bed of Og the king of Bashan, by its measurements, and by its being in Rabbah of the children of Ammon, because these show that the false persuasions derived from essential evil are exceedingly strong, and yet that they can be overcome by man when he relies upon the Lord his God, and contends manfully from Him against such persuasions. For the regenerated man cannot refrain from thinking of all the opposition he has met with, and is ever ready to exclaim—

" See where the sons of Anak rise,
Persuasions dire, infused by pride!
To Thee, blest Lord, I lift mine eyes,
And lo, they fall on every side!"

And now, in considering the remaining part of this chapter, we have to think of some other things, and be thereby further stimulated in running patiently and perseveringly the race set before us, and in contending against interior evils of which, in our earlier experiences, we had, indeed, no adequate conception. These are represented by the contents of vers. 18-22, and they show that we cannot rest satisfied with ourselves because of our present attainments. It is quite true that we have overcome so far, but we cannot rest, since it is impossible to do so. For all evil has its roots in the natural man, and it is the natural man that must therefore co-operate with the spiritual in order that he may come into the full possession of the promised reward. This, as we have before seen, is denoted by the aid of the Reubenites, Gadites and Manassites, freely given to their brethren, and fully intended to be given, even before it was "commanded," as we will remember. And let us just reflect for a moment on this one point. Commanding signifies influx; influx with none of us is sensibly perceived, and yet we are conscious that we have spiritual obligations before us that we are in duty bound to fulfil. And we are often apt to forget that our brightest and best thoughts come to us thus, silently, from the Lord. We resolve to do, in fact, what we are impelled by our highest aspirations and our most enlightened states of thought, to do with all our hearts and

with all our strength. And this, although we do not think of it so, is the result of influx; and it is the Divine command that we should all thus act from the best and highest that is in us, even as natural men, such as are represented by the tribes eastward of the Jordan; for in the ultimate the higher degrees are in their greatest fulness and power. And, moreover, it is here, too, to be well noted that when the natural man is in correspondence with the spiritual, as is here represented by the agreement of the eastern tribes with their brethren, then it is that the spiritual is the ruling power, so that the natural have assurance of final victory, just as the great leader of the army was stimulated and encouraged by the lawgiver. We turn now, however, to reflect upon what Moses says of himself, and its representation.

For here he puts on the character of the merely natural man or of the merely representative church; and his words show that even such men have, according to their state, an earnest desire for heaven, without being aware that it is what it really is, but judging of it entirely from what is merely natural, and having no perception of what it really is from its celestial and spiritual principles of love, of charity, of faith and good works, denoted by the western tribes in their various representative forms. And we may just here properly reflect that, indeed, the Lord refuses heaven to no man, but, on the contrary, is earnestly desirous that all men should enter there and enjoy its real delights internally, and then externally, because internally. For the Divine principle that is heaven, and that makes heaven in outward forms of beauty and loveliness, is love to the Lord and charity to the neighbour; and it is not any merely natural and outward delights in themselves. For "every one in heaven knows, believes, and even perceives that he wills and does nothing of good from himself, and that he thinks and believes nothing of truth from himself, but from the Divine alone, and therefore from the Lord; and that good and truth which are from himself are not good and truth, because there is no life in them from the Divine" (*H.H.* 8); and further, "I have sometimes talked with angels on this subject, and they said that they wondered that men of the church do not know that to love the Lord and to love the neighbour is to love good and truth and, from inclination, to do them" (*H.H.* 16); also, "both proceed from the Lord, and both make heaven" (*H.H.* 15). And now, therefore, we may depend upon it that if any one does not enter heaven after death, it is because he does not desire to do so on account of his being unregenerated, and thus merely natural (*John* iii. 3-5; *Matt.* vii. 21). But still, this does not prevent the merely natural man, here represented by Moses, or the man of the merely representative church, such as was the Israelitish and Jewish church, from externally knowing something about heaven, by a temporary elevation of the mind above selfish and worldly things, as denoted by Moses being permitted to view the promised land from the summit of a lofty mountain.

And, in conclusion, we have a very stimulating lesson in the last section. For first, we are assured that by trusting in the Lord, and doing our duty, we shall be certain to attain to the heavenly life; and secondly, we are warned that to remain in natural delights alone, or in natural truths alone, is to reject heaven, or otherwise to linger on our progress thither, because by Beth-peor is meant *the house of the hole, or opening*, and thus, therefore, it denotes a merely natural and corrupted state of life, especially as it was a town or city of the Moabites, and was connected with the worship of Baal-peor, the god of the Moabites (*Num.* xxiii. 28).

CHAPTER IV

SUMMARY OF THE SPIRITUAL SENSE

1. That obedience to the Lord is necessary in order that man may enjoy the heavenly life; that Divine Truth from Him is unchangeable; and that it is not of man's own intelligence; for experience shows that merely natural delight destroys spiritual life, and that obedience to the Lord preserves it, vers. 1-4.

2. On the great importance of truths revealed from the Lord, vers. 5-10.

3. Concerning man's earliest states of instruction, in which internal things were not discovered, and there was a strong tendency to love and worship only external things, when yet the Lord redeems him therefrom, vers. 11-20.

4. That those in merely representative and external worship from selfish motives cannot come into heaven, but only those who are in external worship conjoined with internal, vers. 21-24.

5. Further instruction concerning the lamentable states of those who trust only in merely outward things and neglect internal realities, vers. 25-28.

Nevertheless repentance always brings help from the Lord, even in the worst states of the church, vers. 29-31.

6. For reflection on all past experiences will confirm the truths that the Lord is the redeemer and saviour of His people; that He is the only God; and that He provides eternal life and happiness for those who truly worship Him, vers. 32-40.

7. Concerning the protection of those who sin through ignorance, by the prevailing state of good in which each respectively is from the Lord, vers. 41-43.

8. That all these laws have reference to the man of the church, who, by the help of the Lord, overcomes the powers of evil in the natural man, and brings it into harmony with the spiritual man, vers. 44-49.

THE CONTENTS OF EACH VERSE

1. And now, O Israel, hearken unto the statutes and unto the judgements, which I teach you, for to do them; that ye may live, and go in and possess the land which the LORD, the God of your fathers, giveth you.

1. And therefore it is necessary, according to Divine Truth, that the man of the church shall be obedient to the Lord externally and also internally as he has been instructed and urged to do; that he may become a full recipient of the life of heaven which the Lord,

who is Divine Good and Divine Truth, and thus the origin of all good, desires to communicate to every one.

2. Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of the LORD your God which I command you.

3. Your eyes have seen what the LORD did because of Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from the midst of thee.

4. But ye that did cleave unto the LORD your God are alive every one of you this day.

5. Behold, I have taught you statutes and judgements, even as the LORD my God commanded me, that ye should do so in the midst of the land whither ye go in to possess it.

6. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the

2. For the Divine Truth, or the Divine Word, which proceeds from the Lord by influx and revelation, is unchangeable; it is not from man's own intelligence; neither must he disobey it; in order that, having received the truth into his understanding, he may fully embody it in his life.

3. And surely man knows from his past experience that merely natural delight from selfish love is the cause of all evil, because every one who freely indulges and confirms himself in such a life suffers the destruction of remains, and is totally devastated as to all good and truth.

4. While, on the other hand, every one who is conjoined with the Lord by charity is already in the enjoyment of the heavenly life.

5. But this charity can only be received in the truths which the spiritual man has been taught, and therefore truths both external and internal have been given; for even in the heavenly state obedience to the truth is required, in order that his outward life may be in harmony with his inward life of charity and love to the Lord.

6. Hence also the spiritual man is intreated to preserve and obey the truths of the Word, because in this way

peoples, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

7. For what great nation is there, that hath a god so nigh unto them, as the LORD our God is whensoever we call upon him?

8. And what great nation is there, that hath statutes and judgements so righteous as all this law, which I set before you this day?

9. Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes saw, and lest they depart from thy heart all the days of thy life; but make them known unto thy children and thy children's children;

10. The day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Assemble me the people, and I will make them hear my words, that they may learn to fear me all the days that they live upon the earth, and that they may teach their children.

only can he manifest the wisdom and intelligence which distinguish him from those who are in truths without good, but yet are capable of obedience, of being led into good, and of perceiving that those who are in charity, and thence in truths, alone are really wise and intelligent.

7. For, indeed, goodness is the essential principle through which the Lord is continually present with man in truths, whenever he approaches the Lord in worship.

8. And how is it possible for those who are not in good to appropriate the external and internal truths of charity, from which is the holy Divine Law to eternity?

9. And therefore the man of the church must be cautious, lest he should forget the truths of the Word, and the mercy of the Lord in his past experience, and lest he should cease to love those truths and a holy life. On the contrary, he ought to remember and teach those truths, and this perpetually in every successive state of his spiritual life.

10. Especially should man remember his state of instruction, when he had been influenced by Divine Love and taught by Divine Truth, according to his capacity in externals; and perception had been given through the knowledge of the truth, that he should be obedient to the Lord, and come into a state of holy fear in every condition of the church successively.

11. And ye came near and stood under the mountain; and the mountain burned with fire unto the heart of heaven, with darkness, cloud, and thick darkness.

12. And the LORD spake unto you out of the midst of the fire: ye heard the voice of words, but ye saw no form; only ye heard a voice.

13. And he declared unto you his covenant, which he commanded you to perform, even the ten commandments; and he wrote them upon two tables of stone.

14. And the LORD commanded me at that time to teach you statutes and judgements, that ye might do them in the land whither ye go over to possess it.

15. Take ye therefore good heed unto yourselves; for ye saw no manner of form on the day that the LORD spake unto you in Horeb out of the midst of the fire:

16. Lest ye corrupt yourselves, and make you a graven image in the form

11. For, in that early state, Divine Love had strongly influenced the natural man, exciting fear intensely, arising from ignorance as to doctrine, as to truths, and especially as to the character of the Divine Love.

12. And then revelation had been given from Divine Love by Divine Truth; good and truth conjoined were accommodated to the state; internal things were not perceived; and external things only were apprehended.

13. Thus, however, conjunction with the Lord was effected by influx from within, and instruction from the Word outwardly, involving all Divine Truths, and being fixed and established in an outward form.

14. And in that early state also instruction was given as to its external and internal truths respectively, so that the heavenly character might be formed, and the outward life be brought into agreement with the inward.

15. Let the man of the church, therefore, be on his guard; for he has not been able to perceive internal realities in his early states of instruction, when Divine Truth was revealed from Divine Love according to his state;

16. And the tendency is strong in him towards things merely natural, and thus to the worship of the falsities of

of any figure, the likeness of male or female,

17. The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the heaven,

18. The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the water under the earth:

19. And lest thou lift up thine eyes unto heaven, and when thou seest the sun and the moon and the stars, even all the host of heaven, thou be drawn away and worship them, and serve them, which the LORD thy God hath divided unto all the peoples under the whole heaven,

20. But the LORD hath taken you, and brought you forth out of the iron furnace, out of Egypt, to be unto him a people of inheritance, as at this day.

21. Furthermore the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee for an inheritance:

self-derived intelligence; of outward appearances of truth only; of interior natural knowledges and delights;

17. Of exterior natural affections; of the falsities thence derived, which aspire to assume the appearance of truths;

18. Of sensual delights which draw men downwards; and of knowledges derived from the senses, which are mere fallacies.

19. And, moreover, he is disposed to investigate even Divine mysteries from his own understanding; to adore himself; to worship worldly things; to make mere knowledge alone his god; and thus to pervert and profane all the truths of the Word, which yet the Lord has provided for the salvation of man in all his states.

20. Let the man of the church reflect, then, lest he should do these things, that it is by the mercy of the Lord alone he has been redeemed from the falsities derived from evil, and from the merely natural man, that he may enjoy the delights of the heavenly life, and this even to eternity.

21. For he must still further reflect also that merely external and representative worship, as well as all merely natural and sensual things, cause aversion from the Lord; that they cannot cross the barrier and enter into the

mysteries or enjoy the pleasures of the heavenly state; and that only spiritual-natural men can do this from the Lord, when they are confirmed in their own life of good.

22. But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land.

23. Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image in the form of any thing which the LORD thy God hath forbidden thee.

24. For the LORD thy God is a devouring fire, a jealous God.

25. When thou shalt beget children, and children's children, and ye shall have been long in the land, and shall corrupt yourselves, and make a graven image in the form of any thing, and shall do that which is evil in the sight of the LORD thy God, to provoke him to anger:

22. Also that all those who are only external and merely natural men find their final abode in the delights of their own love, and have no desire for the heavenly life; while the truly spiritual man has this, and therefore is led by the Lord to its full realization.

23. But still the spiritual man, meanwhile, is liable to be drawn away into natural states, and thus to break the conjunction between himself and the Lord, who is Divine Good united to Divine Truth, the consequence of which is that he will then worship outward things separated from inward things, which is contrary to the laws of Divine Order, because Divine Good and Divine Truth are one.

24. And therefore the Lord appears to those who separate the external from the internal man to be anger, instead of love both as to the Divine Will and as to the Divine Wisdom.

25. And thus when, in successive declining states of the church, even to its consummation, man separates the External from the Internal, or faith from charity, and retains the form without the substance, being averted from Divine Good and Truth conjoined;

26. I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed.

27. And the LORD shall scatter you among the peoples, and ye shall be left few in number among the nations, whither the LORD shall lead you away.

28. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

29. But if from thence ye shall seek the LORD thy God, thou shalt find him, if thou search after him with all thy heart and with all thy soul.

30. When thou art in tribulation, and all these things are come upon thee, in the latter days thou shalt return to the Lord thy God, and hearken unto his voice:

26. It is the testimony of Divine Truth internal and external against such perversion of the truth, that those who are guilty of it become no longer a church, nor can they any longer enjoy the heavenly life, which the Lord is always willing to impart; for the man who is in truth separated from good must be fully devastated as to both truth and good.

27. And thus the corrupted man must be entirely devoted to falsities, and fully given up to evils, being confirmed therein by his own selfish love.

28. And in that state he becomes delighted with falsities, which appear powerful from evil affections, merely sensual pleasures and phantasies, and he has no perception of truth or of goodness either inwardly or outwardly.

29. But even in such a state of the corrupted church man's freedom is still preserved to him, and he is capable of knowing the truth from a state of good, provided that he then, as from himself, worships the Lord from the will as well as from the understanding.

30. For by states of spiritual temptation, even when man is thus degraded, and the church almost consummated, he may do the work of repentance, and conjoin truth with good, by obedience from a principle of truth.

31. For the LORD thy God is a merciful God; he will not fail thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.

32. For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and from the one end of heaven unto the other, whether there hath been *any such thing* as this great thing is, or hath been heard like it?

33. Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

34. Or hath God assayed to go and take him a nation from the midst of *another* nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

35. Unto thee it was shewed, that thou mightest know that the LORD he is God; there is none else beside him.

31. Because truth conjoined with good in the Lord is the mercy of the Lord; nor does He turn away from man and destroy his spiritual life; nor can He change His universal law of conjunction with man by good. For it is unchangeable and irrevocable.

32. For let the spiritual man reflect upon his past states, and consider the commencement of his own regeneration, as well as his progress in the heavenly life, and how it is that he has reached his prevailing state of good.

33. Is it possible that the Divine Truth proceeding immediately from the Divine Good could have been received by the merely natural man, or by those in truths only, and that thus man could have had spiritual life?

34. Or again, is it possible that Divine Truth could have been received by those who are in evil from selfish love, and that they could have endured temptations, in their various degrees of intensity, as had been the case with the man of the Spiritual Church, when, being in the bondage of natural things, he had yet enjoyed the light of truth?

35. But the spiritual man had been enlightened, in order that, first of all, he might acknowledge the one Lord; secondly, that His truth is the expression of His love; and, thirdly, that He is self-existent.

36. Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he made thee to see his great fire; and thou heardest his words out of the midst of the fire.

37. And because he loved thy fathers, therefore he chose their seed after them, and brought thee out with his presence, with his great power, out of Egypt;

38. To drive out nations from before thee greater and mightier than thou, to bring thee in, to give thee their land for an inheritance; as at this day.

39. Know therefore this day, and lay it to thine heart, that the LORD he is God in heaven above and upon the earth beneath: there is none else.

40. And thou shalt keep his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the land, which the LORD thy God giveth thee, for ever.

36. Moreover, Divine Truth had been immediately revealed to man through the heavens, in order that he might be instructed, and thus that the internal man might be made sensible of the Divine Love, and might retain the truth, because it was grounded in good and confirmed by obedience.

37. And therefore, because good or charity had always been the means of conjunction with the Lord, those in faith from charity had always been the Lord's people; and thus the spiritual man had been delivered by the presence of the Lord, and by the power of His truth from the bondage of the merely natural man.

38. And thus the spiritual man had been able to overcome evils which by himself alone he could not have overcome, either by the force of affection or intelligence, in order that he might realize good, and this perpetually.

39. And let the spiritual man be fully assured from his state of good that the Lord is the only God of the church in heaven and of the church on earth; and that He is self-existent;

40. And that, therefore, also obedience to His laws outwardly and inwardly, which have been revealed by Divine Truth, or the Word, must be perpetual, so that in every state man may enjoy spiritual life, both inwardly and outwardly, to all eternity.

41. Then Moses separated three cities beyond Jordan toward the sunrising;

42. That the manslayer might flee thither, which slayeth his neighbour unawares, and hated him not in time past; and that fleeing unto one of these cities he might live :

43. *Namely*, Bezer in the wilderness, in the plain country, for the Reubenites; and Ramoth in Gilead, for the Gadites; and Golan in Bashan, for the Manassites.

44. And this is the law which Moses set before the children of Israel :

45. These are the testimonies, and the statutes, and the judgements, which Moses spake unto the children of Israel, when they came forth out of Egypt;

46. Beyond Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, when they came forth out of Egypt :

47. And they took his land in possession, and the land of Og king of Bashan,

41. Whence now it follows that man is provided by Divine Truth with doctrine in all completeness and derived from Divine Love, in the external degree,

42. In order that there may be a refuge for him who sins through ignorance, and not from the determined will of evil; and that thus such a one may enjoy the spiritual life.

43. *Namely*, ultimate obscure natural good for those who are in faith; interior natural good for those who are in good works as well; and inmost natural good for those who are in the new will of good, or in charity as well.

44. And these are the truths made known from the Divine Law, or the Divine Word, to the man of the Spiritual Church;

45. These are the truths, in their degrees, which Divine Truth, or the Word, has made known to the spiritual man after his deliverance from the merely natural state;

46. When he is yet in an intermediate state; in a state of good most external; which is also one of falsity from evil in general abiding in the human understanding; and which Divine Truth overcomes after his deliverance from the merely natural state;

47. When he has acquired dominion in the natural man (and this not only over evil in

the two kings of the Amorites, which were beyond Jordan toward the sunrising;

48. From Aroer, which is on the edge of the valley of Arnon, even unto mount Sion (the same is Hermon),

49. And all the Arabah beyond Jordan eastward, even unto the sea of the Arabah, under the slopes of Pisgah.

general, but also over essential evil, which infests man in the intermediate state, wherein selfish love is predominating),

48. From states most external which belong to the merely natural affections, to states most internal which have relation to falsities from essential evil;

49. And from every low state of life which is beyond the influence of the truth, and is derived from selfish love, even to the influx of falsities from lusts, in a state but slightly elevated towards internal things.

REFERENCES AND NOTES

1. Israel hearkening unto the statutes and the judgments which Moses taught them, to do them, denotes that therefore it is necessary, according to Divine Truth, that the man of the church shall be obedient to the Lord externally and also internally, 3654, 2542, 8357, 7010, 7007; that they might live, and go in, and possess the land which the Lord God of their fathers had given them, denotes that they might become full recipients of the life of heaven, which the Lord, Who is Divine Good and Divine Truth, and thus the origin of all good, desires to communicate to every one, 3938¹, 6901, 2658, 3705, 2001, 3703, 8899.

2. Not adding unto the word which Moses commanded, nor diminishing from it, denotes that the Divine Truth, or the Divine Word, which proceeds from the Lord by influx and revelation, is unchangeable; it is not from man's own intelligence; neither must he disobey it, *A.R.* 957-8, 7010, 5486, 9198¹; and "that ye may keep the commandments of the Lord your God which I command you," denotes that, having received the truth in his understanding, he may fully embody it in his life, 3382, 2001, 7010.

3. Their eyes having seen what the Lord did because of Baal-peor, denotes that surely man knows from his past experience, that merely natural delights from selfish love, is the cause of all evil, 2150, 2001, *Num.* xxv. 3-9; and the Lord God destroying all the men that

followed Baal-peor from the midst of them, denotes that every one who freely indulges and confirms himself in such a life, suffers the destruction of remains, and is totally devastated as to all good and truth, Num. xxv. 3-9, 6119, 10,219, 10,652, 200.

4. Those who did cleave unto the Lord their God being alive every one of them that day, denotes that every one who is conjoined with the Lord by charity, is already in the enjoyment of the heavenly life, 3875, 3938⁴, 2838.

5. Moses having taught them statutes and judgments, even as the Lord his God commanded him, that they should do them in the midst of the land whither they went in to possess it, denotes that this charity can only be received in the truths which the spiritual man has been taught; and that therefore truths both external and internal had been given; for even in the heavenly life, obedience to the truths is required in order that his outward life may be in harmony with his inward life of charity and love to the Lord, 7007, 8357, 2001, 5486, 4258, 3705, 6901, 2658.

6. "Keep, therefore, and do them," denotes that the spiritual man is intreated to preserve and obey the truths of the Word, 3382, 4258; "for this is your wisdom and intelligence in the sight of the peoples, who shall hear all these statutes and say," denotes that in this way only can he manifest the wisdom and intelligence, which properly belong to him, and which distinguish him from those who are in truths without good, but yet are capable of obedience, of being led into good, and of perceiving, 5070, 2403, 1259, 2542, 1822; and "Surely this great people is a wise and understanding people," denotes that those who are in charity, and thence in truths, alone are really wise and intelligent, 2227, 1259, 5070.

7. "For what great nation is there that hath a God so nigh unto them, as the Lord our God is whensoever we call upon him?" denotes that indeed goodness is the essential principle through which the Lord is continually present with man in truths, whenever he approaches the Lord in worship, 2227, 1259, 2001, 9378, 440.

8. "And what great nation is there, which hath statutes and judgements so righteous as all this law, which I set before you this day?" denotes how is it possible for those who are not in good to appropriate the external and internal truths of charity from which is the holy Divine Law to eternity? 2227, 1259, 8357, 2235, 7167 end, 7010, 2838.

9. "Only take heed to thyself and keep thy soul diligently, lest thou forget the things which thine eyes saw, and lest they depart from thy heart all the days of thy life," denotes that therefore the man of the church must be cautious, lest he should forget the truths of the Word and the mercies of the Lord in his past experiences, and lest he should cease to love those truths and a holy life, 3382, 2930, 5170, 2150, 487, 3938⁴; and "make them known unto thy children and thy children's children," denotes that, on the contrary, he ought to remember and teach those truths, and this perpetually, in every successive state of his spiritual life, 5280, 5912.

10. "The day that thou stoodest before the Lord thy God in Horeb," denotes that man should remember his state of instruction,

when he had been influenced by Divine Love, and taught by Divine Truth according to his capacity in externals, 487, 3136, 2001, 10,543; "when the Lord said unto me, Assemble the people, and I will make them hear my words," denotes that perception had been given through the knowledge of the truth, 2001, 1822, 6338, 1259, 3163, 1288; and "that they may learn to fear me all the days that they live upon the earth, and that they may teach their children," denotes that he should be obedient to the Lord, and come into a state of holy fear, in every condition of the church successively, 7007, 2826, 290, 5912.

11. The Israelites coming near and standing under the mountain, denotes that in that early state Divine Love had strongly influenced the natural man, 3654, 3572, 3136, 795; the mountain burning with fire to the heart of heaven denotes that it excited fear intensely, 934 end; "to the heart of heaven," denotes intensely, because by the heart is signified the inmost, 7542, and heaven signifies the internal man, 1733; darkness denotes ignorance as to doctrine; clouds the same as to truths; and thick darkness the same as to the character of the Divine Love, 8197.

12. The Lord speaking out of the midst of the fire, denotes revelation from Divine Love by Divine Truth, 2001, 934, 8041; hearing a voice of words, denotes that good and truth conjoined were accommodated to the state, 9926, 8914, 1288; seeing no form, denotes that internal things were not perceived, 4985; and only hearing a voice, denotes that external things only were apprehended, 9926.

13. The Lord's covenant being declared, denotes that thus conjunction with the Lord was effected, 666; commanding, denotes influx, 5486; even ten commandments, denotes instruction from without, 10,688; and writing them upon two tables of stone, denotes involving all Divine Truths, and being fixed and established in an external form, 9416.

14. The Lord commanding Moses at that time, to teach the Israelites statutes and judgments, that they might do them in the land whither they went over to possess it, denotes that in that early state also, instruction was given as to its external and internal truths respectively, so that the heavenly character might be formed, and the outward life be brought into agreement with the inward, 2001, 5486, 2625, 7007, 8357, 4258, 3705, 1585, 2658.

15. "Take ye therefore good heed unto yourselves," denotes that the man of the church should therefore be on his guard, as is evident from the words themselves, 3654; and "for ye saw no manner of form on the day that the Lord spake unto you in Horeb out of the midst of the fire," denotes that he has not been able to perceive internal realities in his early states of instruction, when Divine Truth was revealed from Divine Good according to his state, 2150, 4985, 487, 2951, 934.

It is evident that the word *form* or *similitude*, or *likeness*, occurring here, and in ver. 12, may also be taken, correspondentially, in the opposite sense, as denoting "external or simulated goodness in natural things," 8870, P.; and it is so indeed in the verses immediately following. But for a fine example of this correspondence in the best sense see Num. xii. 8.

16. "Lest ye corrupt yourselves," denotes that the tendency is strong in him towards things merely natural, 10,420; "and make you a graven image," denotes to worship the falsities of self-derived intelligence, 8869; "in the form of any figure," denotes of outward appearances of truth only, 4985, 10,643; and "the likeness of male or female," denotes of interior natural knowledges and delights, 4985, 725.

17. "The likeness of any beast that is upon the earth," denotes of exterior natural affections, 7872, 1733; and "the likeness of any winged fowl that flieth in the heavens," denotes of the falsities thence derived, which aspire to assume the appearance of truths, 1834, 1733.

18. "The likeness of any thing that creepeth on the ground," denotes of sensual delights which draw man downwards, 746; and "the likeness of any fish that is in the water under the earth," denotes of knowledges derived from the senses, which are mere fallacies, 991, 8872, 4985.

19. "And lest thou lift up thine eyes unto heaven," denotes that he is disposed to investigate even Divine mysteries from his own understanding, 4086, 1733; "and when thou seest the sun, and the moon, and the stars, and all the host of heaven," denotes to adore himself; to worship worldly things, to make mere knowledge alone his god, and thus to pervert and profane all the truths of the Word, 2150, 10,584 end, 4697, 7988; and "thou be drawn away to worship them, and serve them, which the Lord thy God hath divided unto all the peoples under the whole heaven," denotes false worship both as to the will and understanding by such perversion and profanation, while yet the Lord has provided the Word and its truths for the salvation of man in all his states, 4816, 8873, 2001, 1259, 1733.

20. "But the Lord hath taken you, and brought you forth out of the iron furnace, out of Egypt, to be unto him a people of inheritance, as at this day," denotes that the man of the church should reflect, lest he should do these things, that it is by the mercy of the Lord alone, he has been redeemed from the falsities derived from evil, and from the merely natural man, that he may enjoy the delights of the heavenly life, and this even to eternity, 2001, 6744, 1298², 1861, 5013, 8866, 1259, 2658, 2838.

21. The Lord being angry with Moses for the sake of the Israelites, denotes that merely external and representative worship, as well as all merely natural and sensual things, cause aversion from the Lord, 2001, 5798, 3654; swearing that he should not go over Jordan, and into the good land, denotes that such cannot cross the barrier and enter into the mysteries or enjoy the pleasures of the heavenly state, 2842, 1585, 3705; and the Lord their God giving the land to the Israelites for an inheritance, denotes that only spiritual-natural men can do this from the Lord, when they are confirmed in their own life of good, that is, by the conjunction of truth with good, signified by the expression "Lord thy God," 2001, 8899, 2658.

22. Moses dying in that land, and not going over Jordan; but the Israelites going over and possessing the good land, denotes that all those who are merely external and natural men find their final abode in the delights of their own love, and have no desire for the heavenly

life, while the truly spiritual man has this, and therefore is led by the Lord to its full realization, 1854, chap. i. 1, 2708, 1585, 2658, 3705, Num. xx. 12.

23. "Take heed with yourselves lest ye forget the covenant of the Lord your God, which he made with you," denotes that still the spiritual man, meanwhile, is liable to be drawn away into natural states merely, and thus to break the conjunction between himself and the Lord Who is Divine Good united to Divine Truth, 3654, 5170, 666, 2001; and "make you a graven image in the form of any thing which the Lord thy God hath forbidden thee," denotes the consequence, namely, that he will then worship outward things separated from inward things, which is contrary to the laws of Divine Order, because Divine Good and Divine Truth are one, 8869, ver. 16, 2001.

24. "For the Lord thy God is a devouring fire, a jealous God," denotes that, therefore, the Lord appears to those who separate the external from the internal man, to be anger instead of love, both as to the Divine Will and to the Divine Wisdom, 2001, 934, 8875.

25. Begetting children and children's children, denotes successive declining states of the church, 5912; having been long in the land, denotes even to its consummation, 8898, 1857; corrupting themselves and making a graven image in the form of anything, denotes the separation of the External from the Internal, or of faith from charity, and the retention of the form without the substance, 10,420, ver. 16; and doing what is evil in the sight of the Lord their God, to provoke him to anger, denotes being averted from Divine Good and Divine Truth conjoined, 4839, 5798.

26. Calling heaven and earth to witness against them on that day, denotes the testimony of Divine Truth internal and external against such perversion of the truth, 7010, 1733, 4197, 2838; soon utterly perishing from off the land, denotes that those who are guilty of it become no longer a church, 7655, 3705; whereunto ye go over Jordan to possess it, denotes that they cannot any longer enjoy the heavenly life, which the Lord is always willing to impart, 1585, 2658; and not prolonging their days upon it, but being utterly destroyed, denotes that the man who is in truth separated from good must be fully devastated as to both truth and good, 10,420, ver. 16, 8898, 10,510.

27. The Lord scattering them among the peoples, denotes that the corrupted man must be entirely devoted to falsities, 696, 1309, 1259; and being left few in number among the nations whither the Lord should lead them away, denotes being fully given up to evils, and confirmed therein by their own selfish love, 4518, 1259, 696.

28. There serving gods the work of men's hands, wood and stone, which neither see nor hear, nor eat, nor smell, denotes that in that state he becomes delighted with falsities which appear powerful from evil affections, merely sensual pleasures, and phantasies; and that thence he has no perception of truth or of goodness inwardly or outwardly, 8867, 9283, 7893, 7424, 878, 2416⁷, 2150, 2641, 2187, 4404.

29. The corrupted man from thence seeking the Lord his God and finding Him if he should seek Him with all his heart and with all

his soul, denotes that even in such a state of the corrupted church man's freedom is still preserved to him, and that he is capable of knowing the truth from a state of good, provided that he then, as from himself, worships the Lord from the will as well as from the understanding, 3654, 4719, 2001, 4245, 9050.

30. Being in tribulation, denotes a state of spiritual temptation, 9314; all these things coming upon them, denotes when man is thus degraded, vers. 27, 28; and, in the latter days, returning unto the Lord and hearkening unto His voice, denotes when the church is almost consummated, doing the work of repentance, and conjoining truth with good by obedience from a principle of truth, 2288, 2001, 2542, 6832⁶, 3353, 6337.

31. The Lord their God being a merciful God, denotes that truth conjoined with good in the Lord is the mercy of the Lord, 2001, 686; not failing them, nor destroying them, denotes that He does not turn away from man, nor destroy his spiritual life, 6116, 10,510; and not forgetting the covenant of their fathers which He sware unto them, denotes that He cannot change His universal law of conjunction with man by good, because it is unchangeable and irrevocable, 5170, 666, 3703, 2842.

32. Asking of the days that are past which were before them, denotes that the spiritual man should reflect upon his past states, 2639, 3385, 487; the day that God created man upon the earth, denotes the commencement of his own regeneration, 16; from the one end of heaven unto the other, denotes progress in the heavenly life, 9642⁹; and whether there had been any such thing as that great thing, or had been heard like it, denotes how it is that he has reached his prevailing state of good, 2227, 2542, 10,619.

33. "Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?" denotes whether it is possible that Divine Truth immediately proceeding from Divine Good, could have been received by the merely natural man, or by those in truths only, and that thus man could have had spiritual life? 1259, 2542, 6832⁶, 934, 290.

34. "Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?" denotes whether it is possible that Divine Truth could have been received by those who are in evil from selfish love, and that they could have endured temptations in their various degrees of intensity, as had been the case with the man of the Spiritual Church, when, being in the bondage of natural things, he had yet enjoyed the light of truth? 2001, 3335, 6744, 200, 1259, 8587, 3900³, 1664, 878, 7205, 986, 8866, 2403.

In this list of references, which are as usual throughout this work, in the order of the words in each verse, that which should be second is omitted for the sake of explaining that the word *assayed*, commonly means *endeavoured*, or *made an effort*, or *examined and tried*, and therefore when applied to the Lord, and thus applied spiritually, it denotes, the conatus or *endeavour* which proceeds from the Lord's life, or flows-in with His life, concerning which see 3742, 3748, 4247³. For it must be evident that the Lord does not assay,

or go, or take as man does, and yet that all man's endeavours and changes of state, and all his power of acquiring good and truth, are from the Lord in whom there are the corresponding Divine principles continually active.

35. It being shown unto them, that they might know that the Lord He is God, and that there is none beside Him, denotes that the spiritual man had been enlightened, in order that, first of all, he might acknowledge the one Lord; secondly that His truth is the expression of His love; and thirdly that He is self-existent, 2150, 2001, 8867, 6887, 1735.

36. The Lord making His voice to be heard out of heaven that He might instruct them, denotes that Divine Truth had been immediately revealed to man through the heavens in order that he might be instructed, 2001, 6832⁶, 2542, 7007; making His great fire to be seen on earth, denotes that the external man might be made sensible of the Divine Love, 1733, 2150, 934; and hearing His words out of the midst of the fire, denotes that he might retain the truth because it was grounded in good and confirmed by obedience, 2542, 1288, 200, 934.

37. Because the Lord loved the fathers of the Israelites, choosing their seed after them, and bringing them out with His presence with His great power out of Egypt, denotes that because good, or charity, had always been the means of conjunction with the Lord, those in faith from charity had always been the Lord's people; and thus the spiritual man had been delivered by the presence of the Lord, and by the power of His truth, from the bondage of the merely natural man, 2001, 3703, 3654, 3900⁴, 880, 8866, 904, 8200.

38. Driving out nations from before them greater and mightier than they, bringing them in, and giving them their land for an inheritance, as it was that day, denotes that thus the spiritual man had been able to overcome evils which, by himself alone, he could not have overcome, either by the force of affection or intelligence, in order that he might realize good, and this perpetually, 10,638, 2227, 8315, 5947, 8899, 3705, 2658, 2838.

39. Knowing therefore that day, and laying it to heart that the Lord He is God in heaven above and upon the earth beneath: there is none else, denotes that the spiritual man ought to know, from his state of good, that the Lord is the only God of the church in heaven and of the church on earth, and that He is self-existent, 2230, 2838, 7542, 2001, 1733, 8867, 6887, 1735.

40. Keeping the statutes and the commandments which the Lord commanded that day, denotes obedience to His laws, outwardly and inwardly which have been revealed by Divine Truth, or the Word, and must be perpetual, 3382, 5486, 2838; and that it might go well with them, and with their children after them, and that they might prolong their days upon the land which the Lord their God had given them for ever, denotes so that, in every state, man may enjoy spiritual life both inwardly and outwardly to all eternity, 4258, 5912, 8898, 8899.

41. Moses separating three cities beyond Jordan toward the sun-rising, denotes that man is provided by Divine Truth with doctrine

in all completeness, and derived from love in the external degree, 7010, 2256, 2788, 402, 1585, 4300.

42. The manslayer fleeing thither, which slayeth his neighbour unawares, and hated him not in times past; and fleeing to one of these cities that he may live, denotes that there may be a refuge for him who sins through ignorance, and not from the determined will of evil; and that such a one may enjoy the spiritual life, 9011, Num. xxxv. 11-15, 693-694.

43. Bezer in the wilderness, in the plain country, for the Reubenites, denotes ultimate obscure natural good for those who are in faith, because by Bezer is meant *gold*, and therefore it denotes good, 425, a wilderness denotes a state of obscurity, 2708, and the Reubenites denotes those who are in faith, 3863; while a plain denotes a low or ultimate state, 1585; Ramoth in Gilead for the Gadites, denotes interior natural good for those who are in good works, because Ramoth means *heights* or *eminences*, and therefore it denotes what is interior, 2148, Gilead means *hard*, *rough* or *rugged*, and denotes, therefore, natural good, 4117, and the Gadites denote those who are in good works, 3934; and Golan in Bashan for the Manassites, denotes inmost natural good, because by Golan is meant *passage*, or *revolution*, and thus it denotes the circle of the life of man when truth passes from the memory through the understanding into the will, and from the will into action, 3869², Bashan denotes, in the best sense, essential good, 2830⁸, 3923³, chap. iii. 1, and Manasseh denotes the new will of good, 6238, 6275. And it is added, "or in charity," from what is said in 6295².

44. This being the law which Moses set before the children of Israel, denotes that these are the truths made known from the Divine Law, or the Divine Word, to the man of the Spiritual Church, 2606, 7010, 3654.

45. These being the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, when they came forth out of the land of Egypt, denotes that these are the truths, in their degrees, which Divine Truth, or the Word, has made known to the spiritual man after his deliverance from the merely natural state, 9503, 8972, 7010, 3654, 8866.

46. Beyond Jordan, in the valley, denotes an intermediate state, 1585, 1723; over against Beth-peor denotes a state most external, Num. xxiii. 28; in the land of Sihon king of the Amorites, denotes, which is also one of falsity from evil in general, chap. ii. 24; which dwelt in Heshbon, denotes which abides in the human understanding, Num. xxi. 25; whom Moses and Israel smote, denotes which Divine Truth overcomes, 7010, 3654, 10,510; and when they came forth out of Egypt, denotes after his deliverance from the merely natural state, 8866.

47. Taking his land in possession and the land of Ogr king of Bashan the two kings of the Amorites, which were beyond Jordan toward the sunrising, denotes, when he has acquired dominion in the natural man (and this not only as to evil in general, but also as to essential evil, which infests man in the intermediate state, when selfish love is predominating), 3705, 2658, chap. iii. 1, 5194, 1857, 1585, 2441, 10,584.

48. From Aroer which is on the edge of the valley of Arnon, even unto mount Sion, the same is Hermon, denotes from states most external which belong to the merely natural affections to states most internal which have relation to falsities from evil, chap. ii. 36, iii. 9. Sion means *noise*, *tumult*, and thus describes a certain quality of falsities from essential evil, 375, 7975.

49. All the Arabah beyond Jordan eastward, even unto the sea of the Arabah under the slopes of Pisgah, denotes from every low state of life which is beyond the influence of the truth, and is derived from selfish love, even to the influx of falsities from lusts in a state but slightly elevated toward internal things, 1292, 1585, 1250, 1666, chap. iii. 17.

In these three verses the land is taken as that of the Amorites; but if it is taken as that of the Israelites, then the interpretation will be accordingly, P.

If now, we look back and review the contents of this chapter, the first and obvious thought is that, in the literal sense, we have an account of the value of the laws given by Jehovah through Moses to the Israelites in order that they might be the means of leading this people into the land of Canaan, and of establishing them there; but when we consider the internal sense, then the thought is no longer about Moses and the Israelites, or even about Jehovah as their God, nor are the laws to be regarded as laws of order for a particular people. But we must regard Jehovah as the Divine Being communicating His universal laws of order to all mankind by means of a grand Revelation from the Word, in order that man may enter into the heavenly life and be established in it to eternity.

And when further we think of the whole of the Word of the Lord in this way, and remember that it was given for this very purpose, it is exalted in our minds as a work of universal interest, and as containing universal and unchangeable Divine laws, the knowledge of which concerns all men and is important to all men. In this way, therefore, Jehovah is no longer the God of the Israelites only, nor is He one among other gods, but on the contrary, He is to be regarded as the only self-existent Being, and therefore as the Infinite Lord, with whom there is no variableness, neither any shadow of change. And consequently, the Word itself, as represented by Moses, is also to be so regarded; the Israelites are then to be taken as the man of the Lord's universal church and kingdom, and the land of Canaan is representative of the universal heavenly state consisting of those who are in good, in truth, and in obedience to the Lord wherever they may be, either upon this earth or upon any other earth in the unlimited universe. Let us then so regard the internal sense of the Word.

And then indeed we shall see the full significance and force of ver. 2. Divine Truth, or the Word is unchangeable; man in reality cannot add to it or diminish it; and only by living according to it can he be in the heavenly state. But still we know also that it may be falsified by the vain ideas and imaginations of men, and thus, as it were, added to; and also it may be treated with unconcern, aversion, and contempt, and thus be diminished, so that the caution here given is of general value, and ought to be attended to, by every one. Also, from this point of view, we may regard ver. 3, and then we see that all men, without exception, who, by the abuse of their liberty, give themselves up to, and become slaves to, merely natural delight, separated from any obligation to obey Divine laws, are necessarily compelled to remain in such delights, thus to relinquish

freely all good and all truth, and to be governed only by the selfish fear of suffering, or punishment. And, on the other hand, when we contemplate ver. 4, the last of the section, we cannot help being convinced that every person, wheresoever he may be, who is faithfully obedient to the laws of Divine order in the universe, as far as he knows them, and for no other reason and from no other motive than because they are Divine laws, and because he is responsible to the Divine Being for the proper use of the life that he received at his birth, and which he continually receives by influx from Him, will certainly be saved to all eternity, since he will then become a permanent and fixed form of heavenly love and heavenly wisdom, which from its very nature will be rejected and avoided by all those who have chosen to put themselves in the opposite position. And thus we see that heaven and hell are opposite states, according to Divine Truth.

And now, concerning the second section, who does not see, from the foregoing considerations, that the Word of the Lord, that is, Divine Truth, wherever it is, or the laws of Divine order, wherever they are manifested, and under whatsoever form, are indispensable as a governing power to every one in time and to eternity; and that no one who imagines that he can live intelligently and wisely without some knowledge and right application of the Word, or of Divine Truth, can possibly do so? For the Divine Truths of the Word, or the laws of Divine Order, are manifestly the expression of the Divine intention or purpose, which is to save all to eternity; or in other words, Divine Truths are everywhere the forms of Divine Goodness; they lead to a state of goodness in man; they cannot be neglected, therefore, without disaster; and every one who does neglect them is in the greatest danger, because then he falls into states of evil and falsity, which cannot save; and hence the most important words of caution, contained, naturally and spiritually in vers. 9-10, ought to be seriously regarded by every person. But something must now be said on the third section.

And if we examine the first three verses some very interesting points are brought out by the study of the correspondences. For a mountain signifies an elevated state where interior things are, and consequently, where the Lord is manifested more clearly; fire corresponds to love, as even our common expressions in language concerning love make evident; and therefore standing under the mountain, denotes a state in which we are under the influence of love, but yet are not in a state of love. And this is why darkness, clouds, and thick darkness, appear to be the result of the Divine presence, when yet they arise from states of evil and error, and represent such states in ourselves. For darkness is almost a synonym for ignorance, clouds naturally suggest falsities which obscure the truth, and thick darkness indicates a state of evil which hides the character of real goodness from us. And thus it is not to be wondered at, that, in man's earliest states of life, it is impossible for him to know the quality of heaven-love, which is the fire that is to be constantly kept burning on the altar of our hearts (Lev. vi. 12), or to understand, or see truth in its own glorious light, which is from that love, and without which the mere knowledge of doctrine is of very little service (John iii. 19-21). Hence, therefore, it is necessary that the Divine Law should be so revealed to man that it is accommodated to his state, its internal realities and verities being hidden from him, while it appears in an outward form suitable to his requirements. And this is the signification of seeing no form, but only hearing a voice; while the ten commandments, simple and obvious as their meaning appears on the surface, really involve all Divine

Truths, and, like the whole of the inspired Word, can be understood in their deeper meanings, and can be appreciated as the laws of Divine order, even for angels in the inmost heaven.

And reflecting now upon the rest of the section, which, in its literal sense, is a solemn warning against all idol worship, and a condemnation thereof, do we not see in a very clear light that outward idolatries, foolish or wicked as they may be, are not the only idolatries here signified? For it is certainly a more heinous thing to adore ourselves as if we were gods, and to yield ourselves up to the worship of the delights of selfishness and worldliness, with all the pleasures of the senses, uncontrolled by the fear of the Lord, than it is, in ignorance and superstition, to fall down before a graven image, or an outward representation of some imaginary deity, bad as that surely is. And, indeed, a person may worship his own self-derived intelligence; he may adore the mysteries of merely natural science; he may be selfishly delighted with fame and honours; he may be devoted to merely natural loves; or the merely natural truths regarding such things may entirely captivate his mind, to the exclusion of all higher thoughts and purposes. Or again, being more degraded, he may be given up to mere sensuality; he may be deluded by the fallacies of the senses; he may even seek to investigate Divine things by the aid of his own understanding; he may think that selfishness is the central motive in the heart of man; he may regard worldly riches as the greatest of treasures; or he may be insanely devoted to earthly sciences, or even to the knowledge of spiritual things only for the sake of promoting his own glory and honour, not remembering that all natural things are given to man for the sake of the proper cultivation of the higher qualities and delights that have reference to usefulness, and not that they may be enjoyed merely for their own sake. And thus such a person may entirely forget that he has been redeemed by the Lord; that he is free to love and worship good rather than evil, and to be delighted with knowledge on account of its value in promoting good. And all these things naturally come from the correspondences given in the Word, and convince the earnest thinker that it is truly the Word of the Lord his God.

But in commenting upon the next section, we may observe, in the first place, that the whole of this chapter, in the spiritual sense, has reference to the state of the natural man in the reception of spiritual life. Hence, therefore we have, to begin with, the state of instruction, then a caution against the adoration of self and the world, and now the assurance that he who remains merely natural, cannot be saved, which is represented by Moses not being permitted to enter the promised land. And, of course, the anger of the Lord, denotes, not any such thing in Him, but only the outward appearance thereof, arising from the aversion of the natural man to Divine and spiritual things; the swearing of the Lord signifies confirmation in evil on the part of man; the Jordan denotes the boundary between the merely natural and the spiritual state; and the death of Moses the vastation of those who choose the selfish life, as to all good and truth, since it is better that this should take place, than that there should be, with them, an eternal conflict between good and evil. For the ruling love or delight of the merely natural remains to eternity, according to the very same unchangeable law, as does the ruling love of the regenerated man (Matt. xxv. 46; *H.H.* 480). And hence the chapter continues with earnest entreaty to the man of the church to persevere in his obedience to the Lord during this life, to repent when he falls into evil, and to continually remember the loving-

kindness and mercy of the Redeemer, concluding with a description of the provision made for those who sin through ignorance or error, and yet are inwardly established in the heavenly life.

But the fifth section shows that, during the probationary state, the man of the spiritual-natural church is still free to relapse; that he may hold the truth in unrighteousness; that he may even profane it by his idolatries; and that he is still liable to perish eternally. And therefore, our great lesson here is that every member of the church should resolutely and continually resist the tendency here described; that if he should fall back, he should do the work of repentance; and that there is no evil which it is not possible for him to overcome, by the power of the Lord, provided that he does not confirm himself in it by falsity. For where this takes place it is evident that he will no longer desire to be amended. And this, truly, is particularly indicated by the spiritual contents of ver. 28. And that such repentance is possible is made abundantly evident by the contents of the sixth section, both in its literal and spiritual senses. Notice here, however, the great importance of the expression, "with all thy heart, and with all thy soul," as denoting that a state of truth without good, or a state of good without truth is alike disastrous; and that the reason why is, because there never can be that state of reciprocal conjunction between man and the Lord, which is signified by a covenant, apart from the will of good, since truth alone, or faith alone cannot give conjunction with the Lord.

And considering now the seventh section at its beginning, we notice the distinction made between the words people and nations in the internal sense, the former having reference to truth and the latter to good, while in the opposite sense they denote respectively, falsity and evil, 1259, and we see how this distinction shows, on the one hand, that man cannot have spiritual life from truths only, but from good through truths; and on the other, that those who are in evils are not willing to receive truths. For the Israelites were not chosen by the Lord, because they were in good more than other nations, but because they could *represent* good; and when this was the case, other nations represented evil, 4290. And if we reflect on the latter part of the section, is it not evident that the eternal Lord God, who loves all and desires the salvation of all, did not prefer the Israelites above other nations, deliver them from Egyptian bondage and introduce them into the land of Canaan, driving out their enemies before them simply for the reason here given? And therefore it is evident, that this nation was representative of the Lord's church everywhere; that the fathers of the Israelites represent the grand principles of love, charity and obedience, which constitute the church; that the promised land signifies the heavenly state; that the driving out of the nations corresponds to the expulsion from the heart and life of all evils; and that this can only be accomplished by man receiving every day from the Lord, the power to overcome sin, or, in other words, the loves of self and the world, which are the causes of all sin.

And finally concerning the cities of refuge, we have fully seen their representation on a former occasion; while that this chapter, like the whole Word, involves not only natural laws, but such as are spiritual and Divine, is made plain by the explanations here given. Let us therefore reverence and love more and more the Word of the Lord, which is so fully adapted to enable us by means of its truths, to work out our salvation from the Lord with all confidence.

CHAPTER V

SUMMARY OF THE SPIRITUAL SENSE

1. The man of the church is instructed, that he must receive and obey Divine Truths because this gives conjunction with the Lord, by the Word as a medium, and had done so, in his earlier states, vers. 1-5.

2. A repetition of the Divine Commandments, with some variations, according to man's advanced and still advancing states of spiritual life, the result of past experiences, vers. 6-21.

3. That these Commandments had been formerly revealed when man was in very imperfect states owing to his obscurity as to truth and to his aversion from Divine Love, on account of which he was also in fear, and it had been necessary for him to receive and apprehend truths in an accommodated form, which took place accordingly, vers. 22-28.

4. Concerning the tender love and mercy of the Lord in thus accommodating His Revelation, or the Word, to the states of the man of the church, vers. 29-31.

5. An earnest exhortation to obedience internally and externally, in order that man may realize eternal life and happiness in heaven, vers. 32-33.

THE CONTENTS OF EACH VERSE

1. And Moses called unto all Israel, and said unto them, Hear, O Israel, the statutes and the judgements which I speak in your ears this day, that ye may learn them, and observe to do them.

2. The LORD our God made a covenant with us in Horeb.

3. The LORD made not this covenant with our

1. There is influx of Divine Truth with the man of the Spiritual Church, and thus the perception, that he must be obedient to the laws of Divine Order externally and internally, which are continually revealed to him, that he may first know and afterwards practise them.

2. For the Lord from Divine Good by Divine Truth conjoins Himself with the man of the church even in his most external states.

3. And he makes this conjunction, not only with the

fathers, but with us, even us, who are all of us here alive this day.

4. The LORD spake with you face to face in the mount out of the midst of the fire,

5. (I stood between the LORD and you at that time, to shew you the word of the LORD: for ye were afraid because of the fire, and went not up into the mount;) saying,

6. I am the LORD thy God, which brought thee out of the land of Egypt, out of the house of bondage.

7. Thou shalt have none other gods before me.

8. Thou shalt not make unto thee a graven image, *the likeness of* any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

9. Thou shalt not bow down thyself unto them, nor

celestial, but also with the spiritual, even with the spiritual man, in all states of the church.

4. And it is to be remembered that the Lord had revealed Himself to man by Divine Truth proceeding from Divine Love

5. (Because Divine Truth is the medium between the Lord and the man of the church at the beginning of regeneration, that he may know the truth in an accommodated form; for the natural man is in fear from the immediate influx of the Divine Love), giving the perception,

6. That the Lord alone as to His Divine Human, or as to Divine Good and Divine Truth which can be apprehended by men and angels, is to be worshipped, because He redeemed mankind from hell, and thus from the slavery of selfish and worldly love;

7. That truths are not to be thought of as proceeding from any other source than from the Lord;

8. That nothing is to be received as truth which comes from selfish intelligence; that man should not appear to be in good outwardly and yet be in evil inwardly; and thus that he should not put on the appearance of spiritual good and truth, of natural good and truth, or of sensual and corporeal good and truth;

9. That no worship is to be merely external and not

serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children, and upon the third and upon the fourth generation of them that hate me;

10. And shewing mercy unto thousands, of them that love me and keep my commandments.

11. Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

12. Observe the sabbath day, to keep it holy, as the LORD thy God commanded thee.

13. Six days shalt thou labour, and do all thy work:

14. But the seventh day is a sabbath unto the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox,

internal, either as to good or truth; that from the Lord alone is all good conjoined with truth; that from man alone is all evil conjoined with falsity, and his hereditary tendencies thereto in a long series; that from him is the conjunction of evil and falsity with the wicked;

10. And that good and truth are enjoyed for ever by those who love the Lord, and receive and practise the truths of His Word.

11. Also that profanations of Divine Good and Divine Truth are not to be tolerated, or confirmed, because when confirmed they render the remission of evil impossible.

12. Also that man should carefully regard as holy the conjunction of the Divine and Human in the Lord; the Lord's conjunction with the heavens; the conjunction of good and truth in himself; and the external worship of the Lord thence, since these things are known from the inspired Word by influx and revelation,

13. And good and truth are conjoined in man by temptation combats and victories internal and external.

14. For the holy state of regeneration is complete when good and truth are conjoined in man, and he becomes celestial according to his degree; and thence arises a state of spiritual rest and peace, as to inmost spiritual

nor thine ass, nor any of thy cattle, nor the stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou.

15. And thou shalt remember that thou wast a servant in the land of Egypt, and the LORD thy God brought thee out thence by a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

16. Honour thy father and thy mother, as the LORD thy God commanded thee: that thy days may be long, and that it may go well with thee, upon the land which the LORD thy God giveth thee.

17. Thou shalt do no murder.

18. Neither shalt thou commit adultery

19. Neither shalt thou steal.

truth and good, as to ultimate spiritual truth and good, as to natural good and truth, as to good affections in general, as to a state of instruction for those who are in external things generally, when truth and good there are in harmony with internal things.

15. And now, therefore, the spiritual man must remember, that he had been in bondage to the natural man, and that the Lord, by the work of Redemption, or by the exercise of omnipotence in His Human Nature externally and internally, delivered him, and that, therefore, he ought by no means, at any time, or in any state, to do violence to good and truth.

16. But, on the contrary, that he should sincerely love good and truth, as proceeding from the Lord, in order that he may fully enjoy the heavenly life, as to every state of the will and understanding, and of the internal and external man, even to eternity.

17. Nor should the spiritual man, in his now advanced state, desire to destroy spiritual life in another, or to indulge in hatred.

18. Neither should he violate the conjunction of goodness and truth or the heavenly marriage by adulterating the former or falsifying the latter.

19. Nor should he ascribe his life to himself since it comes from the Lord every moment; nor should he attempt, in the slightest degree,

to deprive others of good and truth.

20. Neither shalt thou bear false witness against thy neighbour.

21. Neither shalt thou covet thy neighbour's wife; neither shalt thou desire thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's.

22. These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them upon two tables of stone, and gave them unto me.

23. And it came to pass, when ye heard the voice out of the midst of the darkness, while the mountain did burn with fire, that ye came near unto me, even all the heads of your tribes, and your elders;

20. Neither should he deceive by making evil appear like good, or falsity like truth, or the reverse.

21. Neither should he, from selfish and worldly love, violate truths conjoined with good in himself by willing to do so, or by confirming such will in his understanding, either as to inmost affection and thought, as to internal affection and thought, as to interior thought and affection, or as to external affection and thought; or, in short, by ascribing his life to himself and not to the Lord.

22. And the spiritual man now remembers that the Divine commandments had been revealed to him by the Lord, affecting all his powers, when he was in a state of aversion from the Divine Love, and of obscurity as to Divine Truth inwardly, and of strong aversion from the Divine Love and Divine Truth outwardly; that those commandments involved all Divine Truths; and that they were to be confirmed in the external man, as to the will and understanding in conjunction, by a life of obedience.

23. And it had happened, when man had been thus influenced by Divine Truth in obscurity, and by Divine Love in a state of fear, that the man of the church had desired to receive revelation mediately in his understanding and will;

24. And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth speak with man, and he liveth.

25. Now therefore why should we die? for this great fire will consume us: if we hear the voice of the LORD our God any more, then we shall die.

26. For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?

27. Go thou near, and hear all that the LORD our God shall say: and speak thou unto us all that the LORD our God shall speak unto thee; and we will hear it, and do it.

28. And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken.

24. And had perceived that the Lord had indeed revealed His glory and His greatness in such a state to him, and that still he had received spiritual life.

25. But yet fear had predominated, and aversion from the Divine Love had been sensibly felt; so that it was necessary that a change should take place in order that spiritual life might be preserved.

26. For how could it continue possible to the merely natural man that he should receive such a revelation without the loss of his own delights?

27. And therefore it had been necessary that a medium should be provided, which is the Divine Law in an accommodated form, or the Divine Truth in the literal sense of the Word, which should contain a revelation of good and truth; and that thus man should receive the truth from the Lord, perceive it, and obey it.

28. And, indeed, so it had happened on account of the state of the spiritual man; and perception had therefore been given that this was according to Divine Order, and that, so far, the state of the church was good and true.

29. Oh that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

30. Go say to them, Return ye to your tents.

31. But as for thee, stand thou here by me, and I will speak unto thee all the commandment, and the statutes, and the judgements, which thou shalt teach them, that they may do them in the land which I give them to possess it.

32. Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left.

33. Ye shall walk in all the way which the LORD your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.

29. But the Lord earnestly desires that man should obey Him from the principle of love, and also from a principle of holy fear, in every state of his life, that thus he may enjoy eternal bliss in all successive states.

30. And therefore it had been permitted that the man of the church should remain each in his own peculiar ruling love.

31. But at the same time that the Divine Law of the Word should be a permanent medium for communicating all interior truths conjoined with good, and all external rituals in addition, so that the church might become enlightened and obedient both upon the earth and in the heavens.

32. And therefore that now, in an advancing state, the spiritual man must be obedient from conscience, and must not be drawn away from the straight path of integrity either by evils in the will or by falsities in the understanding,

33. Since doctrine is provided from the Word, whereby man may live, first in a state of truth or faith, and afterwards in a state of good or charity, in order that he may, at last, enjoy eternal happiness in heaven completely, both as to the internal and external of his nature and character.

REFERENCES AND NOTES

1. Moses calling unto all Israel, and saying unto them, denotes that there is influx of Divine Truth with the man of the Spiritual Church, and thus the perception, 7010, 6840, 3654, 1822; "Hear, O Israel, the statutes and the judgements which I speak in your ears this day," denotes that he must be obedient to the laws of Divine Order externally and internally which are continually revealed to him, 2542, 3654, 8357, 2951, 2838; and "that ye may learn them, and observe to do them," denotes that he may first know, and afterwards practise them, 1802³, 5755, 4258.

2. The Lord their God making a covenant with them in Horeb, denotes that the Lord from Divine Good by Divine Truth, conjoins Himself with the man of the church, even in his most external states, 2001, 666, 10,543.

3. The Lord making not this covenant with their fathers but with them, even with them, who were all of them there alive that day, denotes that the Lord makes this conjunction not only with the Celestial, but also with the Spiritual, even with the spiritual man in all states of the church, 2001, 666, 3703¹³, 3654, 3938⁴, 2838.

4. The Lord speaking with them face to face in the mount out of the midst of the fire, denotes that the Lord had revealed Himself to man by Divine Truth proceeding from Divine Love, 2001, 2951, 10,554, 795, 200, 934.

5. Moses standing between the Lord and the Israelites at that time, denotes that Divine Truth is the medium between the Lord and the man of the church at the beginning of regeneration, 7010, 2001, 3654, 2625; to show them the word of the Lord, denotes that he may know the truth in an accommodated form, 2150, 1288, 8920; and their being afraid because of the fire, and not going up into the mount, denotes that the natural man is in fear from the immediate influx of the Divine Love, 2826³, 934, 8818; while saying denotes perception, 1822.

6. "I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage," denotes that the Lord alone, as to His Divine Human, or as to Divine Good and Divine Truth, which can be apprehended by men and angels, is to be worshipped, because He redeemed mankind from hell, and thus from the slavery of selfish and worldly love, 8864, 8866.

7. "Thou shalt have none other gods before me," denotes that truths are not to be thought of as proceeding from any other source than from the Lord, 8867.

8. "Thou shalt not make unto thee a graven image, the likeness of any form that is in the heavens above, or that is in the earth beneath, or that is in the water under the earth," denotes that nothing is to be received as truth which comes from selfish intelligence; that man should not appear to be in good outwardly, and yet be in evil

inwardly; and thus that he should not put on the appearance of spiritual good and truth, of natural good and truth, or of sensual and corporeal good and truth, 8869-72.

9. "Thou shalt not bow down thyself unto them nor serve them," denotes that no worship is to be merely external and not internal either as to good or truth, 8873; "for I am the Lord thy God, a jealous God," denotes that from the Lord alone is all good conjoined with truth, and that from man alone is all evil conjoined with falsity, 8874, 8875; "visiting the iniquity of the fathers upon the children," denotes hereditary tendencies thereto, 8876; "upon the third and upon the fourth generation," denotes in a long series, and conjunction, 8877; "and of them that hate me," denotes that from them is the conjunction of evil and falsity with the wicked, 8878.

10. "Shewing mercy unto thousands of them that love me and keep my commandments," denotes that good and truth are enjoyed for ever by those who love the Lord, and receive and practise the truths of His Word, 8879-8881.

11. "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain," denotes that profanations of Divine Good and Divine Truth are not to be tolerated or confirmed, because when confirmed they render the remission of evil impossible, 8882.

12. "Observe the sabbath day, to keep it holy, as the Lord thy God commanded thee," denotes that man should carefully regard as holy the conjunction of the Divine and Human in the Lord; the Lord's conjunction with the heavens; the conjunction of good and truth in himself; and the external worship of the Lord thence, since these things are known from the Divine Word by influx and revelation, 3382, 8886, 8887, 2001, 5486, 5732.

13. "Six days shalt thou labour, and do all thy work," denotes that good and truth are conjoined in man by temptation combats and victories internal and external, 8888.

14. "But the seventh day is the sabbath of the Lord thy God," denotes that the holy state of regeneration is complete, when good and truth are conjoined in man, and he becomes celestial according to his degree, 8899; "in it thou shalt not do any work," denotes that thence arises a state of spiritual rest and peace, 8890; "thou, nor thy son, nor thy daughter," denotes as to inmost spiritual truth and good, 8890; "nor thy manservant, nor thy maidservant," denotes as to ultimate spiritual truth and good, 8890; "nor thine ox, nor thine ass," denotes as to natural good and truth, 8890; "nor any of thy cattle," denotes as to good affections in general, 8890; "nor the stranger that is within thy gates" denotes as to a state of instruction for those who are in external things generally, 8890; and "that thy manservant and thy maidservant may rest as well as thou," denotes when truth and good there are in harmony with internal things, 8890.

15. "And thou shalt remember that thou wast a servant in the land of Egypt" denotes that now, therefore, the spiritual man must remember that he had been in bondage to the natural man, 8884,

8866; "and the Lord thy God brought thee out thence by a mighty hand and by a stretched out arm," denotes that the Lord by the work of Redemption, or by the exercise of omnipotence in His Human Nature externally and internally, delivered him, 2001, 8866, 878; and "therefore the Lord thy God commanded thee to keep the sabbath day," denotes that, therefore he ought, by no means, at any time, or in any state, to do violence to good and truth, 2001, 5486, 3382, 8886.

16. "Honour thy father and thy mother, as the Lord thy God commanded thee," denotes that the man of the church should sincerely love good and truth as proceeding from the Lord, 8897, 5486; "that thy days may be long, and that it may go well with thee," denotes in order that he may fully enjoy the heavenly life as to every state of the will and understanding, 8898, 4258; and "upon the land which the Lord thy God giveth thee," denotes and of the internal and external man, even to eternity, because the inhabitant in relation to the place inhabited is as the internal in relation to the external man, 2268, 8899.

17. "Thou shalt do no murder," denotes that the spiritual man should not, in his now advanced state, desire to destroy spiritual life in another, or to indulge in hatred, 8902.

18. "Neither shalt thou commit adultery," denotes that neither should he violate the conjunction of goodness and truth, or the heavenly marriage, by adulterating the former or falsifying the latter, 8904.

19. "Neither shalt thou steal," denotes that man should not ascribe his life to himself, since it comes from the Lord every moment; nor should he attempt in the slightest degree to deprive others of good and truth, 8906.

20. "Neither shalt thou bear false witness against thy neighbour," denotes that neither should he deceive by making evil appear like good or falsity like truth, or the reverse, 8908.

21. "Neither shalt thou covet thy neighbour's wife," denotes that neither should he, from selfish and worldly love, violate truth conjoined with good in himself, by willing to do so, or by confirming such will in his understanding as to inmost affection and thought, 8910, 8912, 5138, 2466, 4729; "neither shalt thou desire thy neighbour's house, or his field," denotes as to internal affection and thought, 4982; "or his manservant, or his maidservant," denotes as to interior thought and affection, 8912; "his ox, or his ass," denotes as to external affection and thought, 8912; and "anything that is thy neighbour's," denotes by ascribing his life to himself and not to the Lord, 2425.

22. The Lord speaking these words unto all their assembly, denotes that the spiritual man now remembers that the Divine commandments had been revealed to him by the Lord, 2001, 2951, 1288, 7843; in the mount, denotes from Divine Love, 795; out of the midst of the fire, denotes when he was in a state of aversion from the Divine Love, 934; of the cloud, denotes a state of obscurity as to Divine Truth inwardly, 8106; out of the thick darkness, with a great voice, denotes a state of strong aversion from the Divine Love and

Divine Truth, outwardly, 1860, 2227, 8764⁴; not adding more, denotes that the ten commandments involve all Divine Truths, chap. iv. 2, 9987, 10,688; and writing them upon two tables of stone and giving them to Moses, denotes that they were to be confirmed in the external man as to the will and understanding in conjunction by a life of obedience, 9416.

23. It coming to pass, denotes what had happened, or the next change of state, 4979; when they heard the voice out of the midst of the darkness, while the mountain did burn with fire, denotes when man had been thus influenced by Divine Truth in obscurity, and by Divine Love in a state of fear, ver. 22; and their coming near to Moses, even all the heads of their tribes, and their elders, denotes that the man of the church had desired to receive revelation mediately in his understanding and will, 3572, 7010, 3728, 3858, 6524, 6525.

24. Their having said, "Behold, the Lord hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire," denotes that they had perceived that the Lord had indeed revealed His glory and His greatness in such a state to him, 1822, 2001, 4060⁷, 2227, ver. 22; and "we have seen this day that God doth speak with man, and he liveth," denotes that still he had received spiritual life, 2150, 2838, 2001, 2951, 290.

25. "Now, therefore, why should we die? for this great fire will consume us," denotes that yet fear had predominated, and aversion from the Divine Love had been sensibly felt, 290, 2826, 934, 10431; and "if we hear the voice of the Lord our God any more we shall die," denotes the necessity that a change of state should take place in order that spiritual life might be preserved, 2641, 374, 2001, 290.

26. "For who is there of all flesh that hath heard the voice of the living God speaking out of the midst of the fire as we have heard and liveth?" denotes How could it continue possible to the merely natural man, that he should receive such a revelation without the loss of his own delights? 574, ver. 25.

27. "Go thou near and hear all that the Lord our God shall say," denotes that therefore it had been necessary that a medium should be provided, which is the Divine Law in an accommodated form, or the Divine Truth in the literal sense of the Word, which should contain a revelation of good and truth, 10021, 7010, 8920, 2641, 2001, 5743; "and speak thou unto us all that the Lord thy God shall speak unto thee, and we will hear it and do it," denotes that thus man should receive the truth from the Lord, perceive it, and obey it, 8920, 2001, 5743, 7010, 2641, 5755, 4258.

28. The Lord hearing the voice of their words when they spake unto Moses, denotes that, indeed, so it had happened on account of the state of the spiritual man, 2001, 2691, 9384, 1288; and the Lord saying, "I have heard the voice of the words of this people which they have spoken unto thee: they have well said all that they have spoken," denotes perception given that this was according to Divine Order, and that, so far, the state of the church was good and true, 1822, 2691, 9384, 1288, 1259, 4258.

29. "Oh that there were such an heart in them, that they would fear me and keep all my commandments always, that it might be well with them and with their children for ever!" denotes that the

Lord earnestly desires that man should obey Him from the principle of love, and also from a principle of holy fear in every state of his life, that thus he may enjoy eternal bliss in all successive states, 7272, 2826, 3382, 4258, 5912.

30. "Go say to them, Return ye to your tents," denotes that therefore it had been permitted that the man of the church should remain each in his own peculiar ruling love, 3690, 1822, 2288, 414, 3312.

31. "But as for thee, stand thou here by me, and I will speak unto thee all the commandment, and the statutes and the judgments, which thou shalt teach them," denotes that the Divine Law of the Word should be a permanent medium for communicating all interior truths conjoined with good, and all external rituals in addition, 7010, 3136, 2001, 2951, 3382, 8357, 7007; and that they may do them in the land which I give them to possess it," denotes so that the Church might become enlightened, and obedient both upon the earth and in the heavens, 3654, 5755, 4258, 3705, 8899, 2658.

32. Observing to do therefore as the Lord their God commanded them, denotes that now, in an advancing state, the spiritual man must be obedient from conscience, 3382, 5755, 2001, 5486; and not turning aside unto the right hand or to the left, denotes that he must not be drawn away from the straight path of integrity either by evils in the will or by falsities in the understanding, 4816, 3159, 4413, 9511.

33. Walking in all the way which the Lord their God commanded, denotes that doctrine is provided from the Word whereby man may live, 519, 2234, 2001, 5486; that they might live and that it might be well with them, denotes first in a state of truth or faith, and afterwards in a state of good or charity, 290, 4258; and that ye may prolong your days in the land which ye shall possess, denotes in order that he may at last enjoy eternal happiness in heaven completely, both as to the internal and external of his nature and character, 8898, 8899, 2658.

This chapter being a repetition of the Ten Commandments delivered from Mount Sinai as recorded in Exod. xx, it will be interesting as we reflect upon it to notice the differences between this and the former account, as well as to study the general internal sense of each commandment. And we begin by observing that the division into ten is not literally accurate, because one part of the Christian Church has formed two commandments of vers. 6-10, and another two commandments of ver. 21; and if we admit that either of these divisions is legitimate, we may also admit that they both are so, in which case we shall have eleven instead of ten; and on the other hand, if vers. 6-10 form only one commandment and ver. 21 another then there will be only nine. And besides, in the last chapter, ver. 13, the original Hebrew is "ten words," and not "ten commandments." And thus we see that the word *ten* was certainly not used, even in the literal sense, to mean strictly the number ten. We are therefore to take this word in its symbolical sense, or in its correspondential sense, as denoting completeness or fulness, and thus we may regard the whole of the precepts comprised in vers. 6-21 as a comprehensive summary of all Divine Truths having relation to the regulation of man's life *spiritually*. For when we come to think of it, these commandments, since they begin with the conception of one God, and of our duty to Him, are of an essentially spiritual character, and are not, therefore, merely natural, moral, or political

laws. Thus then, the first commandment enters into all the others and gives them a quality which they would not otherwise have.

But there are some things in the first, or introductory, section that attract our attention. For Moses calling all Israel, taken in the universal sense, means that there is an influx of Divine Love by means of Divine Wisdom into the hearts and minds of all human beings (T.C.R. 8). And if this were not so, no person whatever could have had any idea of a God. Now this may seem very dogmatic and arbitrary, but, nevertheless careful consideration will show in the long run, that it is certainly true. Again the first verse speaks of statutes, and judgments, and thus, at once distinguishes between the outward laws and the inward laws of Divine order, and thus indicates not only a literal meaning to all the Divine commandments, but a spiritual meaning also. And now, take the word day, and put it into its universal sense, and then we see that the influx, of which we have spoken, is not only universal but perpetual. That is, there is always influx from the Lord into the hearts and minds of men. But then this influx, by itself, is not perceptible, and is only a feeling of life in ourselves. And so there must be also revelation in order that men may be taught; and as the influx is perpetual, so also is the revelation; that is, there is a spiritual light shining into the human mind, and enabling man to understand truth, when it has been revealed as it always has been. For men see truth in the light of truth.

Again, however to see truth involves the obligation to obey it; and this is the correspondential value of hearing. And only in this way can there be a covenant between man and the Lord which is next spoken of. Not that mere obedience is the covenant, but that it is the seal of it. And in short, if we think of it well, we shall see that love is the covenant or conjoining principle; that truth is the token of the covenant, as the expression of love, even though it may be obscure like a cloud; and that the embodiment of both in obedience, is the confirmation of the covenant (Gen. ix. 13). And thus we come to see the significance of the fire, and the smoke like clouds; and also of Moses standing between the Lord and the people when the Law was delivered from Mount Sinai.

But now the second section is before us; and the spiritual meaning of the commandments demand attention. And with regard to the first as embodied in vers. 6-10, the main idea is that Jehovah is the only God, and that this means one God, namely, one in essence and in person, since Jehovah is that God as to His love, and God is the same as to His wisdom, 2001. And the worship of any other supposed God, therefore, is condemned fully, by the prohibition of all idolatry natural and spiritual. But here we cannot linger on details. What we require is the simple and practical *idea* of this one Lord God, and we have it in the fourth verse of our chapter. The Lord spake with the Israelites *face to face*, it is said, when yet they did not see any form; but still Moses did (Num. xii. 7-9). The one God, therefore, is a Divine Man, the self-existent, or Infinite Man, even as human beings are finite men created in His image and likeness (Gen. i. 26-27); nor is this an idolatrous conception to be condemned; for the whole Word is full of the idea; but we will only mention the following: The Lord is not a lying man, or a repenting man, Num. xxiii. 19; He is not a God without form, Isaiah xliii. 10-11; His form is the Divine Human, Num. xii. 8, Exod. xxiv. 9-10, Isaiah xxv. 9, Isaiah ix. 6, John i. 18, Matt. xxviii. 18-20, John xiv. 9-18, John viii. 58; and He is the eternal Lord God fully manifested as Jesus Christ, Acts x. 36, Colos. ii. 9, Phil. ii. 6-11,

and Rev. i. 8, 11, 17. It is, therefore, the combined testimony of the Old and New Testaments that the Lord is One both in Essence and in Person; that He is the Lord Jesus Christ; that the Divine Trinity of Father, Son, and Holy Spirit is united in Him, and is as the soul, the body, and the operation thence in man; and that He alone ought to be approached in worship. And this is true, notwithstanding any outward appearances, while the Lord was in the world, that the Father, and the Son, and the Holy Spirit, were separate persons. For in this case, we must judge not according to the appearance, but judge righteous judgment. But there is one testimony to this great truth that should here be added. It has now been demonstrated that the five inspired books of Moses, and likewise the five inspired books of the New Testament, namely the four Gospels and the Revelation, besides the other inspired books constituting the Word of the Lord, 10325, contain an internal or spiritual sense, which describes under various aspects, the glorification, or the making Divine of the Lord's Human Nature in the world, and at the same time, in a lower degree, the regeneration of man, thus giving a convincing proof of the inspiration of Holy Scripture and also of the connection between the Old and New Testaments, and of the real signification of the Lord's work of Redemption and Atonement (2 Cor. v. 19). For both Testaments are composed strictly according to the law of Correspondence between natural and spiritual things, while yet none of the writers of either give any definite teaching to show that they were aware that their words were so particularly guided, as to contain a spiritual as well as a natural series of truths in this way. But we turn now to the inner sense of the remaining commandments.

Observe that the second has reference in particular to the Divine Truth, which is called the Name of the Lord, because it signifies every thing by which He is made known or manifested. And thus it denotes in the highest sense the Divine Human, in a lower sense, the Word, and in the lowest sense every truth of the Word; and that man can receive the truth into his understanding, and yet not love it, in which case if he violates it he does not so much profane it; whereas if he loves the truth also, and then violates it he profanes it more deeply; and if in addition he first lives according to it and then afterwards rejects it, he profanes in the greatest degree, and is guilty or entirely condemned, because he has deliberately rejected the only means of his salvation. Hence then there are several degrees and kinds of profanation. And hence man's first lesson, after acknowledging the Lord is to reverence the truth proceeding from Him.

And then it follows in order, that neither is Divine Good to be violated, but that it is to be remembered and kept holy, which is signified in the highest sense by keeping the sabbath, and by doing no work therein. And thence man is further instructed to preserve the state of good in himself, that is, his state as to the love of the Lord and the neighbour; as he advances in regeneration, and consequently, as he endures temptations and conquers; for the state of enduring temptation, is denoted by the six days of labour. But thirdly he must not only do this. For he is bound to keep the sabbath also, by never neglecting to do what is good. For he will certainly be tempted, as otherwise his evils cannot become known to him and be shunned; but after devoting himself to the Lord, he is commanded never, deliberately, to do evil, which is, to violate good. And this leads us to consider the difference between keeping the sabbath, because the Lord created us capable of being regener-

ated, and keeping it because we have been redeemed. For by the creation of the world, and by the six days of labour here enjoined, regeneration is equally signified; while by the actual redemption of the Israelites from Egyptian bondage, is signified the deliverance of all men from the absolute power of evil, and the deliverance of each man regenerated from his actual evils and thus the three things denote regeneration considered from different points of view. And the reason why, in this place, redemption is especially mentioned, is because when man has advanced in regeneration, and reflects upon his past experiences, he is more fully sensible of his state as to evil apart from the Lord; of the Lord's work of redemption in general and in particular; and that he can only be preserved in good, that is, can only truly keep the Sabbath, by the Lord's continual aid. But there is here another little difference. It is said, "that thy manservant and thy maidservant may rest as well as thou." And this means, spiritually, that the result of regeneration is the harmony of the external with the internal man.

Proceeding now to the fourth commandment, we also notice two differences in the wording here, from that in Exodus; and that these, too, are, spiritually, the result of perception in an advanced state. For "as the Lord commanded," is, literally, a reference to the former delivery of the law; but spiritually, it denotes a clearer perception of Divine Good and Divine Truth, as coming by influx from the Lord, and a more confirmed state of the acknowledgment of Him, which is signified by honouring the father and mother, since the father represents Divine Good and the mother, Divine Truth. And also, "that thy days may be long, and that it may be well with thee," denotes not only a state of good, but now in an advanced realization of the spiritual life, a state of truth conjoined with good, and it may be observed here, besides, that the four commandments having reference to the Lord, mark successive states of worship, namely, acknowledgments, reverence, obedience and love.

But the four commandments which follow need no special comment, as they are identical with those in Exodus; and it only remains to notice the difference in the wording in ver. 21, containing the ninth and the tenth, where the wife is named before the house instead of after it as in Exodus. Now we know from the character of the Word, as involving a spiritual sense (John vi. 63, Luke xxiv. 45), that unless every word of the literal sense were preserved intact, it would be impossible to obtain the connected spiritual meaning, and therefore that the occurrence of the change just noticed is not accidental. It is for the sake of the underlying meaning, and we may properly consider what that meaning is. This repetition of the commandments involves a description of an advanced condition of the regenerated man, and their delivery in Exodus, a description of his initiatory state; and there the house denotes the state of good in man, which is not to be taken away by covetousness, and the wife denotes the state of truth, but here the wife heads the series, signifying truth conjoined with good, while the house and field together now signify good and truth conjoined in greater intensity internally; and the reason is, that when good and truth are conjoined in the heavenly marriage, the wife represents the will, or good, or affection, and the husband, the understanding, truth, or intelligence. But then, the will of the wife which is respectively external, is one with the will of the husband which is respectively internal, and also the understanding of the husband which is respectively internal, is one with the understanding of the wife which is respectively external; and thus the two are united, the husband always being, as to both

will and understanding, the internal, of which his wife, as to both will and understanding, is the external form. And, mark you, it is the *whole will* that rules harmoniously with the understanding and not otherwise (H.H. 367-369). But, in the initiatory stage of regeneration, it is good that governs by truth as a *principle*, and this is signified in Exodus by the house being first; whereas, in the advanced stage, and when the process is completed, it is truth conjoined with good that governs *from living affection*; and this is signified in our chapter by the wife being first; by the mention of the field with house; and, in a lower degree, by the other things named, since the leading principle enters into all below it.

Having therefore been enabled clearly to perceive this mystery, as well as a great many others contained in the Word it remains to make some remarks on the following sections. And the beginning of the third section involves universally this most important truth, namely, the revelation of the Word, accommodated to all states and conditions of men in all ages. For without the Word, or without some revelation of Divine Truth, it is impossible that man could ever have had any knowledge of the Lord or of a future state, and this truth also is involved in the rest of this section, and particularly is it signified by the law of the ten commandments being written upon two tables of stone, this certainly denoting, besides what is stated in the series, the permanency of Divine revelation. And indeed, does not the preservation of the written Word as we now have it, as well as the magnificent revelation of the internal sense now made, demonstrate fully this permanency? But there is another thing here that is worthy of notice. The tables of stone denote the enduring character of the Word, 9416, because the writing upon them signifies the confirmation of truth, and thus truth that remains; but Moses as the medium between the Lord and the Israelites, denotes that the Lord teaches man through the Word, and, truly, each man according to his state.

And this mediumship of the Word is finely and pathetically shown in the rest of the chapter, even in the literal sense, but much more in the internal sense. For by the people returning to their tents, is denoted not only that each human being should remain in his own particular life, but also that each should receive revelation from the Lord distinctly; while by Moses standing by the Lord, is denoted not only the permanency of revelation, but also the continual influx of Divine Good, or of Divine Love into every part of the Word, affecting mankind in such a way with the consciousness of the Divine Omnipresence, as is well represented also by the Lord's charge to His disciples, when He appeared to them after His resurrection, and said to them, "Lo, I am with you always, even unto the consummation of the age!" For what would all the Divine Truths of the Word be, if we had not an ever present consciousness of the Divine Love, accompanied by reciprocal love on our own parts? Let us then, reverently, and, with all humility cultivate this reciprocal love; for we may do so, notwithstanding our personal insignificance; and we can do so because the Lord requires it of us; and when we do so, we can show our love, or embody it in the performance of uses, which are for the benefit of our fellow-creatures (John xxi. 15-17).

CHAPTER VI

SUMMARY OF THE SPIRITUAL SENSE

1. That truths are given to man mediately by the Word in order that he may be obedient to them even in the heavenly state, throughout all its changes even to eternity, vers. 1-3.
2. That the acknowledgment of one God is the chief of all truths; and that love to Him is the essence of all good and truth, vers. 4-5.
3. That the truths of the Word are to be carefully loved, and taught, and remembered, internally, interiorly, and externally, vers. 6-9.
4. That, when man has fully entered into the heavenly state, and truth and good are appropriated, he must be established in the truth that his life is continually given to him by the Lord, vers. 10-13.
5. That he cannot, in that state relapse into evil; but he who is in the course of regeneration is warned lest he should do this, vers. 14-19.
6. That, in all his successive states there will remain with man the memory of his deliverance from evil, and of his regeneration by the Lord, along with the consciousness that he continually receives a supply of truths from Him, and acts from a state of good as if it were his own, vers. 20-25.

THE CONTENTS OF EACH VERSE

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| <ol style="list-style-type: none"> 1. Now this is the commandment, the statutes, and the judgements, which the LORD your God commanded to teach you, that ye might do them in the land whither ye go over to possess it: 2. That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and | <ol style="list-style-type: none"> 1. And this is the Divine Law, containing Truths external and internal which the Lord by influx from Himself communicates mediately to the man of the Spiritual Church, in order that he may live according to it, when he comes into the full possession and enjoyment of the heavenly life; 2. And in order that he may in holy fear, love the state of truth conjoined with good, and obey the truths external and internal which had been |
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thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

3. Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the LORD, the God of thy fathers, hath promised unto thee, in a land flowing with milk and honey.

4. Hear, O Israel: the LORD our God is one LORD:

5. And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

6. And these words, which I command thee this day, shall be upon thine heart:

7. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou

revealed to him, and this in every state of his life according to its three degrees to eternity both as to the will and understanding.

3. For obedience both as to the understanding and will is absolutely essential to the spiritual man, so that he may remain in the life of good, and be abundant in truths, according to the Divine Love manifested in Divine Truth, in all previous states of the church, which abundantly receives, by influx from the Lord, all natural truths and all natural delights to eternity.

4. And therefore it is to be known and remembered, that, although Divine Good and Divine Truth may be separated in thought, yet they are essentially one, and thus that the Lord is One in Essence and in Person.

5. And further, let it be known and remembered that love is the essential of all worship of the Lord, as to the will, as to the understanding, and as to both embodied in action;

6. Also that the truths of the Divine Law, which are revealed from the Lord, and are perpetually with the man of the church as the Divine Word, are to be inmosty loved,

7. Externally received in the understanding, and embodied in the life; and thus are to be continually remembered in every state of rest in

walkest by the way, and when thou liest down, and when thou risest up.

8. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes.

9. And thou shalt write them upon the door posts of thy house, and upon thy gates.

10. And it shall be, when the LORD thy God shall bring thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee; great and goodly cities, which thou buildedst not,

11. And houses full of all good things, which thou filledst not, and cisterns hewn out, which thou hewedst not, vineyards and olive trees, which thou plantedst not, and thou shalt eat and be full;

12. Then beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, out of the house of bondage.

13. Thou shalt fear the LORD thy God; and him

good; in every state of progress by truth; in every state of external repose; and in every state of external activity.

8. And moreover, they are to be conjoined with good in the will and in the understanding internally,

9. And in the will and understanding externally.

10. Again, when man, by the reception of Divine Good conjoined with Divine Truth, has entered into the heavenly state, given and confirmed to the celestial, spiritual, and natural powers; and when doctrines both as to good and truth are taught to him and are acknowledged to be from the Lord,

11. Also when receptacles of good and receptacles of truth in the Natural are, in like manner, acknowledged to be from the Lord, with the spiritual and celestial things themselves; and when good is fully appropriated;

12. Even then must the man of the church be established in the truth that his life is not self-derived, but is continually given to him on account of the Lord's work of redemption from the loves of self and the world.

13. And by this means love and holy fear must be pre-

shalt thou serve, and shalt swear by his name.

14. Ye shall not go after other gods, of the gods of the peoples which are round about you;

15. For the LORD thy God in the midst of thee is a jealous God; lest the anger of the LORD thy God be kindled against thee, and he destroy thee from off the face of the earth.

16. Ye shall not tempt the LORD your God, as ye tempted him in Massah.

17. Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.

18. And thou shalt do that which is right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers,

19. To thrust out all thine

dominant in the heart, truth in the understanding, and both in every word and work.

14. For declension into evil and falsity will then be impossible to the fully regenerated man; and the man of the church in the course of regeneration is warned against the danger of relapsing into evil in consequence.

15. And besides this, while good is conjoined with truth in heaven as to the minutest particulars, evil and falsity are conjoined with the wicked in the hells, and they are strongly averted from the Lord, desiring the destruction of heavenly good and truth which are from Him, and being themselves totally vastated.

16. Moreover, the good, in heaven, can no longer enter into temptations, which they know that they endured in former states of conflict with evil;

17. And they are conscious that they are delighted in diligently acting according to all Divine laws interior, exterior and external, from pure love.

18. But the man of the church on earth is warned lest he should violate truth and good, the quality of which he perceives from the Lord, so that he, too, may enter into the possession of the heavenly life, which is promised to him by the Lord in all ages,

19. Because, at all times, he

enemies from before thee, as the LORD hath spoken.

20. When thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgements, which the LORD our God hath commanded you?

21. Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand:

22. And the LORD shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his house, before our eyes:

23. And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.

24. And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as at this day.

is endowed with power to resist evil from the Divine Omnipotence, or by means of Divine Truth proceeding from Divine Good.

20. Further, in the successive states of the man of the Spiritual Church on earth and in heaven, there shall be fully the remembrance of truths in all their variety, and also a desire to investigate them.

21. And this desire will be satisfied by information from the Word that all men, as to their first consciousness of life, are merely natural; and that the Lord, by the assumption and glorification of His Human, has delivered the spiritual man from that state.

22. And that revelation has been made of an abundance of truths from the Word both in its literal and spiritual sense, by which evil and falsity are overcome, even by the exercise of the rational powers from the Lord.

23. And that thus the spiritual man is delivered from things merely natural, in order that he may enjoy the heavenly life, which is promised to him and confirmed to him by the Lord in all ages.

24. And it further follows that man has received all truths internal and external from the Lord; and is enabled to love good conjoined with truth continually, and thus continually to enjoy the higher life.

25. And it shall be righteousness unto us, if we observe to do all this commandment before the LORD our God, as he hath commanded us.

25. And it is the true righteousness of the spiritual man that he is able, as from himself, but really from the Lord, to understand and practise all Divine Truths according to the laws of Divine Order.

REFERENCES AND NOTES

1. This being the commandment, and the statutes, and the judgments which the Lord their God commanded to teach them, denotes that this is the Divine Law, containing truths external and internal, which the Lord by influx from Himself, communicated mediately to the man of the Spiritual Church, 3382, 8357, 2001, 5486, 7007, 7010, 3654; and that they might do them in the land whither they went over to possess it, denotes in order that he may live according to it, when he comes into the full possession and enjoyment of the heavenly life, 5755, 4258, 3705, 1585, 2658.

2. That he might fear the Lord his God to keep all his statutes and his commandments which Moses commanded him, denotes in order that the man of the church may, in holy fear, love the state of truth conjoined with good, and obey the truths external and internal which had been revealed to him, 2826, 2001, 3382, 7010, 5486; "thou and thy son and thy son's son all the days of thy life," denotes in every state of his life, according to its three degrees to eternity, 3654, 5912, 487, 249; and by the days being prolonged, is denoted both as to the will and understanding, 683, 8898.

3. "Hear therefore, O Israel, and observe to do it," denotes that obedience both as to the understanding and will, is absolutely essential to the spiritual man, 8361, 3654, 3382, 4258, 683; "that it may be well with thee, and that ye may increase mightily," denotes so that he may remain in the life of good, and be abundant in truths, 4258, 2646, 683; "as the Lord the God of thy fathers hath promised thee," denotes according to the Divine Love manifested in Divine Truth in all previous states and in all future states of the church, 2001, 3703¹³, 2951; and "in a land flowing with milk and honey," denotes an abundance of natural truths and natural delights to eternity, 8056, 3705.

4. "Hear, O Israel: the Lord our God is one Lord," denotes that it is to be known and remembered that although Divine Good and Divine Truth may be separated in thought, yet they are essentially one, and thus that the Lord is one in Essence and in Person, 8361, 3654, 2001.

5. "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might," denotes that it is further to be known and remembered that love is the essential of

all worship of the Lord, as to the will, as to the understanding, and as to both embodied in action, 10143, 9050, 6343.

6. "And these words, which I command thee this day shall be upon thine heart," denotes that the truths of the Divine Law, which are revealed from the Lord, and are perpetually with the man of the church as the Divine Word, are to be inmosty loved, 1288, 6752, 5486, 2838, 7542.

7. "And thou shalt teach them diligently unto thy children," denotes that the truths of the Word are to be externally received in the understanding, and embodied in the life, 7007, 5912; "and shalt talk of them when thou sittest in thine house," denotes that they are to be continually remembered in every state of rest in good, 7063, 9422, 2233; "and when thou walkest by the way," denotes in every state of progress by truth, 8420, 2234; "and when thou liest down," denotes in every state of external repose, 3696; "and when thou risest up," denotes in every state of external activity, 2401.

8. "And thou shalt bind them for a sign upon thine hand," denotes that they are to be conjoined with good in the will, 1038⁸; "and they shall be as frontlets between thine eyes," denotes the same in reference to the understanding, 1038⁸.

9. "And thou shalt write them upon the door posts of thine house, and upon thy gates," denotes in the will and understanding externally as well as internally, 7847, 1453.

10. "It shall be when the Lord thy God shall bring thee into the land," denotes, when man by the reception of Divine Good conjoined with Divine Truth, has entered into the heavenly state, 4979, 2001, 8764, 3705; "which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob to give thee," denotes given and confirmed to the celestial, spiritual and natural powers, 2842, 3703¹³, 6098, 8899; and "great and goodly cities which thou buildedst not," denotes when doctrines both as to good and truth are taught to him, and are acknowledged to be from the Lord, 2227, 6720, 402, 4390, 1304.

11. "And houses full of all good things which thou filledst not, and cisterns hewn out, which thou hewedst not," denotes when receptacles of good and receptacles of truth in the natural man are, in like manner, acknowledged to be from the Lord, 9150, 1488, 5487, 2702³, 3720²; "vineyards and olive trees which thou plantedst not," denotes spiritual and celestial things themselves, 9277, 8326; "and thou shalt eat and be full," denotes when good is fully appropriated, 2187, 5487.

12. "Then beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, out of the house of bondage," denotes that, even then must the man of the church be established in the truth that his life is not self-derived, but is continually given to him on account of the Lord's work of redemption from the loves of self and the world, 5170, 2001, 8866.

13. "Thou shalt fear the Lord thy God, and him shalt thou serve, and shalt swear by his name," denotes that, by this means, love and holy fear must be predominant in the heart, truth in the understanding, and both in every word and work, 2826, 2001, 5947, 2842, 2628, 2724.

14. "Ye shall not go after other gods, of the gods of the peoples which are round about you," denotes that declension into evil and falsity will then be impossible to the fully regenerated man; and the man of the church in the course of regeneration, is warned against the danger of relapsing into evil in consequence, 3191, 9317, 3295, 2973.

15. "For the Lord thy God in the midst of thee is a jealous God," denotes that, besides this, while good is conjoined with truth in heaven as to the minutest particulars, evil and falsity are conjoined with the wicked in the hells, 2001, 200, 8875; and "lest the anger of the Lord thy God be kindled against thee, and he destroy thee from off the face of the earth," denotes that the wicked are strongly averted from the Lord desiring the destruction of heavenly good and truth which are from Him, and being themselves totally vastated, 5798, 2001, 10510.

16. "Ye shall not tempt the Lord your God, as ye tempted him in Massah," denotes that the good, in heaven can no longer enter into temptations, which they know that they endured in former states of conflict with evil, 2768, 2814, 2001, 8587, 8588.

17. "Ye shall diligently keep the commandments of the Lord your God, and his testimonies, and his statutes which he hath commanded thee," denotes the consciousness that they are delighted in diligently acting according to all Divine laws interior, exterior, and external from pure love, 3382, 2001, 9503, 5486.

18. "And thou shalt do that which is right and good in the sight of the Lord," denotes that the man of the church on earth is warned, lest he should violate truth and good, the quality of which he perceives from the Lord, 5755, 8361, 4258, 2403, 2001; "that it may be well with thee," denotes the realization of good, 4258; and "that thou mayest go in and possess the good land which the Lord sware unto thy fathers," denotes so that he too may enter into the possession of the heavenly life, which is promised to him by the Lord in all ages, 6901, 2658, 3705, 2001, 2842, 3703³.

19. "To thrust out all thine enemies from before thee as the Lord hath spoken," denotes that at all times he is endowed with power to resist evil from the Divine Omnipotence, or by means of Divine Truth proceeding from Divine Good, 10638, 2851, 2001, 2951.

20. "When thy son asketh thee in time to come saying, What mean the testimonies and the statutes and the judgements, which the Lord our God hath commanded you?" denotes that, in the successive states of the man of the Spiritual Church on earth and in heaven, there shall be fully the remembrance of truths in all their variety, and also a desire to investigate them, 5912, 3385, 2625, 1822, 9503, 3382, 2001, 5486, 3654.

21. "Then shalt thou say unto thy son, We were Pharaoh's bondmen in Egypt, and the Lord brought us out of Egypt with a mighty hand," denotes that this desire will be satisfied, by information from the Word, that all men, as to their first consciousness of life are merely natural; and that the Lord, by the assumption and glorification of His Human, has delivered the spiritual man from that state, 1822, 5912, 3019, 8866, 878, 7010.

22. "And the Lord showed signs and wonders, great and sore upon Egypt, upon Pharaoh, and upon all his house, before our eyes," denotes that revelation has been made of an abundance of truths from the Word both in its literal and spiritual sense, by which evil and falsity are overcome even by the exercise of the rational powers from the Lord, 2001, 7273, 7290, 4967, 6015, 5875, 2403.

23. "And he brought us out from thence that he might bring us in to give us the land which he sware unto our fathers," denotes that thus the spiritual man is delivered from things merely natural, in order that he may enjoy the heavenly life, which is promised to him, and confirmed to him by the Lord in all ages, 8866, 8898, 8899, 2842, 3703¹³.

24. "And the Lord commanded us to do all these statutes, to fear the Lord our God for our good always, that he might preserve us alive as at this day," denotes that man has received all truths internal and external from the Lord; and is enabled to love good conjoined with truth continually, and thus continually to enjoy the higher life, 2001, 5486, 5755, 3382, 2826, 4258, 290, 2838.

25. "And it shall be righteousness unto us, if we observe to do all this commandment before the Lord our God as he hath commanded us," denotes that it is the true righteousness of the spiritual man that he is able as from himself, but really from the Lord, to understand and practise all Divine Truths, according to the Laws of Divine Order, 1813, 3382, 5755, 2001, 5486.

In commencing our reflections on this chapter, it may be useful to point out that several terms are applied to the truths of the Word as, in our first verse, *commandments*, *statutes*, and *judgements* are used, to denote different degrees and kinds of truth; and that, of course, no term of this kind is ever wrongly so applied. Hence, therefore, the "commandment" is here put to signify the internal sense of the Word taken as a whole, while "statutes," and "judgements," denote external and internal truths as comprehended in that "commandment." And thus we learn, that we ought not to neglect the study of the internal things, of the Word, by being too intent upon its literal sense. And why? The answer is, because the internal truths explain and illustrate the external, while the latter confirm and strengthen the former. But besides the three terms here named, ordinances denote all things of the Word in general, commandments or precepts signify the internal things of the Word; statutes the external things, and laws all things thereof in particular. But the evident purpose of the first section is to stimulate the man of the church to earnest obedience, and also to the necessity of instructing succeeding generations in order that he and they may advance to the enjoyment of the heavenly life, and remain perpetually in it. But in the literal sense, it is clear that the motive set before the Israelites is simply a selfish and worldly motive. And it is most remarkable that, throughout the books of Moses, the blessings and delights of a perfect state of eternal happiness and peace after death, are not put forward as the greatest things to be desired and sought after. And this affords one of the most convincing proofs, that these books, being the Word of the Lord our God, must involve the internal sense, which relates to heavenly realities. For it is not possible to conceive that the pleasures and delights of a merely worldly state of prosperity, should thus be set before men as stimulants

to virtue, especially considering how very frequently it happens that the wicked in this world, enjoy great riches and honours, while the good remain in obscurity, and so often suffer poverty, with all its attendant miseries. And also, that Moses should not have instructed the Israelites to some extent concerning the future life, is all the more remarkable, because the dreams, and visions, and miracles spoken of by him, and recorded in other parts of the Old Testament, surely indicate that some idea of a life after death existed among them.

The next section although short, involves very much. And the former part of it may naturally be divided into three parts, namely, the necessity of acknowledging a Divine Being, the implication that there is more than one, and the fact that there is only one. The necessity is involved in the words "Hear, O Israel"; and we may take Israel here, in the universal sense, as denoting all men capable of regeneration by a conflict against evil and a victory over it; for Jacob was named Israel, because as a prince he contended against God and men and prevailed. And hearing, here denotes, that man ought to perceive from the will that there is a God, and that He is one. It is quite right that we should wish to perceive intellectually that there is one God; and it is said "blessed are the pure in heart, for they shall see God." But it is necessary that we should be *willing* to believe in God, even before we can properly understand that there is a God; and this is the spiritual force of the word "hear!" as the reference shows, 3163. And we *can* hear in this sense, because, being created into the image and likeness of God, we have the *idea* of God impressed upon us, the influx from Him (T.C.R. 8) naturally disposing us to acknowledge Him; and besides unless we acknowledge the authority of our Creator, we shall not feel ourselves responsible, and thus too, shall not fight against evil because it is contrary to the Divine Being. We are not to wait, therefore, until we understand that there is a God, before we believe in Him. Our common sense as human beings is quite sufficient to enable us to acknowledge Him. And thus the Israelites, under Moses were able to acknowledge Jehovah; but not one of them was compelled to do so. And this must not be forgotten. An infernal may believe in a God and tremble, because his idea of God is a false idea; but he will not acknowledge Him as our section requires.

But there is the implication that there may be more gods than one, which is embodied in the word "our." The Lord *our* God may be one God out of many; and it is clear from their history, that many of the Israelites thought so, since they were so prone to lapse into idolatry. But we need not enlarge on this. Let us rather consider the idea that there can only be one Divine Being. It is so because, to be the Divine Being, He must be the self-existent, or First Cause of all things, or in other words, the Infinite, and there cannot be two first causes, or two infinite beings as is evident; and yet there must be an Infinite Being, Who is uncaused Love, Wisdom, and Energy in order that finite forms of Love, Wisdom, and Energy may exist. And hence therefore, it is certain that there is such an Infinite Divine Being Who is Jehovah; for human beings are finite forms of love, wisdom and energy, so that the Divine Being must be a Divine Human Being of this character.

And coming now to the second part of the section, we learn that the spiritual man is to love the Lord his God, and that this love is the essence of all good and truth from Him. Here then, we are to consider the duality of the one God, and also that this involves a Divine Trinity in Him, since Love, Wisdom, and Energy or Opera-

tion thence, include everything in the one Lord God, and everything that proceeds from Him, and is therefore finite. For although we have just seen truly that there can only be one God, we have not yet considered that He is essentially love, and that this love is entirely unselfish; for it is the love of creating for the purpose of forming a heaven from the human race, each individual of which, shall love as the Lord loves, and shall thence desire above all things to perform some use to eternity. And thus to love the Lord is to desire to be like Him, or to have conjunction with Him, and from this love to love the neighbour which is to do good to others, and nothing but good, as the Lord does. But love alone does not enable us to do this, since there must be wisdom to guide love; and that this wisdom is derived from that love in the Lord, is evident, because love in Him is as an origin, or as a Father, and wisdom is from that love as a Son from that Father; and this is the great duality, both in the Lord and in mankind. And thirdly, it naturally follows that this duality united in a Divine and heavenly marriage, produces a third essential, beyond which there can be no other; and that is energy, activity or usefulness; and this energy or Proceeding, in the Lord, is the Holy Spirit, so that we now have the Divine Trinity in completeness; and we are to observe, that it is a Tri-unity, or a three in one, from the very nature of the case, since love without wisdom cannot plan; wisdom without love cannot act; and both together without action, are not only impossible but useless. And seeing that this is true of the Divine Being and thence of all created beings who are His images, and likenesses, we now perceive how much is involved in loving the Lord our God with all our heart, with all our soul, and with all our strength.

And now, therefore, it follows in the third section, that what is right as regards our duty of loving the Lord, is also right as regards our duty in being delighted with His Word. But having so closely considered the second section, it is not necessary to enlarge upon this, as the same principles are involved. We may remark, however, that as the expression "these words," carries with it the idea of the truths of the Word considered distinctly, as adapted to every degree of man's life, and to every state in which he may be, so the unity of Divine Truth as proceeding from the Lord, is equally insisted upon in the expression, "which I command thee." That is, it must be acknowledged that all truths are harmonious as being from the Lord Himself. And that the Divine Truths of the Word are in successive degrees from the inmost even to ultimates is very finely shown by the various correspondences as they occur here.

The main teaching of the fourth section, also, is very important from a practical point of view. It is comparatively easy for the man of the church to perceive and acknowledge that he was created by the Lord; but it is not so easy to realize that he receives life from Him by influx continually. And yet it is essential that he should do so. And therefore the caution contained in ver. 12, spiritually understood, implies that man, not only during his progress to heaven, but also in heaven itself, must not lose the consciousness of his continual dependence upon the Lord. In Him we actually live and move and have our being, and it cannot be otherwise. And it may be well remarked, that the feeling that this is so, is greatly calculated to make us confident of our own capacity as forms of use, without, at the same time involving any thought of self, self-righteousness, pride, or vanity, all which things are to be rejected and abhorred, as destructive of the heavenly life. And hence the closing words of this section, are exceedingly impressive in every sense.

But the fifth section supports and emphasizes the fourth; and therefore it is worthy of serious consideration. For, to begin with, we are assured that as far as the heavenly state itself is concerned, men cannot relapse into evil and error, while yet in the course of his progress towards it, he may certainly do so; but then, on the other hand, the reason why his state of good in heaven is permanent, is because he is kept in that state by a strong force from the Lord, since his external man, denoted by the earth in ver. 15, is conjoined with his internal and expresses it. And again, although, during regeneration, he is liable to fall back, yet, if he be faithful, he is protected by the Lord's ardent zeal for his salvation, and his external man is delivered from opposing evils which cause the aversion from the Lord denoted by anger; while still the wicked themselves who tempt are naturally more and more vastated as is signified by their being destroyed. And now, therefore, it follows, in the remainder of the section that, in the heavenly state, the man of the church can no longer be tempted, although he is liable to be so, during his preparatory stage, both these things being involved in vers. 16-19, on account of what is said in ver. 10; and because, when Moses thus addressed the Israelites, they had established themselves on the eastern side of the Jordan, and represented those potentially in the heavenly life, but not, as yet, fully so. And indeed, there are successive degrees of Divine Truth in every part of the Word, in order that what applies to the church on earth, may apply also, more interiorly, to the church in heaven, and to the Lord's glorification, and its wonderful processes, in the supreme sense.

But in thinking upon the last section, it is very interesting to notice first that, in the eternal state of the heavenly life, the memory of all former states remains, and that, in fact, so much is this the case, that nothing is ever eradicated from the memory. And this is fully implied in ver. 20 when it is spiritually interpreted. This truth, however, is more strongly and more emphatically stated in the words of 868, that "every angel, if left in the least degree to himself would rush spontaneously into hell." The reason is that his hereditary and actual evils adhere to every one, although, in the angelic state, they have been removed by regeneration, and are quiescent. But it is not to be inferred, secondly, that the heavenly state may not be eternal. On the contrary, our section shows that it is, and also that the same laws of life, which guided man during regeneration, will also govern him to eternity. But then, of course, they will be more fully understood and obeyed. But it may be asked, in the third place, "Who are the sons of the angels that will inquire of them concerning Divine Truths?" And it is clear that we must answer: "They are those who are regenerated by the Lord through the ministry of the angels." For "the angel of the Lord encampeth round about them that fear Him and delivereth them" (Ps. xxxiv. 7). And now, without farther extending this commentary, as the remaining points are all familiar to us, we may decide more than ever to associate ourselves with the angels, by loving the Lord and the Word, and by being obedient thereto, as we continue our progress, until at last, we shall be angels ourselves, and shall rejoice in nothing more than to be of use in our own heavenly function, and to aid others by our influence, to persevere in doing the same as we ourselves have done.

CHAPTER VII

SUMMARY OF THE SPIRITUAL SENSE

1. The spiritual man is instructed that the evil passions, and the errors of his merely natural life are to be thoroughly rooted out, vers. 1-5.
2. He is also further taught that he has been redeemed from evil and kept in good by the pure love and mercy of the Lord, and not on account of any good or truth inherent in himself; that a state of good from the Lord gives conjunction with Him; but that a state of evil causes aversion from Him; and that conjunction can only be maintained by obedience, vers. 6-11.
3. And thirdly he is assured that persistence in a state of good will produce happiness and delight in every region of the mind; freedom from all spiritual diseases; the power to overcome, as from himself, all evils and falsities, not suddenly but by degrees; and at length a permanent state of aversion from evil on account of its contrariety to good, vers. 12-26.

THE CONTENTS OF EACH VERSE

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| <ol style="list-style-type: none"> 1. When the LORD thy God shall bring thee into the land whither thou goest to possess it, and shall cast out many nations before thee, the Hittite, and the Gergashite, and the Amorite, and the Canaanite, and the Perizzite, and the Hivite, and the Jebusite, seven nations greater and mightier than thou; | <ol style="list-style-type: none"> 1. Further, when Divine Good conjoined with Divine Truth causes man to realize the heavenly life after which he is striving, and for this purpose enables him to overcome and reject all falsities and evils, namely, falsities producing evil; falsities flowing from evil; evil as to its general and particular principle; evil as to its external manifestation; falsity derived from that evil; evil in which there is yet some good; and falsity in which there is yet some truth; all of which are more powerful than merely external and selfish worship; |
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2. And when the LORD thy God shall deliver them up before thee, and thou shalt smite them; then thou shalt utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them:

3. Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4. For he will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and he will destroy thee quickly.

5. But thus shall ye deal with them; ye shall break down their altars, and dash in pieces their pillars, and hew down their Asherim, and burn their graven images with fire.

6. For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a peculiar people unto himself, above all peoples that are upon the face of the earth.

7. The LORD did not set his love upon you, nor choose you, because ye were more in number than any

2. But which are powerless when worship is internal as well as external, and are therefore rejected; and this rejection shall then be complete; for there can be no conjunction between good and evil, nor between truth and falsity.

3. And therefore neither can genuine marriage love exist with them since good cannot be conjoined with falsity, nor evil with truth.

4. For falsity perverts good and truth and causes the worship of evil and falsity; and then aversion from the Lord is produced, and vastation as to truth must necessarily follow.

5. And therefore also, the spiritual man destroys in himself merely selfish worship, and rejects its formalities; abolishes worship from faith without charity; and overcomes all self-derived intelligence by the power of the genuine love of good from the Lord.

6. And indeed, with the truly spiritual man good and truth must be conjoined, since they are united in the Lord; and thus the spiritual man must be distinguished from the merely natural man.

7. Moreover, the Lord does not love the spiritual man, and therefore impart good to him, on account of his vast attain-

ments in spiritual truth, but because of his reception of good and of his humility;

8. But because the LORD loveth you, and because he would keep the oath which he sware unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondage, from the hand of Pharaoh king of Egypt.

9. Know therefore that the LORD thy God, he is God; the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

10. And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

11. Thou shalt therefore keep the commandment, and the statutes, and the judgments, which I command thee this day, to do them.

12. And it shall come to pass, because ye hearken to these judgements, and keep, and do them, that the LORD thy God shall keep with thee the covenant and the mercy which he sware unto thy fathers:

8. But from pure mercy, and for the confirmation of truths by good, and of good by truths continually with man, is he redeemed by the Omnipotence of the Lord from the slavery of the natural man, and from the absolute power of all merely natural affections and truths.

9. Let him know therefore assuredly, that the Lord is One in Essence and in Person; from Whom is all Divine Truth and all Divine Good most certainly, when these are received and obeyed; and this with all fulness even to eternity.

10. Also that the wicked destroy good in themselves internally; and where aversion from the Lord inwardly prevails, there indeed it will prevail outwardly and inwardly together.

11. And hence the truly spiritual man must be obedient to the Lord by the reception of truths conjoined with good internally, and by external worship conjoined with genuine truths in the natural man.

12. It is, therefore, a universal principle, that obedience on the part of man both as to understanding and will, produces conjunction with the Lord both as to truth and as to good, which conjunction is confirmed from good by truth.

13. And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy body and the fruit of thy ground, thy corn and thy wine and thine oil, the increase of thy kine and the young of thy flock, in the land which he sware unto thy fathers to give thee.

14. Thou shalt be blessed above all peoples: there shall not be male or female barren among you, or among your cattle.

15. And the LORD will take away from thee all sickness; and he will put none of the evil diseases of Egypt, which thou knowest, upon thee, but will lay them upon all them that hate thee.

16. And thou shalt consume all the peoples which the LORD thy God shall deliver unto thee; thine eye shall not pity them: neither shalt thou serve their gods; for that will be a snare unto thee.

17. If thou shalt say in thine heart, These nations

13. For love produces conjunction, and conjunction causes the multiplication of truths inwardly; it also does the same interiorly as to the life of the will and understanding, and this as to the good of truth, the truth of good, and as to good itself; and the same as to all natural affections and spiritual affections together in the life of good confirmed by truths promised in all former states of the church.

14. And the regenerated spiritual man therefore, has conjunction with the Lord, while those who are in truths only have none; and truth is always productive in its own good, at the same time that good is rendered fruitful by truths, both internally and externally.

15. Moreover the truly spiritual man in heaven is no longer afflicted with evils, nor can he any longer be troubled by perverted natural affections, the remembrance of which he still retains; while those who are averted from the Lord cannot fail to suffer from such evils.

16. The truly spiritual man therefore, loves to overcome evil with good, whenever the opportunity is given to him by the Lord; for the truth with him necessarily rejects all evils; and he is unwilling to be led astray by falsities from evil, because he is aware of their delusive character.

17. And indeed, if the doubt is insinuated into his

are more than I; how can I dispossess them?

18. Thou shalt not be afraid of them: thou shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;

19. The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the peoples of whom thou art afraid.

20. Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves, perish from before thee.

21. Thou shalt not be affrighted at them: for the LORD thy God is in the midst of thee, a great God and a terrible.

22. And the LORD thy God will cast out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.

mind, that evils are more powerful than good, and that he cannot overcome,

18. This doubt is soon removed and replaced by confidence; for he remembers the Lord's work of redemption, and his own deliverance from the bondage of the natural man, both as to evil and error,

19. The spiritual temptations of which he had been conscious; the confirmations of truth and good, and the power of truth and good in his natural man by which he had been delivered; and he now knows that good conjoined with truth is far more powerful than all the falsities and evils, which, without Divine aid, he could not have overcome.

20. Besides all this, the truly spiritual man is conscious that evils and falsities bring upon themselves their own vastation, and that although they remain with man, they are quiescent, and as if they did not exist, thus that they are fully remitted.

21. Nor can such evils and falsities again excite his fears, because good conjoined with truth is his ruling principle, and is more powerful than all evil and falsity.

22. And it is an eternal truth, derived from the conjunction of good and truth, that evils and falsities must be removed by degrees, and that their sudden removal by force externally, would but aggravate the internal state as

to evil, and cause it to break forth violently.

23. But the LORD thy God shall deliver them up before thee, and shall discomfit them with a great discomfiture, until they be destroyed.

24. And he shall deliver their kings into thine hand, and thou shalt make their name to perish from under heaven: there shall no man be able to stand before thee, until thou have destroyed them.

25. The graven images of their gods shall ye burn with fire: thou shalt not covet the silver or the gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the LORD thy God:

26. And thou shalt not bring an abomination into thine house, and become a devoted thing like unto it: thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a devoted thing.

23. While, on the other hand, the Lord can save the man who trusts in Him, because, in Him, good and truth are united, and because also, evil and falsity must be conjoined in the wicked, causing their separation from the good.

24. And thus the truly spiritual man has power over all falsities from evil; nor can his heavenly life be infested any more by such falsities, and the tendency of all those who are confirmed in them, is to flee from the presence of those who are in good and truth, and to be more and more vastated.

25. For all intellectual perversions are overcome by love; nor does the truly spiritual man desire for selfish purposes, merely external forms of truth and good, and he knows that they are contrary to his life of good, and cannot deceive him, being totally in opposition to Divine Good united to Divine Truth.

26. And therefore also, he knows and feels that no evil can be associated with good; that he cannot become devoted to evil; that he is entirely averse from it both in will and understanding; and this because of its inherent quality as evil.

REFERENCES AND NOTES

1. "When the Lord thy God shall bring thee into the land whither thou goest to possess it," denotes that when Divine Good conjoined to Divine Truth causes man to realize the heavenly life after which he is striving, 2001, 9305, 3705, 3335, 2658; "and shall cast out many nations before thee," denotes that, for this purpose he enables him to overcome and reject all falsities and evils, 2657, 1259; "the Hittite," denotes falsities producing evils, 6858; "the Gergashite," denotes falsities flowing from evil, 1867; "the Amorite," denotes evil as to its general and particular principle, 1857; "the Canaanite," denotes evil as to its external manifestation, 1444; "the Perizzite," denotes falsity from that evil, 1573; "the Hivite," denotes evil in which there is yet some good, 6860; "the Jebusite," denotes falsity in which there is yet some truth, 6860; and "seven nations greater and mightier than thou," denotes all of which are more powerful than merely external and selfish worship, 7346, 5268, 1259, 2227, 8315, Num. xx. 12.

2. "And when the Lord thy God shall deliver them up before thee," denotes that evils and falsities are powerless when worship is internal as well as external, 2001, 6864-6865, 3654; "and thou shalt smite them, and utterly destroy them," denotes the rejection of evils, this rejection being complete, 9809^s; and "thou shalt make no covenant with them, nor show mercy unto them," denotes that there can be no conjunction between good and evil, nor between truth and falsity, 666, 5816, 683.

3. "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son," denotes that, therefore, neither can genuine marriage love exist with them, since good cannot be conjoined with falsity, nor evil with truth, 2466, 489.

4. "For he will turn away thy son from following me, that they may serve other gods; so will the anger of the Lord be kindled against thee, and he will destroy thee quickly," denotes that falsity perverts good and truth, and causes the worship of evil and falsity; and then aversion from the Lord is produced, and vastation as to truth must necessarily follow, 7442, 489, 3191, 9347, 5798, 2395, 5284.

5. "But thus shalt thou deal with them; ye shall break down their altars," denotes that the spiritual man destroys in himself merely selfish worship, 3654, 2395, 10642; "dash in pieces their pillars," denotes to reject its formalities, 10643; "and hew down their Asherim," denotes to abolish worship from merely false doctrines, which is the same thing as worship from faith alone, 10644; "and burn their graven images with fire," denotes to overcome all self-derived intelligence by the power of the genuine love of good from the Lord, 10143, 8869, 934.

6. "For thou art an holy people unto the Lord, thy God," denotes that indeed, with the truly spiritual man, good and truth must be conjoined, 8806, 1259, 2001; and "the Lord thy God hath chosen

thee to be a peculiar people unto himself, above all the peoples that are upon the face of the earth," denotes that the spiritual man must be distinguished from others, and especially from the merely natural man, 2001, 3755⁴, 1259, 27, 1309.

7. "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all peoples," denotes that the Lord does not love the spiritual man, and therefore impart good to him, on account of his vast attainments in spiritual truth, but because of his reception of good, and of his humility, 2001, 3755⁴, 1941, Num. ix. 20, 3900⁴.

8. "But because the Lord loveth you," evidently denotes from pure mercy, 1735; "and because he would keep the oath which he sware unto your fathers," denotes for the confirmation of truths by good and of good by truths continually with man, 2842 3703¹³; and "hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondage from the hand of Pharaoh king of Egypt," denotes that man is redeemed by the Omnipotence of the Lord from the slavery of the natural man, and from the absolute power of all merely natural affections and truths, 8866, 878.

9. "Know therefore that the Lord thy God he is God," denotes that man should know assuredly that the Lord is One in Essence and in Person, from Whom is all Divine Truth, 2001; and "the faithful God that keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations," denotes that from the Lord proceeds all Divine Truth and all Divine Good most certainly when these are received and obeyed, and this, with all fulness even to eternity, 30, 34, 2001, 666, 1735, 1013, 3382, 2575, 1041.

10. "And repayeth them that hate him to their face to destroy them," denotes that the wicked destroy good and truth in themselves internally, 8223, 2395, 358; and "he will not be slack to him that hateth him, he will repay him to his face," denotes that where aversion from the Lord inwardly prevails, there indeed it will prevail outwardly and inwardly together, 3488³, 8223, 2395, 358.

This verse indicates that, in the other life, with the wicked, internal aversion from the Lord will *quickly* manifest itself externally, which is signified by the words "he will not be slack," in the second clause, while that clause itself implies that what the evil are inwardly, that they will certainly become outwardly; and that when they *do* evil its restraining punishment, or consequences, will fall upon them.

11. "Thou shalt therefore keep the commandment and the statutes and the judgements which I command thee this day to do them," denotes that hence the truly spiritual man must be obedient to the Lord by the reception of truths conjoined with good internally, and by external worship conjoined with genuine truths in the natural man, 3382, 5486, 2388, 5755, 4258.

12. "And it shall come to pass, because ye hearken to these judgements, and keep and do them," denotes that it is therefore a universal principle that obedience on the part of man both as to the understanding and will, 4079, 2542, 3382, 5755, 4258; and "that the Lord thy

God shall keep the covenant and the mercy which he sware unto thy fathers," denotes "produces conjunction with the Lord both as to truth and as to good, which conjunction is confirmed from good by truth," 2001, 666, 2842, 3703¹³.

13. "And he will love thee, and bless thee, and multiply thee," denotes that love produces conjunction, and conjunction causes the multiplication of truths internally, 4126, 3514, 6172; "he will also bless the fruit of thy body and the fruit of thy ground, thy corn, and thy wine, and thine oil," denotes that it does the same interiorly as to the life of the will and understanding, and this as to the good of truth, the truth of good, and as to good itself, 4126, 489, 348, 3580, 3728; and "the increase of thy kine and the young of thy flock in the land which he sware unto thy fathers to give thee," denotes the same as to all natural affections and spiritual affections together in the life of good confirmed by truths promised in all former states of the church, 5913, 3705, 2842, 3703¹³, 8899.

14. "Thou shalt be blessed above all peoples; there shall not be male or female barren among you or among your cattle," denotes that the regenerated spiritual man has conjunction with the Lord, while those who are in truths only have none; and truth is always productive in its own good, at the same time that good is rendered fruitful by truths, both internally and externally, 3514, 1259, 725, 9325, 7523.

15. "And the Lord will take away from thee all sickness; and he will put none of the evil diseases of Egypt, which thou knowest, upon thee, but will lay them upon all them that hate thee," denotes that the truly spiritual man in heaven, is no longer afflicted with evils, nor can he any longer be troubled by perverted natural affections, the remembrance of which he still retains; while those who are averted from the Lord cannot fail to suffer from such evils, 2001, 3947, 5712-3, 5406, 5280, 3488³, 3654.

16. "And thou shalt consume all the peoples which the Lord thy God shall deliver unto thee," denotes that the truly spiritual man loves to overcome evil with good whenever the opportunity is given to him by the Lord, 10,431, 1259, 2001, 8899; and "thine eye shall not pity them; neither shalt thou serve their gods; for that will be a snare unto thee," denotes that the truth with him necessarily rejects all evils; and he is unwilling to be led astray by falsities from evil, because he is aware of their delusive character, 4409, 7051, 9347, 7653.

17. "If thou shalt say in thine heart, These nations are more than I; how can I dispossess them?" denotes that, indeed, if the doubt is insinuated into his mind that evils are more powerful than good and that he cannot overcome, 1822, 7272, 1259, 6654.

18. "Thou shalt not be afraid of them: thou shalt well remember what the Lord thy God did unto Pharaoh and unto all Egypt," denotes that this doubt is soon removed and replaced by confidence; for he remembers the Lord's work of Redemption, and his own deliverance from the bondage of the natural man, both as to evil and error, 1787, 8884, 2001, 8866.

19. "The great temptations which thine eyes saw," denotes the spiritual temptations of which he had been conscious, 227, 2150;

"and the signs, and the wonders, and the mighty hand, and the stretched out arm, by which the Lord thy God brought thee out," denotes the confirmations of truth and good, and the power of truth and good in his natural man, by which he had been delivered, 7273, 8784, 2001, 8866; and "so shall the Lord thy God do unto all the peoples of whom thou art afraid," denotes that he now knows that good conjoined with truth is far more powerful than all the falsities and evils which, without Divine aid, he would not have overcome, 2001, 2618, 1259, 1787.

20. "Moreover the Lord thy God will send the hornet among them," denotes that besides all this the truly spiritual man is conscious that evils and falsities bring upon themselves their own vastation, 2001, 696, 9331; and "until they that are left, and hide themselves, perish from before thee," denotes that although they remain with man, they are quiescent, and as if they did not exist, thus that they are fully remitted, 868, 4552, 7655, 358.

21. "Thou shalt not be affrighted at them: for the Lord thy God is in the midst of thee, a great God and a terrible," denotes that such evils and falsities cannot again excite their fears, because good conjoined with truth is his ruling principle, and is more powerful than all evil and falsity, 1787, 2001, 200, 2227, 986.

22. "And the Lord thy God will cast out these nations by little and little; thou mayest not consume them at once, lest the beasts of the fields increase upon thee," denotes that it is an eternal truth, derived from the conjunction of good and truth, that evils and falsities must be removed by degrees; and that their sudden removal by force externally, would but aggravate the internal state as to evil, and cause it to break forth violently, 2001, 10638, 9335, 9336.

23. "But the Lord thy God will deliver them up before thee, and shall discomfit them with a great discomfiture, until they be destroyed," denotes that, on the other hand, the Lord can save the man who trusts in Him, because in Him good and truth are united; and because also evil and falsity must be conjoined in the wicked, causing their separation from the good, 2001, 6864, 358, 8616, 683, 10510.

24. "And he shall deliver their kings into thine hand, and thou shalt make their name to perish from under heaven," denotes that thus the truly spiritual man has power over all falsities from evil; nor can his heavenly life be infested any more with such falsities, 6864, 878, 1682, 145, 7055, 6613; and "thus shall no man be able to stand before thee, until thou have destroyed them," denotes that the tendency of all those who are confirmed in them, is to flee from the presence of those who are in good and truth, and to be more and more vastated, 1682, 3136, 3654, 10510.

25. "The graven images of their gods ye shall burn with fire," denotes that all intellectual perversions are overcome by love, 8867, 8869, 934; "thou shalt not covet the silver or the gold that is on them, nor take it to thee," denotes that the truly spiritual man does not desire, for selfish purposes, merely external forms of truth and good, 8910, 425, 3809; and "lest thou be snared therein; for it is an abomination to the Lord thy God," denotes that he knows they are contrary to his life of good, and cannot deceive him, being totally in opposition to Divine Good united to Divine Truth, 9348, 6052, 2001.

26. "Thou shalt not bring an abomination into thine house, and become a devoted thing like unto it; thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a devoted thing," denotes that he knows and feels that no evil can be associated with good; that he cannot become devoted to evil; that he is entirely averse from it both in will and understanding; and this because of its inherent quality as evil, 6052, 1488, 3128, 9193, 3488, 683.

By referring to 1140 we shall find, that the names of the nations of Canaan mentioned in the first verse of our first section, are only meant nations, who represented different kinds of corrupted worship, and who practised such worship; and thus that there never was such a person as Noah, Shem, Ham, or Canaan. And consequently, although the people of the promised land were called Canaanites, and were there when Abram first passed through it, they were so called for some other reason than because they were the sons of a person named Canaan. And of course, the same remark is applicable to the sons of Canaan, that is, to Heth, or the Hittites, the Gergashites, the Amorites, the Canaanites, the Hivites, and the Jebusites, who were six of the seven nations the Israelites were commanded to expel, or destroy. And the Perizzites who make the seventh, were therefore very likely also a nation so called without being the descendants of a person with a similar name. But they are not mentioned as the sons of Canaan in Gen. x. And from this we can see that, by the Canaanite mentioned in Gen. xii. 6, xiii. 7, are meant all the six nations, described as the sons of Canaan in the allegory of Gen. x, and by the Perizzite, either a different nation which dwelt there, or those Canaanites who belonged to the villages, or to the unwall'd towns, as distinguished from the rest, who inhabited the cities and the towns defended by walls. See, however *Kitto: art.* "Perizzite", where it is considered by the writer that all the names now engaging our attention were proper names derived from the name of some person. But this is not to be wondered at, since Noah and his descendants, have generally been considered as real persons.

Notice next, however that the meaning of four of these names has evidently a bad correspondence, and that the other three, as associated with them, may be considered in the same light; and that hence they properly represent the various falsities and evils here specified. For a Hittite means, *one who trembles, or fears*; a Gergashite, *one who dwells in clay, or returns from pilgrimage*; an Amorite, *a rebel*; a Canaanite, *a merchant or a trader*; Perizzites, *villagers*; a Hivite, *wickedness*; and a Jebusite, *one who treads underfoot*. And now, since these nations all represent the falsities and evils of the merely natural man, we can well understand the impressive teaching of the internal sense of the rest of this section, which is, that they are to be driven from our hearts and minds and to be destroyed utterly. But when we consider the literal sense, we are not to believe from it that aggressive and cruel wars are meant to be encouraged by the directions here given to the Israelites, or that even what are sometimes called just wars are in harmony with Divine Good and Divine Truth, denoted, respectively, by Jehovah, and by Moses. For all warfare, we may depend upon it, whether it is natural or spiritual, whether it be engaged in from self-defence on the natural plane, or from a principle of good on the spiritual plane, in the necessary resistance to evil and error, which cannot be avoided, is yet essentially the result of evil, and consequently cannot exist at all in the heavenly state of mankind, either upon earth or in the heavens. For in the good time coming upon earth, and in the fully regenerated

state of man, it is equally true that men "will beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah ii. 4). But the next section now claims our attention.

And we have to inquire why the Israelites were called a holy people, and a peculiar people, unto the Lord their God, and why they were chosen by Him? We see at once, that, on account of their continual lapses into idolatry, they were not really a holy people, and that they were not peculiar in this respect, so as to be superior to all the nations of the earth; is manifest from Exod. xxxii. 9; Deut. ix. 6-7; x. 16; Acts vii. 51, where they are called a stiff-necked people. But yet the reason why they were still so called is, because they were of such a character, that they could become the representatives of a true spiritual man or church; and now, if we turn to the next verses, and note the reason given in the literal sense, we can see how truly and in what sense the Lord *loved* them. It was because they were capable of representing the true church; moreover, because He desires the salvation of all men; and also because it had been foreseen long before that they were adapted for this purpose. And also if we consider the internal sense here, combined with the correspondential value of the terms *many* and *few*, it will be clearly understood, who they are that are really chosen by the Lord in all ages and among all nations. For as has been said in the last chapter, there can be no conjunction with the Lord on the part of man, unless he loves the Lord, which amounts to the same thing as to love as the Lord loves, or to love to communicate joy, happiness, and peace to others without any selfish or worldly motive; and this requires to be well observed, inasmuch as it plainly shows the connection between love to the Lord and love to the neighbour, and justifies the statement that if a man love not his brothers, whom he hath seen, how can he love God whom he hath not seen? (1 John iv. 20, 21). Not only however, is this section valuable, both spiritually and naturally, as an illustration of the character of the Divine Love, but it also shows that this love was the cause of the universal redemption of mankind from the absolute power of evil, which is denoted by the deliverance of the children of Israel from Egyptian bondage, and indeed is the cause of the actual deliverance of every one who is regenerated from his own evils (John iii. 16).

And again, in concluding our reflections on this section, we have particularly to notice that the Lord is distinctly put before the Israelites as one who, like any ordinary man, is intensely revengeful, and that, for this reason, His commandments ought to be kept. Now it is necessary that we should rightly understand this, in the light of the genuine truth. The Lord is love itself, wisdom itself and energy or activity itself, and is therefore the unchangeable Lord, so that when, in the Word it is said of Him, that He takes vengeance on them that hate Him, and repayeth them to their face, thereby is meant that evil and error bring their own punishment, since it is impossible that any law of Divine Order can be violated without producing such an effect. But nevertheless the Word was so written as it is, in accommodation to the states of man before regeneration, and of those who will not permit themselves to be regenerated, in order that the former might be at first led to shun their evils from the fear of punishment, and afterwards from superior motives; and that the latter might be restrained by their fears of punishment or suffering, from indulging their evil passions, or following the dictates of their false persuasions, beyond the limits of use, since it

is impossible that there should be such a thing as suffering, or punishment, unless use were the end aimed at by the Lord Who governs the universe, and thus all in the hells, as well as all in the heavens, 696. But for a comprehensive idea of the final states of evil spirits, consider also A. R. 153 x, where we read that "if any one (in the hells) does evil to another, he is cast into a corner of the cavern, upon a certain bed of accursed dust, where he is miserably tormented, until such times as the overseer sees signs of repentance in him, and then he is released and commanded to do his work. . . . Of such caverns, which are nothing but eternal workhouses, the universal hell consists." And read besides, 6188, 7280, and H.H., 480, 543, reflecting that positive information given to mankind, by one who had so long a daily, and open experience of the states of those in the other life as twenty-seven years (H.H. 1; T.C.R. 779), combined with a clear knowledge of the laws and principles, according to which those there are governed, ought to be sufficiently convincing to the rational mind, that what such a revelator has written, is the very truth, especially considering the fact, that by means of the same person, the Word of the Lord has been also demonstrated so fully, to contain the internal sense, which it does contain; and concerning which the man of the church is well able to form a judgment for himself. But let us now proceed to a review of our last section.

And first we observe that only obedience from love by truth, can produce full conjunction with the Lord, because love produces conjunction, and thence is the increase of truths, since, in the Word multiplication has relation to truths; secondly that the same conjunction also produces a great abundance of good works, or useful actions, seeing that these are the things to which fruit corresponds, and that these good works have relation to the natural, the spiritual, and the celestial degrees of man's life, which are signified by corn, and wine, and oil respectively, as well as to the external and internal man denoted by the kine and the flock; and of course the land sworn to be given to the fathers, is heaven itself, both as to its external realities specifically signified by land or earth, and as to its internal realities, denoted especially by the man himself, as to the good principles which constitute his life as a man, and which rule in all external things; while thirdly this conjunction with the Lord exists with man inmost, which is represented by nobody being barren among the Israelites, as well as outwardly, which is meant by none being barren among their cattle. For the regenerated man is certainly above all people, by being in good and not only in truth; but he certainly has no desire to be above others from any selfish ambition; but he would be where his *use* is, and neither above nor below it.

Again, who does not see, considering only the literal sense, that selfish motives alone were those by which the Israelites were governed? And is not this the real reason why the Word was so framed for them as to appeal to such motives, since we can be quite certain that no such are to be attributed to the eternal Lord God? Look, for example at ver. 15, where it is said that while He would take away diseases from them, He would inflict them upon their enemies, and that these were the diseases of Egypt. But how different is the inner meaning, which involves the truth first of all that it is contrary to the Divine nature to cause any disease, that diseases correspond to evils and errors which can only arise from the violation and perversion of what is Divine, signified here by Egypt; that evil is opposed to good as an enemy is to a friend;

and that it carries with it its own punishment or suffering exactly as indulgence in any evil passion or delusive falsity, is the cause, to those who thus indulge, not only of hatred, revenge and cruelty, but even of actual physical diseases, as is very well known. And therefore the very thought that the Divine Being could advise a holy people to inflict torment, without pity, and without mercy, and even go beyond them in doing similar things Himself is quite repugnant to the thought of an all wise, and all beneficent God Whose very life consists in removing evils from those who suffer from them, and in communicating blessings to all who are willing to receive them by living according to the laws of Divine Order, which are but the expression of His love.

And this brings us naturally to our last point. The destruction of the wicked, which is here signified by the destruction of the enemies of the Israelites, was representative of the fact that evil really brings its own punishment with it, and that this can only be removed by ceasing to do evil, and learning to do well even from selfish motives which take the form of fear. And since the wicked must continue to exist for ever, by virtue of the degrees of life which are within themselves, and yet are above their consciousness, and by which they are connected with the Divine Being (D.L.W. 432, and H.H. 39), therefore they cannot lose the delight of living, nor do they ever desire to lose it. And therefore also it follows from the very nature of the Lord's love, that they cannot but be of some use, which contributes to the universal good of mankind as a whole, and particularly to the welfare of the wicked themselves.

But, with regard to the good, two things, are here to be well remembered; they cannot in their probationary state be delivered from evil, except by degrees, and according to the order of regeneration, which is signified by the gradual extermination of the wicked nations of Canaan; and they must be, in the end, finally and eternally separated from the wicked, as is signified by the Israelites entirely destroying their enemies. But let it be noted that this separation is not arbitrary or forced, but arises from the natural law of things, namely that only similarity of character conjoins persons in the other life, and, that dissimilarity invariably causes separation.

CHAPTER VIII

SUMMARY OF THE SPIRITUAL SENSE

1. Obedience to the Lord is insisted on as the condition of the enjoyment of the heavenly life, together with the remembrance of former trials and blessings, vers. 1-6.
2. A description of that heavenly life is given, vers. 7-10.
3. Also a caution against a relapse into evil and error, with additional reminiscences showing the uses of trials and temptations in establishing the life of good, with the certain consequences of determined disobedience, vers. 11-20.

THE CONTENTS OF EACH VERSE

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| <ol style="list-style-type: none"> 1. All the commandment which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers. 2. And thou shalt remember all the way which the LORD thy God hath led thee these forty years in the wilderness, that he might humble thee, to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments, or no. | <ol style="list-style-type: none"> 1. For the man of the Spiritual Church must be obedient to the laws of Divine Order, which are Divine Truths perpetual, that he may receive spiritual life or love and charity, and also an abundance of truths, and thus enter into the heavenly state, which is confirmed, to those who are in good, from eternity. 2. And he must also remember all the operations of the Divine Providence for his regeneration and salvation through a full course of temptations in a state of obscurity, so that he might acknowledge that in himself there is no good, might acquire a strong desire for truth, and might be established in love, himself clearly discerning the quality of his own life in a state of spiritual freedom. |
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3. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the LORD doth man live.

4. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

5. And thou shalt consider in thine heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee.

6. And thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.

7. For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths, springing forth in valleys and hills;

3. For by temptations a state of humility had been induced; an earnest longing for good had been felt; he had desired to receive the good of truth according to his state, although the process by which this was accomplished was beyond his knowledge, and indeed beyond the knowledge of preceding churches; so that he might learn that not merely outward delights and external good can satisfy the soul, and that spiritual life is from the Lord alone by the Word.

4. The spiritual man remembers also, that in all his past experience, truths had never failed for him; and that although he had been tempted, the natural man had not gained the dominion.

5. And therefore he is admonished, and now perceives from a state of charity, that all his temptations had been by the Lord's leading, a means for the reception of good through the discipline of the truth.

6. And therefore also that he must now obey the Divine commandments, which proceed from the conjunction of good with truth, from the heart, with the understanding, and by a holy life.

7. For it is by Divine Good united with Divine Truth, that he will inherit the heavenly kingdom, which is a genuine life of good, and thence an abundance of truths natural, spiritual, and celestial, resulting from states of good external as well as internal,

8. A land of wheat and barley, and vines and fig trees and pomegranates; a land of oil olives and honey;

9. A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.

10. And thou shalt eat and be full, and thou shalt bless the LORD thy God for the good land which he hath given thee.

11. Beware lest thou forget the LORD thy God, in not keeping his commandments, and his judgements, and his statutes, which I command thee this day:

12. Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein;

13. And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14. Then thine heart be lifted up, and thou forget

8. Which is also a state, therefore, of interior good, exterior good, interior truths, of exterior truths, of scientifics of good, and of celestial and natural delight harmoniously combined.

9. A state in which good shall be supplied in abundance according to every need; where there will be no scarcity; and, in short, a state in which sensual truths contain a truly natural quality, and the holy principle of charity becomes fully embodied in natural good.

10. Moreover the regenerated spiritual man shall appropriate all good in fulness; shall enjoy full conjunction with the Lord by a reciprocal state of love; and shall acknowledge from the heart that all his delights in good are from the Lord alone.

11. And yet he must be on his guard, lest he should violate any of the laws of order, which are truths internal, interior, and external, of which he is continually receptive.

12. For even when he has appropriated good in fulness internally and externally, during regeneration;

13. And the natural and spiritual affections are developed, the knowledges of truth and good are increased, and, in short, when the whole man is renewed;

14. Even then the spiritual man is free, and may become

the LORD thy God, which brought thee forth out of the land of Egypt, out of the house of bondage;

15. Who led thee through the great and terrible wilderness, *wherein were* fiery serpents and scorpions, and thirsty ground where was no water; who brought thee forth water out of the rock of flint;

16. Who fed thee in the wilderness with manna, which thy fathers knew not; that he might humble thee, and that he might prove thee, to do thee good at thy latter end:

17. And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.

18. But thou shalt remember the LORD thy God, for it is he that giveth thee power to get wealth; that he may establish his covenant which he swore unto thy fathers, as at this day.

proud from selfish love, and ignorant of the Lord, through ascribing his life to himself; and may forget that all his salvation is from the Lord by the work of redemption.

15. Also that the Divine Providence had been continually operating for his elevation, through temptations as to civil and as to falsity, arising from the lusts of the sensual man, and the direful errors thence derived; and that, in consequence, truths had appeared to be entirely wanting, until the temptation was past and an abundance of such truths had been supplied from the Word in its literal sense.

16. And it is possible also for the man of the Spiritual Church, to forget how he had been provided by the Lord with the good of truth in every state of his life, the origin and quality of which he could not discern, in order that he might acknowledge the Lord in humility, become fully conscious of his own sinfulness, and at length realize good from the Lord.

17. For selfish love is such that it claims all life as its own, both as to the will and as to the understanding.

18. Let the spiritual man, therefore, remember continually, that the Lord by Divine Good and Truth conjoined imparts to him all power to acquire, as from himself, the knowledge of what is true and the love of what is good; and

that he has been regenerated, and thus conjoined with the Lord, by love, from the Divine Mercy, and by truth operative and confirmed in all ages; and that he will continue to be a recipient of the Divine Life even to eternity.

19. But that, nevertheless, if he shall turn away from the Lord and live according to falsities, devoting himself to them in heart and understanding, he will surely separate himself from the heavenly life, and be vastated as to all good.

20. For then he will become one with the infernal powers, and thus reject all good and truth, because he has deliberately chosen the life of evil.

19. And it shall be, if thou shalt forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

20. As the nations which the LORD maketh to perish before you, so shall ye perish; because ye would not hearken unto the voice of the LORD your God.

REFERENCES AND NOTES

1. "All the commandment which I command thee this day shall ye observe to do," denotes that the man of the Spiritual Church must be obedient to the laws of Divine Order which are Divine Truths perpetual, 3382, 7010, 5486, 2838, 5755, 3654; and "that ye may live, and multiply and go in, and possess the land which the Lord swore unto your fathers," denotes that he may receive spiritual life, or love and charity, and also an abundance of truths, and thus enter into the heavenly state, which is confirmed to those who are in good from eternity, 290, 6901, 2658, 3705, 3703¹³.

2. "And thou shalt remember all the way which the Lord thy God hath led thee these forty years in the wilderness," denotes that he must remember all the operations of the Divine Providence for his regeneration and salvation, through a full course of temptations in a state of obscurity, 8884, 2234, 2001, 1937, 730, 2708; and "that he might humble thee, to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no," denotes so that he might acknowledge that in himself there is no good, might acquire a strong desire for truths, and might be established in love, himself clearly discerning the quality of his own life in a state of spiritual freedom, 1937, 2768, 2230, 7272, 3382.

3. "And he humbled thee, and suffered thee to hunger, and fed thee with manna which thou knewest not, neither did thy fathers know," denotes that by temptations, a state of humility had been induced; an earnest longing for good had been felt; he had desired to receive the good of truth according to his state, although the process by which this was accomplished was beyond his knowledge, and indeed beyond the knowledge of preceding churches, 1937, 4958, 5201, 8400, 2230, 3703¹³; and "that he might make thee know that man doth not live by bread only, but by everything that proceedeth out of the mouth of the Lord doth man live," denotes so that he might learn that not merely outward delights, and external good can satisfy the soul; and that spiritual life is from the Lord alone by the Word, 2230, 4287⁴, 290, 8410, 1288.

4. "Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years," denotes that truths had never failed, and that although he had been tempted, the natural man had not gained the dominion, 1073, 2348, 2162, 1585², 730.

5. "And thou shalt consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee," denotes that the spiritual man is admonished, and now perceives, from a state of charity, that all his temptations had been, by the Lord's leading, a means for the reception of good, through the discipline of the truth, 3654, 2230, 7272, 10155, 158, 696, 489, 2001.

6. "And thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him," denotes that he must now obey the Divine commandments, which proceed from the conjunction of good with truth, from the heart, with the understanding, and by a holy life, 3382, 2001, 519, 2234, 2826.

7. "For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths, springing forth in valleys and hills," denotes that it is by Divine Good united with Divine Truth, that he will inherit the heavenly kingdom, which is a genuine life of good and thence abundance of truths, natural, spiritual and celestial resulting from states of good external and internal, 2001, 6901, 3705, 2702¹¹, 1292.

8. "A land of wheat and barley, and vines and fig trees and pomegranates," denotes a state therefore of interior good, exterior good, interior truths, exterior truths, and scientifics of good, 3332, 5113¹³, 9552; and "a land of oil olives and honey," denotes a state of celestial and natural delight harmoniously combined, 9139, 5620.

9. "A land wherein thou shalt eat bread without scarceness," denotes a state in which good shall be supplied in abundance according to every need, 2187, 8410, 5360; "thou shalt not lack anything in it," denotes where there will be no scarcity, 5360; and "a land whose stones are iron, and out of whose hills thou mayest dig brass," denotes a state in which sensual truths contain a natural quality, and the holy principle of charity becomes fully embodied in natural good, 425, 3424.

10. "And thou shalt eat and be full," denotes the appropriation of all good in fulness, 2187; and "thou shalt bless the Lord thy God for the good land that he hath given thee," denotes the enjoyment

of full conjunction with the Lord, by a reciprocal state of love; and acknowledgment from the heart that all delights in good are from the Lord alone, 3514, 2001, 3705, 8899.

11. "Beware lest thou forget the Lord thy God, in not keeping his commandments, and his judgements, and his statutes, which I command thee this day," denotes that yet the spiritual man must be on his guard lest he should violate any of the laws of order, which are truths internal, interior, and external, of which he is continually receptive, 5170, 2001, 3382, 8357, 7010, 5486, 2838.

12. "Lest when thou hast eaten, and art full, and hast built goodly houses and dwelt therein," denotes that even when he has appropriated good in fulness, internally and externally during regeneration, 2187, 4390, 1293.

13. "And when thy herds and thy flocks multiply," denotes when the natural and spiritual affections are developed, 6126; "and thy silver and thy gold is multiplied," denotes when the knowledges of truth and good are increased, 425; and "all that thou hast is multiplied," denotes when, in short, the whole man is renewed, 3654, 1941.

14. "Then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, out of the house of bondage," denotes that even then the spiritual man is free, and may become proud from selfish love, and ignorant of the Lord through ascribing his life to himself; and may forget that all his salvation is from the Lord by the work of redemption, 7272, 586, 2148, 5170, 2001, 8866.

15. "Who led thee through the great and terrible wilderness, wherein were fiery serpents and scorpions, and thirsty ground where was no water," denotes that the Divine Providence had been continually operating for his salvation, through temptations as to evil, and as to falsity arising from the lusts of the sensual man, and the direful errors thence derived; and that, in consequence, truths had appeared to be entirely wanting, 1937, 2708, 3863⁸, 10019, 8568⁸; and "who brought thee forth water out of the rock of flint," denotes until the temptation was past, and an abundance of such truths had been supplied from the Word in its literal sense, 8581, 8583.

16. "Who fed thee in the wilderness with manna which thy fathers knew not," denotes to be provided by the Lord with the good of truth in every state of life, the origin and quality of which he could not discern, ver. 3, 2708; and "that he might humble thee, and that he might prove thee, to do thee good at thy latter end," denotes in order that he might acknowledge the Lord in humility, become fully conscious of his own sinfulness and at length realize good from the Lord, 1937, 2768, 2618, 3382².

17. "And thou say in thine heart, My power and the might of mine hands hath gotten me this wealth," denotes that selfish love is such, that it claims all life as its own, both as to the will and as to the understanding, 1822, 7272, 586, 8315, 683, 878, 1694.

18. "But thou shalt remember the Lord thy God; for it is he that giveth thee the power to get wealth," denotes that the spiritual man should remember continually, that the Lord by Divine Good and

Truth conjoined imparts to him all power to acquire, as from himself, the knowledge of what is true, and the love of what is good, 8884, 2001, 8315, 1694; and "that he may establish his covenant which he sware unto thy fathers as at this day," denotes that he has been regenerated, and thus conjoined with the Lord by love, from the Divine Mercy, and by truth operative and confirmed in all ages; and that he will continue to be a recipient of the Divine life even to eternity, 666, 2842, 3703, 2838.

19. "And it shall be, if thou shalt forget the Lord thy God, and walk after other gods and serve them and worship them, I testify against you this day that ye shall surely perish," denotes that, nevertheless, if he shall turn away from the Lord, and live according to falsities, devoting himself to them in heart and understanding, he will surely separate himself from the heavenly life, and be devastated as to all good, 5170, 2001, 519, 8867, 8873, 4197, 2838, 7655.

20. "As the nations which the Lord maketh to perish before you, so shall ye perish; because ye would not hearken unto the voice of the Lord your God," denotes that then he will become one with the infernal powers, and thus reject all good and truth, because he has deliberately chosen the life of evil, 1259, 2001, 7655, 2542, 6971⁴.

We commence our review of this chapter by observing that there appears to be a great deal of unnecessary repetition in the literal sense of the Word, the reason for which is that the same Divine Truths are constantly being presented in new lights, and in new connections, as in our first section obedience for the sake of entering the promised land is here again so strongly insisted upon. But this is in connection with what follows, and comes to the spiritual man as a stimulant at a certain point in his career, when he is looking back upon his past experiences. And we must consider that we all need such stimulants continually on account of our natural tendency to evil and error. And besides this we may here too, reflect that our obedience to the Lord, is continually acquiring a new quality. How different was it in our childhood, compared with what it was in our youth; and what new motives for it were continually arising, as we made progress in life. And so again, if we look forward, do we not expect a variety of changes of state, in this respect to eternity, notwithstanding that our ruling and essential character, and our individuality, will never change. And it is worth while to think of this truth in connection with the oft repeated statement that there is eternal progress in heaven, so that we may not lose our conception of an eternal *home*. For it would be exceedingly oppressive to think that we should never realize this. But we know now, from what is revealed, that there can be eternal progress, harmoniously combined with a state of eternal rest and peace, and thus that we shall always be obedient to the Lord, while yet the quality of our obedience, the forms it will take, and the results it will produce, will be constantly varying. And indeed, we can see that were not this to be so, an eternal monotony might be the result.

And now, therefore, on turning to our first verse we discover, from its correspondences, that our obedience must be perpetual, as is denoted by the expression, "this day"; that we must make progress, which is denoted by our going in and taking possession; and that an eternal state in heaven is assured to us, as is represented by the Lord swearing to the fathers of the Israelites. And then as we proceed, we see that memory will always remain to us in heaven, and that our capacity to remember will be of great use to us in

contributing to our perpetual development; as in truth it has already done. For thereby we have become convinced that our obedience must be voluntary, and that even in the heavens it never can be forced, but must always be free, and the more so, according to the intensification of our essential life. And consider now well also, what follows. We look back and notice that we have always required natural and spiritual nourishment, and that it was provided, not being the result of our own ingenuity, and yet also not being acquired without our own distinct action. And so it will always be, for otherwise we should become automata, without a will of our own, and without any due perception, intellectually, of the beauties and glories of our existence; and besides this, we should not become properly conscious of one of the most important facts of our life, namely, of our continual dependence on the Lord, which is signified by man not living by bread alone; and also of another, namely, that internal things are really the governing principles of our life; and that external things must come into harmony with these, through a right use of what is continually provided for that purpose, which is so finely denoted by living according to the Word of the Lord, not in general only but as to its particulars. And lastly we reflect, as spiritual men that even our sorrows and our trials in the world, and also our many spiritual conflicts, have been a means of our sanctification, and of the strengthening of our spiritual life and activity, so that our obedience has now become not *merely* obedience but something more, namely, the effect of an enlightened activity signified by walking in the ways of the Lord, and of holy fear, springing from reverential love, signified by the closing words of the section. And we proceed now therefore one more step in our meditations.

And we are here invited to consider a description of the heavenly state, which is also a description of a heavenly place in the spiritual world. However, both correspond; and it is therefore sufficient to reflect on the former, which is the essential. First then this state is from the Lord, that is, from Divine Good and Divine Truth. Or in other words, it is the Divine proceeding from the Lord which makes heaven (H.H. 7). Next this heavenly state is called "a good land." That is to say, the essential principle of heaven is love. And what we mean by love, or good, has been explained in the previous chapters. And since the Lord gives us this "good land" it is evident that we are without it at our birth, and acquire it by regeneration (John iii. 3, 5). But see 1555, where we are told when we get the initiation of this good. But we are to remember that it will not live in us without being cultivated. And the means of its cultivation are truths; and these truths, our section informs us, are from that good, and are signified by brooks, and fountains, and depths springing forth from the valleys and hills. Thus then, as we do not get the good from ourselves, so neither do we get the truths. They are a continual gift to us. And there is nothing which it is so important to bear well in mind as this. We have from the Lord by the Word, just those truths that will agree with our good. And although many persons take from the Word the same truths in general, yet those truths receive, so to speak, a quality or character according to the good of each. Hence then we understand that, from the Lord, we have natural truths, spiritual truths and celestial truths signified by brooks, by fountains and by depths. And moreover, we may regard the description, so far, as a description of our internal heavenly state, which is formed by the Lord from good by truths. For the Lord forms us internally, while we co-operate with

Him; nor can we receive the heavenly state, and thus enter into heaven after death, without our own co-operation.

But now we have another picture. And it describes the result of cultivation, and also consequently the interior of our heavenly state. For wheat, barley, vines, fig trees, pomegranates, oil olives and honey, as the references show, denote also natural, spiritual and celestial things, with their delights, and in fact, involve a multiplicity of good thoughts and affections, enjoyable without hindrance for ever. And to take only one example, the Lord says "I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing" (John xv. 5, 6). How many branches must there not be in the Vine! And who, that reflects seriously concerning his conjunction with the Lord, and what it involves, could ever so act as to be cast forth and to become withered, to be cast into the fire, and to be burned? For these words describe the entire vastation, as to all genuine spiritual life, of those who reject the Lord.

We must not, however, pause here; we have yet another step in the process of receiving the life of heaven. For it descends from the Lord not only into the Internal of man, and into the Interior; it must also be fully manifested in the External. And this is the subject of the remaining part of this section, as again the series and the references show. For to eat bread without scarceness and not to lack anything describes the descent of the Divine Love and Truth even to the lowest degree of man's life, which is called the natural degree, and their appropriation there by man so that they may form a substantial part of his life. And this naturally leads us to the conclusion, in harmony with all that has been hitherto said, namely that, in heaven we shall never cease to need nourishment; and that what nourishes our souls there, will also nourish our bodies. Do not let us, however, imagine that outward heavenly delights constitute the heavenly life. Heavenly delights are above all things internal; and then these internal things are embodied in what is external; and were it not so, they would be evanescent and perishing. The truth is therefore that, in heaven, the external man acts in perfect agreement with the internal man, and expresses it, so that delights which are internal there become external, by correspondence; and there is really but one joyous heavenly life. But eating is not the all of the external life. There is also the work to be done. And this is generally expressed by acquiring iron and brass in the place of stones and earth, because the latter pair of terms aptly describes sensual things separated from higher things, while the former denotes the same kind of things now applied to heavenly uses. Well, therefore, does this section conclude by expressing spiritually, the appropriation of good in fulness, by eating and being full; and also conjunction with the Lord even in ultimates by the representative man blessing the Lord for all the good things which he has received. Thus then, we have seen what heaven is internally, and what it is externally; and we may now fully realize the words of the Lord that it is not "here" nor "there" but is both within and around the regenerated man in the holy life of love and faith; and in doing justly, loving mercy, and walking humbly with our God, wherever we may be, and under all the circumstances of our lives (Micah vi. 8).

And now, in taking up the last section, and seeing that it embodies a caution, which, it might be conceived, is not needed by the angels, because they must know that they have eternal life and can never lose it, we may wonder of what use such passages are to them, and what form they will, correspondentially, assume with them.

Still, of this we may be quite certain that they will be of *some* use, and will take a form that is adapted to their state. And there is this to remember certainly, namely, that they never can be any other than *finite* beings, continually dependent upon the infinite Lord for all their life, happiness, joy, and peace. And this fact in itself assures us, that they will experience states, in the course of their eternal life, to which, in some way, even cautions can contribute help. And therefore, passing away from this aspect of our section, we may clearly see its value to the regenerating man, and may profitably reflect upon it from this point of view. And first of all, we may here, profitably remember, what at any rate the angels equally remember, which is, that of ourselves, we are nothing but evil, 868, and therefore, at any point in our progress heavenward, we may relapse more or less, or even entirely, if we so choose. And verily, this need not be to us a source of sorrow, or of fear, if it is rightly considered, although it should be a warning to us, lest while we think we are secure we should actually be betrayed into evil and error. And then, besides, there is another point not to be forgotten in this connection. Knowing that, apart from the Lord, we are nothing but evil, and that we are consequently liable either to evil or error, we may be thereby all the more determined and persistent in *not* trusting to ourselves, but to the Lord. For we all have this liberty, and we are all able to exercise it. But if we thought that in ourselves, apart from the Lord there was good, we should be depriving ourselves of the liberty, without which good is not attainable. Hence therefore we see that, knowing ourselves to be nothing but evil is not really a source of weakness, but of power, because we can freely use the power we have to shun evil and do good, and thus act truly as men.

And it is said, "truly as men," because the privilege of a man is to act from freedom and reason, altogether as if his life were his own and this truth is expressed in this section by the Israelites eating, and building houses; and by their acquiring all the other things named. And, of course, it is the possession of this liberty which makes every one responsible to the Lord, from whom life is continually received. And therefore we are taught further, that sin consists in claiming our life as our own, according to ver. 17. But besides this there are two other prominent thoughts in this section, which are so often repeated in the Word because they are never to be forgotten, and these are the experiences of evil in various temptations, and the great redemption from evil effected by the Lord. For all through our probationary state, we are more or less subject to the temptations through which we are made aware that our evil states are not mere imaginary things, and that they must be overcome, and this, too, by our own determination. Yet still we are also quite aware that our free action in this respect would be altogether in vain, were it not that the Lord continually helped us, by causing us first to see our evils, secondly to acknowledge them, thirdly to abhor them, fourthly to fight against them, fifthly to overcome them, sixthly to reject them, and lastly to receive from Him a full realization, in consequence, of our own heavenly delight.

CHAPTER IX

SUMMARY OF THE SPIRITUAL SENSE

1. In order to realize the heavenly life, and pass into a prevailing state of good all interior evils are to be overcome and to be expelled by the power of the Lord, vers. 1-3.

2. But it is unlawful for the spiritual man to claim merit on account of his victories, because his natural tendency is to break his conjunction with the Lord, vers. 4-6.

3. Also when man has nearly finished his state of probation, and is about to enter into a higher state, he is led to reflect upon, and regret, his former states of evil and error, from the time when he was first instructed by means of a revelation accommodated to his state, vers. 7-24.

4. And further he remembers the states of temptation through which he has passed; his constant tendency to, and persistence in merely external, representative, and selfish worship, which was indeed permitted, but not approved; and the tender mercy of the Lord in providing for his redemption and salvation, vers. 25-29.

THE CONTENTS OF EACH VERSE

1. Hear, O Israel: thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven,

2. A people great and tall, the sons of the Anakim,

130

1. Further, let the spiritual man well know and perceive, that he must continue his progress towards the heavenly state by conjoining good with truth in the external man, and thus by the removal of falsities there; leading to the subjection of evils both in heart and life, by the power of the Lord, and by the rejection of false doctrines associated therewith, and strongly defended by interior reasonings from selfish love;

2. Falsities indeed springing from evil, and powerful,

whom thou knowest, and of whom thou hast heard say, Who can stand before the sons of Anak?

3. Know therefore this day, that the LORD thy God is he which goeth over before thee as a devouring fire; he shall destroy them, and he shall bring them down before thee: so shalt thou drive them out, and make them to perish quickly, as the LORD hath spoken unto thee.

4. Speak not thou in thine heart, after that the LORD thy God hath thrust them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: whereas for the wickedness of these nations the LORD doth drive them out from before thee.

5. Not for thy righteousness, or for the uprightness of thine heart, dost thou go in to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may establish the word which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob.

6. Know therefore, that

derived from direful persuasions of falsity, concerning which the spiritual man has been instructed, and has been enabled to perceive that no man, from himself, can overcome such.

3. Let him be well assured, therefore, in every state, that it is the Lord alone who delivers him by His Divine Love, at which evil spirits are terrified, and through which they appear to themselves to be vastated; for the Lord alone enables man, as of himself to conquer evil and reject falsity, yea by the force of strong resistance and determined opposition under the influence of Divine Truths.

4. And therefore, let the spiritual man beware lest, after having conquered by the Lord's power, he should cherish the thought of evil inwardly, by ascribing merit to himself for his good deeds, when yet all merit belongs to the Lord, Who alone separates evil from good, because the wicked, from their state, desire such separation.

5. And therefore also, the heavenly life is not realized by obedience to truth and the practice of good from selfish motives merely, but by the rejection of evils inwardly, through the power of the Lord, in order that good may be confirmed by the confirmation of truth, and this as to all the degrees of man's life, celestial, spiritual and natural.

6. For the spiritual man is

the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiff-necked people.

7. Remember, forget thou not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou wentest forth out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

8. Also in Horeb ye provoked the LORD to wrath, and the LORD was angry with you to have destroyed you.

9. When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights; I did neither eat bread nor drink water.

10. And the LORD delivered unto me the two tables of stone written with the finger of God; and on them *was written* according

now conscious that heaven is not the reward of meritorious good, since he is conscious from past experience of his own natural tendency to break his conjunction with the Lord.

7. And he knows full well, both from his experience of evil, and from his instruction in truth, his strong natural aversion from good in states of temptation and obscurity; and that this was the case with him, even from his first states of deliverance from the power of the natural man by the Lord's work of redemption, to his present state of advancement.

8. Moreover, he now reflects how, when, being instructed under the influence of the Divine Love, he had wilfully indulged in evil, and had thus turned from the Lord and exposed himself to spiritual death;

9. And also that then the influence of truths had appeared to be withdrawn, while it was with the view of a more complete revelation according to the state, by which conjunction between the Lord and man might be maintained, through a full course of temptation, as to the open manifestation of evils, and as to the obscurities of falsities; but in the meantime, there could be no appropriation of good, and no reception of truth.

10. But still there was a revelation of Divine Truth in ultimates, showing that good and truth, or the love of the Lord and the neighbour must

to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly.

11. And it came to pass at the end of forty days and forty nights, that the LORD gave me the two tables of stone, even the tables of the covenant.

12. And the LORD said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted themselves; they are quickly turned aside out of the way which I commanded them; they have made them a molten image.

13. Furthermore the LORD spake unto me, saying, I have seen this people, and, behold, it is a stiff-necked people:

14. Let me alone, that I may destroy them, and blot

be conjoined, and that therein Divine Truth was in its fulness and power; and that therein were contained truths adapted to the state of the natural man, and yet derived from Divine Love, which appeared to the natural man as anger, in a state when he was under instruction, and the various powers of his mind were arranged accordingly.

11. And it had happened that, after a full course of temptation, as to the manifestation of evils and falsities, the man of the church had been able to receive truths conjoined with good in ultimates, by means of which there is conjunction with the Lord;

12. While yet, in the former state of apparent separation, Divine Truth had perceived from Divine Good, in its state of elevation, that it certainly must be manifested in an accommodated form, because the natural man, who had been, so far, delivered by the Lord from the infernals, had lapsed into evil; had averted himself from the external truths, with which he had been made acquainted; and had conjoined evil with falsity in profane worship.

13. And this had made it evident, that the man of the church although acquainted with truths, was yet strongly disposed to break his conjunction with the Lord, through the hardness of his heart.

14. And, on this account, spiritual death has seemed

out their name from under heaven : and I will make of thee a nation mightier and greater than they.

15. So I turned and came down from the mount, and the mount burned with fire : and the two tables of the covenant were in my two hands,

16. And I looked, and, behold, ye had sinned against the LORD your God ; ye had made you a molten calf : ye had turned aside quickly out of the way which the LORD had commanded you.

17. And I took hold of the two tables, and cast them out of my two hands, and brake them before your eyes.

18. And I fell down before the LORD, as at the first, forty days and forty nights ; I did neither eat bread nor drink water ; because of all

inevitable, through separation from good, and the consequent obliteration of truth, in which the quality of good is manifested in externals. For the true church can only be established where truth and good are conjoined ; while the representative of a church can be established where external things only are loved, and internal things are unknown.

15. And hence it had followed that Divine Truth in its descent, thus in mere externals, had assumed a different appearance, and that Divine Love had assumed the appearance of anger ; and that thus the Word was given in its fulness and power, but in a form accommodated to external states.

16. But still Divine Truth had perceived the real state of those in Externals only, namely that the conjunction of the External with the Internal, and of truth with good were broken ; for there was only the natural affection of truth and external conjunction with the Lord ; for the man of the church was averted from the Lord intensely both as to good and truth.

17. And therefore the Word, in its genuine meaning could not be made manifest to the understanding of those merely in externals.

18. And hence another state of temptation had followed, in which neither good nor truth could be appropriated, because states of evil predominated,

your sin which ye sinned, in doing that which was evil in the sight of the LORD, to provoke him to anger.

19. For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me that time also.

20. And the LORD was very angry with Aaron to have destroyed him : and I prayed for Aaron also the same time.

21. And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, grinding it very small, until it was as fine as dust : and I cast the dust thereof into the brook that descended out of the mount.

22. And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the LORD to wrath.

23. And when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you ; then ye rebelled against the commandment of the LORD your God, and ye believed him

through persistence in merely formal worship from selfish motives, in which there was real aversion from the Lord.

19. And hence also a state of fear prevailed, and aversion from the Lord both as to understanding and will. But nevertheless, even merely representative worship had been permitted in that condition of the church.

20. For although external worship without internal causes aversion from the Lord, yet even this is to be preferred to no worship whatever.

21. But all the same, it is nothing but intense selfishness, and on close examination is seen to consist of falsities of the lowest kind, in which there is entire condemnation, while yet those falsities were mixed with truths drawn from the literal sense of the Word, which truly has its origin in the Divine Love.

22. Moreover it is now remembered that selfish love had, in former states, very much prevailed, that temptations had in consequence followed, and that the lusts of the flesh had exceedingly predominated, causing strong aversion from the Lord.

23. And besides this, even when a state of holiness arising from the affection of truth had existed, and the man of the church had been prompted to aspire after the heavenly life, a state of aversion from the Lord had prevailed, faith

not, nor hearkened to his voice.

24. Ye have been rebellious against the LORD from the day that I knew you.

25. So I fell down before the LORD the forty days and forty nights that I fell down; because the LORD had said he would destroy you.

26. And I prayed unto the LORD, and said, O Lord GOD, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

27. Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin:

28. Lest the land whence thou broughtest us out say, Because the LORD was not

had been weakened, and obedience had been impaired.

24. And in every state of the regenerating man, the tendency of his merely natural life had carried him away.

25. And thus temptations had been perpetual, through the open manifestation of evil, and the obscurity arising from errors, inducing a state of humility; for spiritual death had been imminent, and it was not according to Divine Order, that a merely representative church should exist, although it had been permitted.

26. And such a state had been permitted on account of the persistence of man in merely external worship; for Divine Good conjoined to Divine Truth earnestly desires the salvation of man, through his reception of truth and goodness, and through the work of redemption, from Divine Love, and by the Divine Truth in its omnipotence.

27. For the Lord made His Human Divine as to the celestial degree, as to the spiritual degree, and as to the natural degree, for the sake of mankind; and Divine Mercy desires to remove the obstinacy of selfish love; deliberate disobedience from the understanding as well as the will; and the effect of every evil action,

28. In order that the natural man may not triumph, and that salvation may not be

able to bring them into the land which he promised unto them, and because he hated them, he hath brought them out to slay them in the wilderness.

29. Yet they are thy people and thine inheritance, which thou broughtest out by thy great power and by thy stretched out arm.

made impossible on account of man's aversion from the Lord, and of his persistence in the obscurities of natural love, through which spiritual death becomes inevitable.

29. For all mankind have been created by the Lord, and have been redeemed by Him, through the assumption and glorification of His Human Nature, showing that the salvation of every human soul is earnestly desired by Him.

REFERENCES AND NOTES

1. "Hear, O Israel: thou art to pass over Jordan this day," denotes that the spiritual man should well know and perceive that he must continue his progress towards the heavenly state, by conjoining good with truth in the external man, and thus by the removal of falsities there, 3869, 3163, 1585, 4255¹, 2838; and "to go in and possess nations greater and mightier than thyself, cities great and fenced up to heaven," denotes leading to the subjugation of evils both in heart and life, by the power of the Lord, and by the rejection of false doctrines associated therewith, and strongly defended by interior reasonings from selfish love, 6901, 2658, 1259, 2227, 8315, 3654, 402, 7437², 1307, 1733.

2. "A people great and tall, the sons of the Anakim, whom thou knowest, and of whom thou hast heard say, Who can stand before the sons of Anak?" denotes falsities indeed, springing from evil and powerful, derived from direful persuasions of falsity, concerning which the spiritual man has been instructed, and has been enabled to perceive, that no man, from himself, can overcome such, 1259, 2227, 581, 489, 583, 2230, 3163, 3136.

3. "Know therefore this day, that the Lord thy God is he that goeth before thee as a devouring fire," denotes the assurance of the spiritual man in every state, that it is the Lord alone who delivers him by His Divine Love, 2230, 2838, 2001, 10,567, 9434; and "he shall destroy them, he shall bring them down before thee: so shalt thou drive them out, and make them to perish quickly as the Lord hath spoken unto thee," denotes at which evil spirits are terrified, and through which they appear to themselves to be devastated; for the Lord alone enables man, as of himself, to conquer evil and reject falsity, yea, by the force of strong resistance, and determined opposition, under the influence of Divine Truths, 9434, 2395, 4969, 10,638, 7655, 5284, 2001, 2951.

4. "Speak not thou in thine heart after that the Lord thy God hath thrust them out from before thee, saying," denotes that the spiritual man should beware, lest, after having conquered in the Lord's power, he should cherish the thought of evil inwardly, 2951, 7542, 2001, 10,638, 1822; "For my righteousness the Lord has brought me in to possess this land," denotes ascribing merit to himself for his good deeds, when yet all merit belongs to the Lord, 1813, 2001, 6901, 2658, 3705; and "whereas for the wickedness of these nations the Lord doth drive them out from before thee," denotes that it is the Lord alone who separates evil from good, because the wicked, from their state, desire such separation, 6765, 7590, 1259, 2001, 10,638, 358.

5. "Not for thy righteousness, or for the uprightness of thine heart, dost thou go in to possess the land," denotes that therefore also the heavenly life is not realized by obedience to truth and the practice of good, from selfish motives merely, 1813, 612, 6901, 2658, 3705; "but for the wickedness of these nations, the Lord thy God doth drive them out from before thee," denotes by the rejection of evils inwardly through the power of the Lord, 6765, 7590, 1259, 2001, 10,638, 358; and "that he may establish the word, which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob," denotes in order that good may be confirmed by the confirmation of truth, and this as to all the degrees of man's life, celestial, spiritual, and natural, 665, 1288, 2842, 6098.

6. "Know therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiff-necked people," denotes that the spiritual man is now conscious that heaven is not the reward of meritorious good, since he is conscious from past experience of his own natural tendency to break his conjunction with the Lord, 2230, 2001, 8899, 3705, 2658, 1813, 10,429, 1259.

7. "Remember, forget thou not, how thou provokedst the Lord thy God to wrath in the wilderness," denotes that he knows full well both from his experience of evil, and from his instruction in truth, his strong natural aversion from good, in states of temptation and obscurity, 8884, 5170, 2001, 5798, 2708; and "from the day that thou wentest forth out of the land of Egypt, until ye came unto this place, ye have been rebellious against the Lord," denotes that this was the case with him, even from his first states of deliverance from the power of the natural man by the Lord's work of redemption to his present state of advancement, 487, 8866, 3335, 2625, 1668, 2001.

8. "Also in Horeb, ye provoked the Lord to wrath, and the Lord was angry with you to have destroyed you," denotes that, moreover, he now reflects how, when being instructed under the influence of the Divine Love, he had wilfully indulged in evil, and had thus turned from the Lord, and exposed himself to spiritual death, 6830, 5798, 683, 2395.

9. "When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the Lord made with you," denotes that then the influence of truths had appeared to be withdrawn, while it was with the view of a more complete revelation according to the state, by which conjunction between the Lord and man might be maintained, 7010, 1543, 6830, 9416, 9396; "then I abode in the mount forty days and forty nights," denotes through a full course of temptation, as to the open manifestation of evils,

and as to the obscurities of falsities, 1293, 730, 221; and "I did neither eat bread nor drink water," denotes that, in the meantime, there could be no appropriation of good, and no reception of truth, 7010, 3168, 2702.

10. "And the Lord delivered unto me the two tables of stone written with the finger of God," denotes that still there was a revelation of Divine Truth in ultimates, showing that good and truth, or the love of the Lord and the neighbour, must be conjoined, and that therein Divine Truth was in its fulness and power, 2001, 8899, 9416, 10,027; and "on them was written according to all the words, which the Lord spake with you in the mount, out of the midst of the fire in the day of the assembly," or rather congregation, denotes that therein were contained truths adapted to the state of the natural man, and yet derived from Divine Love, which appeared to the natural man as anger, in a state when he was under instruction, and the various powers of his mind were arranged accordingly, 10,376, 1288, 2001, 6830, 934, 487, 7843.

11. "And it came to pass at the end of forty days and forty nights, that the Lord gave me the two tables of stone, even the tables of the covenant," denotes that it had happened after a full course of temptation as to the manifestation of evils and falsities, that the man of the church had been able to receive truths conjoined with good in ultimates, by means of which there is conjunction with the Lord, 4979, 730, 221, 2001, 8899, 9416, 9396.

12. "And the Lord said unto me," denotes that yet, in the former state of apparent separation, Divine Truth had perceived from Divine Good, 2001, 1822, 7010; "Arise, get thee down quickly from hence," denotes, in its state of elevation, that it certainly must be manifested in an accommodated form, 6830, 2401, 3084, 5284; "for thy people whom thou hast brought forth out of the land of Egypt, have corrupted themselves," denotes because the natural man, who had been, so far, delivered by the Lord from the infernals, had lapsed into evil, 1259, 8866, 10,420; "they are quickly turned aside out of the way which I commanded them," denotes had averted himself from the external truths with which he had been made acquainted, 5284, 4816, 2234, 5486; and "they have made a molten image," denotes the conjunction of evil with falsity in profane worship, 8869.

13. "Furthermore the Lord spake unto me saying, I have seen this people, and behold it is a stiff-necked people," denotes that this had made it evident, that the man of the church, although acquainted with truths was yet strongly disposed to break his conjunction with the Lord through the hardness of his heart, 2001, 2951, 1822, 2150, 1259, 10,429.

14. "Let me alone that I may destroy them, and blot out their name from under heaven," denotes that, on this account, spiritual death had seemed inevitable through separation from good, and the consequent obliteration of truths, in which the quality of good is manifested in externals, 2001, 2395, 10,505, 145, 1733; and "I will make of thee a nation mightier and greater than they," denotes that the true church can only be established where truth and good are conjoined, while the representative of a church can be established, where external things only are loved and internal things are unknown, 2001, 16, 1259, 8315, 2227, ver. 12.

15. "So I turned and came down from the mount, and the mount burned with fire; and the two tables of the covenant were in my two hands," denotes that hence it had followed that Divine Truth in its descent, thus in mere externals, had assumed a different appearance, and that Divine Love had assumed the appearance of anger; and that thus the Word was given in its fulness and power, but in a form accommodated to external states, 7010, 6226, 4815, 6830, 9143, 9416, 878.

16. "And I looked, and behold, ye had sinned against the Lord your God," denotes that still Divine Truth had perceived the real state of those in Externals only, namely, that the conjunction of the External with the Internal, and of truth with good were broken, 7010, 1955, 10,498, 2001; "ye had made you a molten calf," denotes that there was only the natural affection of truth, and external conjunction with the Lord, 10,407; and "ye had turned aside quickly out of the way which the Lord had commanded you," denotes that the man of the church was averted from the Lord intensely both as to good and truth, 4816, 5284, 2234, 2001, 5486.

17. "And I took hold of the two tables, and cast them out of my two hands, and brake them before your eyes," denotes that, therefore, the Word in its genuine meaning could not be made manifest to the understanding of those merely in Externals, 7010, 9416, 2657, 878, 9414, 2148.

18. "And I fell down before the Lord, as at the first, forty days and forty nights," denotes that hence another state of temptation had followed, 1999, 730, 221; "I did neither eat bread nor drink water," denotes in which neither good nor truth could be appropriated, 3168, 2702; and "because of all your sin which ye had sinned, in doing that which is evil in the sight of the Lord to provoke him to anger," denotes because states of evil predominated through persistence in merely formal worship from selfish motives, in which there was real aversion from the Lord, 10,498, 4839, 5798.

19. "For I was afraid of the anger and hot displeasure wherewith the Lord was wroth against you to destroy you," denotes that hence also a state of fear prevailed, and aversion from the Lord both as to understanding and will, 2826, 5798, 683, 2001, 2395; and "the Lord hearkened to me at that time also," denotes that nevertheless, even merely representative worship had been permitted in that condition of the church, 2001, 2691-2694, 2625, 10,526.

20. "And the Lord was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time," denotes that although external worship without internal causes aversion from the Lord, yet even this is to be preferred to no worship whatever, 2001, 5798, 10,397, 2395, 2535, 2625.

21. "And I took your sin, the calf which ye had made, and burnt it with fire," denotes that, all the same, it is nothing but intense selfishness, 7010, 10,498, 10,462, 10,463; "and stamped it, grinding it very small, until it was as fine as dust," denotes that, on close examination, it is seen to consist of falsities of the lowest kind, in which there is entire condemnation, 7418; and "I cast the dust thereof into the brook that descended out of the mount," denotes that yet those falsities were mixed with truths, drawn from the literal sense of the

Word, which truly has its origin in the Divine Love, 10,464, 10,465, 9420.

22. "And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the Lord to wrath," denotes that, moreover, it is now remembered that selfish love had, in former states, very much prevailed, that temptations had in consequence followed, and that the lusts of the flesh had exceedingly predominated, causing strong aversion from the Lord, Num. xi. 1-3, 5071, 6832, 8587, 8588, 8452, Num. xi. 34, 5798.

23. "And when the Lord sent you from Kadesh-barnea, saying, Go up and possess the land which I have given unto you," denotes that even when a state of holiness arising from the affection of truth had existed, and the man of the church had been prompted to aspire after the heavenly life, 2001, 2397, chap. i. 2, 1822, 1543, 2658, 3705, 8899; and "then ye rebelled against the commandment of the Lord your God, and ye believed him not, nor hearkened to his voice," denotes that a state of aversion from the Lord had prevailed, faith had been weakened, and obedience had been impaired, Num. xiii. 31-33, xiv. 1-4, 1668, 3382, 2001, 1812, 2542.

24. "Ye have been rebellious against the Lord, from the day that I knew you," denotes that in every state of the regenerating man, the tendency of his merely natural life had carried him away, 1668, 2001, 487, 2230.

25. "So I fell down before the Lord the forty days and forty nights that I fell down; because the Lord said he would destroy you," denotes that thus temptations had been perpetual, through the open manifestation of evil, and the obscurity arising from errors, inducing a state of humility; for spiritual death had been imminent, and it was not according to Divine Order, that a merely representative church should exist, although it had been permitted, 1999, 730, 221, ver. 18, 2395.

26. "And I prayed unto the Lord and said, O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of the land of Egypt with a mighty hand," denotes that such a state had been permitted on account of the persistence of man in merely external worship; for Divine Good conjoined to Divine Truth earnestly desires the salvation of man through his reception of truth and goodness, and through the work of redemption, from Divine Love and by Divine Truth in its Omnipotence, 2535, 2001, 2395, 1259, 2658, 2954, 2227, 8866, 878, 10,526.

27. "Remember thy servants Abraham, Isaac, and Jacob," denotes that the Lord made His Human Divine as to the celestial degree, as to the spiritual degree, and as to the natural degree, for the sake of mankind, 9849, 8885, 3975, 6098; and "look not to the stubbornness of this people, nor to their wickedness, nor to their sin," denotes that Divine Mercy desires to remove the obstinacy of selfish love; deliberate disobedience from the understanding as well as the will; and the effect of every evil action, 2148, 7272, 1259, 6765, 5076.

28. "Lest the land from which thou broughtest them out say, Because the Lord was not able to bring them into the land, which

he promised unto them, and because he hated them, he hath brought them out to slay them in the wilderness," denotes in order that the natural man may not triumph, and that salvation may not be made impossible on account of man's aversion from the Lord, and of his persistence in the obscurities of natural love, through which spiritual death becomes inevitable, 5406, 1822, 2001, 10,019, 3705, 8899, 3605, 8866, 7043, 2708.

29. "Yet they are thy people, and thine inheritance, which thou broughtest out by thy great power and by thy stretched out arm," denotes that all mankind have been created by the Lord, and have been redeemed by Him through the assumption and glorification of His Human Nature, showing that the salvation of every human soul is earnestly desired by Him, 1259, 2658, 8866, 876.

Three main points are involved in the first section now before us, that is, the passage of the Jordan, the conflict with the nations of Canaan, and their destruction by the Lord. And it is said in the interpretation of the first that it signifies the conjunction of good with truth in the external man and the removal of falsities there, because "the passing of the sons of Israel over the Jordan, when they entered into the land of Canaan, and the dividing of the river at that time, represented also the approach to the internal man through the external, and likewise man's entrance into the Lord's kingdom, besides many other things," 1585. Now evidently, to pass from the external man to the internal really means to pass from an external *state* into one that is internal; and to enter into the Lord's kingdom means to enter into the heavenly state. But in heaven itself there are no conflicts or temptations, and therefore, in this case, heaven itself is not meant, but a certain state of the church in a man which is spiritual rather than natural; and in which he perceives his interior evils, and fights against them, just as, in a lower state, represented by the eastern side of Jordan, he has already overcome evil in general, denoted by Sihon and the Amorites, and the essential principle of evil, namely, selfish love, signified by Og and the people of Bashan. For the kingdom of the Lord is the church within man; and he enters into it by conjoining truth with good first of all externally by living according to the truth, and then internally by the removal of falsities denoted by the waters of the Jordan, since he has now confirmed himself in the truths he has received outwardly in his understanding, and good flows into those truths from the Lord giving spiritual life and light, so that he is now aware of "enemies" in himself, that have hitherto lain concealed, as it were.

But it will not do to see evils in ourselves, and not to endeavour to overcome them, although they may appear gigantic, and so powerful that it seems impossible to conquer them. And besides, these evils are defended in the mind by false doctrines, which are compared to cities, that are said to be fenced up to heaven, because they present themselves as if they were truths, and thus delude. And sometimes, although these falsities and evils have been presented to the mind in previous states of thought, it has very likely not been believed that they are so bad as they really are. This then is the picture, and the time must come in the life of every regenerating man, when he must meet these direful persuasions and contend with them, and do it also as if the victory depended wholly upon himself. But it does not so depend. And the spiritual man is made aware of this fact. And indeed therein lies his great strength. It is the Lord who fights for man, although the warrior

is apparently left to fight by himself. And we want to know now how this is. It is that the good affection *from* which we fight, and the truth *by means of which we fight*, are in us from the Lord. We have no inherent goodness or truth of our own; and we depend upon the Lord every moment for the necessary supply. This is the very truth (Matt. x. 19). But then, we get the supply; and we know that nothing but the power of the Lord by His Divine Truth can enable us to overcome; while yet the Lord requires us to make use of the truth, and not to hang down our hands, and do nothing. And thus our interior temptations are most real; the truths we make use of are very powerful; and the good that we realize as the result of victory becomes so much our own from the Lord that it is joy and peace to us for ever.

In the next section, the claiming of merit is described in a new light, and follows the previous sections in order to show how much, during regeneration, and even in an advanced state thereof, man is disposed to attribute merit to himself for his good deeds. For it is said, "Speak not in thine *heart* saying," thus showing spiritually that it is the old will which is disposed thus to act; since, while the new will is intent upon the performance of uses, the old is continually intruding and contaminating the better life. Such a mixed experience is the procedure of regeneration, which is to issue in the perfect heavenly state. But instead of dwelling on this aspect of the case, we may consider that in which the merely representative man, or the merely natural man, outwardly religious, but corrupt within, is. Like the Pharisee of old, he says, "God I thank Thee that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican" (Luke xviii. 11). And he even fancies that he will enter heaven and enjoy its delights, not in the slightest degree aware of what they really are; and being lifted up with pride, and full of scorn for the humble and the meek, who enter the kingdom of heaven with joy while he, when his turn comes, will reject it, because he finds it not what he thought it was.

And thirdly we now see from the case as it really is, that no one is ever driven from the heavenly country, but that the wicked flee from it, because it is so contrary to the life they have acquired. "For the wickedness of those nations, the Lord thy God doth drive them out from before thee." That is, the spiritual man rejects his evils, and thus the society of the wicked in the other life, while they quite as eagerly separate themselves from the society of the good, because, in a world where every one's life is fully manifested, every person is associated with those who are like him in character; and thus heaven and hell mutually recede from each other.

And so in this we see the meaning, spiritually, of the concluding part of our section. For, in the spiritual sense, to establish the covenant which the Lord made with Abraham, with Isaac, and with Jacob, means that the conjunction of truth with good makes heaven in every one; that this good varies with every one; that in general there are three heavens, since love to the Lord, or celestial good, love to the neighbour, or spiritual good, and obedience from love and faith in simplicity, or natural good, form these three heavens; and each consists of innumerable societies, in which each angel has his specific function, subsisting from the common good of each society, and ministering thereto. And thus the general good seeks the good of each individual and each individual the common good, or the good of all. But finally, we are to notice that the Israelites did gain the promised land, although they had no real righteousness, and could not admit conjunction with the Lord, which is meant by

their being stiff-necked, the reason being, that they might form the representative of a church, when no genuine church could be established, in order that some connection between heaven and mankind could be maintained. And we are also to observe, that this same concluding verse means that the true spiritual man, in his enjoyment of heaven from the Lord, knows that he has it not for his own selfish righteousness, but on account of being in good from the Lord; and at the same time, he acknowledges that he has no conjunction with the Lord through his selfishness, because, of himself, he is nothing but evil. And he is bound, therefore, to have these spiritual truths well impressed on his heart and mind, that he may be stimulated in bringing his life into order and harmony.

The rest of this chapter, including the third and fourth sections, is retrospective in the literal sense, and also in the spiritual sense; and therefore let us consider the teaching in both, taking the items as they are stated. It is a fact of human experience, that the regenerating man, as his career draws to a close, is led to reflect on his past follies and errors; and this is the meaning, spiritually, of the words, "Remember, forget thou not," the whole of the verse being a general statement to this effect. But while we do not provoke any anger in the Lord, yet the literal sense attributes anger to Him in accommodation to merely natural ideas of Him. And this represents the state of persons who are averted from the Lord, or it represents the shortcomings of man as he advances in life. And most persons can well remember these states of aversion, or of turning from the Lord to self.

And the first act of disobedience here recorded, is the making of the molten image, or of the golden calf, which represents the profanation of the worship of the Lord. And it is a fact that mankind in general are very much given up to this sin. It is not meant that there is such outward idolatry as is here mentioned, but that there is the spiritual profanation corresponding thereto, which consists in professing to be Christians, without living the life of Christians, and in worshipping the Lord on selfish principles, because this is really signified by the molten calf, 10,407; for it represents "worship made to favour external loves." It is not necessary, however, to describe all the particulars here mentioned concerning this worship, as they are given in the series, and demonstrated from the references; but it is necessary to notice, that the corrupted Christian Church fell into such false worship; that there is a tendency in us all to do so; and that, in the beginning of our religious life, we fall into it, as it were, innocently, since we are, at first, selfishly concerned about our salvation from sin, and about entrance into heaven. But as we advance, we put off this state, because we come to know that there is no selfishness in real worship, which consists in loving as the Lord loves, and thus, in doing good to the neighbour in the due performance of our function, without any selfish motive.

But there are other evils, which are represented by the names in ver. 22 that require a word of comment. For Taberah means *burning*, and denotes other states of selfish love, which are denoted by fire, and which is called the fire of the Lord, because, in the best sense, fire signifies the Lord's love and zeal for man's salvation, which, to man in certain states, appears as anger, because human selfish love is opposed to it. And we all know very well, how much, during regeneration, this love overcomes us, and injures our natural life, as is denoted by the fire burning in the uttermost parts of the camp (Num. xi. 1). Again, Massah means *temptation*, and describes the quality of a state in which there is spiritual conflict on account

of a defect of truth and a strong desire for it (Exod. xvii. 1-7), 8567, 8587. And thirdly, Kibroth-hattaavah means the *graves of lust*, and denotes a state of temptation from the lusts of the flesh, or from the merely natural man, in the best sense, involving a desire for good, or for legitimate natural delight (Num. xi. 31-34), 8542. And hence we now may see, that the three states here mentioned, denote early states of regeneration which succeed in order, and involve first, selfish love, secondly temptation as to truth, and thirdly temptation as to good, and that we ourselves have, in the course of our religious experience, endured these things. And then there follows the remembrance of a state more advanced than these which is represented by the events at Kadesh-barnea, when the unfaithful spies were rebellious, while Caleb and Joshua stood firmly for the Lord. And all this signifies a state in which the wicked are rejected and devastated, because they are unwilling to endure the necessary spiritual conflicts, but in which the good are received because they are willing to do so. For Kadesh-barnea means *the holiness of the fountain of delight*, and therefore signifies a state in which there is a holy affection for the truths of the Divine Word in the case of the good; and, of course, the state opposed to this in the case of the wicked; while by searching the land, is evidently signified, exploring the interiors of the mind, where are hidden evils and errors of a formidable character which require to be exterminated.

And now, in conclusion, we have to reflect briefly, on the statements of ver. 24, and on the intercession of Moses for the Israelites, which certainly refer, in the internal sense, to the states of mankind generally, arising from the continual impulses of evil, and the states of humility, and earnest application to the Lord, which are necessary in consequence, when man is in the course of regeneration, in order that he may be delivered from the consequences of his disobedience, and may still be led forward into the realization of the heavenly life by the power of the Lord operating from His Divine Love, and by His Divine Wisdom, for his redemption, and salvation. But there is an aspect of the subject in which these verses refer to the Israelitish nation as being the *representative* of the true Spiritual Church, when it could not exist. And with regard to this the following words, with which we end our commentary, are interesting:

"Inasmuch as that nation was in heart idolatrous, and absolutely in the loves in which hell is, and still a worship representative of things celestial was to be instituted amongst them, therefore internal things with them were altogether closed up. There were two reasons for this closure; one that there might be conjunction with heaven by their Externals without an Internal; the other, lest the holy things of the church, and of heaven should be profaned; for if that nation had acknowledged the internal things of worship, which are the holy things of the church and heaven that were represented, they would have defiled and profaned them; hence it is, that so little was revealed to that nation in the light, concerning heaven and the life after death; and hence it is that they were altogether ignorant that the kingdom of the Messiah was in heaven. That that nation is also of such a character at this day, is a known thing; but see what has been shown concerning that nation in the passages cited above, n. 10,396; as that they were altogether in external things without internal, n. 4293, 4311, 4459, 4834, 4844, 4847, 4865, 4868, 4874, 4903, 4913, 9320, 9373, 9380, 9381. That hence their worship was merely external, n. 3147, 3479, 8871. That neither were they willing to know internal things of worship and of the Word, n. 3479, 4429, 4433, 4680. That if they had known holy internal things, they would

have profaned them, n. 3398, 3489, 4289. That on this account they were not made known to them, n. 301, 302, 304, 2520, 3769. That still by the Externals of worship, which were representative of heavenly things amongst them, there was communication with heaven, n. 4311, 4444, 6304, 8588, 8806" (10,490). But that the Israelites insisted on being representative, as signified by the intercession of Moses, appears from n. 4290."

CHAPTER X

SUMMARY OF THE SPIRITUAL SENSE

1. Concerning the giving of the Word to the merely natural man or to the representative of a church, that it contains internal truths, or an internal sense, and is similar in its outward form to the Word given to the truly spiritual man; while yet with this representative of a church there was no real conjunction with the Lord by love and no knowledge of internal truths, vers. 1-5.

2. Next concerning the states through which the spiritual man passes successively from a state of instruction to a state of charity, vers. 6-9.

3. Thirdly, concerning the establishment of the representative of a church, and its use, vers. 10-11.

4. And lastly, concerning the duty of the spiritual man in co-operating with the Lord, and the provision which the Lord makes continually for his reception of the heavenly life through his purification from evil, since he is born into evils of all kinds, and yet receives remains of good and truth from the Lord, and has been redeemed by Him from the bondage of the merely natural state, vers. 12-22.

THE CONTENTS OF EACH VERSE

1. At that time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.

2. And I will write on the tables the words that were on the first tables which thou brakest, and thou shalt put them in the ark.

1. In that state of the church, when man is merely natural, and is under instruction, revelation is made accordingly by means of the Word in the literal sense, similar in its general form to the Word for the truly spiritual man, and giving communication with the Lord as to Divine Love, and as to Divine Truth grounded in good in all the heavens.

2. For the Word in the literal sense, as given to the natural man, equally contains internal truths from the Lord, as the Word in the literal sense given to the truly spiritual

man; or the Word given to the Jewish church equally contains internal truths as the Word given to the Ancient Church, which was not adapted to the Jewish church; and thus internal truths are concealed from the merely natural man, and are preserved in heaven.

3. So I made an ark of acacia wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

4. And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me.

5. And I turned and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me.

6. (And the children of Israel journeyed from Beeroth Bene-jaakan to Mose-

3. And thus the outward form of the Word was changed for the man of the external church separated from the internal, in accommodation to his selfish love and intelligence, by which there was communication with the Divine Love, and the manifestation of Divine Truth in its power.

4. And thus Divine Truth was revealed by the Lord and confirmed in its general form, involving all the truths which the man of the church had perceived according to his state of aversion from the Divine Love and opposition to Divine Truth internally; and thus too conjunction between the Lord and mankind had been effected in externals;

5. While yet, with this representative of the church, there was no real conjunction with the Lord by love; and the internal sense of the Word was concealed from it by the influence of a holy External separated from the Internal. And thus had Divine Revelation been made which is perpetual.

6. (But the man of the Spiritual Church, in his progress, passes from a state of

rah: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

7. From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbathah, a land of brooks of water.

8. At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day.

9. Wherefore Levi hath no portion nor inheritance with his brethren; the LORD is his inheritance, according as the LORD thy God spake unto him.)

10. And I stayed in the mount, as at the first time, forty days and forty nights: and the LORD hearkened unto me that time also; the LORD would not destroy thee.

11. And the LORD said unto me, Arise, take thy journey before the people; and they shall go in and possess the land, which I swear unto their fathers to give unto them.

instruction in truths to one of self-compulsion, in which external worship separated from internal is rejected, and the merely natural state also; and a new state of internal worship succeeds derived from the new state of good.

7. And this state is followed by a state of interior delight in truths, and afterwards by one of happiness and joy in good, with a state of the abundance of truths,

8. Thus leading on to the realization of charity, which is the essence of all truths, and gives conjunction with the Lord, being derived from Him to the Spiritual Church, and conjoining truth with good perpetually.

9. On which account, charity is particularly distinguished from the truths of faith, both in understanding and will; for charity is from the Lord alone through the reception of good in truth by influx.)

10. Nevertheless, the merely natural man had been urgent that the representative of a church should be established with him, and considering the state of mankind this also had been permitted, and the representative of a church had been established.

11. And in this way it was possible for the Truly Spiritual Church to be represented, in which there is an elevation above what is merely natural, and progress in spiritual life, leading to the realization of

12. And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul,

13. To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?

14. Behold, unto the LORD thy God belongeth the heaven, and the heavens of heavens, the earth, with all that therein is.

15. Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, even you above all peoples, as at this day.

16. Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

17. For the LORD your God, he is God of gods, and LORD of lords, the great

the heavenly state confirmed to man by the Lord.

12. And therefore it is the duty of the spiritual man to cherish a holy fear of the Lord, Who is Divine Good and Truth conjoined; to live according to the doctrine of faith; to love the Lord, serving Him with all the heart and with all the understanding;

13. And to obey the Lord both internally and externally, according to his Divine Order which is perpetual, and which is given that the spiritual man may come into a state of genuine charity.

14. For all things with man are from the Lord, as to the Inmost, the Interior, and the External; and thus from Him do all men receive life continually;

15. But especially does He manifest Himself to those who are in charity and love, and form His churches, the Ancient and the Most Ancient, that thence man may have conjunction with Him by love and truth conjoined, even with the truly spiritual man, but not with those in truth separated from good, to eternity.

16. Let him, therefore, purify himself internally by the removal of selfish and worldly love, and no longer resist Divine influences by their exaltation.

17. For the Divine Being, as to good manifested in truth, is the origin of life to all who are in truth and in good, con-

God, the mighty, and the terrible, which regardeth not persons, nor taketh reward.

18. He doth execute the judgement of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

19. Love ye therefore the stranger: for ye were strangers in the land of Egypt.

20. Thou shalt fear the LORD thy God; him shalt thou serve; and to him shalt thou cleave, and by his name shalt thou swear.

21. He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen.

22. Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude.

trolling even the infernals as to their wills and understandings and their activities, and dealing with all men impartially, without selfishness for their good internal and external.

18. And thus by wisdom the Lord provides good and truth for all who desire them earnestly; and for those who desire instruction He provides the knowledges of good and truth.

19. And the spiritual man, therefore, delights in works of charity; and let him remember that by the Lord alone he has been instructed and redeemed.

20. Let him fear the Lord and serve Him with all his natural powers; and love and reverence Him with all his spiritual powers.

21. For the Lord is the source of all celestial love, and all spiritual love, and continually delivers the spiritual man from evils and falsities, by leading him in temptations through the exercise of his freedom and reason.

22. For man, in all ages, is born into the natural life, and is endowed with remains of good and truth in all their fullness, in order that he may become spiritual from the Lord by the reception of charity and faith; nor is there any limit to the Divine benevolence, which imparts to him all things necessary for the enjoyment of life in heaven and upon earth.

REFERENCES AND NOTES

1. "At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up to me into the mount, and make thee an ark of wood," denotes that, in that state of the church when man is merely natural, and is under instruction, revelation is made accordingly, by means of the Word in the literal sense, similar, in its general form, to the Word for the truly spiritual man, and giving communication with the Lord as to Divine Love, and as to Divine Truth grounded in good, in all the heavens, 10,602, 10,603, 10,606, 9485-9489.

2. "And I will write on the tables the words that were on the first tables which thou brakest, and thou shalt put them in the ark," denotes that the Word in the literal sense, as given to the natural man, equally contains internal truths from the Lord, as the Word in the literal sense, given to the truly spiritual man; or the Word given to the Jewish church, equally contains internal truths as the Word given to the Ancient Church, which was not adapted to the Jewish church; and thus the internal truths are concealed from the merely natural man, and are preserved in heaven, 10,603, 10,604, 9503.

3. "So I made an ark of acacia wood," denotes that the outward form of the Word was changed for the man of the external church separated from the internal, in accommodation to his selfish love or good, because the ark as a receptacle of what is concealed therein, denotes what is external in relation to what is internal, 6596, and shittim wood, here translated acacia wood (*Kitto*: art. "Shittah" and Shittim"), or the wood of the most highly distinguished cedar, denotes in the higher sense spiritual good, but in this connection, selfish love or good, 9472, 9486; "and hewed two tables of stone like unto the first," denotes the same thing in accommodation to his selfish intelligence, because the two tables of stone also denote the External of the Word, of the church and of worship, separated from its Internal, 10,063, and Moses hewing them denotes accommodation to man's selfish intelligence, 10,603; "and went up into the mount," denotes communication with the Divine Love, 1543, 795; and "having the two tables in mine hand," denotes the manifestation of Divine Truth in its power, because the two tables denote the External of the Word, which is Divine Truth, 10,603, and the hand denotes power, 878.

4. "And he wrote on the tables according to the first writing, the ten commandments," denotes that thus the Divine Truth was revealed by the Lord and confirmed in its general form, involving all truths, 2001, 10,604, 9416; "which the Lord spake unto you," denotes which the man of the church had perceived, 8041; "in the mount out of the midst of the fire," denotes according to his state of aversion from the Divine Love, 795, 934; "in the day of the assembly," or rather the congregation, denotes a state of opposition to Divine Truth, 487, 7843; and "the Lord gave them unto me," denotes that thus conjunction between the Lord and mankind had been effected in externals, 2001, 8899, 10,602.

5. "And I turned and came down from the mount," denotes that, with this representative of the church, there was no real conjunction

with the Lord by love, 10,602, 6226, 3084, 795; "and put the tables in the ark which I had made," denotes that the internal sense was concealed from it by the influence of a holy External separated from the Internal, 10,602, 2798, 6596, 9472, 9486; and "there they be, as the Lord commanded me," denotes that thus had Divine revelation been made which is perpetual, 10,604, 1096, 5486.

6. "The children of Israel journeyed from Beeroth Bene-jaakan to Moserah," denotes that the man of the Spiritual Church, in his progress, passes from a state of instruction in truths to one of self-compulsion, because by Beeroth Bene-jaakan are meant *the wells of the children of Jaakan*, and therefore they denote a state of instruction in truths, 2702, and by Moserah is meant *discipline* or *a bond*, and therefore it denotes a state of self-compulsion, 1937, 9096, 3654, 1457; "there Aaron died, and there he was buried," denotes in which external worship separated from internal is rejected, and the merely natural state also, 10,397, 10,244, 4564; and "Eleazar his son ministered in the priest's office in his stead," denotes that a new state of internal worship succeeds derived from the new state of good, 9812, 9813, 9946, 9925, 10,099. See also *P.* on this six verses.

7. "From thence they journeyed to Gudgodah," or according to the Hebrew, Haggudgodah, denotes that this state is followed by one of interior delight in truth, because this word like Haggidgad, means *felicity*, 3939; and "from Gudgodah," or rather Haggudgodah "to Jotbathah, a land of brooks of water," denotes afterwards by one of happiness and joy in good, with a state of abundance of truths, because by Jotbathah is meant *being or seeming good and happy*, since it is under a root with that meaning, 3939, and a land of brooks of water denotes good with abundance of truths, 2702.

8. "At that time the Lord separated the tribe of Levi to bear the ark of the covenant of the Lord," denotes that this leads on to the realization of charity which is the essence of all truths and gives conjunction with the Lord, 2625, 2001, 24, 3875, 3877, 9500, 666; and "to stand before the Lord to minister unto him, and to bless in his name," denotes being derived from Him to the Spiritual Church, and conjoining truth with good perpetually, 3136, 2001, 9925, 3514, 145, 2628, 20097.

9. "Wherefore Levi hath no portion nor inheritance with his brethren," denotes that, on this account charity is particularly distinguished from the truths of faith, both in understanding and will, 3877, 4097, 367; and "the Lord is his inheritance according as the Lord thy God hath spoken unto him," denotes that charity is from the Lord alone through the reception of good in truths by influx, 2001, 61487, 2951, Num. xviii. 20-23.

10. "And I stayed in the mount, as at the first time, forty days and forty nights," denotes that nevertheless the merely natural man had been urgent that the representative of a church should be established with him, because forty days and forty nights here signifies what is completed, and the urgency of Moses in interceding for the children of Israel, denotes the urgency of the merely natural man, or of the merely representative of a church, 9437, 10,608; and "the Lord hearkened unto me at that time also; the Lord would not destroy," denotes that, considering the state of mankind, this also had been permitted, and that the representative of a church had been established, 2001, 2694, 2395, 7013, 7048, *P.*

11. "And the Lord said unto me, Arise take thy journey before the people," denotes that, in this way it was possible for the truly Spiritual Church to be represented, in which there is an elevation above what is merely natural and progress in spiritual life, 2001, 1822, 2401, 1457, 1259; and "they shall go in and possess the land which the Lord swore unto their fathers to give them," denotes leading to the realization of the heavenly state confirmed to man by the Lord, 6901, 2658, 3705, 2001, 2842, 3703, 8899, P.

12. "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God," denotes that therefore it is the duty of the spiritual man to cherish a holy fear of the Lord Who is Divine Good and Truth conjoined, 3654, 2001, 5610, 2826; "to walk in his ways," denotes to live according to the doctrine of faith, 519, 2234; and "to love him and to serve the Lord thy God with all thy heart and with all thy soul," denotes to love the Lord, serving Him with all the heart and with all the understanding, 693, 2001, 7038, 2930.

13. "To keep the commandments of the Lord, and his statutes, which I command thee this day for thy good," denotes to obey the Lord both internally and externally according to His Divine Order which is perpetual, and which is given that the spiritual man may come into a state of genuine charity, 3382, 5486, 2838, 4538⁴.

14. "Behold unto the Lord thy God belongeth the heaven and the heaven of heavens, the earth with all that therein is," denotes that all things with man are from the Lord, as to the Inmost, the Interior, and the External; and that thus from Him do all men receive life continually, 2001, 1733.

15. "Only the Lord had a delight in thy fathers to love them and to choose their seed after them, even you above all peoples as at this day," denotes that especially does He manifest Himself to those who are in charity and love, and form His churches, the Ancient and the Most Ancient, that thence man may have conjunction with Him by love and truth conjoined, even with the truly spiritual man, but not with those in truth separated from good, to eternity, 2001, 995, 3703¹³, 1735, 3900⁴, 1025, 3654, 1259, 2838.

16. "Circumcise therefore the foreskin of your heart, and be no more stiff-necked," denotes that he should therefore purify himself internally by the removal of selfish and worldly love, and no longer resist Divine influences by their exaltation, 2039, 10,429.

17. "For the Lord your God, he is God of gods and Lord of lords," denotes that the Divine Being as to good manifested in truth is the origin of life to all who are in truth and in good, 2001; "the great God, the mighty, and the terrible," denotes that He controls even the infernals, as to their wills, and understandings, and activities, 2001, 2227, 583, 4555, Ps. xlv. 4; and "which regardeth not persons nor taketh reward," denotes dealing with all men impartially without selfishness for their good internal and external, 9293.

18. "He doth execute the judgment of the fatherless and widow, and loveth the stranger in giving him food and raiment," denotes that thus by wisdom the Lord provides good and truth for all who desire them earnestly and that for those who desire instruction He provides the knowledges of good and truth, 4844.

19. "Love ye therefore the stranger" (or sojourner), "for ye were strangers in the land of Egypt," denotes that the spiritual man, therefore, delights in works of charity, and let him remember that by the Lord alone he has been instructed and redeemed, 995, 1463, 8866.

20. "Thou shalt fear the Lord thy God; him shalt thou serve; and to him shalt thou cleave, and by his name shalt thou swear," denotes that he should fear the Lord and serve Him with all his natural powers; and love and reverence Him with all his spiritual powers, 2826, 2001, 7038, 3875, 2842, 2009⁷.

21. "He is thy praise, and he is thy God, that hath done for thee these great and terrible things which thine eyes have seen," denotes that the Lord is the source of all celestial love, and all spiritual love, and continually delivers the spiritual man from evils and falsities by leading him in temptations, through the exercise of his freedom and reason, 6364, 2001, 2618, 2227, ver. 17, 2148, 2150.

22. "Thy fathers went down into Egypt with threescore and ten persons," denotes that man, in all ages, is born into the natural life, and is endowed with remains of good and truth, in all their fulness, 3703¹³, 3084, 5079, 576, 728; "and now the Lord thy God hath made thee as the stars of heaven for multitude," denotes in order that he may become spiritual from the Lord by the reception of charity and faith; nor is there any limit to the Divine benevolence, which imparts to him all things necessary for the enjoyment of life in heaven and upon earth, 2001, 2618, 1806, 1808, 1810, 2227.

The great thing to be noticed in connection with the first section of this chapter is, that Divine Revelation may assume different external forms, while within it remains the same. For the Lord is the Unchangeable God; and Divine Truth from Him is the same from age to age. And this change in the External of the Word, as the references show, is what is aptly represented by Moses being commanded to hew two tables of stone similar to those which were broken, when He came down from the mountain and found Aaron and the people worshipping the golden calf. But Moses was not only commanded to hew fresh tables; he was also directed to make the ark; and since his hewing the tables, denoted the external of the Word adapted to the state of the merely natural man, or to such as could represent a church without being really a church, so his making the ark also represented that persons in such an external state would claim merit for their good deeds, although in the highest sense the ark represents the inmost heaven and thence all the heavens, and the wood of the ark the Lord's righteousness and merit. And we observe here also, that stone specifically has relation to truth and wood has relation to good; and hence, that to hew stone signifies to claim merit for truth, and to cut wood signifies to claim merit for good, 2784, 3720; and we now see, therefore, how it is that the ark which Moses made could represent both the inmost heaven, and also that external affection which claims merit to itself on account of its good deeds. Another thing worthy of observing here also is, that the tables of stone were placed within the ark, and represented not only that internal things were concealed from the representative of a church, 10,602, but also that the good or love which claims merit is external to the Divine Truth denoted by the Testimony in the ark. In proportion, therefore, as man becomes spiritual and celestial, the more does he come into that good which does not claim any merit,

but ascribes all merit to the Lord; for he knows that what proceeds from the Lord into the inmost heaven, and thence into all the heavens, and is called Divine Truth, is both good and truth; and thus that the wood of the ark, in the best sense, denotes this good, and the form of the ark denotes this truth both of which are continually received from the Lord, and exclude all ideas of self-righteousness or merit. And indeed who, that loves good and truth for their own sakes can think of merit? Can we not, therefore, to some extent measure our own progress in regeneration by the degree in which we can sincerely relinquish all idea of selfish pleasure, on account of the uses we perform?

But again, there are other things involved in the hewing of two tables of stone, and making an ark of wood. For they teach us that, although the Lord does not *command* us to claim merit, or does not flow into us so as to inspire the idea of merit, yet He does so flow into our minds as to infuse the healthy thought that we must form our own characters both as to the intellect and the will. For He has created us with the capacity to do this, and has given us the power to perceive truths; and thus has hewn the tables, so to speak, and written the Divine Law upon them. But when our natural man rebels against Him externally, our spiritual life also is weakened, and, like Moses, as a consequence, we cast the tables out of our hands and break them beneath the mount. And so we need to be regenerated, or created anew, or born again of water and of the spirit; and this can only be accomplished by hewing the tables ourselves and by making the ark of wood ourselves, through a willing co-operation with the Lord.

Coming to the next section, it seems difficult, considering only the literal sense, to account for the itinerary being given just here; but, from the internal sense, it is evident that the giving of the Word in accommodation to man's states in regeneration, must be followed by progress in the spiritual life, which is denoted by journeying, and that what is described is advancement from a state of instruction to a state of charity. Also, in the literal sense, there is difficulty in accounting for the statement that, at Jotbathah, of course after the death of Aaron, the Lord separated the tribe of Levi, as it is said, while yet this particular separation is described minutely in Num. iii. and iv., and is there said to have been made in the wilderness of Sinai; and we can only suppose, therefore, that, at Jotbathah, in the last year of the wandering, this distinction of the Levites was again confirmed solemnly, in view of the altered circumstances that would arise, when the Israelites came into full possession of the promised land. But at any rate, although the series of the literal sense is obscure, the series of the spiritual sense is clear, and very impressive; for unless, in our life's journey we do arrive at a true state of charity, we shall certainly not be in a heavenly state. And again, when we come to look a little more closely into the particulars of this journeying we cannot help being convinced that the Word really was written for the sake of the spiritual sense, and by no means for the sake of the literal history alone. For this is evident from the meaning, and thence from the correspondence of the places and things named, and from the order in which they are named, as may be well seen from the previous explanation. The Word of the Lord is the fountain of living waters from which is all spiritual life (John iv. 14); the sons of Jaakan are those who study that Word, and who at first, ascribe to it only an external and literal meaning, and thus falsify its truths, since, probably, Jaakan was, at it is said, a Hivite chief, and the Hivites signify those with whom falsities and

truths are mingled, but with whom the truths may be separated; Moserah means discipline, and thus the self-compulsion, which is so necessary to man, in order that he may realize the advantages of knowing the truth in the best sense; it is certain that the effect of such self-compulsion will be that man advances from a merely natural to a truly spiritual state, which is signified by the death of Aaron, and whose burial signifies on the one hand the rejection of the old and corrupt life, and on the other, resurrection into the new and higher life, 4564, 1854; thence it follows that man has a greater and more intensified delight in spiritual truths for their own sake, signified by Gudgodah; this naturally leads to a state of interior happiness and joy, properly denoted by Jotbathah; and lastly there is the consciousness of a genuine state of love and charity from the Lord, and thus of conjunction with Him, which is signified by Levi and the Levites. And when this consecration of the Levites to the service of the Lord, and thence to that of the priesthood is considered we may see another fine example of the relation between the love of the neighbour and the love of the Lord, as well as of the fact that unless both descend into the actions of the daily life in the performance of uses, they must needs perish from the heart and the understanding, because they are without a suitable basis in which they can become firmly established; while on the other hand they never can become so unless, also, they are inwardly acknowledged to be from the Lord, as the last verse of the section teaches. For truly, all spiritual creation, as well as all natural creation is from the Lord by means of the ultimate and its re-action, which also are from Him.

And indeed, in the third section there is a confirmation of the foregoing truths. For what is here applied to the Israelites and Jews as the representatives of a church, or to the merely natural man, who never desires to become anything but merely natural, is equally applicable, in a more exalted sense, to the truly spiritual man. But, in this case, Moses will truly represent this man; and therefore by his remaining in the mount, will be signified, that the good man ever abides in the Divine Love, having as his inmost the realization of that love; by forty days and forty nights, will be denoted the whole course of temptations, which he endures in order that his inmost love may also become established in the External; by the Lord hearkening unto him, will be represented that he continually receives from the Lord the aid necessary in order that he may be able to obey Him; by the Lord not destroying, will be signified that he will not be overcome by the evils which cause the destruction, or the vastation of spiritual life; by the command to arise, will be denoted the continual influx of the Divine Love, elevating the soul of the spiritual man above all merely selfish and worldly delights; by Moses, on being commanded, journeying before the people, will be represented continual progress on his part, and the consequent advance also of all his subordinate affections and powers; by going in and possessing the land will be signified the full reception of the heavenly life externally as well as internally; and by the Lord swearing to give the good man this land will be signified that this heavenly state will be confirmed to him for ever, because it is the eternal will of the Lord that every one should be saved by the reception of love and charity from Him, and by the ever increasing intelligence and activity which the reception of love and charity inevitably carry with them. And thus, therefore, we see most clearly, how it is that man's regeneration can only be effected by the continual operation of the Lord and the continual co-operation

of the man himself. And this brings us to the consideration of the last section, which is worthy of our earnest study and of our continual application to life.

And if we look at it as a whole we may see that it begins by showing us what the regenerated life of man is first externally, and then internally in a series, testifying that with every outward act of him who is regenerated, there is a corresponding operation of the Lord. And it is to be very carefully remembered, that the Divine operation really comes first, and that man's obedience is the result of that operation, whereas it appears on the surface, as if we were first commanded to obey, and that the blessing of the Lord would be a consequence. But a little reflection will show that the very desire to obey must come from the Lord; and this is expressed by the question, "What doth the Lord thy God require of thee?" Thus there is an influx with every one of us, prompting, and urging us to obedience. And we must note that well. The selfish life in us never desires to do the will of the Lord; and no thoroughly selfish man, or in other words, no evil spirit, ever does the will of the Lord, although, at last, or in his final state, he conforms to the laws of Divine Order on his own plane of life. But vers. 12-13 show, in every sentence, that the good man, or the angel obeys the Lord from the Lord. But the next two verses teach that the regenerated man acknowledges that all life is from the Lord. And they also teach that each person distinctly has his life from the Lord, because by the Lord choosing the Israelites above all other nations is meant that good only gives conjunction with the Lord, while evil only causes disjunction. But since every man is born capable of regeneration, by virtue of his being a man, therefore the Lord's choice is that each man should be in good if he likes, while yet he is not compelled to be so, because compulsory goodness is really an impossible thing, genuine goodness always being free, because it means loving as the Lord loves. And the last words of these verses, namely, "at this day," mean spiritually, in the best sense, that the Lord's love never changes, and also that the same thing is true of every man in his final condition (Matt. xxv. 46). But now further, if we carefully think of vers. 16-19, we shall see that they teach, spiritually, two things; first of all, that, in order to be good, evil must be abandoned, or that there must be purification from evil; and secondly, that when anybody is in good, then he will love to do good to everybody, because all good men, or angels, are sensible that they have no good from themselves, or in their merely natural man, which is represented by the children of Israel having been strangers in Egypt, and yet that they have been capable of receiving good from the Lord, since they have been delivered from evil by Him. And moreover they know that the Lord does nothing but good, and that they themselves desire to do nothing but good even to the infernals. And lastly the remaining verses of the chapter teach that man obeys the Lord; that he has learned to acknowledge the Lord; that he has been purified from evil by the Lord; and that he has been able to love the Lord and his neighbour with a sincere love, because this love was given to him inmosty by the Lord. For had this not been the case, then it is certain that, in his first conscious state of mere selfishness and worldliness, he could not have had any remains of good and truth, denoted by the Israelites going into Egypt and being only threescore and ten persons; nor could he have been regenerated by the Lord, and thus endowed with good and truth in all fulness, as is signified by the Israelites becoming finally, when they were about to enter into the promised land, like the stars of heaven for multitude.

Herein therefore we perceive by the study of this whole chapter, how much wisdom and love are involved in every part of the Word of the Lord; and that every time we come to it, and according to our state, study it with a view to our own improvement, or for the sake of imparting its truths to others, we may see fresh wonders in it, and thus have new revelations, from it continually, because, like the Lord Himself—it is an ultimate expression of the eternal and the infinite, so that its deeper meanings in every part are incapable of ever being exhausted.

CHAPTER XI

SUMMARY OF THE SPIRITUAL SENSE

1. In his advancing state, the spiritual man is encouraged to love the Lord, and to obey Him because of his past experiences, in overcoming evils by His power, and in dependence upon Him, vers. 1-9.
2. The distinction between the merely natural state, and the truly spiritual, or heavenly state of man, is pointed out, vers. 10-12.
3. Man is provided with truth and with goodness by influx from the Lord through the heavens, according to his obedience, and he is cautioned against disobedience, vers. 13-17.
4. On the importance of diligently remembering, teaching, and practising the truths of the Divine Word in every degree of the mind, in order to attain to a permanent state of good, and to have full deliverance from evil, vers. 18-25.
5. That all this must be done in a state of free-determination between good and evil, the former always giving conjunction with the Lord, and the latter always causing aversion from Him, vers. 26-28.
6. And lastly the memory of evil, as the cause of all unhappiness, and of good as the cause of all happiness, is perpetual with the regenerated man to eternity, although evil is then quiescent with him, and good alone is triumphant, by being both the essence and the activity of his permanent life, vers. 29-32.

THE CONTENTS OF EACH VERSE

1. Therefore thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway.

2. And know ye this day : for *I speak* not with your children which have not known, and which have not seen the chastisement of the LORD your God, his great-

1. Therefore it is the delight of the spiritual man to love the Lord as to His Divine Good conjoined to His Divine Truth, and to be obedient to His laws as to the will and understanding outwardly and inwardly continually.

2. And in his advanced state, it is given to him to reflect from past experience as to instruction and as to temptations, and not from the innocence of ignorance only, upon the Divine goodness in

ness, his mighty hand, and his stretched out arm.

3. And his signs, and his works, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;

4. And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red Sea to overflow them as they pursued after you, and how the LORD hath destroyed them unto this day;

5. And what he did unto you in the wilderness, until ye came unto this place;

6. And what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben; how the earth opened her mouth, and swallowed them up, and their households, and their tents, and every living thing that followed them, in the midst of all Israel :

his redemption both inwardly and outwardly from the power of evil;

3. Upon admonition against evil, upon confirmations of truth, and upon the results of good according to his state, so that the principles of evil and falsity in the natural man, and their outward manifestation might be overcome;

4. How merely natural fallacies, perversions of the intellect, and false doctrines had been destroyed by the power of the Lord; how the influx of falsities from the hells had overwhelmed the evil, causing their vastation and separation when they infested the good; and thus how the spiritual man had been delivered by the Lord continually, while the wicked had been involved in their own evils;

5. How the spiritual man had been protected in his states of obscurity and temptation, even until he had reached the state when truth was to be implanted in good;

6. How falsities springing from the love of worship merely external and selfish, as well as falsifications of truth, when faith without charity had prevailed, had been condemned to hell, because external things only had been loved; how all of such a character had been vastated internally and externally as to every holy affection of good and every principle of truth; and how the spiritual man had been conscious of all this,

7. But your eyes have seen all the great work of the LORD which he did.

8. Therefore shall ye keep all the commandment which I command thee this day, that ye may be strong, and go in and possess the land, whither ye go over to possess it;

9. And that ye may prolong your days upon the land, which the LORD sware unto your fathers to give unto them and to their seed, a land flowing with milk and honey.

10. For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs:

11. But the land, whither ye go over to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven:

12. A land which the LORD thy God careth for;

7. Because the operations of Divine Truth for the salvation of man are clearly perceived by him.

8. And therefore let the spiritual man hereby be stimulated to increased earnestness in obeying all the laws of Divine Order which are from the Word perpetually, in order that he may secure greater spiritual power, and enter into the enjoyment of the heavenly life after which he is striving,

9. That the state of good may be continually intensified with him, which has been confirmed to the spiritual man in all churches both celestial and spiritual, and is received by influx from the Lord with an abundance of truths and delights.

10. For the heavenly state which is provided for the spiritual man through regeneration, is not to be compared with the natural state, from which by redemption he is delivered, in which truths had been inseminated and stimulated from merely natural motives, and for merely natural purposes.

11. For the heavenly state to be acquired by regeneration from the Lord, is one in which spiritual life which is love and charity, is conjoined with natural life which is the love of self for the sake of love and charity, and is stimulated by Divine Truths from the Lord through the heavens.

12. It is a state, therefore, derived from Divine Good con-

the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year.

13. And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul,

14. That I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

15. And I will give grass in thy fields for thy cattle, and thou shalt eat and be full.

16. Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them;

17. And the anger of the LORD be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and ye perish quickly from off the good land which the LORD giveth you.

18. Therefore shall ye lay up these my words in your

joined to Divine Truth, and therein the Lord is always present in truths, and this in every varying state of the life to eternity.

13. And therefore also it happens to the spiritual man during his regeneration, when he is obedient to Divine Truths, and thus cultivates love to the Lord and the neighbour with all the powers of his will and understanding;

14. That truth is conjoined with good in the natural man, according to the necessities of every state of instruction and every state of fruition, so that natural, spiritual, and celestial good things are enjoyed in their order,

15. And every natural affection is supplied with its appropriate nourishment, while interior natural good is received in all fulness.

16. But let the spiritual man beware, during regeneration, lest selfish love deceive him, and lest falsities intrude themselves and lead him astray, both outwardly and inwardly;

17. And thus aversion from the Lord is enkindled, influx from heaven is not received, there is no stimulating truth, no increase in good, and consequently spiritual death is the result, instead of the reception of the heavenly life.

18. And therefore, it is necessary that the man of the

heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes.

19. And ye shall teach them your children, talking of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

20. And thou shalt write them upon the door posts of thine house, and upon thy gates:

21. That your days may be multiplied, and the days of your children, upon the land which the LORD sware unto your fathers to give them, as the days of the heavens above the earth.

22. For if ye shall diligently keep all this commandment which I command you, to do it; to love the LORD your God, to walk in all his ways, and to cleave unto him;

23. Then will the LORD drive out all these nations from before you, and ye shall possess nations greater and mightier than yourselves.

24. Every place whereon the sole of your foot shall

church should diligently cultivate the truth in will and understanding, and that there should be perpetual remembrance of the truth with him there.

19. Moreover, it is necessary that he should diligently teach the truth, and this in every state of repose as to the affections, in every state of activity as to the intellect, in every state of the natural man in obscurity, and in every state of the natural man in brightness;

20. And truths shall be confirmed and established even in sensual and corporeal things.

21. And thus heavenly states shall be multiplied which are from the Lord successively, when man is as willingly receptive of good in the external, as he has been in the internal degree.

22. For if the man of the church persists in his obedience to Divine Truths, through them cultivating love to the Lord and love to the neighbour, and thus conjunction with the Lord,

23. Then will he be enabled to overcome all evils, and to acquire states of good which are entirely from the Lord.

24. And every state of the natural man shall be fully in

tread shall be yours: from the wilderness, and Lebanon, from the river, the river Euphrates, even unto the hinder sea shall be your border.

25. There shall no man be able to stand before you: the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath spoken unto you.

26. Behold, I set before you this day a blessing and a curse;

27. The blessing, if ye shall hearken unto the commandments of the LORD your God, which I command you this day:

28. And the curse, if ye shall not hearken unto the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

29. And it shall come to pass, when the LORD thy God shall bring thee into the land whither thou goest to possess it, that thou shalt set the blessing upon mount Gerizim, and the curse upon mount Ebal.

good, and also fully in truths, from states of comparative obscurity to states of abundance, and in short from ultimates in every direction.

25. Moreover, no falsity from evil shall be superior to states of good with the truly spiritual man, because good conjoined with truth inspires fear and dread with the wicked, especially when it has fully conquered according to the Word of the Lord.

26. But still let it be remembered in every state of preparation for heaven, that man is in free-determination between evil on the one hand and good on the other;

27. That good preponderates when he is, from choice, obedient to Divine Truth conjoined with Divine Good continually;

28. And that evil preponderates when he is disobedient, and when he separates himself from the Lord, and is deluded by falsities which are not in agreement with the truth proceeding from good.

29. And it shall happen to the spiritual man even when he has attained to the heavenly state, that the memory of evil shall remain with him perfectly distinguished; for good is sharply defined by truths in ultimates, and evil by falsities in ultimates through which truths are dispersed.

30. Are they not beyond Jordan, behind the way of the going down of the sun, in the land of the Canaanites which dwell in the Arabah, over against Gilgal, beside the oaks of Moreh?

31. For ye are to pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

32. And ye shall observe to do all the statutes and the judgements which I set before you this day.

30. And they thus remain in the external memory within the boundary of the heavenly life, although they are quiescent, since selfish love is no longer active, nor is there any longer external worship separate from internal, as in man's first low states, when purification from evil has begun, and the earliest perceptions of truth have been given.

31. But the truly spiritual man passes beyond the boundary into heaven, where evil ends and good begins, which is from the Lord, but is realized by man as if it were his own; and this is his secure dwelling place.

32. And on this account he is in true heavenly freedom; his obedience is thence; and he is no longer in the former state of free-determination, since his external is the expression of his internal life, and his state is eternal.

REFERENCES AND NOTES

1. "Therefore thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgements, and his commandments alway," denotes that it is therefore the delight of the spiritual man to love the Lord as to His Divine Good conjoined to His Divine Truth, and to be obedient to His laws as to the will and understanding outwardly and inwardly continually, 995, 2001, 3382, 8972.

2. "Know ye this day: for I speak not with your children which have not known, and which have not seen," denotes that, in his advanced state it is given to him to reflect from past experience, and not from the innocence of ignorance only, 3654, 2230, 2838, 2951, 430, 2280, 2150; and "the chastisement of the Lord your God, his greatness, his mighty hand, and his stretched out arm," denotes as to instruction and as to temptations, and upon the Divine Good-

ness in His redemption both inwardly and outwardly from the power of evil, 6078, 2001, 2227, 878.

3. "And his signs and his works which he did in the midst of Egypt unto Pharaoh the king of Egypt and all his land," denotes upon admonition against evil, upon confirmations of truth, and upon the results of good according to his state, so that the principles of evil and falsity in the natural man, and their outward manifestation might be overcome, 7273, 8329, 2618, 200, 5079, 1733.

4. "And what he did unto the army of Egypt, unto their horses, and unto their chariots," denotes how merely natural fallacies and perversions of the intellect, and false doctrines had been destroyed by the power of the Lord, 2618, 8138, 2762; and "how he made the water of the Red Sea to overflow them as they pursued after you, and how the Lord hath destroyed them unto this day," denotes how the influx of falsities from the hells had overwhelmed the evil, causing their vastation and separation when they infested the good; and thus how the spiritual man had been delivered by the Lord continually, while the wicked had been involved in their own evils, 2001, 8138, 8099, 8223, 8161, 2395, 2838.

5. "And what he did unto you in the wilderness, until ye came unto this place," denotes how the spiritual man had been protected in his states of obscurity and temptation, even until he had reached the state, when truth was to be implanted in good, 2001, 2618, 3654, 2708, 1853, 2625, chap. i. 1-6.

6. "And what he did unto Dathan and Abiram the sons of Eliab the son of Reuben," denotes how falsities springing from the love of worship merely external and selfish, as well as falsifications of truth, when faith without charity had prevailed, had been condemned to hell because external things only had been loved, 2001, 2618, Num. xvi. 1; "how the earth opened her mouth, and swallowed them up, and their households and their tents and every living thing that followed them," denotes how all of such a character had been vastated internally and externally as to every holy affection of good and every principle of truth, 8306, 1048³, 4843⁴, 414, 670, 3193, Num. xvi. 32, 33; and "in the midst of all Israel," denotes how the spiritual man had been conscious of all this, 200, 3654.

7. "But your eyes have seen all the great work of the Lord which he did," denotes that the operations of Divine Truth for the salvation of man are clearly perceived by him, 2148, 2150, 2227, 8329, 2618.

8. "Therefore shall ye keep all the commandment which I command thee this day," denotes that the spiritual man must hereby be stimulated to increased earnestness in obeying all the laws of Divine Order, which are from the Word perpetually, 3654, 3382, 7010, 5486, 2838; "that ye may be strong," denotes in order that he may secure greater spiritual power, 6343; and "go in and possess the land whither ye go over to possess it," denotes to enter into the enjoyment of the heavenly life after which he is striving, 6901, 2658, 3705, 3335.

9. "That ye may prolong your days upon the land," denotes that the state of good may be continually intensified with the spiritual man, 8898, 3705; "which the Lord swore unto your fathers to give

them, and to their seed," denotes, which has been confirmed to him in all churches both celestial and spiritual, 2001, 2842, 3703¹³, 57, 8899; and "a land flowing with milk and honey," denotes received by influx from the Lord with an abundance of truths and delights, 8056, 9223.

10. "For the land whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs," denotes that the heavenly state which is provided for the spiritual man through regeneration, is not to be compared with the natural state from which by redemption he is delivered in which truths had been insinuated and stimulated from merely natural motives, and for merely natural purposes, 3705, 6901, 2658, 5079, 8866, 9272, 2702, 2162, 225, 29.

11. "But the land whither ye go over to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven," denotes that the heavenly state to be acquired by regeneration from the Lord, is one in which spiritual life which is love and charity, is conjoined with natural life which is the love of self for the sake of love and charity, and is stimulated by Divine Truths from the Lord through the heavens, 3705, 1585², 2658, 795, 1723, 3168, 10570².

12. "A land which the Lord thy God careth for," denotes that it is a state derived from Divine Good conjoined to Divine Truth, 3705, 2001; "caring for," in the best sense, evidently denotes the operation of Divine Providence for the promotion of good, see the Hebrew word, 1005; and "the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year," denotes that therein the Lord is always present in truths, and this in every varying state of the life even to eternity, or in other words, that therein He exercises the Divine Foresight, 2150, 3869³, 2906.

13. "And it shall come to pass, if ye shall hearken diligently unto my commandments, which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul," denotes that therefore also it happens to the spiritual man, during his regeneration, when he is obedient to Divine Truths, and thus cultivates love to the Lord and the neighbour, with all powers of his will and understanding, 4979, 3654, 2542, 3382, 5486, 2838, 995, 7038, 2930.

14. "That I will give the rain of your land in its season, the former rain, and the latter rain, that thou mayest gather in thy corn and thy wine and thine oil," denotes that truth is conjoined with good in the natural man, according to the necessities of every state of instruction and every state of fruition, so that natural, spiritual, and celestial good things are enjoyed in their order, 8899, 2445, 8416, 37, 9272⁷, 9273, 3580, 9780⁶. It will be evident, from the study of these references, that the "former rain" denotes states of instruction in truths, or states when truths lead to good, and that the "latter rain" denotes states of fruition, or states in which truths proceed from good. Hence also the reflecting mind will see not only the resemblance of these two states to those signified by seed-time and harvest, but also the difference between them. For the raining properly denotes the Divine influx and *operation*, while the sowing and the reaping denote the *co-operation* of man.

15. "And I will give grass in thy fields for thy cattle, and thou shalt eat and be full," denotes that every natural affection is supplied with its appropriate nourishment while interior natural good is received in all fullness, 8899, 5201, 6126, 2187, 8750.

16. "Take heed to yourselves lest your heart be deceived, and ye turn aside, and serve other gods, and worship them," denotes that the spiritual man should beware, during regeneration, lest selfish love deceive him, and lest falsities intrude themselves and lead him astray both outwardly and inwardly, 3654, chap. iv. 15, 7272, 9013, 4816, 8867, 8873.

17. "And the anger of the Lord be kindled against you," denotes that aversion from the Lord is enkindled, 5798; "and he shut up heaven, that there be no rain and that the land yield not her fruit," denotes influx from heaven not received, no stimulating truth, and no increase in good, 784, 10,570², 9272⁷, 9273; "and ye perish quickly from off the good land, which the Lord giveth you," denotes that consequently, spiritual death is the result, instead of the reception of the heavenly life, 7655, 3705, 2001, 8899.

18. "Therefore shall ye lay up these my words in your heart and in your soul," denotes that therefore it is necessary that the man of the church should diligently cultivate the truth in will and understanding, 3654, 6725, 7010, 1288, 2930; and "ye shall bind them for a sign upon your hand, and they shall be as frontlets between thine eyes," denotes that there should be perpetual remembrance of the truth with him there, 1038⁸.

19. "And ye shall teach them your children, talking of them when thou sittest in thine house, and when thou walkest by the way, and when thou risest up," denotes the necessity that he should diligently teach the truth, and this in every state of repose as to the affections, in every state of activity as to the intellect, in every state of the natural man in obscurity, and in every state of the natural man in brightness, 7007, 5912, 7063, 9422, 2233, 8420, 2234, 3696, 2401.

20. "And thou shalt write them upon the door post of thine house and upon thy gates," denotes that truths shall be confirmed and established even in sensual and corporeal things, 7847, 1453.

21. "That your days may be multiplied and the days of your children, upon the land which the Lord sware unto their fathers to give them, as the days of the heavens above the earth," denotes that thus heavenly states shall be multiplied, which are from the Lord successively, when man is as willingly receptive of good in the external as he has been in the internal degree, 8898, 6172, 5912, 3705, 2001, 2842, 1733.

22. "For if ye shall diligently keep all this commandment which I command you, to do it, to love the Lord your God, to walk in his ways, and to cleave unto him," denotes that if the man of the church persists in his obedience to Divine Truths, through them cultivating love to the Lord and love to the neighbour, and thus conjunction with the Lord, 3654, 3382, 5486, 4258, 995, 2001, 519, 2234, 3875.

23. "Then will the Lord drive out all these nations from before you, and ye shall possess nations greater and mightier than your-

selves," denotes that then will he be enabled to overcome all evils, and to acquire states of good, which are entirely from the Lord, 2001, 10638, 2658, 1259, 2227.

24. "Every place whereon the sole of your foot shall tread shall be yours," denotes that every state of the natural man shall be fully in good, and also fully in truths, 2625, 259, 2162, 3654; and from the wilderness and Lebanon, from the river, the river Euphrates even unto the hinder sea shall be your border," denotes from states of comparative obscurity to states of abundance, and, in short from ultimates in every direction, 2708, 9011⁶, 120, 9755, 8063.

25. "There shall no man be able to stand before you," denotes that no falsity from evil shall be superior to states of good with the truly spiritual man, 1007, 4932, 7530, 3654; and "the Lord your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon as he hath spoken unto you," denotes because good conjoined with truth inspires fear and dread with the wicked, especially when it has fully conquered according to the Word of the Lord, 2001, 6725, 4180, 6306, 10019, 2951, 3654.

26. "Behold I set before you this day a blessing and a curse," denotes that it must be remembered in every state of preparation for heaven that man is in free-determination between evil on the one hand and good on the other, 7010, 8899, 2838, 1731, 379.

27. "The blessing if ye shall hearken unto the commandments of the Lord your God which I command you this day," denotes that good preponderates when he is, from choice, obedient to Divine Truth conjoined to Divine Good continually, 1731, 2542, 3382, 2001, 5486, 2838.

28. "And the curse if ye shall not hearken unto the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods which ye have not known," denotes that evil preponderates when he is disobedient, and when he separates himself from the Lord, and is deluded by falsities which are not in agreement with the truth proceeding from good, 379, 2542, 3382, 2001, 4816, 2234, 7010, 5486, 2838, 3191, 8867, 2230.

29. "And it shall come to pass, when the Lord thy God shall bring thee into the land, whither thou goest to possess it, that thou shalt set the blessing upon mount Gerizim, and the curse upon mount Ebal," denotes that it shall happen to the spiritual man, even when he has attained to the heavenly state, that the memory of evil shall remain with him perfectly distinguished; for good is sharply defined by truths in ultimates, and evil by falsities in ultimates through which truths are dispersed, 4979, 2001, 6901, 3705, 3335, 2658, 8899, 1731, 379, 795. It is said "good is sharply defined by truth in ultimates, and evil by falsities in ultimates," because by the mountains are clearly signified good and evil respectively, and the names of the mountains denote the quality of good or evil as manifested in truths or falsities, 145, Gerizim meaning *cutters*, and thus denoting what distinguishes, 8184, 10048, and Ebal meaning, *a mass or heap that disperses*, and thus denoting dispersion spiritually, 1309, 9093. And it is also said "the memory of evil remains," on account of what is said in the following verse.

30. "Are they not beyond Jordan?" denotes that they thus remain in the external memory within the boundary of the heavenly life, 1585; "behind the way of the going down of the sun," denotes although they are quiescent, since selfish love is no longer active, 2417, 2234, 3693, 10584; "in the land of the Canaanites which dwell in the Arabah," denotes that there is no longer external worship separate from internal as in man's first low states, 1167, 1293, 1585; "over against Gilgal," denotes when purification from evil has begun, because by Gilgal is meant *a rolling off*, and it was there that circumcision, which denotes purification from evil, was performed the second time, 2039; and "beside the oaks of Moreh," denotes the earliest perceptions of truth, 1443.

31. "For ye are to pass over Jordan to go in to possess the land which the Lord your God giveth you, and ye shall possess it and dwell therein," denotes that the truly spiritual man passes beyond the boundary into heaven, where evil ends and good begins, which is from the Lord, but is realized by man as if it were his own, and this is his secure dwelling place, 3654, 1585, 6901, 2658, 2001, 8899, 1293.

32. "And ye shall observe to do all the statutes and the judgements which I set before you this day," denotes that, on this account, he is in true heavenly freedom; his obedience is thence; and he is no longer in the former state of free-determination, since his external is the expression of his internal life; and his state is eternal, 3382, 4258, 8357, 7010, 8899: according to the last of these references, *giving*, or *setting before*, as the Hebrew word is translated in this verse and in ver. 26, denotes *influx*; and as influx from the Lord, from its very nature, carries with it the perfect freedom of man in properly using, or abusing, the life which flows in, therefore the heavenly freedom of man is involved in the word as here applied, and it is so interpreted. And at the same time it may be added that the interpretation here given in verses 29-30, involves also that of P. in the same verses. For it must be evident that, since man retains in his memory to eternity all that happens to him, he retains the truths that "happiness proceeds from love to the Lord and from keeping His commandments, and that misery proceeds from the love of self and from rejection of the Lord"; and also that these things are clearly perceived by those who are within the Lord's kingdom (or church on earth) when the love of self begins to be subdued and moderated in soul, as is the case with those who begin to act from spiritual motives under their first perceptions of truth.

At the end of the last chapter, Moses reminds the children of Israel that they had been very few in number, when they went into Egypt and that, at the time he was addressing them, they were as the stars of heaven for multitude, by which is plainly signified the great progress of the spiritual man in the regenerate life; and now he urges upon them that, on this account, they should love the Lord their God, and be obedient to Him, which denotes that the advanced spiritual man should be more and more confirmed in his determination to love and serve the Lord, on account of the great deliverances he has experienced. But before considering those deliverances, as here set before us, we notice that Moses addresses the assembly, as if they themselves had experienced the things he enumerates, when yet according to Num. xiv. 22-23, 35, they had not done so, since only Caleb and Joshua remained of that faithless generation, besides Moses himself. The explanation, however may be that the con-

demnation in the place here referred to, only included the men of war, as stated in Deut. ii. 14, and this being so, the historical account is harmonized. And another thing calculated to cause a little difficulty here is, that the Hebrew word translated "chastisement" in ver. 2, is said in the margin of R.V. to mean "instruction" both meanings being correct, according to the lexicons; but the reference given above, namely, 6078, relates to instruction.

But turning to the spiritual things here represented, and which are mentioned that they may be a stimulant to the spiritual man, we have to reflect particularly, in this place, on the wonderful way in which we have been *gradually* led into the advanced state here described. Each in his own experience, has received exactly the instruction he needed, and although we know that there are certain general truths in which all are instructed alike, yet we have to remember now, not so much the instruction itself, as what effects it has had upon us, in all our changing states as to feeling and thought. For example, can we not call to mind some incidents in our early life even, in which we were directly influenced for good by some teaching we received, and how we determined, at that very time, that we would faithfully serve the Lord; and now looking back we can see how providential it was, and how it has contributed to make us what we now are? Again we consider also our former merely natural states of affection; and how very wonderfully they were controlled, influenced, and led, as it were, by circumstances, to minister to our spiritual growth. And this is really what the Lord did for us in our Egypt. And indeed many times we should have done very badly but for our "admonitions," our "confirmations of truth"; and the "results" of our efforts after good. And also, spiritually, we have passed through the "Red Sea," and have been even miraculously delivered from our states of evil and of error; and besides, we have learned that these things have invariably brought disaster, and confusion, and ruin, as to our spiritual life. And again many a time, have we been in the "wilderness," and there we have been sorely tempted and tried. And moreover, when we come to think of it, how very much of real selfishness, has there not been even in our worship of the Lord, such worship as is represented by the rebellion of Korah, Dathan, and Abiram? And how marvellous a thing it is, therefore, that we have escaped destruction! And, consequently, good reason have we now, for really following the Lord by loving Him and our neighbour, and by devoting ourselves to His service; for spiritually, "our eyes have seen all the great work of the Lord which He did."

The second section being a comparison of the natural state and the spiritual or heavenly state, is exceedingly interesting from two points of view; for it describes the merely natural, and at the same time, the natural state leading to regeneration; and also the heavenly state, and at the same time the spiritual state preceding the heavenly state. For Egypt signifies the merely natural man, and also the state of instruction in the beginning of regeneration, and Canaan denotes heaven itself, and also the state of man interiorly when preparing for heaven. Observe, too, that both these countries denote different degrees of the heavenly life, as in the following instructive and energizing passage: "In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land; whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance" (Isaiah xix. 24-25), "where by Egypt is signified the science of natural verities, by Assyria reason, or things rational, and by Israel things spiritual,

which succeed each other; wherefore it is said that "in that day, there shall be a highway from Egypt unto Assyria; and Israel shall be a third with Egypt and with Assyria," 1462³. But the terms in which Egypt is described, clearly denote that the natural state is a preparatory state of man's life. It is in that state that the seed of Divine Truth is sown in the human mind; in that state also, man is required to use his own natural powers, denoted by the foot, in the development of his character; and when we consider also the uses of seed, and those of water many useful reflections may arise concerning their correspondence, suggesting spiritual operations without which no progress can be made. For the seed is the germ of the spiritual life and ought to be carefully tended; also there are the nourishing, and the cleansing powers of the truth; and even when the best is done, the natural life is but as a garden of herbs, as compared with the spiritual life which is a paradise. And then turning to the description of the higher life, we see how the naming of hills and valleys, when we call to mind their natural correspondence, shows how the lower life we appear to have left yet forms a part of the higher life, and also that, if natural truths have been useful, much more are the spiritual truths, which are compared to the rain from heaven; and surely the Lord desires that man should become spiritual by regeneration, rather than that he should remain only natural, so that there may be with him, not only interior intelligence, signified by the eyes of the Lord, but also a permanent state of such intelligence, because of a permanent state of love, which is spoken of in the next section. Let us, therefore, now reflect on that.

Here we see very clearly, that without obedience, no interior state of love or intelligence can be permanent, which is signified by receiving the former rain, and the latter rain in their season; for these respectively denote invigorating states, when we advance towards good, and when, also, we apply truth from good, while all the other blessings named denote results, as is shown in the explanation given in its proper place. But, of course, we all need the caution, with which the section concludes. For a tendency to lapse into the worship of falsities from evils of various kinds is with us, sometimes very strongly, causing aversion from the Lord, which is denoted by His anger, and the consequent rejection of heavenly truths apart from which the state of good in us would inevitably perish. For truly, heaven does not consist, as it would seem from the literal sense, in being supplied freely with all kinds of outward blessings, valuable as these are in their proper place, but in the abundance of those virtues which are signified by those blessings and form a joyful heaven within the soul. We hasten, therefore, to contemplate the fourth section; and it is very important indeed, seeing that without the truths of the Divine Word, not only can there be no regeneration at all; but even if they should fail when we are regenerated our souls would perish for the lack of that nourishment, which is essential, even in the heavens. And surely the language of the literal sense here should be a very powerful inducement for the spiritual man to cultivate truths, and to remember their value as the means of doing good, and of preserving the state of good. Let us not, however, be beguiled, as so many have undoubtedly been, into the fancy that a literal observance of the directions here given, is meant to be insisted upon. Very far from it indeed. For who does not plainly see how useless it would be to comply with these literally, when the spiritual duty really involved in every sentence, was disregarded, or when our motives for earnestly studying the Word of the Lord, were only selfish and worldly motives? But so

impressive is the whole teaching of this section, as showing that the great use of the truths of the Word is to lead to a state of practical usefulness, to an inmost love of good, and to an abhorrence of every evil thing, that there is no excuse for those who foolishly conceive that merely ceremonial holiness will satisfy the Divine requirements, or who are so absorbed in the selfish and worldly life, as not to recognize that every man should so apply truths, and especially spiritual truths as to confirm himself in a state of love, of charity, and usefulness internally, in order that he may indeed be pure and holy both internally and externally.

But now the fifth section sets plainly before the man of the church the universal law of his life, which cannot be altered, and cannot be avoided. Everyone must make his choice, in perfect freedom, between good and evil, and thus between heaven and hell, the former of which is called a blessing, because it gives eternal conjunction with the Lord, and the latter a curse because it causes eternal aversion from Him. And if we inquire why this is the law of life, we shall find that it is grounded in the very nature of the Divine Life, or the Divine Love, which is the desire of creating a heaven of intelligence and happy beings from the human race. For love is essentially free, and it is impossible to separate freedom from love. To do anything because we love it, is to act in freedom, and to do anything for any other reason is not to do it from love.

The Lord's love, however, is the delight of communicating love, happiness, peace, and joy to everyone, and thus it is the love of doing good without any selfish motive, while on the contrary, not to love as the Lord loves, is not to have the same delight as the Lord, and consequently, to be governed entirely by selfish love. But it may be said, "If the Lord's life, as love, imparted to man, is an unselfish love, how does it happen to become, in man, selfish?" It is because the sense of freedom given with life, gives the appearance of self-existence without the reality, because the created, or finite, being cannot be self-existent. And this being so, the finite being, man, who is the image and likeness of his Creator (Gen. i. 26-27) receives with his life and its freedom, the capacity to perceive that his life is not his own, and is thence warned that, if he ascribes his life to himself, according to the outward appearance, he will produce evil, while still retaining the freedom of his love, and consequently die spiritually (Gen. ii. 16-17), although, on account of his being an image and likeness of the Lord, and of thus having a degree in his life above his consciousness (*H.H.* 39), he cannot cease to exist, or die absolutely, nor, from the nature of the case, can he ever lose the *delight* of his love although it may become selfish. And we now see, therefore, the origin of his *freedom of choice* between good and evil, and why his life must remain what it becomes, according to his choice, since his choice is perfectly free, and is preserved in every man perfectly free by the Lord alone, who maintains inviolate the equilibrium into which he was created (*H.H.* 597-603), and does this through the work of Redemption (*T.C.R.* 115), because the subjugation of the hells, and the bringing of the heavens into order, is exactly the same thing as the preservation of the equilibrium between heaven and hell (*H.H.* 592). Hence then, we now fully see the vital importance, and exact meaning of having, spiritually, as well as naturally set before us, a blessing and a curse, and of our being required to exercise a free choice.

And, therefore, we may now proceed to the consideration of the last section, which, according to the correspondences, as we have already seen, plainly describes a certain and perpetual state of the

heavenly life. That is, man will never forget that of himself he is nothing but evil, and that all good is from the Lord. He will remember, too, that it is good from the Lord which produces heavenly joy, happiness and peace; and also that evil alone produces aversion from the Lord, and consequently the opposite of what is joyous, happy and peaceful. Now we naturally wish to understand how this is; for otherwise it may be thought that the memory of evil will certainly mar our heavenly happiness, and that especially will the thought, that of ourselves we are nothing but evil do this. It is necessary, therefore, to consider well what is meant by being of ourselves nothing but evil. It cannot surely be meant absolutely, that an angel of heaven, or a good man upon earth is not any thing but evil. For an angel of heaven, in reality, is nothing but a form of good and truth from the Lord, both by virtue of his creation by the Lord as a human being, with something in his constitution, which can never be vitiated by evil (*H.H.* 39, *D.L.W.* 432), and also from the fact that he has been redeemed and regenerated by the Lord, and what the Lord has produced and continually produces, is nothing but good. An angel, therefore, may be correctly described as nothing but good from the Lord, positively; and a good man upon earth may also be so described, since the human race is the seminary of heaven, and good from the Lord in every regenerating man makes heaven (*H.H.* 14-16). And this being so, it cannot be said of any angel, or of any man, or even of any infernal spirit, that he is nothing but evil. And this position of the human being ought to be well understood, and realized, before we can properly comprehend, that man, OF HIMSELF, is nothing but evil. For when it is understood that, so far as any person is a Divine work, he must be nothing but good, then it will clearly be perceived that so far as any person imagines or conceives that, of and from himself, he is good, he will really be evil, because it is the very thought in a man that he has good, or love, or life in himself, independently of the Lord, that produces evil. And thus we see, that the acknowledgement of an angel or a good man that of himself he is nothing but evil, is inevitable, and can never be separated from him. And these thoughts, therefore, are sufficient as a reflection on the wonderful particulars, in the internal sense of our last section for the present, especially as that sense shows that the ultimate truth from good signified by Gerizim, properly distinguishes between what is good, and what is evil, and thus between what is true and what is false; and also that where the sun of selfish love has gone down in a man, then *behind*, or *after* that experience the remembered evil and error are quiescent, and good and truth alone prevail.

CHAPTER XII

SUMMARY OF THE SPIRITUAL SENSE

1. The whole chapter is descriptive of the laws of Divine Order in relation to the worship of the Lord, and the appropriation or realization of good thereby, in heaven and the church, ver. 1.
2. In the first place, however, evils and falsities are to be removed by temptations and victories, vers. 2-3.
3. Secondly, the Lord can only be truly worshipped from pure good, or in other words from love to God and man in its integrity, vers. 4-14; 17-19; and 26-28.
4. Thirdly that nevertheless man may freely appropriate good, and also freely worship the Lord as if from himself in external states and in the external church, vers. 15-16 and 20-25.
5. And lastly a caution is given lest man, having overcome evil by the power of the Lord, should again be led astray by falsities from evil, vers. 30-32.

THE CONTENTS OF EACH VERSE

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| <ol style="list-style-type: none"> 1. These are the statutes and the judgements, which ye shall observe to do in the land which the LORD, the God of thy fathers, hath given thee to possess it, all the days that ye live upon the earth. 2. Ye shall surely destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree : 3. And ye shall break down their altars, and dash | <ol style="list-style-type: none"> 1. And the following are the truths, external and internal according to which the man of the church in heaven and upon earth shall act; for heaven and the church are from the Lord by Divine Good and Divine Truth to eternity; and man is regenerated, during the natural life by means of the truths of heaven and the church. 2. And first, it is necessary that evil should be overcome and obliterated not only from the heart, but from the understanding, and from the memory. 3. And falsities corresponding with those evils in every |
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in pieces their pillars, and burn their Asherim with fire; and ye shall hew down the graven images of their gods; and ye shall destroy their name out of that place.

4. Ye shall not do so unto the LORD your God.

5. But unto the place which the LORD your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come :

6. And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and the heave offering of your hand, and your vows, and your freewill offerings, and the firstlings of your herd and of your flock :

7. And there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.

act of worship, in every form of doctrine, and in every perception, shall be proved to be inconsistent, because they are from selfish love and worldly love, and therefore they have an infernal quality, and must be entirely removed from the heavenly state.

4. But on the other hand the worship of the Lord shall not be destroyed either as to its essence or as to its form.

5. And therefore the love of truth and the love of good derived from Divine Good conjoined to Divine Truth, and distinguished from the merely natural affections by having a heavenly quality, and forming a dwelling for the Lord with man, are to be diligently cultivated both in the intellect and in the affections.

6. And all the worship of the Lord must be, in general, the sincere acknowledgment of Him from celestial and spiritual love; and in particular from remains; from the activity of the internal affections in their power; from external affections of truth and good; from self-compulsion and freedom; and from every incipient good affection natural and spiritual grounded in innocence.

7. And it is the function of celestial good and celestial truth conjoined to minister, by good appropriated, in all worship, and in everything celestial which is perceived by the inferior heavens, and whereby conjunction between the Lord and the spiritual man is effected.

8. Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes :

9. For ye are not as yet come to the rest and to the inheritance, which the LORD thy God giveth thee.

10. But when ye go over Jordan, and dwell in the land which the LORD your God causeth you to inherit, and he giveth you rest from all your enemies round about, so that ye dwell in safety ;

11. Then it shall come to pass that the place which the LORD your God shall choose to cause his name to dwell there, thither shall ye bring all that I command you ; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD :

12. And ye shall rejoice before the LORD your God,

8. Nor shall the man of the church, in the heavenly state, act according to the merely natural affections, as in his state of imperfection, nor according to the conclusions of the merely natural understanding.

9. And his worship even in a state somewhat advanced, is necessarily defective, since as yet, he has not reached the celestial state of his life, and the realization of that life in externals and internals conjoined, which is the gift of the Lord.

10. But when he has been introduced, through a full course of instruction and religious experience, into the truly heavenly state, which is the gift of the Lord, by these means ; and when he enjoys a state of peace and freedom from temptation in all fulness, so that he is secure,

11. Then it will happen that his worship of the Lord shall be from pure love, and from truth which is the expression of pure love ; and the Lord shall be acknowledged as the source of all true worship, from every celestial affection, from every spiritual affection, from remains, from the vivification of the inmost where is the conjunction of good with truth, manifested in ultimates in power ; and in short from every act of worship as to the understanding and will conjoined which is in freedom.

12. And thus pure heavenly joy shall fill the whole mind

ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that is within your gates, forasmuch as he hath no portion nor inheritance with you.

13. Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest :

14. But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.

15. Notwithstanding thou mayest kill and eat flesh within all thy gates, after all the desire of thy soul, according to the blessing of the LORD thy God which he hath given thee : the unclean and the clean may eat thereof, as of the gazelle, and as of the hart.

16. Only ye shall not eat the blood ; thou shalt pour it out upon the earth as water.

from the Lord, in the ruling love ; in the understanding ; in the affections of truth ; in natural truths and natural affections ; and through holy charity in every outward action, since charity claims nothing as of self, either in thought or feeling.

13. And therefore care is to be especially taken, lest any worship of the Lord from love celestial should be tainted with selfishness.

14. For, in the universal sense, all worship must be acknowledged to be from the Lord in love alone, as it is expressed in its corresponding truths, and in actions in perfect agreement with such love and truths.

15. And yet the man of the church, in his perfect state, shall have power deliberately to appropriate external good, according to ultimate truths and ultimate natural affections, on account of his conjunction with the Lord, entirely as from himself ; for in externals there appears to be no distinction, so to speak, between what is of self and what is from the Lord, as for example, in natural delights exterior and interior.

16. But still a most accurate distinction is to be made between what is holy and what is profane, for the conjunction of the internal with the external man is effected by what is holy ; or by the influx of interior truths into the truths of the natural man.

17. Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thine oil, or the firstlings of thy herd or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, nor the heave offering of thine hand :

18. But thou shalt eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates : and thou shalt rejoice before the LORD thy God in all that thou puttest thine hand unto.

19. Take heed to thyself that thou forsake not the Levite as long as thou livest upon thy land.

20. When the LORD thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul desireth to eat flesh; thou mayest eat flesh, after all the desire of thy soul.

21. If the place which the LORD thy God shall choose to put his name there be too

17. And therefore remains of natural good, of spiritual good, and of celestial good, with the interior truths of good natural and spiritual, as well as every sacred desire, every act of freedom, and all the activity of spiritual life, are not, and cannot be appropriated by the external man alone.

18. But they must be appropriated by the internal man when they are received from the Lord, in a state of interior holiness, and this for the benefit not only of the internal man as to understanding and will, but also of the external man, and indeed of every principle of good conjoined with truth in ultimates; and hence all heavenly joy is from the Lord in every faculty with power.

19. And therefore care must be taken that the truth shall not be separated from good, nor the external man from the internal, in every state of the heavenly life.

20. But whereas the external church is distinguished from the internal, according to the laws of Divine Order as derived from the Divine Love and Mercy, and the man of that church desires to appropriate external good, and makes the effort to do so, external good may be appropriated according to the state of the internal.

21. And if the state of the internal church, or the internal man, is remote from the exter-

far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat within thy gates, after all the desire of thy soul.

22. Even as the gazelle and as the hart is eaten, so thou shalt eat thereof : the unclean and the clean shall eat thereof alike.

23. Only be sure that thou eat not the blood : for the blood is the life; and thou shalt not eat the life with the flesh.

24. Thou shalt not eat it; thou shalt pour it out upon the earth as water.

25. Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do that which is right in the eyes of the LORD.

26. Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the LORD shall choose :

nal, then the natural affections, as to outward and inward things, shall be prepared, according to influx from the Lord through the internal, and thus good shall be appropriated in the external, according to the state of the internal.

22. And even as merely natural delight exterior and interior seem to be appropriated by man of himself so shall spiritual-natural good and truth be appropriated, even in states of apparent impurity and purity alike.

23. Only a man may not profane holy truth by claiming it as self-derived, because this spiritual truth is from good, and is the expression thereof; and what is from the Lord may not be commingled with what is man's own, or with the proprium.

24. And it is impossible for man to appropriate life as his own; but he may receive it from the Lord in the truths of the external man.

25. And therefore also the external man must not claim life to himself as his own, but must receive it from the Lord and ascribe it to Him, in order that he may really enjoy it, and communicate it to subordinate principles, when he is obedient to the laws of Divine Order.

26. And thus the man of the external church must also acknowledge that all holy truth and every sacred desire for good, are from the Lord by the Internal;

27. And thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

28. Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the eyes of the LORD thy God.

29. When the LORD thy God shall cut off the nations from before thee, whither thou goest in to possess them, and thou possessest them, and dwellest in their land;

30. Take heed to thyself that thou be not ensnared to follow them, after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How do these nations serve their gods? even so will I do likewise.

31. Thou shalt not do so unto the LORD thy God: for every abomination to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters do they burn in the fire to their gods.

27. And must ascribe unto the Lord in worship every external and every internal good and truth; and thus there shall be the conjunction of the external man with the internal; and good shall be appropriated as if it were man's own.

28. And let, therefore, the man of the church diligently observe all these distinctions so that his life may be perfected as to superior things and as to things thence derived perpetually, when he is obedient both in will and understanding according to the laws of Divine Order.

29. And further when, in the course of regeneration, evils shall be subdued by the power of the Lord with the man of the Spiritual Church, in his efforts to attain to the heavenly state, and he realizes some good and is established in that good,

30. Let him take heed lest he be enticed by the delusions of falsities from evils even in spite of former victories so that thus he may become delighted with falsities from evil, also imagining that such falsities are truths, and that therefore he may practise them.

31. For indeed, falsities cannot be associated with good conjoined with truth from the Lord because falsities are from abominable evils; which the wicked practise without restraint; and every truth and every good affection with them is consumed by selfish love.

32. What thing soever I command you, that shall ye observe to do: thou shalt not add thereto, nor diminish from it.

32. But the spiritual man acts entirely from truths, which are from the Lord; nor is it possible to add anything to the truth or to take anything from it.

REFERENCES AND NOTES

1. "These are the statutes and the judgements," denotes that the following are the truths external and internal, 8357; "which ye shall observe to do," denotes according to which the man of the church in heaven and upon earth shall act, 3382, 5755; "in the land which the Lord the God of thy fathers hath given thee to possess it," denotes that heaven and the church are from the Lord by Divine Good and Divine Truth to eternity, 2001, 3703¹³, 8899, 3654, 2658; and "all the days that ye live upon the earth," denotes that man is regenerated during the natural life, by means of the truths of heaven and the church, 931, 290, 895.

2. "Ye shall surely destroy all the places, wherein the nations which ye shall possess served their gods," denotes that it is necessary, first, that evil should be overcome and obliterated, 3654, 10510, 1250, 2658, 8873, 8867; and "upon the high mountains, and upon the hills, and under every green tree," denotes not only from the heart, but from the understanding, and from the memory, 759, 7691, 7692. From these references we may observe that affections of some kind are necessary in all worship whether it be true or false; and also that what is green and is called *the sensitive of truth*, denotes the ultimate evil affections which are to be overcome and obliterated by the spiritual man. And it is said obliterated, because in him, at last, they become quiescent, or as if they were not still in the memory. See vers. 29-30 of the last chapter.

3. "And ye shall break down their altars, and dash in pieces their pillars, and burn their Asherim with fire," denotes that falsities corresponding with those evils in every act of worship, in every form of doctrine, and in every perception, shall be proved to be inconsistent, because they are from selfish love and worldly love, 10643, 10644, 3727, 9055, 934; and "ye shall hew down the graven images of their gods; and ye shall destroy their name out of that place," denotes that therefore they have an infernal quality, and must be entirely removed from the heavenly state, 8941, 8869, 8867, 10510, 145, 2625.

4. "Ye shall not do so unto the Lord your God," denotes that on the other hand, the worship of the Lord shall not be destroyed either as to its essence or as to its form, 5755, 2001, 2429, 4574.

5. "But unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall

ye seek, and thither thou shalt come," denotes that, therefore, the love of truth and the love of good, derived from Divine Good conjoined to Divine Truth, and distinguished from the merely natural affections by having a heavenly quality, and forming a dwelling place for the Lord with man, are to be diligently cultivated both in the intellect and in the affections, 2625, 2001, 3900⁴, 3877, 8269, *A.R.* 429, 1853.

6. "And thither ye shall bring your burnt offerings, and your sacrifices," denotes that all the worship of the Lord must be, in general, the sincere acknowledgment of Him from celestial and spiritual love, 5947, 922-3; "and your tithes and the heave offerings of your hand," denotes from remains, and from the activity of the internal affections in their power, 576, 10092-3, 878; "and your vows, and your freewill offerings," denotes from external affections of truth and good, 3880⁹, 10097; and "the firstlings of your herd and of your flock," denotes from every incipient good affection natural and spiritual grounded in innocence, 3519, 6126, 2180.

7. "And there ye shall eat before the Lord your God," denotes that it is the function of celestial good and celestial truth conjoined to minister by good appropriated in all worship, 2187, 2001; "and ye shall rejoice in all that ye put your hand unto, ye and your households," denotes in everything celestial which is perceived by the inferior heavens, 4721³, 878, 3654, 3128, 8890; and "wherein the Lord thy God hath blessed thee," denotes whereby conjunction between the Lord and the spiritual man is effected, 2001, 3514.

8. "Ye shall not do after all the things which we do here this day, every man whatsoever is right in his own eyes," denotes that the man of the church shall not, in the heavenly state, act according to the merely natural affections, as in his state of imperfection, nor according to the conclusions of the merely natural understanding, 5755, 2838, 429, 2403.

9. "For ye are not as yet come to the rest and the inheritance which the Lord thy God giveth thee," denotes that his worship, even in a state somewhat advanced, is necessarily defective, since, as yet, he has not reached the celestial state of his life, and the realization of that life in Externals and Internals conjoined which is the gift of the Lord, 3654, 1853, 851, 2658, 2001, 8899.

10. "But when ye go over Jordan, and dwell in the land which the Lord your God causeth you to inherit, and he giveth you rest from all your enemies round about, so that ye dwell in safety," denotes when he has been introduced through a full course of instruction, and religious experience, into the truly heavenly state, which is the gift of the Lord by these means; and when he enjoys a state of peace and freedom from temptation, in all fulness so that he is secure, 1585, 1293, 3705, 2001, 2658, 8899, 851, 2851, 2973, 10, 160.

11. "Then it shall come to pass that the place which the Lord your God shall choose to cause his name to dwell there," denotes that then it will happen that his worship of the Lord shall be from pure love, and from truth which is the expression of pure love, 4979, 2625, 2001, 3900⁴, 3877; and "thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offerings of your hand, and all your choice vows which ye vow unto the Lord," denotes that the Lord shall be acknowledged as the source of all true worship, from every celestial affection, from

every spiritual affection, from remains, from the vivification of the inmost, where is the conjunction of good with truth, manifested in ultimates with power; and, in short, from every act of worship, as to the understanding and will conjoined which is in freedom, ver. 6.

12. "And ye shall rejoice before the Lord your God, ye, and your sons, and your daughters, and your menservants, and your maid-servants, and the Levite that is within your gates, forasmuch as he hath no portion nor inheritance with you," denotes that thus pure heavenly joy shall fill the whole mind from the Lord in the ruling love, in the understanding, in the affections of truth, in natural truths and natural affections; and through holy charity in every outward action, since charity claims nothing as of self, either in thought or feeling, 4721³, 2001, 3654, 8890, 3875⁴, 2324, 4397, 2658, *Num.* xviii. 20-23.

13. "Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest," denotes, that care is to be especially taken, lest any worship of the Lord from love celestial should be tainted with selfishness, chap. iv. 15, 922-3, 2625, 2148, 2150. By the "place which thou seest" is denoted a state of selfishness, because it is set in opposition to "the place which the Lord chooses."

14. "But in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee," denotes that, in the universal sense, all worship must be acknowledged to be from the Lord in love alone, as it is expressed in its corresponding truths, and in actions in perfect agreement with such love and truths, 2625, 2001, 3900⁴, 3877, 922-3, 5755, 5486, 3654.

15. "Notwithstanding thou mayest kill and eat flesh within all thy gates, after all the desire of thy soul, according to the blessing of the Lord thy God which he hath given thee," denotes that yet the man of the church, in his perfect state, shall have power deliberately to appropriate external good, according to ultimate truths and ultimate natural affections, on account of his conjunction with the Lord, entirely as from himself, 10024, 2187, 780, 2324, 3186, 5147³, 3514, 2001, 8899; and "the unclean and the clean may eat thereof, as of the gazelle, and as of the hart," denotes that in Externals, there appears to be no distinction, so to speak, between what is of self and what is from the Lord, as for example, in natural delights exterior and interior, 4545, 10130, 2187, 6413, 2165. But it is said "exterior and interior," on considering carefully the series of the internal sense in 1 Kings iv. 23.

16. "Only ye shall not eat the blood; thou shalt pour it out upon the earth as water," denotes that still a most accurate distinction is to be made between what is holy and what is profane; for the conjunction of the internal with the external man is effected by what is holy; or by the influx of interior truths into the truths of the natural man, 2187, 1003, 3728, 1733, 2702.

17. "Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thine oil, or the firstlings of thy herd or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, nor the heave offerings of thy hand," denotes that therefore remains of natural good, of spiritual good, and of celestial good, with the interior truths of good natural and spiritual, as well as every sacred desire, every act of freedom, and all the activity of spiritual life, are

not and cannot be appropriated by the external man alone, 2187, 2324, 576, 3580, 5117, 886, 3519, 6126, 2180, 3880⁹, 10097, 10092-3, 878.

18. "But thou shalt eat them before the Lord thy God, in the place that the Lord thy God shall choose," denotes that they must be appropriated by the internal man where they are received from the Lord in a state of interior holiness, 2187, 2001, 2625, 3900¹; "thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates," denotes for the benefit not only of the internal man as to the understanding and will, but also of the external man, and indeed of every principle of good conjoined with truth in ultimates, 3654, 8890, 3875¹, 2324; "and thou shalt rejoice before the Lord thy God in all that thou puttest thine hand unto," denotes that hence all heavenly joy is from the Lord in every faculty with power, 4721³, 2001, 878.

19. "Take heed to thyself that thou forsake not the Levite, as long as thou livest upon thy land," denotes that therefore care must be taken that the truth shall not be separated from good, nor the external man from the internal in every state of the heavenly life, chap. iv. 15, 3654, 5812, 3875⁴, 487, 290, 90.

20. "When the Lord thy God shall enlarge thy border, as he hath promised thee," denotes that whereas the external church is distinguished from the internal, according to the laws of Divine Order as derived from the Divine Love and Mercy, 2001, 10675, 4060 end, 8443-4; "and thou shalt say, I will eat flesh because thy soul desireth to eat flesh," denotes that the man of the external church desires to appropriate external good, and makes the effort to do so, 4060 end, 2817, 780, 3186, 5147³; and "thou mayest eat flesh after all the desire of thy soul," denotes that external good may be appropriated according to the state of the internal, 2187, 780, 5147³, 3186.

21. "If the place which the Lord thy God shall choose be too far from thee," denotes that if the state of the internal church, or the internal man is remote from the external, 2625, 2001, 3900⁴, 6602; "thou shalt kill of thy herd and of thy flock which the Lord hath given thee, as I have commanded thee," denotes that then the natural affections as to outward and inward things, shall be prepared according to influx from the Lord through the internal, 10024, 6126, 2001, 8899, 7010, 5486, 3654; and "thou shalt eat within thy gates after all the desire of thy soul," denotes that thus good shall be appropriated in the External, according to the state of the Internal, 2187, 2324, 5147³, 3186.

22. "Even as the gazelle and the hart is eaten, so thou shalt eat thereof," denotes that even as merely natural delight exterior and interior, seem to be appropriated by man of himself, so shall spiritual-natural good and truth be appropriated, ver. 15, 2187, ver. 21; and "the unclean and the clean shall eat thereof alike," denotes in states of apparent impurity and purity alike, 10130, 4545.

23. "Only be sure that thou eat not the blood," denotes that a man may not profane holy truth by claiming it as self-derived, 2187, 1003; and "for the blood is the life; and thou shalt not eat the life with the flesh," denotes that this spiritual truth is from good and is the expression thereof; and what is from the Lord may not be commingled with what is man's own, or with the proprium, 1001, 2187, 780.

24. "Thou shalt not eat it; thou shalt pour it out upon the earth as water," denotes that it is impossible for man to appropriate life as his own; but he may receive it from the Lord in the truths of the natural man, 2187, 1003, 3728, 1733, 2702.

25. "Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do that which is right in the eyes of the Lord," denotes that therefore also the external man must not claim life to himself as his own, but must receive it from the Lord, and ascribe it to Him, in order that he may really enjoy it, and communicate it to subordinate principles, when he is obedient to the laws of Divine Order, 2187, 4258, 5912, 5755, 8361.

26. "Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the Lord shall choose," denotes that thus the man of the external church must also acknowledge that all holy truth, and every sacred desire for good, are from the Lord by the Internal, vers. 6, 2625, 2001, 3900⁴.

27. "And thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the Lord thy God," denotes that man must ascribe unto the Lord in worship every external and every internal good and truth, 9293, 922-3, 780, 1003, 4541, 2001; and "the blood of thy sacrifices shall be poured out upon the altar of the Lord thy God, and thou shalt eat the flesh," denotes that thus there shall be the conjunction of the external man with the internal, and good shall be appropriated as if it were man's own, 1003, 922-3, 3728, 4541, 2001, 2187, 780.

28. "Observe and hear all these words which I command thee, that it may go well with thee and with thy children after thee for ever, when thou doest that which is good and right in the eyes of the Lord thy God," denotes that the man of the church must diligently observe all these distinctions, so that his life may be perfected as to superior things, and as to things thence derived perpetually, when he is obedient both in will and understanding, according to the laws of Divine Order, 3382, 2542, 1288, 7010, 5486, 4258, 5912, 5755, 8361.

29. "When the Lord thy God shall cut off the nations from before thee, whither thou goest in to possess them, and thou possessest them, and dwellest in their land," denotes that when, in the course of regeneration evil shall be subdued by the power of the Lord with the man of the Spiritual Church, in his efforts to attain to the heavenly state, and he realizes some good, and is established in that good, 2001, 5302, 1259, 6901, 2658, 1293, 3705.

30. "Take heed to thyself that thou be not ensnared to follow them after that they be destroyed from before thee," denotes that he must take heed lest he be enticed by the delusions of falsities from evils even in spite of former victories, chap. iv. 15, 9348, 3191, 2395; and "that thou enquire not after their gods, saying, How do these nations serve their gods? even so will I do likewise," denotes so that thus he may become delighted with falsities from evils, also, imagining that such falsities are truths, and that therefore he may practise them, 2693, 8867, 1822, 1295, 8873, 3654, 5755.

31. "Thou shalt not do so unto the Lord thy God," denotes that indeed falsities cannot be associated with good conjoined with truth from the Lord, 3654, 5755, 2001; "for every abomination to the Lord,

which he hateth, have they done unto their gods," denotes because falsities are from abominable evils, which the wicked practise without restraint, 7454, 5755, 3605, 8867; and "for even their sons and their daughters do they burn in the fire to their gods," denotes that every truth and every good affection, with them, is consumed by selfish love, 489, 9055, 934, 8867.

32. "Whatsoever things I command you, that shall ye observe to do; thou shalt not add thereto nor diminish from it," denotes that the spiritual man acts entirely from truths which are from the Lord; nor is it possible to add anything to the truth nor diminish from it, 7010, 5486, 3382, 5755, chap. iv. 2.

Three points are involved in the first section of this chapter, namely, that the Word of the Lord both as to its external and internal teaching, signified by statutes and judgments, is the law of life in heaven as well as upon earth; that the heavenly life is given to man by the Lord; and that a new will is formed in the understanding of the spiritual man in order that he may be regenerated during his probationary state in the natural world. And in reflecting on the first of these it will be well to remember that, in heaven, as well as during regeneration upon earth, everyone will be required to act from liberty and reason, and this in a greater degree of perfection than he could possibly do before. And for this reason the Word will still be essential as an authority, and as a continual guide in the work of life. But from this, it is not to be inferred that the angelic state of liberty and reason will involve a choice between good and evil, and the consequent temptations thence resulting, such as was the case in the earthly life, because now the ruling love is determined and fixed (*H.H.* 480), and there cannot be in heaven, an active propensity to do wrong, or any necessity to distinguish between truth and falsity. For heaven is the conjunction of good with truth in man, and hell is the conjunction of evil with falsity, and therefore it is impossible for an infernal to be in truths, or for an angel to be in falsities (*H.H.* 425). Again, although it is true that the ruling delight of an angel cannot be changed to eternity, yet it is equally true that there are changes of state with him to eternity, and also that he is in the continual reception of his life from the Lord to eternity, that is, heaven is a continual gift of the Lord, and is acknowledged to be so. And indeed, the consciousness of this with the angels, must contribute very much to angelic happiness. For angels have conjunction with the Lord by love, and this conjunction is intensified in them by the continual progress they make in intelligence and wisdom and in the continual capacity they have to be made more and more perfectly forms of their specific use or function. And thus it follows that there is a continual freshness in advancing life with the angels, and thence a stronger influence from the Lord through them, with those who are in course of their regeneration on earth. But it is here, however to be well observed that the original expression is not earth, in this case, but ground, and this because now the external man is so perfectly conjoined with the internal as to co-operate in all fulness with the internal as far as the angels are concerned, while, at the same time, there is with the man of the church a stronger new will of goods, and consequently as it follows a stronger resistance to evil.

For, in its application to angelic life, the second section cannot mean spiritual conflict; but yet it may describe that continual purification with angels, which makes them ever more increasingly pure in heart, in thought, and in life. And truly, a careful consideration

of what is said here, even regarding it as describing a state of the regeneration of man, will show that it is something which is to follow as the result of conflict and victory, so that the slightest remains of former evil states may be entirely removed. But the instructions here given have also their lesson for the regenerating man at all times, since they involve positive directions, not to allow any state of evil thought to linger in the mind. For even after the rejection of such evils, there is still, with us all, during our probationary state, a recurrence of the thought of it due to influx from the hells; and it is just when such influx takes place, that we are warned to resist it. And besides, we have to remember here, that there could not be any such influxes with us, if the evil we now abhor, and which we have rejected, had not still some remains of life. And we may depend upon it that it is our duty, and our privilege as Christians, to obey the spiritual teaching here set before us so emphatically in the correspondential language of the holy Word. But the work before us is not so easy as it seems. The enemy returns to the attack again and again. And we have indeed very good reason continually to watch and pray that we may not enter into temptation. The idolatry denounced in the literal sense is bad enough; but the worship of ourselves and the pleasures of the world is far worse. And since no man can serve two masters, it is really an absolute necessity that evil and error in its various forms should be fully banished from our lives. And this can be done only by our determined perseverance, even after we have fought and won the battle, in resisting the devil so that he may flee from us; and we know that the evil spirit will not do this so long as the smallest remains of any selfish affection is alive in us. This then is what the destruction of the altars on the mountains, on the hills, and under every green tree really means. And with the evils themselves, the false doctrines which support them, as denoted by pillars, and Asherim, and graven images, must also be fully rejected. It is true, however, that while only six things are mentioned, they really represent a great variety of foolish imaginations and vain thoughts that continually assail us.

And now the third section presents us with the other aspect of the perfect heavenly life, and of the manner in which that life is to be acquired. And first, there is the negative prohibition, and this evidently because of man's natural tendency to destroy good and truth respectively denoted by Lord and God. For if anyone were left for a single moment without Divine protection, it is a fact that he would, from this natural tendency, be lost. But of course, there is constant protection, on account of the continual, and attractive power of the Lord's love. And this is expressed in the well-known declaration, "And I, if I be lifted up from the earth, will draw all men unto myself" (John xii. 32). That is to say, according to the internal sense, on account of the glorification of the Lord's Human in the world, the whole human race is drawn unto Him, so that no man hereafter can be without the opportunity of being saved. And secondly there are the positive injunctions, the whole of which involve, in the literal sense, that in the representative of a church, one particular place only was set apart for Divine worship. And there were, no doubt, good natural reasons why this exclusive command was given to the Israelites. It was to be the means of uniting the nation, so that it might feel itself *one* nation devoted to the service of the Lord, as the *one* Jehovah, and might thus be distinguished from other nations. But when we rise above the literal sense and consider the character of the Lord as the omnipresent God,

then we recognise that there is no place in the wide universe in which He cannot be truly worshipped. For the Divine is above all space, and is entirely independent of time; and so also are the love, the intelligence, and thence worship of man. We desire to know, therefore, what is really meant by this wonderful Divine command, and also how we may obey it. And we learn from the law of correspondences, that the place which the Lord our God chooses, and in which alone He can be truly worshipped, is the state of the "love of truth, and the love of good, derived from Divine Good conjoined to Divine Truth, and distinguished from the merely natural affections by having a heavenly quality, and forming a dwelling place from the Lord with man, are to be diligently cultivated both in the intellect and the affections in that place. Or in other words, only where there is love to the Lord and thence love to the neighbour, separated from every selfish motive, can there be the genuine worship of the Lord. And, of course, the truth of this, is what almost everyone can see for himself when it is put before him, and when it is carefully considered. And, in addition, who cannot see also, that burnt offerings, sacrifices, tithes, heave offerings, vows, and freewill offerings, are only the outward representatives of this true worship in its various forms? And thus it follows, according to the correspondences, that burnt offerings, specifically, denote love to the Lord, and sacrifices, love to the neighbour; that tithes, and heave offerings signify good affections stored up in man's life, and inmost affections with him in their activity and power; and that vows and freewill offerings, represent external affections of truth and of goodness respectively. And thus, too, it may be seen that there is no affection or love which constitutes a part of man's constitution, that may not be devoted to the service of the Lord, when love to the Lord and the neighbour rule with him.

But to this general statement of the contents of the third section must be added the observation, that it is twice repeated in order that it may have reference distinctly to the three degrees of the mind in the first of which true worship is described as proceeding from internal affections to external, vers. 4-14; in the second from external affections to internal, vers. 17-19; and in the third as to its reciprocal character, and thus as to the conjunction between the external and internal man, vers. 26-28.

But we consider now the fourth section, which has relation to the appropriation of good, as if it were man's own, and also to the care that must be taken, in all such appropriation, that a just distinction may then be made between what is profane and what is holy. Now it has just been said that there is no affection constituting a part of man's complex being that cannot be devoted to the service of the Lord, and therefore we are not to understand, from the teaching now before us, that the lower affections of man's nature are not involved in true worship, but rather that when good from the Lord is appropriated in the external man, and thus when man's lowest affections are sanctified because they are the expression of the higher affections, then all mere selfishness is rejected, and that consequently there will not be the mixing of the profane with the holy, which is signified by eating the blood. And it is necessary therefore to notice particularly the application of the terms in the internal sense of ver. 15. For it is said: "the man of the church, in his perfect state, shall have power deliberately to appropriate external good according to ultimate truths and ultimate natural affections, *on account of his conjunction with the Lord* (which is signified by the blessing) entirely as from himself; for in Externals there appears

to be no distinction, so to speak, between what is of self, and what is of the Lord"; and then the next verse shows that still a perfect distinction is made between what is holy and what is (relatively) profane, because the conjunction of the internal with the external man is effected by what is holy, or by the influx of interior truths (conjoined with good) into the truths of the natural man. And it is obvious that with the perfect man, or with the angels, there is full enjoyment of the outward life and yet no mingling of selfishness therewith; and also that with the man of the church preparing for heaven, the greatest care is to be exercised, in not allowing merely natural feeling and thought, denoted by the flesh, to intrude itself, during the legitimate enjoyment of external satisfactions and delights, also signified by the flesh in the best sense. And what is true of this part of the section is equally applicable in the second part, particularly in vers. 23-24.

But now how are the words of the last section to be understood in their application to the perfected man? As applied to one in the process of being regenerated the meaning is clear; but we cannot expect that the angels are thus tempted. We see therefore that something else is signified; and careful reflection, we think, will show that the teaching involved, in this case, is that everyone in heaven acknowledges that there is no help in the great work of his life from any selfish or worldly consideration whatsoever; and that therefore he joyfully depends upon the Divine operation into that conscious life of heavenly love and intelligence, with which he has been gifted by regeneration. And indeed there are not wanting other passages in the Word of the Lord that confirm this truth. For the Lord says, "Therefore I say unto you Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? . . . Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you" (Matt. vi. 25, 33). And these words evidently teach that grand lesson of entire *dependence* upon the Lord combined with the perfect freedom and intelligence, which must belong to the angelic life, without which heaven could not be heaven, nor could it be an eternal state of contentment in the Lord. And also, there is still another well-known petition, with which all are quite familiar. For the Lord teaches us to pray amongst other *spiritual* blessings, for our *daily* bread, this involving, not merely a prayer that we may be supplied with all things necessary for the body and for the soul, but that we may come gradually more and more into that full heavenly state of trust and confidence in the Lord our God which really constitutes the sum and substance of angelic bliss. And we may see besides, from the inner meaning of the latter part of this section, that a state of confirmed selfishness is the origin of all evils, and thus not only includes a state of continual discontent, but also involves the rejection of those very principles, namely, truths and good affections, which are the essentials of heavenly blessedness, and which are signified by the sons and daughters burned in the fire. For genuine truth, and good affections are surely destroyed in all who are confirmed in selfishness, while on the other hand they are as surely preserved in those who are entirely devoted to heavenly love.

CHAPTER XIII

SUMMARY OF THE SPIRITUAL SENSE

1. On the rejection by the spiritual man of falsities appearing as truths in the church and causing delusions, vers. 1-5.

2. That the perverted truths of the church in the natural man, which insidiously persuade man to the worship of falsities are also to be rejected, vers. 6-11.

3. And thirdly, that all false doctrines derived from evil affections, together with the evil affections themselves, which persuade to a similar false worship, are to be utterly devoted to destruction, vers. 12-18.

THE CONTENTS OF EACH VERSE

1. If there arise in the midst of thee a prophet, or a dreamer of dreams, and he give thee a sign or a wonder,

2. And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

3. Thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.

1. And therefore, if, in the inmost of the church falsity is predominant instead of truth, either external or internal, and such falsity has the appearance of truth by confirmations and persuasions;

2. And also, if such confirmations and persuasions are verified outwardly, so as to make it appear that falsities are truths, although not in agreement with good, and thus false worship is practised;

3. The man of the church shall not be deluded by such false teaching, or by such false persuasions, because these are spiritual temptations as to truth; and their effect with those in charity, is to confirm the state of good both as to the will and as to the understanding.

4. Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.

5. And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken rebellion against the LORD your God, which brought you out of the land of Egypt, and redeemed thee out of the house of bondage, to draw thee aside out of the way which the LORD thy God commanded thee to walk in. So shalt thou put away the evil from the midst of thee.

6. If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

7. Of the gods of the peoples which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even

4. For the spiritual man is distinguished by charity conjoined with faith, in the worship of the Lord; and this is manifested first, by simple obedience; secondly, by holy fear; thirdly, by obedience from the affection of truth; fourthly by obedience from the principle of good; fifthly by willing obedience; and lastly, by genuine love and charity.

5. And therefore false doctrines and the persuasions of such doctrines shall be rejected, since they are perversions of good conjoined with truth from the Lord, Who has redeemed mankind from the absolute power of the falsities and evils of the merely natural man; and their tendency is to divert the spiritual man from the truth which is from the Lord by influx and instruction from the Word; and hence he has power to reject falsities, and with them the evils from which they spring, from the interiors of the mind.

6. Again, if the perverted truth of the church in the natural man, or falsity or evil there, or falsity derived from selfish love, or falsity from the love of the world, insidiously influence the spiritual man, inclining him to the worship of falsities which neither agree with the truth or good of the church,

7. But which belong to false religion out of the church, more nearly or more remotely in every direction;

unto the other end of the earth;

8. Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

9. But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

10. And thou shalt stone him with stones, that he die; because he hath sought to draw thee away from the LORD thy God, which brought thee out of the land of Egypt, out of the house of bondage.

11. And all Israel shall hear, and fear, and shall do no more any such wickedness as this is in the midst of thee.

12. If thou shalt hear tell concerning one of thy cities, which the LORD thy God giveth thee to dwell there, saying,

8. Then the man of the church shall not yield to such falsities either in understanding or in will; nor shall he be deluded by his natural tendency thereto in affection or thought; nor shall he endeavour to hide from himself such tendency;

9. But on the contrary, he shall utterly reject it, and this by the power of truth as from himself internally, or from the will, and afterwards by the power of truth externally from the understanding;

10. And all those who are in such falsities shall be entirely vastated by suffering the punishment of falsity, which is total rejection; since such falsity is disposed to lead to the perversion of good conjoined with truth from the Lord, by which redemption from the absolute dominion of evil and error has been accomplished.

11. For the perfected spiritual man is obedient to Divine Truths in holy fear of violating them; nor is he disposed to be drawn away by falsities, as is the case with the perverted church, even in its inmost principles.

12. And again lastly, if the truly spiritual man discovers, with respect to the doctrines of truth in the natural man, which are from the Lord as recipients of good and truth in the spiritual man,

13. Certain base fellows are gone out from the midst of thee, and have drawn away the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known;

14. Then shalt thou inquire, and make search, and ask diligently; and, behold, if it be truth, and the thing certain, that such abomination is wrought in the midst of thee;

15. Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein and the cattle thereof, with the edge of the sword.

16. And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, unto the LORD thy God: and it shall be an heap for ever; it shall not be built again.

17. And there shall cleave nought of the devoted thing to thine hand: that the LORD may turn from the fierceness of his anger, and

13. That falsities have become mixed with them from degraded evil affections, having a strong tendency to pervert genuine good, by persuading to the worship of falsities;

14. Then let the spiritual man make use of all the powers of his mind in their threefold order, to search out such insidious evils in himself, and such false doctrines appearing as truths, mixed therewith, which is a state of profanation;

15. And let him totally reject the evils of those false doctrines by the power of the truth, so that they may suffer the punishment of falsity, and may be entirely vastated with every false principle and every evil affection connected therewith;

16. And let him expose all such falsities by the power of the truth, and overcome them by the power of love; or in other words, they are arranged under their general principles with the wicked, and are conjoined with their own evil affections, so that all appearance of good and truth vanishes on the one hand, and all evil and falsity on the other; and thus falsity remains quiescent with the good man, nor can he be again contaminated with it.

17. For the affection of evil and falsity shall have no power with the regenerated man; and no longer shall there be strong aversion from the Lord,

shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;

18. When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do that which is right in the eyes of the LORD thy God.

but on the contrary the most tender love to Him, and a pure love of the neighbour, with an abundance of heavenly truths confirmed from the Lord according to the state of good;

18. And this because the spiritual man is obedient to the Lord from love, and from a sincere affection for the truth, which flow in with him from the Lord perpetually, and cause him to conjoin good with truth in every action of his life.

REFERENCES AND NOTES

1. By arising, is denoted elevation, 2401; by thee, is denoted the church, or the man of the church, 3654; by the midst, is denoted the inmost, 200; by a prophet, or a dreamer of dreams, is denoted falsity instead of truth, 2534⁵, 4682, 3698; and giving a sign or a wonder, denotes presenting the appearance of truth by confirmations and persuasions, 3900³.

2. By the sign or the wonder coming to pass, is denoted that such confirmations and persuasions are verified outwardly, 2534⁵, 4682, 4979; by "whereof he spake unto them," is denoted so as to make it appear that falsities are truths, 2951; and by "let us go after other gods, and let us serve them," is denoted although not in agreement with good, and that thus false worship is practised, 8867, 8873.

3. Not hearkening unto that false prophet, or that dreamer of dreams, denotes that the man of the church shall not be deluded by such false teaching, or by such false persuasions, 2542, 2534⁵, 4682; "the Lord your God proveth you," denotes that these are spiritual temptations as to truth, 2001, 2768; and "to know whether ye love the Lord your God with all your heart and with all your soul," denotes that their effect with those in charity is to confirm the state of good both as to the will and as to the understanding, 2230, 10,310, 2001, 9050.

4. To walk after the Lord God, denotes to be in simple obedience to good and truth, 519, 2001; to fear Him, denotes holy fear of wrong doing, 2826; to keep His commandments, denotes to obey from the affection of truth, 3382; to obey His voice, denotes to do so from a principle of good, 219; to serve Him denotes willing obedience, 5947; and to cleave unto Him, denotes to obey from genuine love and charity, 3875.

5. That prophet, or that dreamer of dreams being put to death, denotes the rejection of false doctrines and persuasions, 2534⁵, 4682, 1408, 1854, 4552²; speaking rebellion against the Lord God, denotes the perversion of good conjoined with truth from the Lord, 2951, 1668, 2001; being brought out of the land of Egypt, and redeemed from the house of bondage, denotes redemption from the absolute power of the falsities and evils of the merely natural man, 8866; being drawn aside out of the way which the Lord God has commanded men to walk in, denotes that the tendency of falsity and evil is to divert the spiritual man from the truth which is from the Lord by influx and instruction from the Word, 4816, 2234, 2001, 5486, 519; and so putting evil from the midst, denotes that hence man has power to reject falsities, and with them, the evils from which they spring from the interiors of the mind, 200.

6. A brother, the son of thy mother, denotes the perverted truth of the church in the natural man, 3303, 489, 289; a son denotes truth, or in the opposite sense, falsity, and a daughter denotes good, or in the opposite sense, evil, 489; a wife of thy bosom denotes falsity from selfish love, 1369, 6960; a friend which is as thine own soul, denotes falsity from the love of the world, 51, 3875⁵; to entice secretly saying, denotes insidiously to influence the spiritual man, 9182, 1822, 3654; and to go and serve other gods which thou hast not known, thou nor thy fathers, denotes to incline him to the worship of falsities, which neither agree with the truth or good of the church, 8867, 8873, 2230, 3654, 3703.

7. The gods of the peoples which are round about thee, nigh unto thee or far off from thee, from the one end of the earth even unto the other, denotes what belongs to false religions out of the church more nearly or more remotely in every direction according to state, 8867, 1259, 2973, 1275, 4060⁹, 1733.

8. Not consenting unto the enticer, nor hearkening unto him, denotes that the man of the church shall not yield to such falsities, either in the understanding or the will, 3157, 2542; not pitying him nor sparing him, denotes not to be deluded by a natural tendency thereto either in feeling or thought, 2150, 3063, 5608⁸; and not concealing him denotes not to hide from himself such tendency, 6132.

9. To kill the enticer, denotes utterly to reject such falsity, 1408, 1854, 4552²; thine hand being first upon him to put him to death, denotes by the power of truth as from himself internally, or from the will, 8066; and afterwards the hand of all the people, denotes by the power of truth externally from the understanding, 10,062, 1259.

10. Stoning him with stones that he may die, denotes that all those who are in such falsities shall be entirely devastated by suffering the punishment of falsity, 5156, 7456, 1408; because he hath sought to draw thee away from the Lord thy God, denotes total rejection since such falsity is disposed to lead to the perversion of good conjoined with truth from the Lord, because the word translated "to draw thee away," means to cause thee to wander or to be a wanderer, 382, 2001; and which brought thee out of the land of Egypt, out of the house of bondage, denotes redemption from the absolute dominion of evil and error, 8866.

11. All Israel hearing and fearing, and doing no more any such wickedness as this is in the midst of thee, denotes that the perfected spiritual man is obedient to Divine Truths, in holy fear of violating them; nor is he disposed to be drawn away by falsities, as is the case with the perverted church even in its inmost principles, 3654, 2542, 2826, 5755, ver. 6, 200.

12. Hearing tell concerning one of the cities, which the Lord thy God giveth thee to dwell there, saying, denotes that the truly spiritual man may discover, with respect to the doctrines of truth in the natural man, which are from the Lord as recipients of good and truth in the spiritual man, 3163, 402, 2001, 8899, 1293.

13. Certain base fellows, or sons of worthlessness, manifestly denote degraded evil affections or principles, 1147, 2346; and going out from the midst of thee, the influx of these evils and falsities with those who are in the doctrines of the church, 5337, 402, 200; saying denotes perception, 1822; drawing away the inhabitants of the city, denotes a tendency to pervert genuine good, ver. 10, 382, 3066, 402; and "Let us go and serve other gods which ye have not known," denotes persuasion to the worship of falsities, 8867, 8873, 2230.

14. Inquiring, and making search, and asking diligently, denotes that the spiritual man shall make use of all the powers of his mind in their threefold order, to search out evils and falsities, 3385, 10,548; and it being true, and the thing being certain, that such abomination is wrought in the midst of thee, denotes that insidious evils and false doctrines appearing as truths are mixed with the doctrines of the church causing profanation, 9193, 683, 6052, 7454, 3398².

15. Surely smiting the inhabitants of that city with the edge of the sword, destroying or devoting it utterly, and all that is therein including the cattle thereof, denotes that the spiritual man must totally reject the evils of those false doctrines, by the power of the truth, so that they may suffer the punishment of falsity, and may be entirely vastated, with every false principle, and every evil affection connected therewith, 9193.

16. Gathering all the spoil of the city into the midst of the street thereof; burning with fire the city, and all the spoil thereof every whit unto the Lord God; and making it a heap for ever, it not being built again, denotes that the spiritual man must expose all such falsities by the power of the truth, and overcome them by the power of love; or in other words they are arranged under their general principles with the wicked, and are conjoined with their own evil affections, so that all appearance of good and truth vanishes on the one hand, and all evil and falsity on the other; and thus falsity remains quiescent with the good man, nor can he be again contaminated with it, 9193, 6112, 1851, 402, 200, 2001, 4197, 1304.

17. Nought of the devoted thing cleaving to thine hand, denotes that the affections of evil and falsity shall have no power with the regenerated man, 9193, 3875, 878; the Lord turning from the fierceness of His anger, denotes no longer shall there be strong aversion from the Lord, 5798; showing mercy, having compassion, and multiplying, denote, on the contrary, the most tender love, a pure love of the neighbour, and abundance of heavenly truths, 1735, 683, 1941; and swearing to thy fathers, denotes that heavenly truths are confirmed from the Lord according to the state of good, 2842, 3703.

18. "When thou shalt hearken unto the voice of the Lord thy God, to keep all his commandments, which I command thee this day, to do that which is right in the eyes of the Lord thy God, denotes because the spiritual man is obedient to the Lord from love, and from the sincere affection for the truth, which flow in with him from the Lord perpetually, and cause him to conjoin good with truth in every action of his life, 2542, 219, 3382, 7010, 5486, 2838, 5755, 1728, 4839, 2001.

The beginning of this chapter is very interesting, as showing, even on the surface, that the faith of authority only, even although it is induced by miraculous evidence, is very much inferior to a true spiritual faith founded on the legitimate use of liberty and reason. At the same time, we are not to understand that miraculous or supernatural testimony is of no value at all in contributing to the formation of a true faith. For the literal sense here is very plain, and clearly implies that the testimony of this kind which accompanied the revelations of the prophets and apostles in the Israelitish and Jewish churches, and at the beginning of the Christian church, were of some use. And it may also be observed in this place, that the Revelation of Divine Truth now made at the Second Advent of the Lord begins by the positive assertion of a supernatural state of the Revelator, which is declared to have been continued over the long period of twenty-seven years. And a very little consideration will show, when we reflect upon the magnitude of this revelation, on its avowed purpose, on its character as constituting the opening of the Word of the Lord as to its internal sense, and on the profound truths revealed, that it could not have taken place at all, apart from a real experience such as is claimed by Emanuel Swedenborg. And moreover, this matter is mentioned just here, because the Revelation made for the New Church is, in particular, distinguished from the kind of communication, spoken of in this section, not only by having nothing to do with the teaching of idolatry, understood here spiritually as well as naturally, but as being the strongest confirmation of the truth of the Old and of the New Testaments, ever given to mankind, that the Lord Jesus Christ is Jehovah manifested, and is therefore the One living and true God, one in Essence, and one in Person, involving the whole Divine Trinity of Father, Son, and Holy Spirit, the Alpha and the Omega, the Beginning and the Ending, Who is, and Who was, and Who is to come, the Almighty.

But again, this section also teaches that in every age there may be false teachers, or false prophets; and that their false teaching is capable of being detected surely, by the law or rule here given, namely, that all such teaching is incoherent and inconsistent, because it does not harmonize with the idea of one Lord God. And indeed we know, the Lord Himself gives us another test, by which falsity may be discovered. For He says particularly "Ye shall know them by their fruits" (Matt. vii. 16). That is, it is impossible that falsity can produce good results, or that truth can produce bad results, since spiritual good, which is represented by grapes, cannot come from the falsity of doctrine denoted by thorns; nor can natural good signified by figs, be produced by the falsities denoted by the thistles. And this may convince us that spiritual laws are as inflexible as natural laws; and that the consequence of the violation thereof are equally disastrous. The lesson is, therefore, that all falsity is to be eliminated from our lives sooner or later if we choose the heavenly life; and this is signified by the command to put the false prophets to death, since deliverance from evil, which, we so well know, is signified by redemption from Egyptian bondage, carries with it also

deliverance from falsity seeing that falsity is nothing else but the form which evil takes in the human understanding. It is proper to add here, however, in concluding this section, that, in the course of regeneration, falsities are often mistaken for truths, on account of our mixed and imperfect states, and that that is one reason why their final separation from the good man only takes place in the Judgment (Matt. xiii. 30).

And now having spoken of falsity appearing as truth, we come naturally, in this second section, to consider what is to be done in the case of those who, while holding the truths of the church, yet pervert them and thus persuade others to the practice of what is evil and false; and we find that these are to be destroyed without pity. Literally, of course, the spirit of vengeance and cruelty appear to breathe through these words of the law; but we are sure that there is neither vengeance nor cruelty there; but that on the contrary it is the love of the Lord that speaks in its zeal for the salvation of souls, because it is a fact that the separation eternally of the evil from the good in the future state, the separation of falsities from those who are in truths, and the separation of truths from those who are in falsities, is really for the final well-being of even the wicked themselves. Of this, however, we have before spoken; and therefore we draw attention now to the order of the terms used in ver. 6, as the representatives of the perverted truths of the church itself, because those who are named are relatives, and not merely public teachers who are denoted by prophets. For the words brother, son, daughter, wife and friend, spiritually, represent respectively, the truth of the church in the natural man; the same more interiorly there; the affection of truth there; truth conjoined with good, or with love in the spiritual man; and truth conjoined with charity there, all of which in their perverted forms, when such perversions are confirmed by a life of evil, are to be destroyed, or rejected by the truly spiritual man. And it is said "thine hand shall be first upon him to put him to death, and afterwards the hand of all the people," to denote the power of the truth internally, or as to the will, and the power of truth externally, or as to the understanding; while stoning him with stones, denotes vastation through falsity conjoined with evil, which is spiritual death. And it is further said, "all Israel shall hear and fear and shall do no more such wickedness as this is in the midst of thee," to teach that, in the perfected heavenly state, such perversions of the truth are quite impossible, because of the conjunction of all the powers of the will and understanding through a life of love, of faith and of obedience, since the midst or inmost of the renewed man's life, is his love; the interior is his faith as denoted by fear, and the external is his obedience as signified by hearing.

And now here also, it is to be added, that these two sections are illustrative of the gradual progress of man in his regeneration, as far as the removal of evils and errors is concerned. For it is a fact, that in the beginning, a regenerating man is not aware of all the hidden tendencies to evil that appertain to him, and that he would be discouraged if he were made acquainted with them, before he was in a position to meet and overcome them. And this indeed, is still more completely manifested, not only in our own experience, but also in the various descriptions of the procedure of the great work of man's life in different parts of the Word in its internal sense, and particularly in the last section of this chapter, which, generally, has relation to the purification of the life of man, from the hidden evils of which he has been so little conscious, rather than of the falsities which have been the outward forms thereof.

For first of all, we notice in this last section, that there is an indication of the connection and conjunction of the external man with the internal denoted by the mention of cities, which represent doctrines in the external man, and then immediately afterwards of certain base fellows, or sons of worthlessness, which, it is said have "gone out from the midst of thee." And let us consider a moment the meaning of the midst here. Clearly, it does not mean the internal man in the best sense, since according to the series that is denoted by the midst in the previous verse. Hence then the midst in the present verse, denotes the inmost of the unregenerated man. And this is evident from the very meaning of *sons of worthlessness*. And the fact with us all really is that, when we are sufficiently advanced to bear it, the inmost evils of our unregenerated life, are manifested to us through an influx from the hells of the falsities of such evils, these being by *sons*, and the evils themselves from which they spring by *worthlessness*; and truly the expression "base fellows," seems very well to convey the character of these evils. And certainly we all "hear tell" of these. Nor should we fear to hear tell of them, seeing that the Lord is on our side, *we* now are on the Lord's side, and we "hear tell" because the Lord desires to remove these "base fellows," who will, as we shall conquer in the name of the Lord, never more trouble us. And hence, therefore, this is a very interesting part of our chapter, because it shows us, that we *must* as it is said, utterly destroy in ourselves the inhabitants of that city with the edge of the sword, and burn the city itself with fire and all that belongs to it, unto the Lord our God. And this means that the evils themselves, and all those who are in such evils, will be conjoined with falsities, and will be deprived of, or reject, the doctrines denoted by those cities, because they do not agree with their life of evil. And this is called the vastation of persons of this character; and it takes place according to their wishes, that is, according to the life they have chosen for themselves, and have confirmed in themselves, and this to such an extent, that they would now not exchange that life for the heavenly life on any consideration whatever. And we may depend upon it, that, since the Lord rules the regions where they will abide for ever, that they will be finally brought into subjection to the very truths they are now afraid of, which they despise, and yet which are the means of preventing them from being useless, and from doing evil beyond the limits of what is useful, 696. But on the other hand, the same description, as applicable to the good, denotes that they entirely overcome those evils by the power of the truth, and confirm themselves in their heavenly doctrines by the power of the Lord's love now fully established in them, and manifested in their external man as well as in their internal; so that there is one joyous life of love to the Lord, and love to the neighbour conjoined with their truths in perfect harmony, because good, or the Lord by good, arranges all truths into heavenly order with the fully regenerated man; nor can he any more be troubled by his evils and falsities because they are quiescent in him, as is denoted, as far as he is concerned, by the city with all the spoil thereof being a heap for ever, and by its never being built again. And consequently it follows that all these things are done unto the Lord God, that there is no longer any aversion from Him, signified by His turning from His anger, and that there is a perfect obedience denoted by doing that which is right in His eyes.

CHAPTER XIV

SUMMARY OF THE SPIRITUAL SENSE

1. The spiritual man is born anew from the Lord, and therefore should avoid all falsity and evil nor should he appropriate any impure affection, vers. 1-3.

2. But he may appropriate every genuine affection purified by regeneration according to the examples given, vers. 4-6.

3. Nevertheless he may not appropriate affections of good or truth merely natural such as are described, vers. 7-8.

4. He may appropriate all truths from the Word that are conducive to spiritual progress, and which he expresses in his daily life, and also all holy thoughts that flow in through heaven from the Lord interiorly, vers. 9-11.

5. But he may not appropriate or make a part of his conscious or active life, falsities arising from the abuse of his rational, natural, or sensual powers, although good thoughts flowing in externally may be appropriated, vers. 12-20.

6. He must also avoid certain evils, notwithstanding they may affect his external life; and he must ascribe to the Lord all the increase of good and truth within him, vers. 21-22.

7. Certain other instruction which is necessary to the spiritual man during his progress; and attention to this will at length result in full conjunction with the Lord, vers. 23-29.

THE CONTENTS OF EACH VERSE

1. Ye are the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

2. For thou art an holy people unto the LORD thy God, and the LORD hath

1. For the men of the Spiritual Church are born anew from the Lord by Divine Good and Divine Truth; and therefore it is not lawful that they should disfigure themselves by separating truth from good in the will, or eliminating truths from the understanding on account of the prevalence of evil.

2. Because the spiritual man is in holy truths from the Lord, and in charity

chosen thee to be a peculiar people unto himself, above all peoples that are upon the face of the earth.

3. Thou shalt not eat any abominable thing.

4. These are the beasts which ye shall eat: the ox, the sheep, and the goat,

5. The hart, and the gazelle, and the roebuck, and the wild goat, and the pygarg, and the antelope, and the chamois.

6. And every beast that parteth the hoof, and hath the hoof cloven in two, and cheweth the cud, among the beasts, that ye shall eat.

7. Nevertheless these ye shall not eat of them that chew the cud, or of them that have the hoof cloven: the camel, and the hare, and the coney, because they chew the cud but part not the hoof, they are unclean unto you:

which is peculiar to him as the essential of the church from the Divine Love, and is thus distinguished from the merely natural man, who is only in truths stimulated by merely natural love.

3. And therefore it is not lawful for him to appropriate any evil;

4. But on the contrary he is to appropriate every genuine affection purified by regeneration from the Lord, and thus holy natural good, charity, and faith, in general;

5. And, in particular, their activity in the natural degree; interior natural good and truth and their activity; and exterior natural good and truth and their activity.

6. Also the spiritual man may appropriate every ultimate natural affection which is in correspondence with spiritual affection; every interior natural affection of the same kind; and every inmost natural affection which is conjoined with Divine Truths by reflection and deliberate choice.

7. Nevertheless he may not appropriate affections of truth merely natural or affections of good merely natural, as for example, the love of knowledge for the sake of reward; the merely sensual love of knowledge, or the merely intellectual love of knowledge, because although reflection is required in their acquisition, yet have they no correspond-

THE BOOK OF DEUTERONOMY

8. And the swine, because he parteth the hoof but cheweth not the cud, he is unclean unto you: of their flesh ye shall not eat, and their carcases ye shall not touch.

9. These ye shall eat of all that are in the waters: whatsoever hath fins and scales shall ye eat:

10. And whatsoever hath not fins and scales ye shall not eat; it is unclean unto you.

11. Of all clean birds ye may eat.

12. But these are they of which ye shall not eat: the eagle, and the gier eagle, and the ospray;

13. And the glede, and the falcon, and the kite after its kind;

ence with spiritual things; and therefore they are impure.

8. Nor must he appropriate the merely natural love which desires to accumulate, and which is covetousness, because although there may be the capacity for correspondence with spiritual things, there can be no conjunction of this love, through the cultivation of truths and reflection thereon, with the Lord through the spiritual man. And therefore none of these affections can be appropriated by the spiritual man, neither is he to allow himself to indulge them in the least, because they are impure.

9. Again, the spiritual man may appropriate truths drawn from the Divine Word, provided they are cultivated with a view to progress in life, and are expressed or embodied in ultimates or in good works.

10. But truths that are not thus adapted are impure because held from merely natural motives, and therefore they cannot be appropriated.

11. And again, all thoughts that relate to heavenly things and are not contaminated with evil may be appropriated.

12. But the spiritual man cannot appropriate falsities arising from the abuse of the rational faculty, namely, inmost falsities as to the will, understanding, and life;

13. Interior falsities of the same kind, inmost, interior, and external according to their nature;

14. And every raven after its kind;

15. And the ostrich, and the night hawk, and the sea-mew, and the hawk after its kind;

16. The little owl, and the great owl, and the horned owl;

17. And the pelican, and the vulture, and the cormorant;

18. And the stork, and the heron after its kind, and the hoopoe, and the bat.

19. And all winged creeping things are unclean unto you: they shall not be eaten.

20. Of all clean fowls ye may eat.

21. Ye shall not eat of any thing that dieth of

14. And ultimate falsities of the same kind according to their nature.

15. Also whatever relates to the abuse of the natural powers, namely, inmost falsities from evil; interior falsities from evil; and external falsities from evil of the first degree there; inmost falsities from evil according to their nature;

16. Interior falsities from evil; and external falsities from evil of the second degree there; also ultimate or lowest falsities from evil of the third degree there.

17. Also whatever relates to the abuse of the sensual affections, namely, falsities inmost, interior and external of the first degree there;

18. Falsities, inmost; interior according to their nature, and external of the second degree there; and falsities of the lowest kind of the third degree there.

19. And every thought flowing from the evil of the corporeal will, which is really selfish, but assumes the appearance of what is spiritual, is impure and cannot be appropriated by the spiritual man.

20. But all pure and holy thoughts, which flow in from the Lord through the heavens may be appropriated.

21. Moreover, the spiritual man must not appropriate any natural affection which is void

itself: thou mayest give it unto the stranger that is within thy gates, that he may eat it; or thou mayest sell it unto a foreigner: for thou art an holy people unto the LORD thy God. Thou shalt not see the a kid in its mother's milk.

22. Thou shalt surely tithe all the increase of thy seed, that which cometh forth of the field year by year.

23. And thou shalt eat before the LORD thy God, in the place which he shall choose to cause his name to dwell there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herd and of thy flock; that thou mayest learn to fear the LORD thy God always.

24. And if the way be too long for thee, so that thou art not able to carry it, because the place is too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God shall bless thee:

25. Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place

of spiritual life because it has not been purified by conflict against its evil; but must acknowledge that it is a merely natural affection, although under control by truths; or that it is essentially evil and must be alienated. For the spiritual man is conjoined by love and truth with the Lord, and therefore he must not mingle the good of innocence of a latter state with the truth of innocence of a former state.

22. And he shall surely ascribe to the Lord all the increase of good and truth within him, which he receives from Him successively in the course of regeneration.

23. And under this acknowledgment he shall appropriate the good and truth of remains in a holy state where good and truth are conjoined, whether it be natural, spiritual or celestial, and whether it be external or internal, that thus he may advance in the knowledge of the truth, and in the practice of goodness to eternity.

24. But if, as yet, the doctrine of Divine Truth be beyond his comprehension, so that the state of good cannot be realized, because the conjunction of good and truth is remote, and thus the quality of good cannot be manifested in its corresponding truth, although there is internal conjunction with the Lord;

25. Then the spiritual man shall reject what is not in agreement with his real heavenly life, by confirming the

which the LORD thy God shall choose:

26. And thou shalt bestow the money for whatsoever thy soul desireth, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul asketh of thee: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou and thine household:

27. And the Levite that is within thy gates, thou shalt not forsake him; for he hath no portion nor inheritance with thee.

28. At the end of every three years thou shalt bring forth all the tithe of thine increase in the same year, and shalt lay it up within thy gates:

29. And the Levite, because he hath no portion nor inheritance with thee, and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest.

truth in its power, and shall thus approach the conjunction of good with truth;

26. And in that state shall procure to himself whatever is in agreement with his inmost life, thus either natural or spiritual good or truth, with all the knowledge in harmony therewith; and thus good shall be appropriated and acknowledged as coming from the Lord; and thus there shall be inmost delight combined harmoniously with external enjoyment.

27. And thus shall the good of charity in the natural man be fully preserved and no longer neglected, this being acknowledged to be entirely from the Lord, both as to thought and affection.

28. Besides which there shall be with the spiritual man a state of self-examination; and remains shall be implanted in the external man in all completeness;

29. And in this way too, the holy good of charity, because it is entirely from the Lord in thought and affection; also the state of instruction; truth which earnestly desires good; and good which earnestly desires truth there, shall be conjoined with the internal man, shall appropriate good, and shall have a sufficiency of truth; in order that there may be full conjunction of the spiritual man with the Lord as to both good and truth, in every action that proceeds from his essential ruling love.

REFERENCES AND NOTES

1. The children of the Lord God, are those who are born anew from the Lord by Divine Good and Divine Truth, 1226, 2001; not cutting yourselves, denotes not separating truth from good in the will, 5302, 9056, 81; and not making any baldness between the eyes for the dead, denotes not eliminating truths from the understanding on account of the prevalence of evil, 9960, 2148, 81.

2. A holy people unto the Lord thy God, denotes that the spiritual man is in holy truths from the Lord, 1259, 2001; the Lord choosing the Israelites to be a peculiar people unto Himself, denotes that spiritual men are in charity which is peculiar to them as the essential of the church from the Divine Love, 2001, 3900⁴, 3877; and above all the peoples that are upon the face of the earth, denotes to be distinguished from the merely natural man, who is only in truths stimulated by merely natural love, 1259, 90.

3. Not eating any abominable thing, denotes that the spiritual man must not appropriate any evil, 2187, 6052, 7454.

4. The beasts to be eaten being the ox, the sheep, and the goat, denotes that, on the contrary, he is to appropriate every genuine affection purified by regeneration from the Lord, and thus holy natural good, and charity and faith in general, 2187, 2180, 4169.

5. The hart denotes the activity of natural affection in the inmost degree thereof, 2165, 6143, chap. xii. 15; the gazelle, and the roebuck, and the wild goat, denote, respectively, interior natural good and truth and their activity, according to the series, 2165, 6143; and the pygarg, and the antelope, and the chamois, denote, respectively, exterior natural good, and truth, and their activity, according to the series, 2165, 6143.

It is here to be observed, that the series of names in these two verses commences with the ox, and that, therefore, the whole refer to the appropriation of good in the natural degree, 3939; and hence that the sheep and the goat and the hart taken together denote the reception of charity and faith and their activity in the inmost of that degree. Secondly it may be remarked that, although our versions do not exactly agree as to the particular kinds of deer indicated by each Hebrew word, yet it is certain that distinct species are meant, and that the general agreement is sufficient to show a series proceeding according to the law of discrete degrees, and according to the truth that each degree of the human mind itself consists of three degrees, namely, the inmost, the interior, and the ultimate. And further, if we consider the animals named as to their characteristic qualities, as far as they can be known, we may then see the general truth of the following interpretation of ver. 5; namely that they properly represent, "all the good affections of the natural man which rejoice in true liberty of soul; its love of absolute truth and absolute good, apart from the fetters of custom and creed; its love to roam wide in the field of external knowledges agreeing with good (wild goat, and the powerful affections for genuine good thus obtained (bison); and the external affection which explores the whole mind in search for good, and the active intelligence thence resulting" (P.).

6. Every beast that parteth the hoof, denotes every ultimate natural

affection, which is in correspondence with spiritual affection, 44, 7729, 1832; having the hoof cloven in two, denotes every interior affection of the same kind, 2162, 1832, 4171; what cheweth the cud, or bringeth up, denotes every inmost natural affection, which is conjoined with Divine Truths by reflection and deliberate choice, 6183, 6844, 3661, 5508, 44; and eating denotes appropriation, 2187, Lev. xi. 3.

7. Not eating of those that chew the cud, or bring up, or of them that have the hoof cloven, denotes not appropriating affections of truth merely natural, or affections of good merely natural, 2187, ver. 6; the camel, denotes the love of knowledge for the sake of reward, 3048, 3816, 3956; the hare denotes the merely sensual love of knowledge, and the coney the merely intellectual love of knowledge, Lev. xi. 5-6; their chewing the cud but not parting the hoof, denotes that reflection is required for its acquisition, but that it has no correspondence with spiritual things, ver. 6; and their being unclean, denotes that they are impure spiritually, 10,130.

8. The swine denotes the merely natural love which desires to accumulate, and which is covetousness, 1742; parting the hoof but not chewing the cud, denotes the capacity for correspondence with spiritual things, but no conjunction of this love through the cultivation of truths and reflection thereon, with the Lord through the spiritual man, ver. 6; being unclean denotes spiritual impurity, 10,130; not eating their flesh, denotes non-appropriation, 2187; and not touching their carcasses, denotes non-indulgence in the least, 10,130, 3900¹⁰.

Although the animals named in these two verses are the same as those mentioned in the parallel passage of Lev. xi. 4-8, yet there is one important difference, which ought not to be passed over without some consideration. It is that the coney and the hare, or spiritually, the merely intellectual love of knowledge, and the merely sensual love of knowledge, change places in the series; and consequently it is proper for us to inquire why this happens, since we know that the Word of the Lord is perfect both in its literal and spiritual senses; that it has been preserved intact since it was first written; and that it is not lawful to add anything to it or take anything from it, 1860, 1870, 9280, S.S. 13. The slightest change, therefore, in the literal sense indicates a corresponding change in the internal, or spiritual sense; and we may be sure that there is a deep reason why sensual love is named before intellectual love in these verses, and not after it, as in Leviticus.

Now we may not be able to see precisely, in our present state, what that is, because the context of the internal sense, so far as we can see it, does not help us; but yet, by reflection, we can see *why* it is. For the account in Leviticus is the presentation of the truth to man in an earlier state of regeneration, while that in Deuteronomy describes the same truths as seen by him in a more advanced state, and the difference of the latter account from the former, just means a difference as to the arrangement of what is in his memory, or in his life both as to good and as to evil, 4551-2. In the beginning of his life, a man who will not allow himself to be regenerated, is stimulated by selfish love to make use of his intellect to assume an outward appearance of good, and by means of it, to repress his sensual and corporeal nature; and this is what is represented in Leviticus by the coney following the camel and preceding the hare and the swine. But when such a person has advanced in life, has confirmed himself in evil by falsity, and is approaching the state of

his judgment, then sensual and corporeal love begin to gain the dominion, and the intellect becomes their servant as well as the servant of selfish love, and consequently it is degraded; and this is what is represented in Deuteronomy by the coney following the hare and preceding the swine. For in the final state of every one the intellect is according to the prevailing affections evil or good, and the arrangement of the various powers of man's complex life, not only during the period of probation but to eternity, is from the Lord in agreement with the state of the man. Hence we now see why the change we are considering occurs, and in some respects what it means, in regard to the unregenerate. But on the other hand to the regenerating man, there is now not only a caution against the appropriation of evils, but also a clearer view of what he himself would become, as to the intellect, were he not regenerated. And to these remarks it is worth while to add that the signification of the coney is confirmed by Ps. civ. 18, when we consider the correspondence of the rock in this connection as denoting truth without love.

9. Eating of all that are in the waters whatsoever hath fins and scales, denotes that the spiritual man may appropriate truths drawn from the Divine Word provided they are cultivated with a view to progress in life, and are expressed or embodied in ultimates or in good works, 2187, 2702, 40, 991, 4381-4383.

10. Not eating whatsoever hath not fins and scales, and its being unclean, denotes that truths which are not thus adopted are impure because held from merely natural motives, and therefore they cannot be appropriated, 2187, ver. 9, Lev. xi. 9-10.

11. "Of all clean birds ye may eat," denotes that all thoughts that relate to heavenly things, and are not contaminated with evil may be appropriated, 4545, 40, 2187.

12. By the eagle are denoted inmost falsities proceeding from the abuse of the rational faculty as to the will, 3901; by the gier eagle are denoted similar falsities as to the understanding, 3901; and by the ospray are denoted similar falsities as to life or action, because it also was an eagle, 3901 (*Kitto: art. "Ozniyah"*).

13. The glede, the falcon, and the kite after its kind, denotes interior falsities of the same kind, inmost, interior, and external according to their nature, because all these are birds of prey of an inferior order compared with the eagles, 778, 866, 988, Job xxvii. 7.

In the corresponding passage in Lev. xi. 14 only two birds are named, but here there are three, thus indicating falsities having relation to the will, understanding and life. It is remarkable, however, that the Hebrew word here translated *glede* is rendered *kite* in Leviticus; also that the word here rendered *falcon* is translated *kite* in *A.V.*; and lastly that the third Hebrew word is here translated *kite*, it thus appearing that all the three have been rendered by the same English word, and that some kind of kite is meant by each. Again, the first of these three words is translated *vulture* in Lev. xi. 14; the second is so translated in Job xxviii. 7; and the third is so translated in this verse of *A.V.*, from which it would appear that each was a kind of vulture. And thus all this clearly shows that, notwithstanding the labours of learned, enlightened, and pious men, both naturalists and hebraists, yet we do not know exactly what birds are really meant by these three Hebrew words. We may

be certain, however, from the context, that they were inferior birds of prey to those mentioned in the previous verse, and therefore that they denote a series of falsities less intense than they, and certainly more so than do the ravens which follow, at the same time that we feel sure of the preservation of the Masoretic Hebrew text of the holy Word, and thus of the literal sense thereof as the basis of the higher senses.

And again, before proceeding, it is necessary to say a little more with regard to the first of these three words, which is considered to be the same word as the former of the two in Lev. xi. 14, although the first letter is not the same, concerning which see *Kitto: art. "Daah."* Now admitting the truth of the observations there made, we are yet not under the necessity of admitting that there has been an error in the preservation of the Word, but on the contrary, we must affirm that this error in appearance really is a part of the original Word itself as written by Moses, and that therefore it remains, because it indicates something special in the internal sense the meaning of which we cannot tell. But the angels can tell, and were it permitted could show exactly why the first letter of this word is not the same as in Lev. xi. and elsewhere. For we read that "under the Divine Providence it has come to pass that the Word, and chiefly the Word of the Old Testament, has been preserved as to every jot and point from the time when it was written. It has also been shown to me out of heaven that not only every expression, but also every syllable, and what seems incredible, every least curve of a syllable, in the Word, involves, in the original tongue, something holy, which is rendered perceptible to the angels of the inmost heaven; that such is the case I am able to assert positively, but I know that it transcends belief," 9394.

Hence then, we see that a merely critical study and investigation of the Word in its literal sense, valuable as it undoubtedly is in confirming and illustrating higher truths, is as nothing compared with the fact of the preservation of the literal sense intact, and of the overwhelming evidence of that fact contained in the spiritual sense. For unless the literal sense had been most strictly preserved, it could not have been a complete medium for conveying the spiritual sense, such as we now know that it really is. And it follows, that since the spirit and life of the Word are from the Lord Himself, therefore the literal sense, as the ultimate expression of the spiritual sense, is so also.

14. Every raven after its kind, denotes ultimate falsities of the same kind, according to their nature, 866, 775, Lev. xi. 15.

15. This verse and the next refer to abuses of the natural powers, just as the previous verses do to abuses of the rational powers. The ostrich denotes inmost falsities from evil, *Sum. Exp.* under Lam. iv. 3; the night hawk denotes interior falsities from evil; and the seamew denotes external falsities from evil, all of the first degree there, according to the series; the hawk denotes inmost falsities from evil, Job. xxxix. 26;

16. The little owl, denotes interior falsities from evil, 866, 4967; the great owl, denotes external falsities from evil of the second degree there; and the horned owl, denotes ultimate or lowest falsities from evil of the third degree there, according to the series, 866, 4967.

17. Also whatever relates to the abuse of the sensual affections, namely, the pelican, denoting inmost falsities; the vulture denoting

interior falsities; and the cormorant denoting external falsities, of the first degree there, according to the series, Ps. cii. 6, 5044⁷, 9552²;

18. The stork, the heron after its kind, and the hoopoe, denote falsities inmost, interior according to their nature, and external of the second degree there, according to the series; and the bat, denotes falsities of the lowest kind in the third degree there, Isaiah ii. 20, 8932⁴, 10,582.

19. All winged creeping things, denotes every thought flowing from the evil of the corporeal will, which is really selfish but assumes the appearance of what is spiritual, 9331, 8764; being unclean, denotes impurity spiritually, 10,130; and not being eaten denotes that they may not be appropriated, 2187.

20. "Of all clean fowls ye may eat," denotes that all pure and holy thoughts which flow in from the Lord through the heavens may be appropriated, 4545, 40, 2187.

Here a distinction is clearly to be made between "fowls" and "birds," and thus between verses eleven and twenty, the fowls evidently denoting lower affections and thoughts than the birds. And here also it is necessary to make some remarks on the difference between these verses and those corresponding in Lev. xi. 13-19. There the word translated *cormorant* is named before the great owl, but here it occurs before the stork, in other respects the literal series, and consequently the spiritual, being the same. Some spiritual truth therefore underlies this change, and it appears to be similar to that already noticed in connection with the coney and the hare. That is, it arises from a new arrangement of the affections and mental powers of man, when he comes into a more decided state of confirmed evil and falsity, and when, therefore, the falsities appertaining to the *natural* degree of his mind become conjoined more closely with his *sensual life*, so that he is, as it were, spiritually inverted. But what is meant by this, will appear from the study of the series, Lev. xi. 16-17. For in each division of seven terms the fourth, fifth, and sixth have relation to what is of the intellect, and the cormorant as being the ultimate embodying the two degrees just above it, denotes the intellect of the natural degree, and its position in the series shows, in the case of the man whose ruling tendency is evil, that he is making use of his intellectual powers of will, understanding, and action, only to restrain the Sensual, that he may appear outwardly moral and upright from the love of himself and the world, but not for the sake of his regeneration. But when he is advanced in his evil course, and his state becomes such as is described in Deuteronomy, then his intellect is degraded, becoming altogether sensual, which is represented by the change in the position of the birds named in the series; and of course there is a hidden reason why the exact position of the cormorant is now as the ultimate of the inmost degree of the Sensual; and why the great owl, the horned owl, and the pelican and the vulture are now where they are. Observe, however, that, according to this chapter, the degrees of man's life in their succession remain intact, because the substance of one degree cannot become that of a higher or lower degree, T.C.R. 280²; that, in the case of the bad man, because his degrees are not properly terminated, the influx of life from the Lord, passes through the higher degrees and is perverted, 5145³; and that, therefore, the arrangement of truths or falsities with man by the Lord, is according to the ruling love of the man; so that, although his degrees remain in successive order, yet the quality of the man may vary during the

course of life; and that this is what is signified in our chapter by the birds having their position in the series changed.

And hence now we may see, generally, that the quality of the understanding of every one varies with the quality of his prevailing state, as to affection; and how careful a man should be in purifying himself from evil affections.

21. Not eating of anything that dieth of itself, denotes non-appropriation of any natural affection which is void of spiritual life, because it has not been purified by conflict against evil, 2187, 4171; to die of itself and not to do so by deliberate action on man's part, denotes not being purified by conflict against evil, 1408; giving it unto the stranger that is within thy gates, that he may eat it, denotes the acknowledgment that it is a merely natural affection, although under control by truths, 5619, 1461, 2324, 2187; selling it to a foreigner, denotes that it is essentially evil and must be alienated, 4758, 7996; the Israelites being a holy people unto the Lord their God, denotes that the spiritual man is conjoined by love and truth to the Lord, 3654, 8042, 1259, 2001; and not seething a kid in its mother's milk, denotes that he must not mingle the good of innocence of a latter state with the truth of innocence of a former state, 9301.

22. Surely tithing all the increase of thy seed, that which cometh forth of the field year by year, denotes that he shall surely ascribe to the Lord all the increase of good and truth within him which he receives from Him successively in the course of regeneration, 1738, 6749, 2971, 488.

23. Eating before the Lord thy God in the place which He shall choose to cause His name to dwell there, denotes the appropriation in a holy state where good and truth are conjoined, 2187, 2001, 2625, 3900⁴, 3877, 1293, 8269; the tithe of thy corn, and thy wine, and thine oil, and the firstlings of thy herd and of thy flock, denotes the good and truth of remains whether it be natural, spiritual, or celestial, and whether it be external or internal, 576, 3580, 5117, 886, 3519, 6126; and "that thou mayest learn to fear the Lord thy God always," denotes that thus he may advance in the knowledge of the truth, and in the practice of goodness to eternity, 3820⁴, 2826, 2001.

24. The way being too long for thee, so that thou art not able to carry it, because the place is too far from thee, denotes that if, as yet, the doctrine of Divine Truth be beyond his comprehension, so that the state of good cannot be realized, because the conjunction of good and truth is remote, 2234, 2625, 9500; and the place which the Lord thy God shall choose to set his name there, when the Lord thy God shall bless thee, denotes the state of good, and the conjunction of good and truth and with the Lord, 3900⁴, 3877, 1293, 8269, 3514.

25. Turning the sacrifice which he could not carry into money, or in other words, giving it for money, denotes the rejection, as yet, of the state of good which could not be realized, 4758, 5619, 2954; binding up the money in his hand, denotes confirming the truth in its power, 6375, 2954, 878; and going unto the place which the Lord thy God shall choose, denotes approaching to the conjunction of good with truth, 3335, 2625, 2001, 3900⁴.

26. Bestowing the money for whatever thy soul desireth, denotes procuring to himself whatever is in agreement with his inmost life, 4758, 5619, 2954, 1040, 9269; for oxen, or for sheep, or for wine or

for strong drink, or for whatever thy soul asketh of thee, denotes thus either for natural or spiritual good or truth, with all the knowledge in harmony therewith, 2180, 5117, 683, Lev. x. 9, 3385; and eating there before the Lord thy God, and rejoicing thou and thy household, denotes the appropriation of good acknowledged as coming from the Lord, and inmost delight combined with external enjoyment, 2187, 3900⁴, 2001, 8037, 3654, 8890.

27. Not forsaking the Levite that is within thy gates, because he hath no portion nor inheritance with thee, denotes that thus shall the good of charity in the natural man, be fully preserved, and no longer neglected, this being acknowledged to be entirely from the Lord both as to thought and affection, 10,017, 2324, 6116, 4097, chap. x. 9, 683.

28. At the end of every three years, bringing forth all the tithe of thine increase in the same year, and laying it up within thy gates, denotes that, besides which, there shall be with the spiritual man a state of self-examination; and remains shall be implanted in the external man in all completeness, 2788, 1806, 1738, 488, 6749, 5295, 2324.

29. The Levite, because he hath no portion nor inheritance with thee, denotes the holy good of charity, entirely from the Lord in thought and affection, ver. 27; the stranger, or sojourner, denotes the state of instruction, 1463; the fatherless, denotes truth which earnestly desires good, and widows denote good which earnestly desires truth, 3703¹⁹; to be within the gates is to be preparing for conjunction with the internal man, 2324; to come, denotes to approach to such conjunction, 1853; to eat and be satisfied, denotes the appropriation of a sufficiency of good and truth, 2187; and the Lord thy God blessing thee in all the work of thy hands which thou doest, denotes in order that there may be full conjunction of the spiritual man with the Lord, as to both good and truth in every action that proceeds from his essential ruling love, 2001, 3514, 878.

The first section of this chapter is an introduction to the whole subject of it; and therefore it describes, generally, the state of the Internal of the man of the church, first, as to good from which truth is derived, and secondly, as to truth leading to good, the former state being signified by the Israelites as the sons of the Lord their God, and the second by the same, as a holy people unto the Lord their God. And therefore three injunctions are given, forbidding the separation of truth from good in the will; in the understanding; or in the life by the appropriation of evil in the natural or external man. And now considering the first of these, namely, the act of those who when mourning for the dead cut themselves, the references plainly show how it represents grief on account of the loss of truth, or of the separation of truth from good in the will; and the same remark is applicable to the second, namely, making any baldness between the eyes for the dead. But there is another aspect of these things, which is presented when we further consider that by the dead are signified those in merely natural delights, 81³, and thence those delights themselves, which the truly spiritual man has rejected. For although this is so, does it follow that he also ceases to regret the loss of those delights? And if we examine ourselves, we may discover that we have not indeed fully ceased to do this. But the law of our life from the Word on this matter is clearly expressed correspondentially by our *not* cutting ourselves, or making baldness between the eyes for the dead. That is, the truly spiritual

man is *not* to mourn on account of the loss of merely natural delights, either such as belong to the will or to the understanding. And moreover, the perfected spiritual man in heaven never does this. For he has there his legitimate natural delights; and he would regard with abhorrence the natural delights, which before regeneration, appeared to be everything to him. And now therefore while we are in the course of our regeneration, let us be very diligent in obeying the spiritual law. And here, too, before leaving this subject, we may also question very strongly the propriety of many of the mourning customs, which have prevailed in ancient times and which actually prevail in modern times. Not that natural grief for the loss of those who have been near and dear to us in this life is to be condemned and to have no sympathy; but that, according to the progress of spiritual knowledge concerning the continuance of life to eternity, so should our mourning customs be modified and regulated.

And now, before finishing our remarks on this section something is to be said about the appropriation to which eating corresponds. For as a matter of fact this thing is as important spiritually as it is naturally. The human body, unless it were regularly supplied with suitable nourishment, would quickly perish. And it is equally true that the spiritual life of the soul must be supplied with nourishment even to eternity. In one word, therefore, appropriation, or in other words, continually making the life of love and truth, which we receive from the Lord, *our own life*, by embodying it in our spiritual constitution, without in the slightest degree ascribing it to ourselves selfishly, is all-important to us. And in this respect we have to remember, that the laws of digestion, of assimilation, and of discrimination, like the ordinary natural processes, are from the Lord, and are controlled by Him; and therefore, if there is anything wrong with us in this respect, spiritually, it has occurred, either from some fault of our own, or from some evil states and conditions of which we have not been aware, and for which we are not responsible.

The second section is interesting, as giving the names of several animals that may be eaten, which are not mentioned in the parallel passage of Lev. xi. 2-3; and considering what has been already shown as to the general spiritual sense of Deuteronomy, the reason is obvious. The spiritual man, in his advanced state is better acquainted with his constitution than he was at first; and he is now able to see distinctions which in an earlier stage of his life he could not see. The mention of these animals here, therefore, suggests the thought that the more a person comes into the conscious life of love, the more clearly will he perceive the particulars of goodness and truth relating to himself; and more also will he comprehend his proper use, and be able to fulfil it. For in the first fervour of the new life the doing of good and kind actions almost without discrimination is considered as an example of practical religion, and it is true so far; but experience finally shows that the more perfect manifestation of the true heavenly state consists in every one showing his love to the Lord and the neighbour by the zealous and intelligent performance of that function in the Grand Man for which he is especially fitted, of course with all due regard to the just performance of the public duties of charity, according to what is required. And thus, the prince of an angelic society but consults for the good of the whole, by doing his own work truly and well, and the humblest member thereof can do no more; nor will those engaged in the various forms of use between these two, fail to perform also their social and public uses with delight as well as their own special

function. In short, there is such a perfect arrangement and harmony in each heavenly society, on account of each person acting from the pure love of good and truth, that nothing whatever can be conceived as being more orderly and more harmonious, as proceeding from the united activity of free finite beings.

But we must now proceed to the third section, upon which a long commentary is the less necessary, as the notes in connection with the explanation already given of it, supply what is chiefly needed. But as this chapter, as well as the corresponding chapter in Leviticus, prescribes laws to the Israelites, as to what animals should be eaten, and what should not, something may here be said on flesh-eating by man. For the question may arise in the mind, as to whether it is absolutely right or wrong to eat the flesh of animals. And therefore it may be useful here to quote the following: "Eating the flesh of animals, considered in itself, is something profane. For in the Most Ancient time, they never ate the flesh of any beast or bird; but only grain, especially bread made of wheat, also the fruits of trees, vegetables, milk, and such things as were made from milk, as butter. To slaughter animals and eat their flesh was to them unlawful, being regarded as like the act of wild beasts. They only obtained from them services and uses, as is also evident from Gen. i. 29-30. But in the course of time, when men began to be cruel, like the wild beasts, yea, more cruel, they then first began to slaughter animals, and to eat their flesh; and because men had become such, therefore it was permitted, and is also permitted at this day. And so far as man does this conscientiously, it is lawful; for his conscience is formed of all those things which he believes to be true, thus which he regards as lawful. At this day, therefore, no one is condemned for eating flesh," 1002.

Now from this interesting passage it may be seen that flesh-eating, considered in itself, is not good or right for human beings; that it did not commence until man became degraded; that now it is only permitted, but not approved, according to Divine law; and yet that no person is ever condemned for it, because his motive in adopting the custom may be good and conscientious. And to this it may be added, that while a pure vegetable and farinaceous diet is evidently the best and wisest for man, yet hereditary conditions and other causes, may render a mixed diet more suitable for many. But this seems quite certain, namely that bread as the correspondent of spiritual nourishment, generally, has, intrinsically, a higher significance than flesh; and that while we can well imagine the angels in their heavenly homes partaking of bread and wine, or rather the spiritual food that exactly corresponds to these, it is hardly possible to conceive that any heavenly food, although it may be represented by flesh, actually corresponds thereto, or does so in a superior degree; but see, in this connection, 2177, 4581, 10,079, 2187.

With regard to the fourth section there is no difference between it and the corresponding passage in Leviticus as far as the fishes are concerned; but we notice the direction, "Of all clean birds ye may eat," which does not appear there. And this, if it is considered spiritually, shows that the man of the church, in his state of advancement, is better able to distinguish between bad thoughts and good thoughts, such as those to which birds correspond, than he was in the beginning of his religious experience. For he now knows what pure thoughts are; and it can scarcely be said that he distinguished clearly in this respect, at first. Also we would here draw particular attention to the teaching concerning the fishes. It is well known, that all young people who are religiously instructed, either in their

homes, in their schools, or in their churches, acquire a great deal of elementary knowledge on spiritual things; and it is also well known that this knowledge, at that time, has very little of spiritual life in it; and therefore we may see the reason why it is compared to the fish that are in the waters. But there is a little, with some young people more, and with others less. But with a great many, this knowledge, is allowed to abide in the memory only, and is just like a fish not having fins and scales, because it is not thought about, and it is not put forth in any acts that are useful. And what is true of children, is also true of some adults. They have religious knowledge, but they make no use of it. And what is the natural consequence? They make no progress, mentally, or morally. And hence, then, the great lesson of this section is that knowledge of which we make no use does not become a part of our life. Or in other words, we do not, spiritually, eat it. But, on the contrary, when we do begin to think about our knowledge drawn from the Word of the Lord, which is the great fountain and ocean of knowledge, and especially when we begin to practise it, then it is like those fishes, which have fins and scales, and we may spiritually eat it. And if we do this with our knowledge the Lord will see that we digest it, and will enable us to get, spiritually, strong and healthy. And lastly, what is true of those thoughts which are compared to fishes, is also true of those purer thoughts which come into our minds from the Lord and the angels, and which are compared to the birds of the heavens. Hence, then we see how useful it is to understand the spiritual sense of this fourth section.

And now, with regard to the fifth section, which forbids the eating of certain birds, and which represents therefore, the non-appropriation by the spiritual man of the various falsities to which these birds correspond; and of which an explanation of the particular points connected with it, has already been given, it need not detain us further than by observing, that, in the Judgment of every one after death, there is, on the part of the evil, the appropriation of these very falsities, and of the good, according to the laws here laid down, the appropriation of the opposite truths, which are signified by all clean birds, and all clean fowls, the former evidently representing interior thoughts with their affections, and the latter exterior thoughts with their affections. For it is a fact, that requires to be well observed, that no one makes any falsity or truth an organic, and permanent part of his spiritual life, except such as agree with his life, falsities only agreeing with evil, and truths only agreeing with goodness. The wicked man, therefore, as to the full appropriation of the falsities he has made his own during his state of probation, is here represented as a whole, by all that is particularly said about the birds; and it is this that causes the degradation of the understanding of the wicked which is represented in this account, by the removal of the cormorant in the series to a different position, as compared with that it occupies in Lev. xi. 17. But see the particular explanation of this point above given; and reflect that, while the good man during his progress in life, is gradually confirmed in truths the wicked man is gradually confirmed in falsities.

But coming to the sixth section, and reflecting also on its internal sense, we see the truth concerning the appropriation of evil and falsity by the wicked in a clearer light. For there is a distinction between evils which a person contracts not by his own fault and those which he deliberately chooses and confirms as may appear from the following words: "What (evil) a man receives from others without his own fault is what in the Word is signified by what is

torn; but what he receives from himself thus by his own fault, in the Word is signified by a carcase. Hence it is that as in the Ancient Church, so in the Jewish, it was forbidden to eat what died of itself, or a carcase, and also what was torn, on which subject it is thus written in Moses, 'Every soul that eateth a *carcase* and *what is torn* among the native and the sojourner, shall wash his garments and bathe himself in waters, and be unclean until the evening, and then he shall be clean; and if he hath not washed, and hath not bathed his flesh . . . he shall bear his iniquity' (Lev. xvii. 15-16)," 4171. And from this also we see that all evil is appropriated by man, if he is not purified from it by regeneration and finally in the Judgment which is denoted by evening, the evil which a man deliberately chooses, being signified especially by that which dieth of itself, or a carcase. And then, in our section, it is added, that this "carcase" may be given to a stranger, or sold to a foreigner to denote that those who are under instruction may be affected with it, and yet may control it, or that it is essentially evil and must be alienated, or rejected, and not surely that any of our evils may be communicated to others. But notice also, in this place, that although there is no connection literally between the Israelites being a holy people, and therefore not seething a kid in its mother's milk, there is a very close connection spiritually, because when we are in an advanced state of regeneration, signified by being "holy," we ought not to "mingle the good of innocence of this latter state, with the truth of innocence of a former state"; but, on the contrary we ought, from our hearts, to "ascribe to the Lord all the increase of good and truth" appertaining to us in our advanced state, which is denoted by the tithing.

But now, as regards this last section, interesting as it is, there is not space for an extended review of it, as we have already exceeded our usual limit for this commentary. A careful perusal, however, of the internal sense, as given in the right-hand column, and a comparison of it with the explanations, will enable the student to realize the important truths it contains. Consider, for example, all that is involved in eating before the Lord in the place which He chooses; how it is necessary to take every step of "the way" in the regenerating life; how sometimes, our ignorance or weakness, may cause us to feel that the goal is yet very far distant; how, in the meantime, we must be content with the good we do realize, and must conjoin it with truth, by obedience day by day, and this with all our power; how, at length, we shall come to the place chosen by the Lord, namely, our genuine state of good; how gladly then we shall, as it were, part with our "money" for what our soul desires, or in other words, pass from the state of truth to the state of good; how we shall joyfully appropriate that good, or have it, as if it were our own; how this state of good will then be in our "gates" as a "Levite"; and how we shall acknowledge that that good is not our own, but is from the Lord.

And then, too, how much pleasure shall we have in knowing that our acknowledgment of the Lord will be complete and perpetual, as is involved in the tithing being brought forth every three years; how much more delightful it will be then for us to give, rather than to receive; how we shall, spiritually, eat and be satisfied; and how grand a thing it will be then to have full conjunction with the Lord, and never to do any work that does not intensify this conjunction!

But indeed, we may think of all these things now, and thus be strengthened more and more to run with patience and confidence the course that is set before us.

CHAPTER XV

SUMMARY OF THE SPIRITUAL SENSE

1. Concerning the state of freedom into which the spiritual man comes by regeneration, vers. 1-6.
2. That charity is to be practised by the spiritual man towards the natural man; nor is the former to allow selfish motives to prevent this, lest when his course of life is completed, he should be found void of charity; for by this he has conjunction with the Lord, vers. 7-11.
3. Concerning the free state of the natural man, both by regeneration and by reformation according to the state of individuals, vers. 12-18.
4. Good and truth are to be ascribed to the Lord, and to be appropriated by man; but imperfect states of good and truth are only appropriated by the natural man, for the time being, while care is to be taken that holy charity is not profaned, because it comes by influx from the Lord, vers. 19-23.

THE CONTENTS OF EACH VERSE

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| <ol style="list-style-type: none"> 1. At the end of every seven years thou shalt make a release. 2. And this is the manner of the release: every creditor shall release that which he hath lent unto his neighbour; he shall not exact it of his neighbour and his brother; because the LORD's release hath been proclaimed. 3. Of a foreigner thou mayest exact it: but what- | <ol style="list-style-type: none"> 1. When the state of regeneration is completed by the realization of good, the spiritual man no longer worships the Lord from a sense of duty only but from pure love. 2. And this is effected according to Divine Truth as follows: every state of obedience to truth acknowledged to be from the Lord, becomes a state of obedience from the love of good; and compulsory obedience from a principle of truth, or faith ceases, because love is now the motive of every action. 3. For evil impulses indeed must be restrained from a |
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soever of thine is with thy brother thine hand shall release.

4. Howbeit there shall be no poor with thee; (for the LORD will surely bless thee in the land which the LORD thy God giveth thee for an inheritance to possess it;)

5. If only thou diligently hearken unto the voice of the LORD thy God, to observe to do all this commandment which I command thee this day.

6. For the LORD thy God will bless thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt rule over many nations, but they shall not rule over thee.

7. If there be with thee a poor man, one of thy brethren, within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother:

8. But thou shalt surely open thine hand unto him, and shalt surely lend him

sense of duty; but where charity prevails, freedom from self-compulsion follows.

4. Moreover, the state of good shall never lack truth in agreement with it, since Divine Good conjoined to Divine Truth causes the conjunction of truth with good in the completed state of regeneration, when the external man as well as the internal realizes the heavenly life as his inheritance and possession from the Lord.

5. Provided, however, that there is earnest obedience to the Word of the Lord, with the man of the church, as to every particular truth received therefrom in every state of regeneration.

6. For conjunction with the Lord is sure according to His Word; and those who are in charity are disposed to instruct others in truths abundantly according to their good; but they are not disposed to claim good and truth as their own; while spiritual truth governs all natural affections, but those affections may not control spiritual truths.

7. Again, if there be with the man of the Spiritual Church, external good affections, these are by no means to be neglected by the higher affections and intellectual powers, for these acknowledge that they have no good in themselves;

8. But yet that, from the Lord, they can instruct the lower affections in the higher

sufficient for his need *in that* which he wanteth.

9. Beware that there be not a base thought in thine heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou give him nought; and he cry unto the LORD against thee, and it be sin unto thee.

10. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy work, and in all that thou puttest thine hand unto.

11. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt surely open thine hand unto thy brother, to thy needy, and to thy poor, in thy land.

12. If thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.

truth and good of the church according to their need.

9. And care is to be taken lest evil thoughts from the hells should prevail, and evil should be confirmed instead of good, and lest falsity instead of truth should rule over the principle of charity, and charity is not exercised; for thus the spiritual man is in a state of digression because he is averting himself from the Lord.

10. For charity is surely to be practised, and the best affections are not to be contaminated with evil or selfishness in the exercise thereof, since conjunction with the Lord is not only effected, but is preserved by good works; and good works are genuine when they proceed from that conjunction.

11. Moreover, every truly spiritual man is conscious, in the heavenly state, that he has no good of his own; and therefore he should be impelled by Divine Truth, and should clearly perceive, that he should freely communicate the truth and good he receives from the Lord to those who, respectively, need them.

12. Again, when the well-disposed natural affections of the spiritual man, are alienated from the life of selfishness, whether they be affections of truth or affections of goodness, and become of service to him by passing through a full course of temptations, and being obedient from a principle of truth,

then on the completion of that course, they shall come into a state of freedom by truth confirmed.

13. And when thou lettest him go free from thee, thou shalt not let him go empty :

14. Thou shalt furnish him liberally out of thy flock, and out of thy threshing-floor, and out of thy winepress : as the LORD thy God hath blessed thee thou shalt give unto him.

15. And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee : therefore I command thee this thing to-day.

16. And it shall be, if he say unto thee, I will not go out from thee ; because he loveth thee and thine house, because he is well with thee ;

17. Then thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise.

13. And in this case they shall not be without the means of supporting their acquired state.

14. For the spiritual man shall supply them abundantly with heavenly charity, with the good of truth, and with the truth of good, exactly according to the degree in which they can receive these gifts from the Lord, through conjunction with Him.

15. And he shall remember that he also has been under the dominion of the merely natural man ; and that the Lord by uniting in Himself the Human with the Divine, redeemed him, and that therefore he enjoys the delight of good perpetually.

16. But it shall happen, if there is the perception that the reforming natural affection, or that the man who is in such affection, cannot be other than a man of the external church, because his delight is to serve the spiritual man internally and externally ; and his ruling love is to be subservient ;

17. Then still he shall have communication with the spiritual man, by means of the truth confirmed, through the principle of obedience from truth ; and thus he must remain to eternity a man of the external church, and of the ultimate heaven. And this shall be the case also with those who are

only in natural good, as well as with those who are only in natural truth.

18. It shall not seem hard unto thee, when thou lettest him go free from thee ; for to the double of the hire of an hireling hath he served thee six years : and the LORD thy God shall bless thee in all that thou doest.

19. All the firstling males that are born of thy herd and of thy flock thou shalt sanctify unto the LORD thy God : thou shalt do no work with the firstling of thine ox, nor shear the firstling of thy flock.

20. Thou shalt eat it before the LORD thy God year by year in the place which the LORD shall choose, thou and thy household.

21. And if it have any blemish, as if it be lame or blind, any ill blemish whatsoever, thou shalt not sacrifice it unto the LORD thy God.

22. Thou shalt eat it within thy gates : the unclean and the clean shall eat it alike, as the gazelle, and as the hart.

18. But the truly spiritual man is not averse from the genuine freedom of his natural affections when thus reformed, because he has been obedient not only from a sense of duty, but from the love of reward as well, and has passed through some temptations according to his state ; and therefore he has full conjunction with the Lord in the spiritual as well as in the natural degree.

19. Again, every principle of charity conjoined with faith, is to be ascribed to the Lord, and is to be sanctified, whether it belong to the natural or to the spiritual man ; neither can meritorious works be performed by them.

20. And thus heavenly good shall be appropriated in every state, when there is conjunction with the Lord, by the conjunction of good with truth both as to the internal and external man.

21. But so long as charity is imperfect, being contaminated by evil affections, or by falsity, or by what is merely natural, it cannot give full conjunction with the Lord.

22. But it may be appropriated by the external man, alike by those who are internally evil as by those who are internally good ; and even the lowest natural affections and

thoughts may be affected by it.

23. Only thou shalt not eat the blood thereof; thou shalt pour it out upon the ground as water.

23. But still heavenly charity may not be profaned, and is to be carefully distinguished from merely natural affection, as being the good of truth.

REFERENCES AND NOTES

1. Making a release at the end of every seven years, denotes that when the state of regeneration is completed by the realization of good the spiritual man no longer worships the Lord from a sense of duty only, but from pure love, 716, 1703, 2567⁷.

2. This being the manner of the release, denotes that it is effected according to Divine Truth as follows, 1288; every creditor releasing that which he hath lent unto his neighbour, denotes that every state of obedience to truth acknowledged to be from the Lord, becomes a state of obedience from the love of good, Luke vii. 41, 10253, 9174³, 2360; not exacting it of his neighbour or his brother, denotes that compulsory obedience from a principle of truth ceases, 6852, 2360; and the Lord's release being proclaimed, denotes because love is now the motive of every action, 2001, 1703, 2567⁷, 7955.

3. Exactng it of a foreigner, but whatsoever of thine with thy brother, thine hand releasing, denotes that evil impulses indeed, must be restrained from a sense of duty, but where charity prevails, freedom from self-compulsion follows, 7996, 6852, 2360, 878, 1703, 2567⁷.

4. There being no poor among thee, denotes that the state of good shall never lack truth in agreement with it, 4450⁴, 9209; and the Lord surely blessing thee in the land, which the Lord thy God giveth thee for an inheritance to possess it, denotes that Divine Good conjoined to Divine Truth causes the conjunction of truth with good in the completed state of regeneration, when the external man as well as the internal realizes the heavenly life as his inheritance and possession from the Lord, 2001, 3514, 3705, 8899, 2658.

5. "If only thou diligently hearken unto the voice of the Lord thy God, to observe to do all this commandment, which I command thee this day," denotes provided that there is earnest obedience to the Word of the Lord, with the man of the church, as to every particular truth received therefrom in every state of regeneration, 3654, 2542, 219, 2001, 3382, 5755, 7010, 5486, 2838.

6. The Lord thy God blessing thee as he promised thee, denotes that conjunction with the Lord is sure according to His Word, 2001,

3514, 2951; lending unto many nations, but not borrowing, denotes that those who are in charity, are disposed to instruct others in truths abundantly according to their good; but they are not disproved to claim good and truth as their own, 9174, 1259; and ruling over many nations but their not ruling over thee, denotes that spiritual truth governs all natural affections, but those affections may not control spiritual truths, 3654, 1672, 1682, 1259.

7. "If there be with thee a poor man, one of thy brethren, within any of thy gates in thy land, which the Lord thy God giveth thee, thou shalt not harden thine heart nor shut thine hand from thy poor brother," denotes that if there be with the man of the Spiritual Church, external good affections these are by no means to be neglected by the higher affections and intellectual powers, for these acknowledge that they have no good of themselves, 4459⁴, 2360, 2324, 3705, 8899, 7272, 878, 5008².

8. Opening thine hand unto him and surely lending him sufficient for his need, denotes that, from the Lord, they can instruct the lower affections in the higher truth and good of the church according to their need, 878, 9174³, 4459⁴, 683.

9. Being wary lest there be a base thought in thine heart, denotes that care is to be taken lest evil thoughts from the hells should prevail, because what is base, or worthless is of evil, and evil thoughts flow in from the hells, 6204, 7272; saying, denotes perception, 1822; the seventh year, the year of release, being at hand, denotes the state when either good or evil is confirmed, ver. 1, 5268; thine eye being evil against thy poor brother, and giving him nought, denotes that falsity instead of truth rules over the principle of charity, and that charity is not exercised, 2973⁵, 2360, 8899; and his crying unto the Lord against thee, and it being sin unto thee, denotes that thus the spiritual man is in a state of digression, because he is averting himself from the Lord, 375, 2001, 4997.

10. Surely giving unto him, and thine heart not being grieved when thou givest unto him, denotes that charity is surely to be practised, and that the best affections are not to be contaminated with evil, or selfishness, in the exercise thereof, 8899, 7272, 5887; and for this thing the Lord thy God blessing thee in all thy work, and in all that thou puttest thine hand unto, denotes that conjunction with the Lord is not only effected but is preserved by good works; and good works are genuine when they proceed from that conjunction, 8899, 2001, 3514, 3934, 878, 683.

11. The poor never ceasing out of the land, denotes that every truly spiritual man is conscious, in the heavenly state, that he has no good of his own, 4459⁴, 5008², 3705; and "therefore I command thee saying, Thou shalt surely open thine hand unto thy brother, to thy needy, and to thy poor in the land," denotes that therefore he should be impelled by Divine Truth, and should clearly perceive that he should freely communicate the truth and good he receives from the Lord to those who, respectively, need them, 5486, 1822, 878, 2360, 4459⁴, 683, 3705.

12. By a brother, a Hebrew man or a Hebrew woman, is denoted a well disposed natural affection of the spiritual man, serviceable to him, as to truth or as to good, 2360, 8974; by being sold, in this

case is denoted being alienated from the life of selfishness, 4758; by serving thee six years is denoted passing through a full course of temptation, and being obedient from a principle of truth, 8975; and by being set free in the seventh year, is denoted that on the completion of the course there is a state of freedom by truth confirmed, 8976.

13. In letting him go free, not letting him go empty, denotes that, in this case, such shall not be without the means of supporting their acquired state, 8976, 17.

14. Furnishing him liberally out of thy flock, denotes that the spiritual man shall supply him abundantly with heavenly charity, 3767; out of thy threshing floor, denotes with the good of truth, 6537; out of thy winepress, denotes with the truth of good, 6337; and giving unto him as the Lord thy God hath blessed thee, denotes exactly according to the degree in which they can receive these gifts from the Lord through conjunction with Him, 8899, 2001, 3514.

15. Remembering that he was a bondman in the land of Egypt, denotes the remembrance that he also had been under the dominion of the merely natural man, 8866; the Lord thy God redeeming thee, denotes that the Lord, by uniting in Himself the Human with the Divine, redeemed the spiritual man, 2001, 8866; and therefore the command being given this day, denotes that therefore he enjoys the delight of good perpetually, 5486, 1288, 2838.

16. It being, if he shall say unto thee, denotes that if it should happen that there would be perception with the reforming natural affection, or with the man in such affection, 4979, ver. 12, 1822; not going out from thee, denotes not being other than a man of the external church, 8987; and because he loveth thee and thy house, and because he is well with thee, denotes that his delight is to serve the spiritual man internally and that his ruling love is to be subservient, 615, 3654, 8890, 4258, 8986.

17. Then taking an awl and thrusting it through his ear unto the door, and his being thy servant for ever, denotes that then still he shall have communication with the spiritual man, by means of the truth confirmed through the principle of obedience from faith, and that thus he must remain to eternity a man of the external church, and of the ultimate heaven, 8989, 8990, 8991; and doing likewise also unto thy maidservant, denotes that this should be the case also with those who are only in natural good, as well as with those who are only in natural truth, 8890.

18. It not seeming hard to the owner of the man, when he letteth him go free, denotes that the truly spiritual man is not averse from the genuine freedom of his natural affections thus reformed, 7272, 3654, ver. 12; serving six years to the double of the hire of an hireling, denotes because he has been obedient not only from a sense of duty, but from the love of reward as well, and has passed through some temptations according to his state, 1713, 8975, 9103, 8002; and the Lord thy God blessing thee in all that thou doest, denotes that therefore he has full conjunction with the Lord, in the spiritual as well as the natural degree, 2001, 3514, 5755.

19. All the firstling males that are born of thy herd and of thy flock, being sanctified to the Lord thy God, denotes that every prin-

ciple of charity conjoined with faith is to be ascribed to the Lord, and to be sanctified, whether it belong to the natural or spiritual man, 8042, 6126, 725; and not doing any work with the firstling of thine ox, nor shearing firstling of thy flock, denotes that neither can meritorious works be performed by them, 7893, 8890.

20. Eating it before the Lord thy God year by year, in the place which the Lord shall choose, thou and thy household, denotes that thus heavenly good shall be appropriated in every state, when there is conjunction with the Lord, by the conjunction of good with truth both as to the internal and external man, 2187, 2001, 3900⁴, 2625, 8890.

21. Having any blemish, being lame, or blind, or having any ill blemish whatsoever, denotes so long as charity is imperfect, being contaminated by evil affections or by falsity, or by what is merely natural, 6126, 7837, 210; and not sacrificing it unto the Lord thy God, denotes that it cannot give full conjunction with the Lord, 923, 2001.

22. Eating it within thy gates; and the unclean and the clean eating thereof alike, as of the gazelle and the hart, denotes that it may be appropriated by the external man, alike by those who are internally evil, as by those who are internally good; and that even the lowest natural affections and thoughts may be affected by it, 2187, 2324, 10130, 4545, 6413.

23. Not eating of the blood; but pouring it upon the ground as water, denotes that still heavenly charity may not be profaned, and is carefully to be distinguished from merely natural affection, as being the good of truth, 2187, 1003, 3728, 1733, 2702.

As we begin our commentary on this chapter, we notice a certain connection of it with the former, which claims our attention. It is the tithing that was required to take place in the third year as compared with the release that is here required to be made at the end of every seven years. Now, of course, both these regulations have reference to a completed state of regeneration; but the third year, like the third day in Gen. i., rather denotes a complete state as to the realization of truth, and the seventh year, like the seventh day in Gen. ii., denotes a complete state as to the realization of good, or love. And hence we may see the importance of this year of release, in which the creditor was to set free the debtor, which means spiritually, that every state of obedience to truth acknowledged to be from the Lord, becomes a state of obedience from the love of good. And further, not exacting a debt from his neighbour or his brother, when the year of release comes, but being allowed to exact it of a foreigner, denotes that compulsion, that is, compelling ourselves to obedience, ceases, when good gains the dominion, but must continue in the case of one who has not yet realized the state of good. But again the second teaching of our first section, in the internal sense is also well to be observed, namely, that the state of good will never lack truth in agreement with itself, which is signified by there being no poor among the Israelites. And here, it is the true Israelite that is meant, namely, the man who has engaged in spiritual conflict, and has prevailed, 4287, and by the poor are meant those who are in need of good and therefore of truth, 9209³. And thirdly, consider both literally and spiritually, what is

implied by the Israelites lending unto many nations but not borrowing, and also by their ruling over many nations but other nations not ruling over them. For the teaching literally was certainly calculated rather to increase the selfishness and love of dominion in a people who were so strongly disposed thereto, and also to make them, and others as well, think that riches, and honours, and power over others, were the great essentials of the heavenly life, so far as this life, after death, was believed in; and how far that is from the truth, is not only evident from the Lord's instruction in the Gospels, but also from the innate character of selfishness. For how can it be the case, as is too commonly supposed, that real happiness is to be derived from the mere possession of wealth or power? And who does not see that the love of conferring benefits upon others, which is really the Lord's love, and is involved in the thought of lending unto many nations but borrowing of none, is the very essence of heavenly goodness, and ought to be cultivated earnestly by everyone. And also what is the joy of having dominion over others, when there is no sense of responsibility towards them, and no pleasure in doing them any good, except a selfish pleasure? And lastly it is worth while to reflect upon the real source of power, or of the true love of dominion, signified by ruling over many nations. For as the Lord is the source of all life, being life itself, and thence of all love and intelligence, therefore He is also the source of all power, so that, in fact, good and truth from Him have all power in them, while evil and falsity derived from the selfish life, have really no power at all. And yet it appears as if there were very great power in selfishness, and nothing is more delightful to evil spirits than to exercise dominion over others, when they are permitted to do so in order to restrain the violence of others, and thus to promote order, and submission in their own realm, although, this is not done by them from any real desire to do good, but only from the fear of the consequence of disorder, and the effect of their selfishness.

The spiritual teaching of the second section is so plain and so important, that at first, any comment seems to be unnecessary, because the very truth seems to descend even into the literal sense. For in the heavenly state, to which the land of Canaan corresponds in the best sense, everyone without exception, will be in a state of good or charity, and therefore, will not cease to do good from charity. But as the land of Canaan also represents the church; and the man of the church on earth, although charity is his ruling motive, is not as yet, a fully regenerated man, it is evident that there may be a tendency with him, to neglect the duties of charity, against which tendency this whole section is directed. Just here, therefore, it is well for every member of the church to be continually on his guard; to note with great care whether his action do proceed from the principle of charity or not; to be most anxious lest merely selfish feelings should mingle themselves with his actions towards others; and also to consider carefully with himself, as far as this is possible lest, in the exercise of his charity, he should fail to distinguish clearly as to what constitutes "a poor man, one of thy brethren, within thy gates." For a poor man may mean one who is deficient in worldly possessions; or one, not being deficient in worldly possessions, who may yet be deficient in goodness or truth which we can help him to obtain; or he may be one who is "poor in spirit" that is, who acknowledges that he has nothing of good from himself; and again, that the expression "poor" does not mean precisely the same in every case, spiritually, is evident from its use in ver. 4.

and in this section, since there is a sense in which there are no poor in heaven and a sense in which heaven is the inheritance of the poor, the former teaching that no one in heaven shall lack truth, and the latter that no one there shall ascribe good to himself, but to the Lord.

But in ver. 7 a poor man means the natural man in need, or the external affections, in need of help from the Internal, as appears from the signification of "one of thy brethren," 1222, and also of being within the gates, 2324, and are we not all conscious, how much our natural man needs the help of our spiritual man? For when the spirit is willing the flesh is often weak, and therefore we must not harden our hearts, nor shut our hands against our poor brother in any sense.

And now we may very profitably consider how there are two states in which a man may be in the general state which is called the year of release. For this on the one hand fully represents the state of the regenerated man in which his natural degree becomes free from debt, and voluntarily co-operates with the higher degrees, and on the other the state of the unregenerated man in which his heart is finally hardened, and his intellect is entirely closed, against any feelings of charity, or any desire to retain the truth consciously in his memory. Let us then choose now the "good part" (Luke x. 42); and then when our seventh year comes, we shall realize in two senses that the poor shall never cease out of the land, which means first our continual consciousness that we have no good of our own, and secondly that we shall never lack the opportunity and the joy of ministering to the good of others, who will always be in need of those things which, from the Lord, we are able to supply.

The third section is especially interesting, because it describes, under the figure of a Hebrew manservant or maidservant the regeneration, or more strictly speaking, the reformation, of a peculiar person of the external church who corresponds in the Grand Man of heaven, to the skin, and who therefore finds his eternal abode in the ultimate or lowest heaven, just within the entrance, 8977. Now this circumstance enables us to see how it is that the Lord out of His Divine Love, and according to His Divine Wisdom, has provided that all shall have the opportunity of being saved, who possibly can be saved. For these men of the ultimate heaven are like servants; and therefore although they never come into the realization of the love of good and truth, or in other words of the love the Lord and the neighbour, are yet capable of being neither the heavenly kingdom, because they have fought against evil, and have been obedient, and thus, have confirmed the truth in themselves, without having a real love of good, and without having parted with the selfish love of reward; and thus, in this way they are spiritual hirelings, ver. 18.

But the study of this subject is not only profitable as illustrating the universal love of the Lord; it ought also to be a stimulant to the man of the church in his endeavour to acquire the true heavenly love, which has no selfishness in it whatever. For we may be sure that the Lord, in His Word, and especially in the New Testament, would never have given the commandment that our love should become unselfish, if such love had been impossible of attainment, and besides, who ever thinks very highly of those who only do right for the sake of reward? And who cannot see, on reflection, that genuine heavenly love, must be, like the Lord's love, entirely unselfish.

And now, therefore, we notice in proceeding, this genuine

character of the man of the internal church, who provides liberally for those of the external church, and thus, too, how these spiritual hirelings yet have a real love of good and truth according to their state, because they are not outside of heaven, and because they have fought against evil; have overcome; and are, therefore, not without conscience, since they have confirmed truth in themselves.

But again, seeing the character of the persons described in this section, we can all the better understand the peculiar ceremony to be observed with regard to them, when fully reformed. The servant who, of his own free-will, decided to remain with his master, was brought to the door, or door-post, and his ear was pierced with an awl. Of course, literally, we can see no reason why such a thing should be done. But spiritually it becomes evident. The persons represented are just within heaven, and thus they are at the door. They have therefore perpetual communication with the angels, and the Lord; for the door denotes this. But again, the ear corresponds to obedience; and it is by their obedience, that is, their love of obeying, that they are fixed in their permanent position, the awl representing the truth which is confirmed by them. And even the piercing of the ear, is distinctly representative of the fact that the higher degrees of their life have not been properly terminated, and consequently, opened, so that the Divine Life flows, as it were, *through* them, and rests in the degree which is terminated, that is, in their obedience, 5145. And thus we may see how it is, that an angel of an inferior heaven can never become an angel of a superior heaven, of which the corresponding degree in him is not properly terminated. And hence it is said of the servant, or spiritually, of the natural man here spoken of, "he shall be his servant for ever." And now finally there is another point. Specifically, the manservant denotes him who is just within the ultimate heaven; but in the universal sense he may denote the ultimate natural of every angel; and in this sense may see how the *proprium* or selfish principle remains in the ultimate of our life in heaven (*H.H.* 158), and is made the means of the various changes of state which we shall experience there. But we come at this point to our last section.

Having seen that during man's regeneration he is in an apparently mixed state of evil and good, and consequently of falsity and truth, it follows that great care is necessary in discriminating these states; and that this is to be done, because to mingle the holy, and the relatively unholy, is profanation; and this is one of the things which, above all others, the Lord, in His Divine Providence, prevents as much as it is possible consistently with man's freedom. And that is one reason why we have the law before spoken of, and here again mentioned, namely, that the Lord can only be worshipped, and that good can only be appropriated, in the place which He shall choose, that is in a state of genuine love to Him and of charity to the neighbour. This true worship and appropriation, therefore, is signified by the offering of the firstlings of the herd and of the flock to the Lord. And here it, of course, involves the sincere acknowledgment that all the faith and love we have is derived from the Lord. We are not, however, on that account, to suppose, either that we must not make any effort to obtain a true faith and a true love, or that we may not appropriate these, just as if they were our own. On the contrary, it is just in proportion as our worship is genuine that we may do this safely. And this is particularly mentioned now, because everyone ought to be duly conscious that he is capable of performing some use, which others cannot so well perform, for the glory of the Lord, and for the general good, and this without any

idea of meriting thereby. For the idea of merit is not heavenly but worldly.

But the other point which is particularly to be noticed, is that the impure and imperfect affections of our life, represented by things having a blemish, by the lame, and by the blind, are not to be devoted to the Lord, because, in fact, they cannot be so devoted. And yet it is said that such affections may be "eaten" within our gates, that is, may be so far appropriated in external states, wherein they may be a means of use. But in this case, great care is necessary, lest we imagine that we may indulge merely natural affections, such as are denoted by the gazelle and the hart, with impunity. For we may depend upon it, that all such affections are evil, whenever they are indulged. That is, they are so, if they are entirely separated from any acknowledgment of the Lord. Appropriating natural affections therefore, within our gates, or externally means so indulging those affections and delights, that they may be a means of use, and may not be *merely* natural, although defective, that is not fully conjoined with good and truth, which is to be lame and blind spiritually. Now what is the remedy? It is that we inwardly worship the Lord by acknowledging that, the life, even of our natural affections, is from Him, and must be ascribed to Him, which is really meant by not eating the blood, but pouring it upon the ground as water, the pouring denoting that real good of every degree, is by influx from the Lord, and is given to man through the truth of His Word. Let us then sanctify our natural affections in this way, and not think that any part of our life is to be merely natural.

CHAPTER XVI

SUMMARY OF THE SPIRITUAL SENSE

1. A description of the three general states of man during regeneration; and first of his deliverance from evil, and that he must preserve in himself the remembrance and appreciation of this deliverance, vers. 1-8.
2. Secondly, concerning the implantation of truth in good, during which the love of truth is developed and strengthened, and all the powers of the mind are invigorated, vers. 9-12.
3. Thirdly, concerning the implantation of good, and its realization by the external man, as well as the internal, in all fulness, vers. 13-15.
4. That these three states are simultaneous as well as successive, the Lord operating internally and man co-operating externally, vers. 16-17.
5. And also that, during all this process, falsities and evils are to be continually separated from the worship of the Lord, by the regenerating man as from himself, vers. 18-22.

THE CONTENTS OF EACH VERSE

1. Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.

2. And thou shalt sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose

1. The spiritual man is instructed from the Word to preserve in himself the holy principle of faith which is the good and truth of the church in their reception, with the remembrance of his deliverance by the Lord from the bondage of the merely natural man, through the work of redemption when he was in a state of spiritual darkness.

2. Also that, on account of this deliverance, he must continually devote to the service of the Lord every spiritual and every natural affection, that truth may be conjoined

to cause his name to dwell there.

3. Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

4. And there shall be no leaven seen with thee in all thy borders seven days; neither shall any of the flesh, which thou sacrificest the first day at even, remain all night until the morning.

5. Thou mayest not sacrifice the passover within any of thy gates, which the LORD thy God giveth thee:

6. But at the place which the LORD thy God shall choose to cause his name to dwell in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

with good in him, and that he may become, therefore, a receptacle of Divine Truth, and a dwelling place for the Divine Good.

3. And in that state he must appropriate pure good free from all falsities, and put on the holy state of regeneration through victory in temptations; for he was delivered from the infestations of the wicked by the intensity of the Divine Love; and he cannot but be continually sensible of the mercy of the Lord in his deliverance from evil, in every change of state through which he passes.

4. For this reason, therefore, in that holy state he must remove from himself all evil and falsity in the ultimates of his life, or in his lowest affections and thoughts; nor must his affections, devoted to the Lord in the obscurity of his early religious states, be contaminated with selfish feelings.

5. Nor, indeed, is this deliverance from evil, and the continual remembrance of it, to be merely of the external of the natural man, although external delights also are the gifts of the Lord;

6. On the contrary, it must be of the internal man more especially, where truth is intimately conjoined with good, where it is a recipient of good, when truth and good are relatively, in obscurity, and when there is the consciousness that man, of himself is nothing but

7. And thou shalt roast and eat it in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

8. Six days thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly to the LORD thy God; thou shalt do no work *therein*.

9. Seven weeks shalt thou number unto thee: from the time thou beginnest to put the sickle to the standing corn shalt thou begin to number seven weeks.

10. And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give, according as the LORD thy God blesseth thee:

11. And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless,

evil, and that the Lord alone delivers him therefrom.

7. For only where truth is conjoined with good, or the natural with the spiritual man, can Divine Love be realized, and good be appropriated, that so the life of the external man also may be truly stimulated, and made pure and holy.

8. And lastly good shall be appropriated, even pure good, during man's course of spiritual combats, in order that when regeneration is completed, all the powers of his life may be in harmony and due subordination, and heaven may be fully realized, all conflict against evil ceasing.

9. Again the spiritual man is instructed, that every state of regeneration is holy, and thus from the first realization of faith or of good and truth in their reception, is the state of man respectively holy,

10. Until truth is implanted in good by the co-operation of man with the Lord, and with the acknowledgment in freedom, that all truth and good are from Him, with the whole power of the will and understanding, and exactly according to the degree of conjunction with Him;

11. And that then indeed, he will experience interior delight in this conjunction, which will extend itself to every faculty of the mind, and will be felt in the understanding of truth and in the affection of truth internally and externally; in charity to the

and the widow, that are in the midst of thee, in the place which the LORD thy God shall choose to cause his name to dwell there.

12. And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

13. Thou shalt keep the feast of tabernacles seven days, after that thou hast gathered in from thy threshing-floor and from thy winepress:

14. And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, and the stranger, and the fatherless, and the widow, that are within thy gates.

15. Seven days shalt thou keep a feast unto the LORD thy God in the place which

neighbour even in the natural degree; in every state of receiving instruction; in every state of truth which longs for good; and in every state of good which longs for truth; which has conjunction with his inmost life, where truth is conjoined with good, is the expression of good, and is the habitation of the Lord with the perfected man.

12. And then he will remember that he was delivered by the Lord from the bondage of the natural man; and will be obedient to Him in every action of his life.

13. And thirdly the spiritual man is instructed, that good must also be fully implanted in his external man, with perfect holiness, when he has completely appropriated the good which comes by truth through self compulsion, and the truth which has been confirmed and established in him by victory in temptation;

14. And that then he will experience the inmost delight of his life, in feelings which will also be extended to every faculty of his mind, and thus, in the realization of truth, and in the love of good internally and externally; in charity to the neighbour, now most fully exhibited in the natural man; in every state of receiving instruction; in every state of truth which longs for good; and in every state of good which longs for truth there.

15. And thus the celestial state of man when good is fully conjoined with truth, and

the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the work of thine hands, and thou shalt be altogether joyful.

16. Three times in a year shall all the males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty:

17. Every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee.

18. Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, according to thy tribes: and they shall judge the people with righteous judgement.

when truth is fully conjoined with good, shall be realized as to the multiplication of truth; as to its application to use; and as to heavenly joy and external delights.

16. And let it be remembered also, that these successive states of the soul are also simultaneous with the spiritual man from the time that his understanding begins to cooperate with the Lord by conjoining truth with good; for this conjunction takes place inmost, when man is delivered from evil by outward obedience from a principle of truth; when his obedience proceeds from the affection of truth, it is interior as well as inmost, and lastly when it proceeds from the affection of good, it is external and interior as well as inmost; for in all these states, the acknowledgment of the Lord, which is the same thing as the acknowledgment of good, is not wanting.

17. And this state of acknowledgment is according to his state as to obedience to truths; according to the state of the conjunction of truth with good in which man is; and according to the state of the conjunction of good with truth, from the Lord continually or day by day.

18. And hence now it follows, that the life of man is to be regulated by the truths of the Word internal and external in all natural states, which are from the Lord exactly according to heavenly order, and according to the principle of

charity, which is the same as justice or righteousness, conjoined with judgment or faithfulness.

19. Thou shalt not wrest judgement; thou shalt not respect persons: neither shalt thou take a gift; for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

20. That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

21. Thou shalt not plant thee an Asherah of any kind of tree beside the altar of the LORD thy God, which thou shalt make thee.

22. Neither shalt thou set thee up a pillar; which the LORD thy God hateth.

19. For the truly spiritual man must not pervert the truth; he must not separate particular good from general good; nor must he regard any selfish feeling which claims merit, because claiming merit obscures truth and perverts good.

20. He must, in short, express genuine good in genuine truth in every word and action, in order that he may fully live the heavenly life, and fully make his external man an image of his internal which is from the Lord.

21. And hence too it also follows, that falsities derived from the merely natural perception of truth, are altogether to be separated from the worship of the Lord as to the affections;

22. And that similar falsities are altogether to be separated from the worship of the Lord as to the understanding, since these things cause the aversion of man from the Lord.

REFERENCES AND NOTES

1. To observe the month of Abib, denotes that the spiritual man should preserve in himself the holy principle of faith which is the good and truth of the church in their reception, because by Abib is meant a *green ear of corn*, and thus it signifies the good and truth of the church in their reception, 9146, a month signifies a new state, 7827-8, and relates to truth rather than good, because to the spiritual man more than to the celestial, 851, and to observe is to

keep or preserve, 3382; keeping the passover unto the Lord thy God, denotes the remembrance of deliverance from the bondage of the merely natural man through redemption, 7867, 8866; and by night, denotes a state of spiritual darkness, 936.

2. Sacrificing the passover unto the Lord thy God of the flock and the herd, denotes that, on account of this deliverance, he must continually devote to the service of the Lord every spiritual and every natural affection, ver. 1, 2566, 6126; and the place which the Lord shall choose to cause his name to dwell there, denotes that truth may be conjoined with good in him, and that he may become thereby a receptacle of Divine Truth and a dwelling place for the Divine Good, 2625, 2001, 3900⁴, 2724, 1293, 9594.

3. Not eating leavened bread with it, denotes not appropriating falsities, 2342; eating unleavened bread seven days, even the bread of affliction, denotes the appropriation of pure good in a holy state of regeneration through victory in temptation, 2187, 2342, 716, 1937, 7854; coming forth out of the land of Egypt in haste, denotes deliverance from the infestation of the wicked by the intensity of the Divine Love, 8866, 7866; and remembering the day that thou camest out of the land of Egypt all the days of thy life, denotes being continually sensible of the mercy of the Lord in his deliverance from evil, in every change of state through which he passes, 8884, 8866, 487.

4. No leaven seen with thee in thy borders seven days, denotes that, in that holy state, he must remove from himself all evil and falsity in the ultimates of his life, or in his lowest affections and thoughts, 2342, 2150, 716, 8063; and none of the flesh which is sacrificed the first day at even remaining all night until the morning, denotes that his affections, devoted to the Lord, in the obscurity of his early religious states, shall not be contaminated with selfish feelings, in his state of illustration, 7843-4, 7850, 7860, 8480.

5. Not sacrificing the passover in any of thy gates which the Lord thy God giveth thee, denotes that this deliverance from evil, and the continual remembrance of it is not to be merely of the external or natural man, although external delights also are the gifts of the Lord, 922, ver. 2, 2324, 8899.

6. The place which the Lord thy God shall choose to cause his name to dwell in, denotes the internal man more especially, where truth is intimately conjoined with good, and where it is the recipient of good, 2625, 2001, 3900⁴, 2724, 1293, 9594; and sacrificing the passover at even at the going down of the sun at the season that thou camest forth out of Egypt, denotes, when truth and good are relatively in obscurity, and when there is the consciousness that man of himself, is nothing but evil, and that the Lord alone delivers him therefrom, 922, 7867, 8866, 7844, 8615.

7. Roasting and eating it in the place which the Lord thy God shall choose, denotes that only where truth is conjoined with good or the natural with the spiritual man can Divine Love be realized, and good be appropriated, 7852, 2187, 2625, 2001, 3900⁴; and turning in the morning and going unto thy tents, denotes that so the life of the external man may be stimulated, and made pure and holy, 6226, 7860, 3335, 414.

8. Six days eating unleavened bread, and on the seventh day there being a solemn assembly to the Lord thy God, no work being done therein, denotes that good shall be appropriated even pure good, during man's course of spiritual combats, in order that when regeneration is completed, all the powers of his life may be in harmony and due subordination, and he even may be fully realized, all conflict against evil ceasing, 8891, 2187, 2342, 7891, 7893.

9. Numbering seven weeks unto thee; and doing this from the time thou beginnest to put the sickle to the standing corn, denotes instruction that every state of regeneration is holy; and that thus from the first realization of faith, or of good and truth in their reception, is the state of man respectively holy, 10217, 9295, 9146, 716.

10. Keeping the feast of weeks unto the Lord thy God with the tribute of a freewill offering of thine hand, which thou shalt give according as the Lord thy God blesseth thee, denotes until truth is implanted in good by the co-operation of man with the Lord, and with the acknowledgment in freedom that all truth and good are from Him, with the whole power of the will and understanding, and exactly according to the degree of conjunction with Him, 3382, 9295, 2001, 9146, 6394, 3880, 878, 3514.

11. Rejoicing before the Lord thy God, denotes that then, indeed, he will experience interior delight in such conjunction, 4721³, 2001, 3654; thou and thy son and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow that are in the midst of thee, denotes extension to every faculty of the mind, being felt in the understanding of truth, and in the affection of truth internally and externally; in charity to the neighbour even in the natural degree; in every state of receiving instruction; in every state of truth which longs for good; and in every state of good which longs for truth, which has conjunction with his inmost life, 8890, 3875⁴, 2324, 1463, 4844, 200; and in the place which the Lord thy God shall choose to cause his name to dwell there, denotes when truth is conjoined with good, is the expression of good, and is the habitation of the Lord with the perfected man, 2625, 2001, 3900⁴, 2724, 1293, 9594.

12. Remembering that thou wast a bondman in Egypt; and observing and doing these statutes, denotes that then he will remember that he was delivered by the Lord from the bondage of the natural man; and will be obedient to Him in every action of his life, 8884, 8866, 3382, 5755, 8357.

13. Keeping the feast of tabernacles seven days after that thou hast gathered in from thy threshing-floor and from thy wine-press, denotes that thirdly the spiritual man is instructed that good must also be fully implanted in his external man, with perfect holiness, when he has completely appropriated the good which comes by truth through self-compulsion, and the truth which has been confirmed and established in him by victory in temptations, 3382, 9296.

14. Rejoicing in thy feast thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite and the stranger, and the fatherless, and the widow, that are within thy

gates, denotes that then he will experience the inmost delight of his life, in feeling which will also be extended to every faculty of his mind, and thus in the realization of truth, and in the love of good internally and externally; in charity to the neighbour, now most fully exhibited in the natural man; in every state of receiving instruction; in every state of truth which longs for good; and in every state of good which longs for truth there, ver. 11.

15. Keeping a feast seven days unto the Lord thy God in the place that he shall choose, denotes that thus the celestial state of man, when good is fully conjoined with truth, and when truth is fully conjoined with good is realized, 3382, 9296, 716, 2625, 3900⁴; and because the Lord thy God shall bless thee in all thine increase, and in all the work of thine hands, being altogether joyful, denotes as to the multiplication of truth; as to its application to use; and as to heavenly joy and external delights, 2001, 3514, 2646, 5148, 878, 4721³.

16. Three times in the year all thy males appearing before the Lord thy God in the place which he shall choose, denotes that those successive states of the soul are also simultaneous with the spiritual man, from the time that his understanding begins to co-operate with the Lord by conjoining truth with good, 9297, 2625, 3900⁴; in the feast of unleavened bread, denotes that this conjunction takes place inmost when man is delivered from evil by outward obedience from a principle of truth, vers. 4-6; in the feast of weeks, denotes when his obedience is interior as well as inmost, because it proceeds from the implantation of truth in good, or what is the same thing, from the affection of truth, vers. 9-12; in the feast of tabernacles, denotes lastly, when it proceeds from the affection of good it is external and interior as well as inmost, vers. 13-15; and not appearing before the Lord empty, denotes that in all these states, the acknowledgment of the Lord, which is the same thing as the acknowledgment of good, is not wanting, 2001, 5619.

17. Every man giving as he is able according to the blessing of the Lord thy God which he hath given thee, denotes that his state of acknowledgment is according to his state as to obedience to truths; according to the state of the conjunction of truth with good in which man is; and according to the state of the conjunction of good with truth, from the Lord continually, or day by day, 5619, 3514, 2001, 8899, ver. 16.

18. Judges and officers being made in all thy gates which the Lord thy God giveth thee, according to thy tribes and their judging the people with righteous judgment, denotes that hence now it follows that the life of man is to be regulated by the truths of the Word internal and external in all natural states derived from spiritual states, which are from the Lord exactly according to heavenly order, and according to the principle of charity, which is the same as justice or righteousness conjoined with judgment or faithfulness, 7111, 2324, 2001, 8899, 3858, 2235

19. Not wresting judgment; not respecting persons; not taking a gift; and a gift blinding the eyes of the wise, and perverting the words of the righteous, denotes that the truly spiritual man must not pervert the truth; he must not separate particular good from general good; nor must he regard any selfish feeling which claims

merit; for claiming merit obscures truth and perverts good, 9260, 3820, 9265-9267.

20. Following that which is altogether just that thou mayest live, and inherit the land which the Lord thy God giveth thee, denotes that, in short, genuine good must be expressed in genuine truth, in every word and action, in order that the heavenly life may be fully lived, and that man may fully make his external life an image of his internal which is from the Lord, 5069, 290, 2658, 3705, 2001, 8899.

21. Not planting an Asherah, or grove, or any kind of tree beside the altar of the Lord thy God, which thou shalt make thee, denotes that falsities derived from the merely natural perception of truth, are altogether to be separated from the worship of the Lord as to the affections, 3727, 10643, 4541.

22. Not setting up a pillar which the Lord thy God hateth, denotes that similar falsities are altogether to be separated from the worship of the Lord as to the understanding, since these things cause the aversion of man from the Lord, 3727, 10643, 2001, 3605, 683.

The three annual feasts spoken of in this chapter were also enjoined and described in Lev. xxiii. and in Num. xxviii.-xxix., the basis for the interpretation being given in 9286-9297, on Exod. xxiii., so that we have altogether four accounts of them in the Pentateuch, with the same signification in general. And as there is nothing superfluous or deficient in the Word of the Lord, we may be sure that each of these accounts has its special use. In our commentary upon them here, therefore, we may first again state briefly the signification of each feast, and then consider the special points concerning them, as these occur in the sections.

The feast of the Passover and of Unleavened Bread signifies the worship of the Lord on account of deliverance from evil, and purification from falsities; the feast of the Harvest of the firstfruits, or the feast of Weeks, denotes the same on account of the implantation of truth; and the feast of the Ingathering at the end of the year, or the feast of Tabernacles, represents the same on account of the implantation of good. And we have already seen that these different states of man's life succeed one another in order, and at the same time are simultaneous, since everyone ought to be in the constant habit of shunning evil, of confirming truth, and of receiving good from the Lord. And we turn now to our first section.

To observe the month Abib, and to keep the Passover, and the feast of Unleavened Bread here, specifically denote the continual remembrance of our reception of faith, of our deliverance from evil, and of our purification from falsity. And also, it is to be noted, that man is born without any knowledge whatever, and that still he is capable of receiving knowledge through instruction outwardly, and through the influx of the Divine Life inwardly. And thus we are continually dependent upon the Lord, and need the aid of our fellow men; while on the other hand, having a distinct human life in ourselves, the faith, denoted by the month of Abib, will be different in everyone of us. And we ought therefore, as we advance, to have a clearer and clearer idea of what we do believe, and thus of what our real character is. Another duty specified in addition to our keeping the Passover by devoting our natural and spiritual affections to the service of the Lord, is that we must avoid all falsity, since this is signified, by not eating any leavened bread. Now, to some

people, this does not appear to be so important, as what is called leading a good life, nor is it at all of such consequence. But still, the Word would not have commanded this, if it had not been necessary; and therefore the man of the church ought to be careful on this point, as well as the other; and that is why it is, in this place, so particularly emphasized.

But the particular injunction here given concerning the Passover, and also concerning the other feasts, is that it was to be offered in the place which the Lord should choose, this not being mentioned in the former accounts, and therefore there is no doubt that it shows, that as we make progress in the heavenly life during regeneration, it is a fact that our worship of the Lord will be more and more distinctly pronounced, and will be less and less of an uncertain and mixed character. This then, is really our great lesson. We can worship the Lord in every place, and in every state of our life, it is true, but we are not to forget that the genuine love of the Lord and of our neighbour, is especially to constitute our true worship of Him.

In the second section, the instructions concerning the feast of Weeks, however, is peculiar in another respect. For although the particular offerings are not named as on the former occasions, yet it is said they shall consist of "the tribute of a freewill offering of thine hand, which thou shalt give, according as the Lord thy God hath blessed thee." That is to say, the advanced spiritual man now perceives, that in the heavenly state there shall be a full co-operation of the external man with the internal in a state of perfect freedom, exactly according to his conjunction with the Lord, when truth is implanted in good with him. Now if there is one thing more than another that distinguishes the man of the church in his earlier states of regeneration, it is that he is obliged continually to compel himself to do his duty; and although in this state of self-compulsion, we know that genuine freedom is involved, we do not experience that real delight of freedom of which we have a foretaste in our higher states, and which we shall certainly realize in heaven itself. For during this life, our external man is continually in opposition to our internal man more or less, and this cannot be avoided, on account of the gradual progress we have to make because our evils cannot be overcome all at once. But in heaven we shall be perfectly free, and therefore all our worship of the Lord in the uses we have to perform and in our associations, and also in our private and public relations, will be free also; nor can we in our present state, at all adequately conceive of that free and happy state. But the thought of it may be a great stimulant to us now, in our onward course, and so far as we can, we may a little emulate that state in our actions and in our words.

But with regard to the feast of Tabernacles, an elaborate description of the ceremonies of which appears in the former accounts, we have to notice that nothing is spoken of in this chapter beyond the teaching that the offerings should be made in the place which the Lord should choose, except the great joy and the universal joy that should be then experienced. And seeing that this feast denotes our worship of the Lord on account of the implantation of good, or of the realization of love in all fulness, we may understand how this is. For when we shall be in the full enjoyment of the heavenly life; and when in that life we shall realize love in every degree and in every province of our being from the highest to the lowest, no description in ordinary language can be given of that heavenly joy; nor can we now imagine in the slightest degree, what that joy will

be when it is intensified in heaven itself by occasional experiences of the united and mutual enjoyment of a full delight in usefulness, simply because it is usefulness. And here a thought may present itself to our minds, which it may be useful to elaborate somewhat. The special function of each angel is the greatest love or delight of his life. But also the thoroughly selfish man or spirit has a ruling love which distinguishes him, and with the delight of which he would not part on any consideration whatever. And it may be asked, since this is so, wherein the special delight of any angel or good man differs from this, since both are the *greatest* delight of the life of an individual? For surely, in this case, what advantage has the angel more than the selfish man or the evil spirit? For neither of them wants any more than his greatest delight. So at least it may be said, or thought by some. But let us think a moment, and consider whether this is true? It seems so indeed; but we shall find that it is not so. What everyone wants besides his inmost joy or delight, is the full and free opportunity of expressing it in action. And it becomes obvious, at once, that while it is quite impossible that the selfish or wicked man or spirit, can be allowed the full and free exercise of his delight, whenever, and where-soever he pleases, because, evidently, this would tend to the destruction of the universe, the angel, on the other hand, is never prevented from the full and free exercise of his heavenly delight, for the simple reason that it is conducive to the preservation of the universe, and because its exercise is perfectly in harmony with the Divine Life, and needs no other restraint than is consistent at once with the love and wisdom of the angel himself conjoined, and with the Divine Love and Wisdom. For the Divine Love and Wisdom are embodied in the Divine Love of Use (*D.L.W.* 230), and also the love and wisdom of an angel are embodied in the love of being useful, since the angel is a regenerated image and likeness of the Lord. And it follows, therefore, that the general love of use from the Lord prevails with the angels of heaven, and consequently, intensifies the heavenly joy of each. The reason is, because heavenly good, where fully implanted or realized is not at all a selfish love, or delight, but the love of use from the Lord. And these remarks are made to show strongly, the real nature of the joy, spiritually understood, which is spoken of as appertaining to what is represented by the feast of Tabernacles. Only wait awhile, and every regenerating man shall have that joy, which can be felt indeed but cannot be described. And now, as these remarks also illustrate the meaning of the fourth section, which is a summary of all that is implied in the internal meaning of these three great feasts, we need not here enlarge upon it; but may proceed to consider the last section.

And indeed, this section is the corollary of all that precedes it. For heaven taken as a whole, or as the individual angel, is primarily the love of good from the Lord in all fulness. And each society in heaven therefore, is the love of good in a certain general form. And when we think of this as the uniting principle from the Lord making all heaven together unanimous, we see from another point of view how intensely joyous the whole heaven, each society, and every angel therein, must be. For it becomes evident that love is the universal governing principle in heaven, and consequently that along with the perfect freedom which this heavenly love of good carries with it, there is also the most perfect order, harmony, and subordination, if we may be allowed the use of the double superlative, in this case, in order to express emphatically what is meant.

That is, out of the Divine Love inevitably proceeds the Divine Wisdom as its expression, and consequently, out of the angelic love proceeds the angelic wisdom, by which heavenly government is maintained. And this really is what is involved spiritually by the judges and officers appointed in the gates, since the Divine Wisdom is the Word of the Lord in the very highest sense (John i. 1) and the truths of the Word adapted to the apprehension of the angels in the various heavens, are the judges and officers in the gates everywhere. And it is according to these truths, and only according to them, that government in each society of the heavens subsists.

But we also observe that there is no evil and falsity active in the heavenly life, either in general or in any particular case; and that this is what is involved in the rest of the section. And besides this, the thoughtful student, in thinking over what is here said and considering the state of all in heaven, as being such that they do not need to be cautioned against wrong doing, may wonder of what service to them such passages of the Word are? The answer is, that when they perceive them in their spiritual application, they will be strongly conscious of their aversion from such practices as are here condemned; that they are withheld from evil and error by the force of the Lord's love operating in themselves; and that, on account of the harmony existing, through regeneration, between their external and internal man, it is impossible for them to pervert the truth, or corrupt good either inwardly or outwardly; and that these things are signified, respectively, by not perverting judgment, not respecting persons, not planting trees beside the house of the Lord their God, and not setting up pillars there. And truly also the spiritual man on earth, will know very well that, literally, there is no harm in doing the things last mentioned, unless a false worship be signified by so doing. And also it is evident, even from the literal sense, that it is the practice of idolatry that is actually forbidden. We may consider therefore, in conclusion, that there is spiritual as well as natural idolatry, and that the former is forbidden even more emphatically than the latter; that it consists in the efforts we make to indulge our selfishness and our worldliness; and that we may do this also, unless we are very circumspect, at the very time that we are making the profession of truly worshipping the Lord. And who does not know, in fact, how prone we all are to be guilty of any of the faults here condemned? But after all, no man can, in the spiritual sense, serve two masters. For we cannot really be governed by the love of the Lord and the neighbour, and by the love of ourselves and the world at the same time.

CHAPTER XVII

SUMMARY OF THE SPIRITUAL SENSE

1. That in the worship of the Lord, by a good life, no natural or spiritual affection is to be devoted to His service which is contaminated with evil or falsity, ver. 1.
2. And therefore when the spiritual man is defiled by any evil and falsity whatsoever, or by any tendency to false and impure worship, examination is to be made, and the evil is to be rejected, according to the laws of Divine Order by the testimony of several truths, vers. 2-7.
3. The duty of the man of the church in relation to any controversy therein concerning matters of charity, or doctrine, or conduct, and the consequences of presumptuously neglecting to act according to the decisions of good conjoined with truth in these respects, vers. 8-13.
4. Concerning the government of the spiritual man, in heaven and the church by the Divine Truth of the Word, that this is certainly to be by truth conjoined with good, and by no means by truth without good, or by truths contaminated with merely natural good, vers. 14-20.

THE CONTENTS OF EACH VERSE

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| <ol style="list-style-type: none"> 1. Thou shalt not sacrifice unto the LORD thy God an ox, or a sheep, wherein is a blemish, or any evil favour- edness: for that is an abomination unto the LORD thy God. 2. If there be found in the midst of thee, within any of thy gates which the LORD thy God giveth thee, man or woman, that doeth that which is evil in the sight of the LORD thy God, in trans- gressing his covenant, | <ol style="list-style-type: none"> 1. The spiritual man is in- structed that no natural or spiritual affection is to be devoted to the Lord, which is contaminated with evil or falsity, because these are in- fernal and profane. 2. And therefore if either the internal or external man, which are intended to be the recipients of good and truth from the Lord, is discovered to be defiled with falsity or evil, which are opposed to Divine Truth united to Divine Good, and violate conjunction with the Lord, |
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3. And hath gone and served other gods, and worshipped them, or the sun, or the moon, or any of the host of heaven, which I have not commanded;

4. And it be told thee, and thou hast heard of it, then shalt thou inquire diligently, and, behold, if it be true, and the thing certain, that such abomination is wrought in Israel;

5. Then shalt thou bring forth that man or that woman, which have done this evil thing, unto thy gates, even the man or the woman; and thou shalt stone them with stones, that they die.

6. At the mouth of two witnesses, or three witnesses, shall he that is to die be put to death; at the mouth of one witness he shall not be put to death.

7. The hand of the witnesses shall be first upon him to put him to death, and afterward the hand of all the people. So thou shalt put

3. Or which tend to the worship of falsity and evil through selfish or worldly love, or the abuse of the knowledges of goodness and truth, which pervert the influx of life from the Lord;

4. And these things have been made manifest to the understanding and will of the spiritual man; then he shall diligently examine himself, in order that he may certainly know his own state, and confess his imperfection, and that it is abominable, since he is a member of the Spiritual Church.

5. Also he shall positively reject such falsity or evil from both the understanding and will, since it has caused him to sin, and this by the power of the Divine Truths of the Word.

6. And thus this evil state must be acknowledged by the testimony of many truths, the conjunction of good and truth in him must be strengthened, and their results must be full and complete: for the testimony of one truth is not sufficient for the condemnation of evil or for the confirmation of good; nor can faith, by itself, or love by itself, or obedience by itself, overcome evil; but only the consent and agreement of all can do this.

7. And moreover, interior principles must, first of all, condemn evil and confirm good; and then such condemnation and confirmation,

away the evil from the midst of thee.

8. If there arise a matter too hard for thee in judgement, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates: then shalt thou arise, and get thee up unto the place which the LORD thy God shall choose;

9. And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days: and thou shalt inquire; and they shall shew thee the sentence of judgement:

10. And thou shalt do according to the tenor of the sentence, which they shall shew thee from that place which the LORD shall choose; and thou shalt observe to do according to all that they shall teach thee:

11. According to the tenor of the law which they shall teach thee, and according to the judgement which they shall tell thee, thou shalt do: thou shalt not turn aside from the sentence which they shall shew thee, to the right hand, nor to the left.

12. And the man that doeth presumptuously, in

must be firmly established by exterior principles; and thus must evil be rejected.

8. Again, if with the spiritual man or the Spiritual Church, there shall arise matters of controversy or uncertainty, and it is very difficult to decide concerning these, whether they be questions of charity, or of doctrine, or of conduct; then let the man of the church be elevated above merely external feelings and thoughts to a state of conjoined charity and faith;

9. And let him chiefly regard the holy principles of love and charity, and consequently genuine doctrine from the Word according to the state of the church, and then let him investigate; and from these the conclusion is to be drawn.

10. And let him act according to this conclusion, which is drawn from pure love to the Lord, and according to the doctrine of genuine truth;

11. For all action must be according to the Divine Law internal and external; neither shall the spiritual man turn aside from the straight path of rectitude, through the inducement of evil, or the allurements of falsity.

12. For he who is drawn by selfish love to be disobedient

not hearkening unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.

13. And all the people shall hear, and fear, and do no more presumptuously.

14. When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein; and shalt say, I will set a king over me, like as all the nations that are round about me;

15. Thou shalt in any wise set him king over thee, whom the LORD thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not put a foreigner over thee, which is not thy brother.

16. Only he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end

to heavenly love, which is manifested in the church to be the leading principle of life from the Lord in His Divine Human, or to reject the judgment of genuine truth, even that man is subject to spiritual death, or otherwise, that evil prompting must be rejected.

13. For the affection of the mind confirmed from the truths of the Word, must concur, by obedience and by holy reverence springing from love, in rejecting all impulses to decide or act from selfishness.

14. Again when the man of the Spiritual Church has realized the heavenly state both externally and internally, which is given to him by the Lord, and yet shall desire to be governed by Divine Truth, as are all in the second or spiritual heaven, or shall decline from the celestial state, as does a declining church on earth, when the evils of selfishness and worldliness begin to prevail;

15. Then, at any rate, in heaven, shall the spiritual man be governed by Divine Truth conjoined with Divine Good, and on earth by faith grounded in, and leading to, charity; for truth must always be closely related to good as a governing power; and truth separated from good by the influence of evil must not be a governing power.

16. Also when the church in heaven or upon earth is governed by Divine Truths, the members thereof shall not

that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.

17. Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.

18. And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of *that which is before the priests the Levites*:

19. And it shall be with him, and he shall read therein all the days of his

place their chief reliance on intellectual powers or on reasonings; nor can they in heaven, nor should they, on earth, decline from the spiritual to the natural state, or from charity to merely natural love; in order that reasonings should prevail; because it is the dictate of Divine Good, and the spiritual man has power to perceive this, that the man of the spiritual heaven cannot descend and abide in the ultimate heaven, or that the man of the church on earth ought not to decline to naturalism.

17. Moreover, the man of the Spiritual Church in heaven, cannot conjoin evil affections with his governing truth; nor should the man of the church on earth do this; for by this means his genuine love of good would be perverted; and neither can the former, nor should the latter, allow the knowledge of truth and good to prevail with him above charity.

18. On the contrary, when, in heaven, he is firmly established in truth from good as his ruling principle, or when on earth the church is governed by charity; then he shall be confirmed in the Divine Law which is the Word, by its reception in ultimates, which ultimates are the expression of the Divine Law, with the celestial and spiritual man in the heavens.

19. And thus the spiritual man shall for ever be in the reception of the spirit of the

life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:

20. That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he and his children, in the midst of Israel.

Word, and in the privilege of instruction from it, in order that he may continually be kept in holy fear from love, and in the practice of the precepts of the Word both internally and externally.

20. And, in this way the heart of the spiritual man, even when he is governed by Divine Truth, or by the Word, shall not aspire to the love of dominion, nor will he violate the truths of the Word either through evil or error; in order that he may enjoy eternal life in the spiritual heaven, both as to his ruling love and its subordinate powers.

REFERENCES AND NOTES

1. Not sacrificing unto the Lord thy God an ox, or a sheep, wherein is a blemish, or an evil favouredness, that being an abomination unto the Lord thy God, denotes that the spiritual man is instructed that no natural or spiritual affection, is to be devoted to the Lord, which is contaminated with evil or falsity, because these are infernal and profane, 923, 2001, 2180, 4169, 7837, 7454.

2. There being found in the midst of thee, within thy gates, which the Lord thy God giveth thee, man or woman that doeth that which is evil in the sight of the Lord thy God, in transgressing his covenant, denotes that if either the internal or external man, which are intended to be the recipients of good and truth from the Lord, is discovered to be defiled with falsity or evil, which are opposed to Divine Truth united to Divine Good, and violate conjunction with the Lord, 2261, 200, 2324, 2001, 8899, 915, 4839, 666.

3. Going and serving other gods and worshipping them, denotes the tendency to the worship of evil and falsity, 8867, 8873; and the sun, and the moon and any of the host of heaven, which the Lord had not commanded, denotes through selfish or worldly love, or the abuse of the knowledges of goodness and truth, which pervert the influx of life from the Lord, 2441, 5486.

4. It being told thee, and hearing of it, denotes that these things are made manifest to the understanding and will of the spiritual man, 3209, 3163; to inquire diligently, denotes that he must examine

himself, 3385; it being true, and the thing certain, denotes the knowledge of his own state from investigation and experience, 1555²; an abomination is what is infernal and defiled which is confessed, 7454; and Israel denotes the Spiritual Church, 3654.

5. Bringing forth that man or that woman which hath done this evil thing, unto thy gates even the man or the woman, denotes that he shall positively reject such falsity or evil from both the understanding and the will, because bringing forth, in this case, clearly denotes to expose and reject, and the gates denotes what is external, 2324, 915, 683; and stoning them with stones that they die, denotes rejection, since sin has been caused, by the power of the truths of the Word, and thus spiritual death, or condemnation, 5156, 8575, 8799, 5407.

6. Being put to death at the mouth of two witnesses or three witnesses, but not at the mouth of one, denotes that this evil state must be acknowledged by the testimony of many truths, the conjunction of good and truth in man must be strengthened, and their results must be full and complete; for the testimony of one truth is not sufficient for the condemnation of evil, or for the confirmation of good; nor can faith by itself, or love by itself, or obedience by itself, overcome evil, but only the consent and agreement of all can do this, 5407, 4197⁷, 5194, 4010.

7. The hand of the witnesses shall be the first to put him to death, and afterwards the hand of all the people; and so evil being put away from the midst of thee, denotes that interior principles must first of all condemn evil and confirm good, and then such condemnation and confirmation must be firmly established by exterior principles; and thus must evil be rejected, 8066, ver. 6, 5407, 10062, 1259, 9088³, 200.

8. A matter too hard for thee in judgment, denotes that if with the spiritual man, or the Spiritual Church, there arise matters of controversy or uncertainty, and it is very difficult to decide concerning these, 5075, 2211, 8729, 3654, 2235; between blood and blood, denotes whether they be questions of charity, 1001; between plea and plea, denotes questions of doctrine, because a plea means a judgment, which has relation to truths, 7206; between stroke and stroke, denotes questions of conduct, 9011; matters of controversy within thy gates evidently denote disputes within the church, 5075, 9024, 2324; and arising and getting unto the place which the Lord thy God shall choose, denotes elevation above merely external feelings and thoughts to a state of conjoined charity and faith, 2401, 2625, 2001, 3900⁴.

9. Coming unto the priests, the Levites, and unto the judge that shall be in those days, denotes that the man of the church should chiefly regard the holy principles of love and charity, and consequently of genuine doctrine from the Word, according to the state of the church, 3335, 10017, 2258, 487; and inquiring, and their showing thee the sentence of judgment, denotes investigation, and conclusion drawn from these principles, 3385, 3209, 1288, 2235.

10. Doing according to the tenor of the sentence, which they shall show thee from that place which the Lord shall choose; and observing to do according to all that they shall teach thee, denotes acting

according to this conclusion, which is drawn from pure love to the Lord, and is according to the doctrine of genuine truth, 5755, 8560, 1288, 3209, 2625, 3900⁴, 2001, 3382, 5755, 10017, 2258, 7007.

11. Doing according to the tenor of the law which they shall teach thee, and according to the judgment which they shall tell thee, denotes that all action must be according to the Divine Law internal and external, 3382, 2235, 5755, 7007, 3209; and not turning aside from the sentence that they shall show thee to the right hand nor to the left, denotes that neither shall the spiritual man turn aside from the straight path of rectitude through the inducement of evil, or the allurements of falsity; 4816, 1288, 3209, 9556. The last reference is here to be taken in the opposite sense and therefore evil and falsity are implied instead of good and truth.

12. The man that doeth presumptuously in not hearkening unto the priest, denotes the man who is drawn by selfish love to be disobedient to heavenly love, 5755, 9012, 2542, 10017; standing to minister there before the Lord thy God, denotes what is manifested in the church to be the leading principle in life from the Lord in His Divine Human, 3136, 4976, 6822, 2001; "or to the judge," denotes to reject the judgment of genuine truth, 2258; even that man dying, denotes that such suffer spiritual death, 5407; and putting away the evil from Israel, denotes, evidently, that the evil prompting must be rejected, 6872⁴.

13. All the people hearing, and fearing, and doing no more presumptuously, denotes that the affection of the mind confirmed from the truths of the Word must concur, by obedience, and by holy reverence springing from love, in rejecting all impulses to decide or act from selfishness, 1259, 2542, 2826, 5755, 9012.

14. Coming unto the land which the Lord thy God giveth thee possessing it, and dwelling therein, denotes when the man of the Spiritual Church has realized the heavenly state both externally and internally which is given to him by the Lord, 3335, 3705, 8899, 2658, 1293; and saying "I will set a king over me like as all the nations that are round about me," denotes the desire to be governed by Divine Truth, as are all in the second or spiritual heaven, or shall decline from the celestial state, as does the declining church on earth, when the evils of selfishness and worldliness begin to prevail, 1822, 5288, 1672, 1205, 2973.

15. In any wise setting him a king over thee whom the Lord thy God shall choose, denotes that then, at any rate, in heaven, shall the spiritual man be governed by Divine Truth conjoined with Divine Good, 5288, 1672, 2001, 3900⁴; one from amongst thy brethren being set king over thee, denotes and on earth by faith grounded in charity, and leading to charity, for truth must always be closely related to good as a governing power, 367, 1222; and not putting a foreigner over thee who is not thy brother, denotes that truth separated from good by the influence of evil must not be a governing power, 5288, 4544, 367.

16. Not multiplying horses to himself, denotes not placing the chief reliance on intellectual powers, 2761; not causing the people to return to Egypt in order to multiply horses, denotes that man on earth should not decline from the spiritual to the natural state, or

from charity to merely natural love, in order that reasonings should prevail, 1259, 2288, 7926, 5276, 1941, 2761; and the Lord saying "Ye shall henceforth return no more that way," denotes that it is the dictate of Divine Good, and that the spiritual man has power to perceive this, that the man of the spiritual heaven cannot descend, and abide in the ultimate heaven, or that the man of the church on earth ought not to decline to naturalism, 2001, 3654, 2288, 2234.

17. Not multiplying wives to himself, that his heart turn not away, denotes that the spiritual man, in heaven, cannot conjoin evils with his governing truth, nor should the man of the church on earth do this; for by this means his genuine love of good would be perverted, 1941, 915, 409, 7272, 4816; and not greatly multiplying to himself silver and gold, denotes that neither can the former, nor should the latter, allow the knowledges of truth and good to prevail with him above charity, 1941, 425.

18. It being, that when he sitteth upon the throne of his kingdom, he shall write him a copy of this law in a book, out of that which is before the priests the Levites, denotes that on the contrary, when in heaven, he is firmly established in truth from good as his governing principle, or when, on earth the church is governed by charity, then he shall be confirmed in the Divine Law, which is the Word, by its reception in ultimates, which ultimates are the expression of the Divine Law with the celestial and spiritual man in the heavens, 4979, 9422, 5313, 1672, 8620, 9576, 2841, 3382, 10017.

19. It being with him and his reading therein all the days of his life, denotes that thus the spiritual man shall for ever be in the reception of the spirit of the Word, and in the privilege of instruction from it, 1672, 1482, 2826⁴, 487; and his thus learning to fear the Lord his God, to keep all the words of this law and these statutes to do them, denotes in order that he may continually be kept in holy fear from love, and in the practice of, the precepts of the Word, both internally and externally, 2826⁴, 2001, 3382, 5755.

20. His heart not being lifted up above his brethren, denotes that, in this way the heart of the spiritual man, even when he is governed by Divine Truth, or by the Word, shall not aspire to the love of dominion, 7272, 5327, 1222; not turning aside from the commandment to the right hand or to the left, denotes not violating the truths of the Word either through evil or error. 4816, 3382, 5486, 9556, ver. 11; and "to the end that he may prolong his days in his kingdom, he and his children in the midst of Israel," denotes in order that he may enjoy eternal life in the spiritual heaven, both as to his ruling love and its subordinate powers, 8898, 1672, 1482, 5912, 200, 3654.

It is said in the summary of the spiritual sense, given of this chapter "In the worship of the Lord by a *good life*," because the burnt offerings and sacrifices denote this worship; nor is the worship of the Lord in the sanctuary, to be regarded as valuable, except so far as it conduces to the worship of a good life; and it has been well said in the beginning of the small work by Emanuel Swedenborg on the *Doctrine of Life*, that "All religion has relation to life" and that "the life of religion is to do good." But now, it was comparatively easy for the Israelites, in their public worship, not to offer to the Lord any ox or sheep in which there was a blemish, or which was in any way imperfect; but it is not so easy for the

spiritual man, to worship the Lord, in a good life, from perfectly pure and undefiled natural or spiritual affections. And yet, this is just what the Lord in His Word here says to every individual of the church. In the first place, therefore, we may consider this command as a description of angelic worship. The angels do thus worship the Lord; and when we attain to the heavenly state, we shall thus always worship the Lord; and since this is a law of the heavenly life, we may see its great value from this point of view. But secondly, we may also know that, because this is a law of the heavenly life, it is also the true law of human life, and that, consequently, it is possible for us to keep the law. For it is unreasonable to suppose that the Lord has given us a law, which cannot be obeyed. Why then, are we conscious that we do not perfectly obey this law, and also that it is very difficult for us to do so? It is because our hereditary life is nothing but evil; and because everyone so far as he adopts his heredity, or so far as he acts only from himself, which is the same thing, so far he does nothing but evil. And if it be said that a person inherits from his parents, good dispositions and faculties, as well as bad, the reply of true doctrine is, that these naturally good dispositions and faculties are contaminated with selfishness, so that the true battle of life is not between the evil and the good into which a man is born, but between the life into which a man is born, and the life that continually flows into him from the Lord. And we desire to put this matter very plainly, since so many think, and rightly so, that they are not to blame for what they inherit from their parents, and yet at the very same time, are ready to take credit to themselves, as being good, when they act from the so-called good they derive from their parents. Now we see at once the inconsistency of this. For if people are not to be blamed for the evils they inherit, which is true (Ezek. xviii. 20), so neither are they to receive credit for the natural good they inherit. They can only become heavenly, therefore, by the reception of good from the Lord, and by its conjunction with the holy truths of the Word; and when they have affections from this origin, acknowledge that it is so, and thence worship the Lord, then they offer to Him acceptable worship.

The sum and substance, therefore, of our first section, is that the Lord cannot be worshipped, in reality, from the hereditary loves, which a man has by birth from his parents, since these are contaminated with selfishness and worldliness; and now it follows, in the second section, that examination is to be made by everyone, of his own life, so that he may know for himself what his own evil tendencies are, and that this examination is meant by his finding in the midst of him, within his gates, a man or a woman doing evil and transgressing the Lord's covenant. And it is said doing evil "in the sight of the Lord," to denote action contrary to Divine Truth, and transgressing "His covenant," to denote action against Divine Good, because the eyes correspond to truth, and man has conjunction with the Lord only by love, from which it plainly appears that, although man's hereditary life from his parents is only falsity and evil, signified by this man and woman yet he has, from the Lord, truth and goodness, and is therefore in a position to choose between the falsity and evil he has made actual in himself from heredity, and the truth and good he has received from the Lord. But the question may now be asked, "How does man get the truth and good from the Lord? And the reply must be, that he could have no life at all, simply by inheritance from his parents, since they are not the origin of any life, and that therefore, he must also have life from

the only source of life as well, and thus must have truth and good from the Lord, truth by instruction, and good by influx; and the very fact that every man has these, enables him to perceive and know that he has also made falsity and evil actual with himself from heredity. For he is not blamed for having hereditary life from his parents, but he is blamed for making it his own, 313; nor is anyone tempted through his hereditary evil, but through the evils he has made actual from what is hereditary, since "it is not allowed evil spirits and genii to operate, except on those things, which a man has actually procured to himself, not upon those which he receives hereditarily," 1667². Hence then, we may see clearly, that what we all have to repent of and reject, is our own sin, or our own falsity and evil, through which we love supremely ourselves, signified by the sun, all worldly things, denoted by the moon, and the falsities thence derived represented by the host of heaven, or by the stars. And moreover, this we cannot do unless we examine ourselves, as ver. 4 teaches; for in this way only can we acknowledge that the thing is true and certain, and that we have wrought abomination, and must therefore reject our falsity and our evil by the power of the truth, which is to stone them with stones so that they may die.

But two more points of a practical character require yet to be noticed. One witness was not sufficient among the Israelites to condemn an idolater; two or three at least were necessary; and the hand of the witnesses was first to be upon him, and afterwards the hand of all the people. As it is stated, literally, this law was for the Israelites only. But when we consider the spiritual sense, then it is obvious, that it applies to all men of the Spiritual Church whom the Israelites represent. And it is therefore for the men of the Christian Church. Let us look broadly at this. A person may love some particular evil, as for example gambling. But still his understanding may rebel against it, and what is more, he may determine that he will not practise it. The fact that he loves it is certainly bad enough. But since his intellect does not consent, and, in addition, since he refuses to gamble, it is evident that he cannot be justly condemned as a gambler. So again, he may not love gambling, and yet for some reason, he may be induced to practise it, and here, too, he cannot be condemned, because his heart is not in it. Thirdly, he may both love and understand the art, and may be prevented from engaging in it for fear of punishment; in this case also, while he could not be punished for actually gambling, he would be guilty in his heart. And lastly, he may love it, understand it, and continually practise it; and in this case he is altogether condemned by the three witnesses, namely, his will, his understanding, and his life. Hence then, we clearly see, how the evil will alone, does not condemn a man, nor the evil thought alone, nor the evil act alone; but that if two or three of these consent, how he certainly is condemned. And with regard to the second points, we are here also taught broadly, that evil is to be rejected and condemned, and separated from us, first by the determination of the will, the understanding and the energy internally; and then consequently by all the subordinate powers of the mind externally. And the lessons from this are two. For we learn first, that no one can be perfect only by an outward conformity to the laws of Divine Order, when yet he does not love them and comprehend them according to his state and degree; and secondly that in the end, it is the internal of a man's life as to the will and intellect that brings the external into agreement with itself, and not the reverse. So

that now we fully understand the Lord's words where He says, "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. xviii. 19-20).

The third section is very interesting and practical, because it relates to what may be said to be happening every day with the man of the church. Not that we have to be continually deciding as to the truth or falsity of the fundamental principles of the church or concerning its general doctrines. Nor is it necessary to do so as to the general laws of life. These are well established, and are well known. But still there are particulars of doctrine, and of life also about which there may be uncertainty; and even the well established principles, may sometimes require to be compared with others that are assumed to be fundamental, so that it is necessary to have some means of deciding on doubtful points. And this is the subject now before us. Hence therefore it is well worthy of serious consideration.

And we find first of all, in the usual correspondential, and symbolical language of the Word, that such a general, or even universal principle is given for our guidance. We must, in difficulties of this kind, go "unto the place which the Lord our God shall choose." Now we have already learned what this means. For we have seen, in regard to the worship of the Lord, that there is really no *place* in which He cannot be acceptably worshipped, while yet there is only *one state* in which true worship can be offered; and that is a state of good conjoined with truth; or in one word a state of love. For no one really worships the Lord unless he loves the Lord and what is from Him. And, of course, it is not only in the Law of Moses, that we find this principle set forth, but also, in the plainest terms, we have it put before in the Gospel of the Lord and Saviour Jesus Christ, where we read: "The first of all the commandments is, Hear O Israel; the Lord our God is one Lord: and Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" (Mark xii. 29-30). But our section assures us, that this same principle of love is that by which we must decide concerning truths; and again also this is confirmed by the Lord in the Gospels; for we read in one place: "Blessed are the pure in heart; for they shall see God" (Matt. v. 8), and in another: "If any man willeth to do His will, he shall know of the teaching whether it be of God" (John vii. 17). Notice however in addition, that the priests, the Levites specifically denote love and charity, and the judges faith conjoined with love or charity; and then also that it is unlawful, as stated in what follows, to turn aside from these principles, either to the evil of selfish love or to the falsities that support it; while all judgment from thence is to be totally condemned.

And now in coming to the last section, we learn generally, that, in the heavenly state, which shall endure with the angels to eternity, there will be no other government than that of love by means of Divine Truth. For there also, or rather there especially, everyone will act freely; and there also he will have to be guided by his rationality; nor is it possible even to imagine any state of the perfected human being, in which he will simply act as an automaton, or like a machine, which moves merely as it is moved by some independent force, without will and intellect. But a word may here be said as to the application of all this teaching to the church. It is well known from the Word that the Israelites were strongly reproved for desiring to set up a king like the surrounding nations, when yet the Lord was their governor. And this signifies, in the internal sense, that it is not lawful in the church, or in heaven, for

any government to exist by truth separated from good; for "All the laws of order by which the Lord governs the universe as a king, are truths; but all the laws by which He governs the universe as a priest, and by which He also rules truths themselves are goods; for government from truths alone would condemn everyone to hell; but government from goods raises out of hell and elevates into heaven (see 1728). As these two in the Lord are conjoined, they were also represented of old by the function of kingship exercised in conjunction with that of the priesthood, as in the case of Melchizedek, who was king of Salem, and at the same time priest to the Most High God (Gen. xiv. 18); and it was afterwards represented amongst the Jews, with whom the representative church in its own form was instituted, by the judges and priests and afterwards by the kings: but as the kings represented truths which ought not to bear rule, by reason, as just stated, that they condemn, therefore their appointment was, so far, displeasing to the Lord, and the people were rebuked for it, and the quality of truth considered in itself was described by the manner of the king (1 Sam. viii. 11-18); and it had previously been commanded by Moses (Deut. xvii. 14-18) that they should choose genuine truth derived from good, and not spurious, and that they should not defile it by reasonings and scientifics," 2015 end. We here, therefore, plainly see the real nature of heavenly government and also that of government by truth separated from good. And in conclusion it is very important that we should notice the signification of the king who should multiply horses to himself, or should multiply wives to himself or silver or gold, or should return unto Egypt. For there is a tendency with us all during our regeneration to be drawn away from love and charity and from the truths of the Word which insist so strongly upon a life of love and charity, to what is merely selfish and worldly, and consequently to reasonings from falsities, and many other evils. Let the man of the church however, be persevering in his adhesion to the Word of the Lord. Let him have it well impressed on his memory, on his understanding, and on his life, since this is signified by writing the law in a book; and then he will be more and more firmly established in these heavenly principles, which make heaven in his own soul, and which will enable him to govern himself wisely and well, and thus to be a blessing and not a curse to his fellow human beings even to eternity.

CHAPTER XVIII

SUMMARY OF THE SPIRITUAL SENSE

1. All kinds of good are entirely from the Lord; are the essential of the church in man; are to be appropriated by man as from the Lord; are to be carefully distinguished from truth; are to be distinctly acknowledged as from the Lord; and especially must the source of all good, or the DIVINE HUMAN, be acknowledged and worshipped, vers. 1-5.

2. Wherever good in its lowest form is conjoined with good in its highest form, it is equally the medium of true worship, and persons of this character equally appropriate good from the Lord, vers. 6-8.

3. In the heavenly state, and with those who are preparing for it, all kinds of profanation are to be scrupulously avoided, and only the DIVINE HUMAN is to be adored as the source of all truth; while all doctrine or teaching, which is not in agreement and harmony therewith, is to be rejected without fear; and all persons who confirm themselves in such false doctrine, will inevitably suffer the consequence of so doing, which is spiritual death or vastation as to all good and truth, vers. 9-22.

THE CONTENTS OF EACH VERSE

1. The priests the Levites, *even* all the tribe of Levi, shall have no portion nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance.

1. The spiritual man is instructed, that celestial good, or love to the Lord as manifested in the inmost heaven; spiritual good, or love to the neighbour peculiar to the middle heaven; and natural good, or both these loves as they are felt by the simply good, in the ultimate heaven, are entirely from the Lord with angels and men; and constitute the essential of the church either as to truth or as to good; and that they are appropriated by man only when they are sincerely acknowledged to be from the Divine Love internally and the Divine Truth externally.

2. And they shall have no inheritance among their brethren: the LORD is their inheritance, as he hath spoken unto them.

3. And this shall be the priests' due from the people, from them that offer a sacrifice, whether it be ox or sheep, that they shall give unto the priest the shoulder, and the two cheeks, and the maw.

4. The firstfruits of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

5. For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.

6. And if a Levite come from any of thy gates out of all Israel, where he sojourneth, and come with all the

2. And thus good, in all its degrees, is to be accurately distinguished from truth; is nevertheless in truth as its receptacle; and also, this receptacle itself is from the Lord, the perfect man being entirely from Him, because good and truth are entirely from Him.

3. And so the external man is bound to acknowledge, that his life is from the Lord by the Internal distinctly as to thought and as to affection, whether it be natural or spiritual, or whether it be celestial life in its greatest power; spiritual life in its two-fold aspect of charity and faith; or natural life through which these are incorporated.

4. And moreover, all the innocence of infancy, all youth, and all manhood, or all natural, spiritual and celestial good, in their successive development, are to be ascribed to the Lord, as well as all the knowledge concerning spiritual things, which is derived from good and is conjoined therewith.

5. For Divine Good conjoined to Divine Truth, or the Lord as to love and charity with man, is to be thus distinguished from truth or faith in every active expression of the worship of the Lord as the DIVINE HUMAN, or of the good and truth proceeding from good, which are from Him to eternity.

6. And indeed, wherever good in its very lowest form, is conjoined with good in its highest form, through

desire of his soul unto the place which the LORD shall choose;

7. Then he shall minister in the name of the LORD his God, as all his brethren the Levites do, which stand there before the LORD.

8. They shall have like portions to eat, beside that which cometh of the sale of his patrimony.

9. When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10. There shall not be found with thee any one that maketh his son or his daughter to pass through the fire, one that useth divination, one that practiseth augury, or an enchanter, or a sorcerer,

11. Or a charmer, or a consulter with a familiar spirit, or a wizard, or a necromancer.

regeneration, and the free-determination of man,

7. Then that lowest good is the medium of worship just as are the higher degrees of good which are more immediately from the Lord continually.

8. And persons of such a character in the external church equally appropriate good as does the man of the internal church, namely the good which is acquired by co-operation, as well as the truth that is given and received with such good from the Lord.

9. And besides, when the man of the church has realized the heavenly state of good even as to his external man through the rejection of evils, he will no longer act from any evil principle;

10. And thus, he will not conjoin the inmost good and truth of the church with selfish love; he will not pervert its inmost truths by making evil appear as good and falsity as truth; he will not corrupt its inmost activities by asking questions of the hells; he will not abuse his interior life by conjoining it with sensual affections; his interior understanding by mixing falsities with it;

11. Or his interior judgment by confirming that conjunction; and lastly he will not debase his external life by confirming its cherished evils; by the abuse of the knowledges

of truth; or by establishing himself in falsities derived from evil.

12. For all who thus profane the good and truth of the church, intensely separate themselves from the Lord; and on this account the hells are eternally separated from the heavens;

13. And the heavens are perfect through the reception of good and truth in their conjunction.

14. For all who indulge in these evils, which are nevertheless controlled by the Lord through the heavens, are conjoined with the hells both as to the understanding and will; but it cannot be so with those who conjoin in themselves truth with goodness and goodness with truth.

15. And those who are in good in the church, will always be supplied with truth in agreement therewith, and will thus acknowledge the DIVINE HUMAN, since this is the source of all truth, which is to be obeyed.

16. And so it is true that from the first commencement of regeneration, when man is affected by Divine Love and instructed in Divine Truth, he is unable by reason of his evils to comprehend pure Divine Truths, or to hear the presence of Divine Love in its intensity, for thus he would perish;

12. For whosoever doeth these things is an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee.

13. Thou shalt be perfect with the LORD thy God.

14. For these nations, which thou shalt possess, hearken unto them that practise augury, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so to do.

15. The LORD thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

16. According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

17. And the LORD said

17. And this perception man

unto me, They have well said that which they have spoken.

18. I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him.

19. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

20. But the prophet, which shall speak a word presumptuously in my name, which I have not commanded him to speak, or that shall speak in the name of other Gods, that same prophet shall die.

21. And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

22. When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken: the prophet hath spoken it presumptuously, thou shalt not be afraid of him.

has at all times by accommodated revelation from the Lord, which is THE WORD, and which he can understand;

18. And which is the revelation of the DIVINE HUMAN in a form which he can receive, and at the same time the Word in the literal sense, adapted for the communication of spiritual truths from the Lord.

19. And hence it will always happen that those who are disobedient to the truths of the Word, which all have relation to the DIVINE HUMAN, will suffer the consequences of their disobedience.

20. But those who presume to teach falsities even by appealing to the Word itself, and apparently in acknowledgment of the Lord, which are yet contrary to the DIVINE HUMAN, and are also manifestly false, will suffer spiritual death.

21. And if inquiry be made as to how falsity may be detected,

22. Then it is to be observed, that when doctrine is declared to be from the Lord, if it be not in harmony with Divine Good and Divine Truth, thus not in harmony with the DIVINE HUMAN, then it is unmixed falsity, and is not to be received, but opposed.

REFERENCES AND NOTES

1. The priests, the Levites, even all the tribe of Levi not having any portion or inheritance with Israel, denotes instruction to the spiritual man that celestial good or love to the Lord, as manifested in the inmost heaven; spiritual good, or love to the neighbour, peculiar to the middle heaven; and natural good, or both these loves, as they are felt by the simply good in the ultimate heaven, are entirely from the Lord with angels and men; and they constitute the essential of the church either as to truth or good, 10,017, 4097, chap. x. 9, 683; and eating the offerings of the Lord made by fire and his inheritance, denotes that they are appropriated by man only when they are sincerely acknowledged to be from the Divine Love internally, and from the Divine Truth externally, 2187, 5619, 10,055, 2658.

2. Not having any inheritance among their brethren, denotes that thus good in all its degrees is to be accurately distinguished from truth, 2658, 367, 3654; and the Lord being their inheritance as he had spoken unto them, denotes that nevertheless good is in truth as its receptacle, and also that this receptacle is from the Lord, the perfect man being entirely from Him because good and truth are entirely from him, 2001, 2658, 2951, 3877, chap. x. 9.

3. This being the priest's due from the people, denotes that so the external man is bound to acknowledge that his life is from the Lord by the Internal, 9946, 7884, 1259; offering a sacrifice, whether ox or sheep denotes distinctly as to thought and as to affection whether it be natural or spiritual, 922-3, 2180, 4169; and giving unto the priest the shoulder, the two cheeks, and the maw, denotes whether it be celestial life in its greatest power; spiritual life in its twofold aspect of charity and faith; or natural life, through which these are incorporated, 4932, 5194, 9049⁶, 5174.

4. The firstfruits of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep being given to him, denotes that all the innocence of infancy, all youth, and all manhood; or all natural, spiritual, and celestial good in their successive development are to be ascribed to the Lord, as well as all the knowledge concerning spiritual things, which is derived from good, and is conjoined therewith, 3519⁷, 3580, 886, 9223, 9470, 5619.

5. The Lord thy God having chosen the priest the Levite out of all thy tribes to stand to minister in the name of the Lord, him and his sons for ever, denotes that Divine Good conjoined to Divine Truth, or the Lord as to love and charity with man, is to be thus distinguished from truth or faith in every expression of the worship of the Lord as the DIVINE HUMAN, or of the good and truth proceeding from good, which are from Him to eternity, 2001, 3900⁴, 3877, 3858, 3136, 4976, 6887, 5912.

6. A Levite coming from any of thy gates out of all Israel where he sojourneth, and coming with all the desire of his soul unto the place which the Lord shall choose, denotes, indeed, wherever good in its very lowest form is conjoined with good in its highest form, through regeneration and the free-determination of man, 3877, 1853, 2324, 3654, 1461, 9269, 2001, 3900⁴.

7. Ministering in the name of the Lord his God, as all his brethren the Levites do, which stand before the Lord, denotes, that the lowest good is the medium of worship, just as are the higher degrees of good, which are more immediately from the Lord continually, 4976, 6887, 2001, 1222, 3877, 3136.

8. Having like portions to eat, beside that which cometh of the sale of his patrimony, denotes that persons of such a character in the external church, equally appropriate good as does the man of the internal church, namely the good which is acquired by co-operation, as well as the truth that is given and received with such good from the Lord, 4397, 2187, 4752, 2004, 3703.

9. Coming into the land which the Lord thy God giveth thee, denotes the realization of the heavenly state of good, 3705, 2001, 8899; first overcoming the nations, which is implied, denotes the rejection of evils from the natural man, 1205; and not doing after their abominations, denotes that there will be no action from any evil principle, 5755, 7454.

10. Not being found with thee anyone that maketh his son or his daughter to pass through the fire, denotes that thus man will not conjoin the inmost truth and good of the church with selfish love, 489, 5338, 934; one that useth divination, denotes one who makes evil appear like good, and falsity like truth, 9248, 7297; one that practiseth augury, denotes one who asks questions of the hells, because the Hebrew word here translated practising augury, is rendered in the Latin by *interrogans inferna*, which means questioning the hells, 91887; an enchanter, denotes one who abuses his interior life by conjoining it with sensual affections, because the word here translated enchanter is rendered in the Latin by *augurator*, which means practising augury, or divination by birds, while the Hebrew word also means a *serpent*, and *divining by serpents*, 91887, 5149, 197; and a sorcerer denotes one who perverts the truth of the church by mixing falsities with it, 9188.

11. A charmer, or another kind of enchanter, denotes one who abuses his interior judgment by confirming that conjunction, according to the series, which, it will be observed, in these two verses, describes the life, understanding, and activity, each in its threefold order, 91887; a consulter with a familiar spirit, denotes one who confirms, in his external life its cherished evils; because a *familiar* spirit indicates one closely associated by affection, 91887; a wizard, or a soothsayer, denotes one who abuses the knowledges of truth, because the Hebrew word means one who knows, 91887, 3698; and a necromancer denotes one who establishes himself in falsities derived from evil, for a necromancer means one who questions the dead, and by the dead are signified those who are without spiritual life, 91887, 81, 272.

There is an apparent confusion in our versions and in the *Arcana Cælestia* as to the various terms in these verses, and especially in regard to "one who practises augury" the *A.V.* not using this expression, the *R.V.* assigning it to one Hebrew word, and *A.C.* to another; but in the original language there are nine distinct expressions, the same in the Latin of *A.C.*, and the same in the English translation, so that there is no real want of distinctness in the series of the internal sense.

12. Whosoever doing these things being an abomination unto the Lord, denotes that all who thus profane the good and truth of the church, intensely separate themselves from the Lord, 5755, 7454; and because of these abominations the Lord thy God driving them out from before thee, denotes that, on this account, the hells are eternally separated from the heavens, 7454, 2001, 10,638, 10,674.

13. Being perfect with the Lord thy God, denotes that the heavens are perfect through the reception of good and truth in their conjunction, 3654, 4803, 2001.

14. These nations, which thou shalt possess, hearkening unto them that practise augury, or rather ask questions of the hells, and are diviners, denotes that all who indulge in these evils, which are nevertheless controlled by the Lord through the heavens, are conjoined with the hells both as to understanding and will, 6306, 2658, 2542, ver. 10; and the Lord thy God not suffering thee to do so, denotes that it cannot be so with those who conjoin in themselves truth with goodness, and goodness with truth, 3654, 2001, 8899, 5755.

Observe that, in this verse, the words "thou shalt possess," signify that the Lord controls the hells through the heavens, since the regenerated man, or the angel, has no longer any need, as he had during regeneration, to compel himself to refrain from evil; while, on the other hand the wicked in hell are controlled by the Lord through the heavens mediately; and this is the only way in which the good could have the *evil* as a possession.

15. The Lord thy God raising up unto thee a Prophet, from the midst of thee, of thy brethren, like unto Moses; and the Israelites hearkening unto him, denotes that those who are in good in the church, will always be supplied with truth in agreement therewith, and will thus acknowledge the *DIVINE HUMAN*, since this is the source of all truth, which is to be obeyed, 2001, 2360, 2534, 2542.

16. "According to all that thou desiredst of the Lord thy God in Horeb on the day of the assembly," denotes from the first commencement of regeneration, when man is affected by Divine Love, and instructed in Divine Truth, 3654, 9269, 2001, 6830, 7843; saying, denotes perception, 1822; and "Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not," denotes that he is unable by reason of his evils to comprehend pure Divine Truths, or to bear the presence of Divine Love in its intensity, for thus he would perish, 3163, 219, 2001, 2150, 934, 5407.

17. The Lord saying unto Moses, they have well said that which they have spoken, denotes that this perception man has at all times, by accommodated revelation from the Lord, which is the Word, and which he can understand, 2001, 1822, 7010, 4258, 2951.

18. "I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I command him," denotes the revelation of the *DIVINE HUMAN* in a form which man can receive, and at the same time the Word in the literal sense, adapted for the communication of spiritual truths from the Lord, ver. 15, 7010, 6987, 2951, 5486.

19. It coming to pass that all who will not hearken unto the words of the Lord which shall be spoken in His name, that it shall be

required of him, denotes that it will always happen, that those who are disobedient to the truths of the Word which all have relation to the DIVINE HUMAN, will suffer the consequences of their disobedience, 4979, 2542, 1288, 2001, 2951, 6887, 1005.

20. The prophet that shall speak a word presumptuously in the name of the Lord, which he had not commanded him to speak, or that shall speak in the name of other gods, dying, denotes that those who presume to teach falsities, even by appealing to the Word itself, and apparently in acknowledgment of the Lord, which are yet contrary to the DIVINE HUMAN, and are also manifestly false, will suffer spiritual death, 2534, 2951, 9012, 6887, 5486, 8867, 5407.

21. Saying in thine heart, How shall we know the word which the Lord hath not spoken? denotes, if enquiry be made as to how falsity may be detected, 1822, 7272, 2230, 1288, 2001, 2951.

22. When a prophet speaketh in the name of the Lord, denotes when doctrine is declared to be from the Lord, 2534, 2951, 6887; the thing not following nor coming to pass, denotes if it be not in harmony with Divine Good and Divine Truth, 1288, 5075, 3191, 4979, 683; that being the thing which the Lord hath not spoken, denotes that it is not in harmony with the DIVINE HUMAN, 5075, 2001, 2951, 2628; the prophet having spoken it presumptuously, denotes that it is unmixed falsity, 9012; and not being afraid of him, denotes that it is not to be received but opposed, 1787, 2826⁹.

As we have found from the study of the last, and of previous chapters that no one can truly worship the Lord, except from the principle of love, and that no one can properly know the truth except from love, so we now learn from the present chapter, in its first section, that love of every degree is from the Lord alone, and that it may be appropriated by man, as if it were his own. This teaching however, as well as the fact that love is the essential of all worship is not new to us, although we see it here put in a new connection, as may be seen from the contents of the last, and of the following chapter. And we are further to reflect here, that the love which proceeds from the Lord, in its descending assumes three forms, namely, love to the Lord, or celestial love; love to the neighbour, or spiritual love; and these two in the lowest degree, as natural love. And since love thus proceeds from the Lord, and is differently manifested by man, we may extend the teaching, and remember that there never can be to all eternity two human beings having exactly the same kind of love to the Lord or love to the neighbour, this peculiarity arising from the Infinity of the Lord.

But again, another point to be noticed is the absolute distinction of love from truth, which is so emphatically shown by the separation of the Levites from the rest of the tribes, and by their having no portion nor inheritance among them. Not that the other tribes do not represent each some kind of good or love, as well as truth; but that as distinguished from the tribe of Levi, they, taken as a whole, denote truth. And certainly, all human experience goes to show that love and truth are distinguished as are the will and understanding of man, so that almost everybody clearly understands, in a general way, this important distinction. However, there is another thing which is not generally so well understood, and therefore it is here just mentioned, namely that although truth is not love, yet it is the form which love takes in the understanding, and that therefore truth is also called thought, just as love is also called feeling.

And again, we may here think a little particularly on the eating

here named, which signifies appropriation, that is, the reception of the Lord's life by man as man's own. Surely eating, and thus keeping up the constituents of the body is a very wonderful thing; and we are sure that nobody can understand it in all its fullness. And so indeed it is with the reception of life or love every day with us. It appears to be actually our own life; and this outward appearance arises from the fact that such is the Lord's love that He desires, as it were, to give Himself to His creatures. And this should stimulate us as recipients, not only to acknowledge that our life is from the Lord day by day, as we ought notwithstanding the appearance, but also to desire to give our life, or devote our life in service to others, not at all looking for any reward, or claiming any merit, except only as a means of supporting our life, so to speak, externally. For we appropriate life mediately from or through others, as well as immediately from the Lord; and this is not to be forgotten. And this brings us to our last point. The Lord is not only the Infinite Father of the human race, Whom none can comprehend, and none explore; He is also the infinitely glorious Divine Man, Who is called the Divine Human about Whom we can know something, as "Our Father in the heavens," and that it is from Him we have our life. For He is signified by the name of the Lord, and also by Levi in the supreme sense. And now therefore, as the Levites appropriated the offerings of the Israelites, these gifts signifying the acknowledgment of the Lord, on the part of the man of the church generally, so may we, as true Israelites, acknowledge the Lord in His Divine Human, or the Lord Jesus Christ our Saviour as the manifested Father, and as the real giver of every good and perfect gift continually.

In considering the second section, and noticing that a Levite in the highest sense represents the Lord, especially as to His love and mercy, and yet in the lowest sense, the man of the external church who is in good, 1038³, 3875, 10,017, we perceive how it is that by a Levite coming from the *gates* out of all Israel especially denotes, good in the lowest form, and that his coming to the place which the Lord chooses, denotes the conjunction of this good with good in the highest form, 3900⁴. And when we think carefully about this, we have a further evidence that the good by which we are all saved is not hereditary good, but good from the Lord, and thus that from the very beginning of regeneration, there is a mysterious conjunction between man and the Lord, and that unless there were such conjunction, a person could not be regenerated at all. This then is the important teaching of the first verse of the section; and it is intensified by its being said, that this Levite comes with all the desire of his soul, that is, manifestly in the full exercise of his free-determination. For we may depend upon it that the Lord draws no man to Himself by an irresistible force, but entirely by the freedom of love and reason combined. No one therefore was ever saved, or ever will be saved except in this way. But how the Lord thus secretly influences a man so that he comes with all the desire of his soul to Him cannot be known by us; for it is one of the things that belong unto Himself (Deut. xxix. 29).

But the second verse of this section puts before us another beautiful and elevating truth. For it teaches that the worship of the Lord may be just as genuine and just as sincere from a man of the external church, as from a man of the internal, provided, however, that it is the Divine Human, signified by the "Name of the Lord his God," that is worshipped. The reason is, because all worship which is not the worship of the Lord as a Divine Man, is, so far,

imperfect, however sincere it may be, 2811. Now we ought to understand very clearly, why no worship can be genuine unless it is the worship of the Lord as a Divine Man. First, it is because the Divine Being is essentially a Divine Man, or the infinitely Divine Man, since finite man was created in His image and likeness (Gen. i. 26-27). And this means that human beings are finite forms of Divine Love and Divine Wisdom; and to be a form of the Divine Love, and the Divine Wisdom, is to be in the highest possible created form. And this being so, it follows that, while no one can worship the Infinite in the Divine Being, because it is above the conception of man, yet all can think of, and therefore worship, the Divine Love and Wisdom by which the Lord is manifested; and this really is the Divine Human (John i. 18). To think then of that love, which seeks the happiness and salvation of all mankind without any shadow of selfishness, and of that wisdom, which provides for the happiness and salvation of all mankind; and to desire earnestly and intelligently to have the same kind of love and wisdom, as far as a finite being can have it, is to love and worship the Divine Being as the Divine Human, and thus it is to love and worship the Lord Jesus Christ, Who came into the world to save His people from their sins, out of pure love and wisdom; and true worship is, consequently, to love Him, and to shun evil and do good exactly as He commanded.

But we must say also a little on the closing words of the section. To eat, literally, is to have our life supported physically by food. To eat spiritually, is to have our souls nourished by the reception of love and wisdom from the Lord; and we know that these are represented by the bread and the wine of the Holy Supper. To eat and drink therefore, as in this Holy Supper is to reciprocate the Lord's love; and the eating of the Levite means the same. But it is said, "beside, what cometh of the sale of his patrimony"; or as the *A.V.* has it in the margin "beside his sales by the fathers." Now this, in the literal sense, evidently refers to what was due to the Levite, on account of the office he held; and we know that the tithes were appropriated to them, and that they represent remains of good and truth stored up with man by the Lord during regeneration, and afterwards implanted in the external man, 19, 737; and that is the reason for the interpretation here given, the selling denoting communication from the Lord, and the buying, which is implied, denoting reception by man (Isaiah lv. 1-2, Rev. iii. 18).

In commencing the last section, the main teaching that attracts our attention, is that the heavenly state into which we shall enter when fully regenerated, is a perfect state; and also that the principles of the church which lead to that heavenly state, are perfect. And here we have to remember that this is not only the teaching of the literal sense of the part of the section referred to, but that it is certainly the teaching of the internal sense as well, and is confirmed by the Lord Himself in the New Testament in such a way as to leave no doubt whatever about it (Matt. v. 48). For we see in our chapter that, previously to this statement, all kinds of evil and falsity, which are called the abominations of the nations cast out of the land of Canaan by the Israelites, are strictly forbidden, implying therefore that they do not exist in the heavens, and ought not to be practised by the man of the church while he is preparing himself for heaven. And we say particularly, "ought not to be practised by the man of the church," because everyone has the power during regeneration not to do evil, although he is not yet free from the temptation to do it, and may be led astray by falsities which he regards as truths. But secondly, we notice here the terms in which

evils and falsities are described, in order to point out that they are all indicative of natural and spiritual idolatry and superstition, and are suggestive of methods of action which are obviously opposed to the proper and legitimate exercise of reason and liberty. And this is true, whether we regard the things named either in their literal or in their spiritual sense. For it is the highest privilege of a human being to act, to the best of his ability, according to the laws of Divine Order in the world in which he finds himself; and for this reason he is endowed with the capacity to learn and practise natural truths, and also to understand, to love, and to be obedient to spiritual truths, which are revealed in the Word; nor is he ever deprived of this privilege, enjoying it even to eternity, and advancing more and more in his state of perfection continually thereby. Thus then we have now before us a full and complete condemnation of all dependence, in matters of life, on mere chance, on merely selfish loves, on vain superstition, on unlawful intercourse with the unseen spiritual world, and on trusting to craft and cunning for true advancement and success.

But again, there is more than this. There is a positive assurance that, in every state of his life, man shall never want the knowledge of the truth, nor especially, shall he ever be without a manifestation of the Divine Life, adapted to his state under all his changes. For, as a finite being, even in the heavens as well as in the world, he is unable to penetrate into the mysteries of the Infinite; and therefore it has always been provided that he should never be without revelation; and our section is also a promise of the fulfilment of the grandest of all the truths of revelation, namely that the Divine Being Himself should be born, as the Redeemer and Saviour of His people in such a way as to overcome the powers of evil and error on man's behalf, and to preserve him free, for ever to receive eternal life and happiness. For "The Lord thy God will raise up unto thee a prophet from the midst of thee of thy brethren, like unto me; unto him ye shall hearken . . . and I will put my words in his mouth; and he shall speak . . . all that I command him." And when we, therefore, reflect upon these words, and also compare them in their literal and in their higher senses, with the words of the Gospel, that indeed, the only begotten Son is the complete and full revelation of the Everlasting Father (John i. 18), then we understand, or may understand by a careful study of the Word, what is meant by the prophet, and what is meant by the DIVINE HUMAN, since by the Lord as the prophet is signified the Divine Truth of the Word as our Teacher, and by the same Lord as the Divine Human is meant the manifested Redeemer and Saviour, in Whose single person is embodied the whole Divine Trinity of Father, Son, and Holy Spirit (John xiv. 8-18, Matt. xxviii. 18-20, Acts xix. 5), and Who is, therefore, the only proper object of worship by men upon the earth and by angels in heaven. And hence then it is not to be wondered at that our section concludes with the teaching, that what is not in harmony with Divine Love manifested in Divine Wisdom; or with Divine Good manifested in Divine Truth; or with the DIVINE HUMAN—which is signified by what does not come to pass, is entirely false, and that all persons, who adopt such falsity because their lives are evil, which is signified by speaking presumptuously, 9012, shall suffer spiritual death. May we now, therefore, pray for the time to come quickly, when all men shall know the Lord from the least unto the greatest; or from the Levite that ministers in the gate, to the priest that is continually before the Lord, in "the place which He chooses"?

CHAPTER XIX

SUMMARY OF THE SPIRITUAL SENSE

1. Concerning the protection of those who commit evil through ignorance, and without evil intention, by means of the doctrine of charity in fulness, according to the state of the church, and also concerning those who wilfully commit evil and confirm it in themselves, vers. 1-13.

2. There is an eternal distinction between good and evil, and between one kind or degree of good and another, which is to be carefully observed, ver. 14.

3. Also one truth is not sufficient for the condemnation of evil, or for the confirmation of good, but there must be the testimony of many truths, ver. 15.

4. And lastly falsity grounded in evil, when it invades the church, or infests and causes temptation in the individual, is to be discovered, and exposed by an appeal to the highest good and truth of the church; and it is to be separated therefrom, by the eternal law of Divine Order through which evil is the cause of its own punishment, and good of its own happiness or reward, vers. 16-21.

THE CONTENTS OF EACH VERSE

1. When the LORD thy God shall cut off the nations, whose land the LORD thy God giveth thee, and thou succeedest them, and dwellest in their cities, and in their houses;

2. Thou shalt separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee to possess it.

3. Thou shalt prepare thee the way, and divide the

1. When the Lord in His Divine Human has overcome the infernal powers; has thereby enabled man to do the same; has thus established a New Church upon earth generally and individually; and man is made perfect both as to truth and as to good;

2. Then the internal man shall be distinctly influenced by the doctrine of charity in fulness, for charity is the gift of the Lord, and is continually given to man as if it were his own.

3. But it is necessary to prepare for the reception of

borders of thy land, which the LORD thy God causeth thee to inherit, into three parts, that every manslayer may flee thither.

4. And this is the case of the manslayer, which shall flee thither and live: whoso killeth his neighbour unawares, and hated him not in time past;

5. As when a man goeth into the forest with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head stippeth from the helve, and lighteth upon his neighbour, that he die; he shall flee unto one of these cities and live:

6. Lest the avenger of blood pursue the manslayer, while his heart is hot, and overtake him, because the way is long, and smite him mortally; whereas he was not worthy of death, inasmuch as he hated him not in time past.

charity by instruction in doctrine, and by the removal of evil and falsity, so that there may be an orderly arrangement of all man's powers, as to celestial, spiritual, and natural life in ultimates, and from good and truth in conjunction; by which means there may be a refuge from evil committed in ignorance and without evil intention.

4. For charity provides that sin through ignorance does not destroy spiritual life; and therefore the man who injures the spiritual life of another by false teaching, or by the persuasion that what is evil is good unconsciously and without intention of evil;

5. As for example, when discussion arises concerning doctrine, from ignorance and yet from a zeal for good, and the power of the will and understanding are rashly exerted, by means of the literal sense of the Word, to destroy what is supposed to be false; and truth is, for the time being, separated from good in the heat of argument, and thus good is injured or destroyed; then the doctrine of charity teaches that the spiritual life of the offender is not lost.

6. And indeed, care is to be taken by those who earnestly oppose evil or defend good, lest, under the temporary influence of selfish love in contention about truths, and the desire for victory, or because the point in dispute is difficult to decide, the spiritual life of another should be destroyed,

when yet he has not contended from selfish love, but from a zeal for good.

7. Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8. And if the LORD thy God enlarge thy border, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers;

9. If thou shalt keep all this commandment to do it, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; then shalt thou add three cities more for thee, beside these three:

10. That innocent blood be not shed in the midst of thy land, which the LORD thy God giveth thee for an inheritance, and so blood be upon thee.

11. But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die; and he flee into one of these cities:

12. Then the elders of his

7. Wherefore the truth of charity teaches, from the Lord, that innocence in ignorance should be defended completely by genuine doctrine.

8. And further, it is true, that in proportion to the extension of the heavenly kingdom within the soul by the reception of truth conjoined with good from the Lord, and in proportion as good is confirmed by truth in the external as well as in the internal man,

9. And the spiritual man is obedient to the Lord in every state of his life, both from love interiorly and from truth exteriorly; then in the same proportion, shall doctrine be fully and completely conjoined with charity in the external man.

10. So that innocence in ignorance is no longer violated, when man is a full recipient of the heavenly life; nor is he guilty before the Lord.

11. But on the other hand, if any one from unmixed selfishness, and therefore from hatred and with deceit, perverts and destroys the holy principle of charity, or when evil spirits insinuate themselves into heavenly societies with a view to the destruction of charity, and yet he, or they, outwardly assumes the appearance of innocence;

12. Then by the force of

city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

13. Thine eye shall not pity him, but thou shalt put away the innocent blood from Israel, that it may go well with thee.

14. Thou shalt not remove thy neighbour's landmark, which they of old time have set, in thine inheritance which thou shalt inherit, in the land that the LORD thy God giveth thee to possess it.

15. One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall a matter be established.

16. If an unrighteous witness rise up against any man to testify against him of wrong doing;

17. Then both the men, between whom the controversy is, shall stand before

good and truth which flows in continually from the Lord, such evil is rejected, and is left to suffer its legitimate consequences; and total vastation is the result.

13. For truth from good cannot excuse evil, nor permit the violation of charity in the Spiritual Church, because it discerns that only by the rejection of evil can eternal happiness be fully secured.

14. And there is an eternal distinction between good and evil, and between one kind or degree of good and another, which is always to be recognized; and the more so as the spiritual man realizes a state of heavenly good internally, which is expressed in the life of heavenly usefulness externally.

15. And further, one truth alone is not sufficient to condemn a man who may have done evil; but there must be the agreement of many truths, and thus the conjunction of good with truth, and truth with action; and this in deciding as to the quality of evil, and as to the confirmation of good.

16. Also when a man of the church is persuaded from the influx of evil which is opposed to his cherished good principles, that he has confirmed himself in the evil which tempts him;

17. Then both the evil and the good principles by which such a man is influenced, are

the LORD, before the priests and the judges which shall be in those days;

18. And the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother;

19. Then shall ye do unto him, as he had thought to do unto his brother: so shalt thou put away the evil from the midst of thee.

20. And those which remain shall hear, and fear, and shall henceforth commit no more any such evil in the midst of thee.

21. And thine eye shall not pity; life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

tested by celestial good and spiritual truth derived from the Lord, and thus the real state of the man of the church is investigated.

18. And such investigation is exactly according to the Divine Truths of the Word which search the hearts of men; and if it be discovered that the accusation of such evil spirits is false, because good and truth are the ruling principles of the man's life,

19. Then the evil really rebounds on the spirits who tempted, and is remitted to him who is established firmly in good.

20. And thus the spiritual life of man is strengthened and confirmed by the temptation both as to faith and as to love, and as to life; and just in proportion as this happens he ceases to be tempted by such evil.

21. For truth from good cannot have any sympathy with evil; while every selfish affection, every false principle, and every confirmation of falsity and evil, and thus alike the evil of the internal man and the evil of the external together, brings punishment upon itself.

6280-1; whose land the Lord thy God giveth thee, denotes the establishment of a New Church upon the earth generally and individually, 3705, 8899; and succeeding the nations, and dwelling in their cities and in their houses, denotes that thus man is made perfect as to truth and as to good, 2658, 1293, 402, 2233.

2. Separating three cities in the midst of thy land which the Lord thy God giveth thee to possess it, denotes that then the internal man shall be distinctly influenced by the doctrine of charity in fulness, for charity is the gift of the Lord, and is continually given to man as if it were his own, 4342, 6721, 402, 200, 3705, 8899, 2658.

3. Preparing the way, denotes that it is necessary to prepare for the reception of charity by instruction in doctrine, and by the removal of evil and falsity, 3142; dividing the borders of thy land, denotes so that there may be an orderly arrangement of all man's powers as to celestial, spiritual, and natural life in ultimates, 4342, 8063, 3705; which the Lord thy God causeth thee to inherit, denotes from good and truth in conjunction 2001, 2658; into three parts, denotes in fulness as to celestial, spiritual, and natural life, 6721, 9825; and every manslayer fleeing thither, denotes a refuge from evil committed in ignorance and without evil intention, 9011.

4. This being the case of the manslayer, which shall flee thither and live: whoso killeth his neighbour unawares, and hated him not in times past, denotes that charity provides that sin through ignorance, does not destroy spiritual life; and therefore, the man who injures the spiritual life of another by false teaching, or by persuasion that what is evil is good, unconsciously and without intention of evil, 9011.

5. "As when a man goeth into the forest with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour, that he die; he shall flee unto one of these cities and live," denotes that when discussion arises concerning doctrine, from ignorance and yet from a zeal for good, and the power of the will and understanding are rashly exerted, by means of the literal sense of the Word, to destroy what is supposed to be false; and truth is, for the time being, separated from good in the heat of the argument, and thus good is injured or destroyed; then the doctrine of charity teaches that the spiritual life of the offender is not lost, 9011.

6. "Lest the avenger of blood pursue the manslayer, while his heart is hot, and overtake him, because the way is long, and smite him mortally; when as he was not worthy of death, inasmuch as he hated him not in times past," denotes that indeed care is to be taken by those who earnestly oppose evil or defend good, lest, under the temporary influence of selfish love in contention about truths, and the desire for victory, or because the point in dispute is difficult to decide, the spiritual life of another should be destroyed, when yet he has not contended from selfish love, but from a zeal for good, because the avenger of blood, denotes the consequence of destroying the spiritual life of another, which is spiritual death to the offender, 8223; pursuing the manslayer, denotes that this comes upon those who are in contention about truths, 8136, 9011; his heart being hot denotes the temporary influence of selfish love, 7272, 934; overtaking

REFERENCES AND NOTES

1. The Lord thy God cutting off the nations, denotes when the Lord in His Divine Human has overcome the infernal powers, and has thereby enabled man to do the same, 2001, 6887, 5302, 1868,

him, denotes communication by influx, that is, from the evil infusing the selfish desire for victory, 8155; the way being long, denotes that the point in dispute is difficult to decide, 2234, 2625, chap. xiv. 24; smiting him mortally, denotes the destruction of spiritual life, 4251; not being worthy of death, denotes not having contended from selfish love, 304, 1326; and inasmuch as he hated him not in times past, denotes, contention from a zeal for good, 693.

7. On this account the command being given to separate three cities, denotes that, therefore, the truth of charity teaches, from the Lord that innocence in ignorance should be defended completely by genuine doctrine, 7010, 5486, 4342, 6721, 402.

8. The Lord thy God enlarging thy border, as he hath sworn unto thy fathers, and giving thee all the land which he promised to give unto thy fathers, denotes that it is true that in proportion to the extension of the heavenly kingdom within the soul by the reception truth conjoined with good from the Lord, and in proportion as good is confirmed by truth in the external as well as in the internal man, 2001, 8063, 2842, 3703, 8899, 3705, 2951.

9. Keeping all this commandment to do it, which I command thee this day, to love the Lord thy God to walk in his ways, denotes that the spiritual man is obedient to the Lord in every state of his life, both from love internally and from truth interiorly, 3382, 5755, 7010, 5486, 2838, 2001, 519, 2234; and adding three cities more for thee beside these three, denotes that then, in the same proportion shall doctrine be fully and completely conjoined with charity in the external man, 4692, 6721, 402.

10. That innocent blood be not shed in the midst of thy land which the Lord thy God giveth thee for an inheritance, and so blood be upon thee, denotes that so innocence in ignorance is no longer violated, when man is a full recipient of the heavenly life, nor is he guilty before the Lord, 1010, 200, 3705, 2001, 8899, 2658, 374.

11. A man hating his neighbour, and lying in wait for him, and rising up against him, and smiting him mortally that he die, denotes one acting from unmixed selfishness, and therefore with hatred and deceit, or who perverts and destroys the holy principle of charity; or when evil spirits insinuate themselves into heavenly societies with a view to the destruction of charity, 158, 693, 2425, 9009, 10,413, 4251, 304; and fleeing into one of these cities, denotes outwardly to assume the appearance of innocence, 9011.

12. The elders of the city sending and fetching him thence, denotes that by the force of good and truth that flows in continually from the Lord, such evil is rejected, 8902¹⁶, 402, 2397, 6744; and delivering him into the hand of the avenger of blood that he may die, denotes being left to suffer its legitimate consequences, total vastation being the result, 5544, 8223, 5407.

13. Thine eye not pitying him, and putting away the innocent blood from Israel that it may go well with thee, denotes that truth from good cannot excuse evil, nor permit the violation of charity in the Spiritual Church, because it discerns that only by the rejection of evil can eternal happiness be fully secured, 4409, 7051, 8223, 10,431, 1005, 3654, 4258.

14. Not removing thy neighbour's landmark, which they of old time have set in thine inheritance, denotes that there is an eternal distinction between good and evil, and between one kind and degree of good and another which is always to be recognized, 4883, 8063, 7984³, 2425, 1802, 1854; and which thou shalt inherit in the land which the Lord thy God giveth thee to possess it, denotes the more so as the spiritual man realizes a state of heavenly good internally, which is expressed in the life of heavenly usefulness externally, 2658, 3705, 2001, 8899, 2028-9.

15. One witness not rising up against a man for any iniquity or for any sin, in any sin that he sinneth, denotes that one truth alone is not sufficient to condemn a man who may have done evil, 4197⁷, 10,413, 158, 9156; and a matter being established at the mouth of two or three witnesses, denotes that there must be the agreement of many truths, and thus the conjunction of good with truth, and truth with action; and this in deciding as to the quality of evil and the confirmation of good, 4197⁷, 5194, 4010, 5075, 5964, 5817, 8760.

16. An unrighteous witness rising up against any man to testify against him of wrong doing, denotes, when a man of the church is persuaded from the influx of evil which is opposed to his cherished good principles, that he has confirmed himself in the evil that tempts him, 8908³, 5964, 5755, 7165, 7168, 1668.

17. Both the men between whom the controversy is, standing before the Lord, before the priests, and the judges, which shall be in those days, denotes that then both the evil and the good principles by which such a man is influenced, are tested by celestial good and spiritual truth derived from the Lord, and thus the real state of the man of the church is investigated, 8968³, 158, 6764-5, 3136, 2001, 1728, 2258, 487.

18. The judges making diligent inquisition, and the witness being a false witness, and testifying falsely against his brother, denotes that such investigation is exactly according to the Divine Truths of the Word, which search the hearts of men; and if it be discovered that the accusation of such evil spirits is false, because good and truth are the ruling principles of the man's life, 2258, 9425, 8908³, 2360.

19. Doing unto the false witness as he had thought to do unto his brother, and so the evil being put away from the midst of thee, denotes that then the evil really rebounds on the spirits who tempted, and is remitted to him who is established firmly in good, 8223, 2360, 4551-2, 8206, 200, 8391.

20. Those remaining hearing and fearing and henceforth committing no more any such evil in the midst of thee, denotes that thus the spiritual life of man is strengthened and confirmed by the temptation, both as to faith and as to love, and as to life; and that just in proportion as this happens, he ceases to be tempted by such evil, 5897, 3163, 2826, 5755, 4889, 200.

21. Thine eye not pitying; and life going for life, eye for eye, tooth for tooth, hand for hand, and foot for foot, denotes that truth from good cannot have any sympathy with evil; while every selfish affection, every false principle, and every confirmation of falsity and

evil, and thus alike the evil of the internal man, and the evil of the external together, brings punishment upon itself, 2148, 7051, 9048-9052, 5327-8, 8223.

In reflecting upon all the things, now formally stated and demonstrated in the foregoing account, and considering that they refer to the state of the angels in heaven, as well as to the man of the church on earth, we may wonder very much in what way they can be understood of the angels, with whom evil and falsity are no longer active. The general truth, however, which shows that they can be so understood, is that angels are finite beings, and must so remain for ever. Hence then, in some way which we cannot now fully comprehend, we may be sure that our chapter contains some lessons for them, corresponding to those which the internal sense contains for the man of the Spiritual Church. Leaving this mystery therefore, until the time comes when we shall be in heaven ourselves, through full and complete regeneration, it is sufficient, at present, to study these subjects as they apply to ourselves.

And to begin with, even now there is a sense in which, as members of the church, we *dwell* in the cities, once belonging to the enemy. For, from the time when each of us decided, in freedom and with good reason, to serve the Lord and not ourselves, we have been, potentially, and in some degree, actually, inhabitants of the heavenly country; and so we may see slightly, how it is that our life is fixed. We know indeed that we may still abandon our position, if we like; but, of course, we have made up our minds, and we do not intend to do that. Love to the Lord and love to our neighbour, with the faith thence derived, are now our dwelling place, each of us living in a certain city, and having a certain function therein. But still, we are liable to make mistakes; and consequently, besides the cities in which we dwell, there are cities of refuge, that is, there is protection against evil and error committed ignorantly, and innocently, and without our own fault. And these are our cities of refuge of which at first, it is said, there are only three. And, of course, it means that we have complete protection, for three signifies this.

But what is it that protects us? It is the truth of charity, of faith, and of obedience, which is confirmed in us; or rather it is the Lord, by means of this. And the three parts into which the borders are to be divided, are charity, faith, and obedience themselves, distinctly acknowledged as the governing principle of our lives, from the Lord. For therein we must abide, notwithstanding our weakness and ignorance, and therein alone is the protection we need.

But we proceed to notice the other parts of the section. We may violate the laws of our life through the influence of our merely natural affections, without intending to do so, or we may be injured by falsities in religion, or may injure others in this way, even when we are zealous for what we conceive to be the truth; and in this case also, we need protection when we unwittingly do wrong. And this is what is described by going to cut wood in a forest. For we may dispute about good; and in our earnest zeal for good, may receive injury from others, or may do injury to them without at all desiring to do so. In this case also, therefore, we need the protection of our cities of refuge, and it is certain that we shall be protected. For even although our good may be contaminated with an idea of meriting thereby, or although our truth may be falsified, the Lord knows we desire to serve Him faithfully, and is with us if we abide with Him.

Now, however, we have to notice that, according to the progress we make in regeneration, that is, as our heavenly border is enlarged, we need three other cities of refuge, and that these really signify protection also, even when we have conquered more of our spiritual enemies. For the truth is that even when our external man is conjoined with our internal by victory in the spiritual conflict, we may still unwittingly err as in our earlier states, and we shall still need to seek refuge from the avenger of blood. For unless the Lord provided for this we should be certainly lost. And indeed, how can a finite being presume, that he will ever be able to act independently of the Lord, or from himself alone? And hence, therefore, our section concludes by showing that there is no protection for deliberate wickedness.

The second and third sections, although distinct, may still be taken together, because the one has relation to the preservation of good, and the other to the complete separation of evil from good. The Hebrew word translated "landmark" in ver. 14, means a boundary or limit; and it is said to have been set by Moses of old time. And this leads us to observe, since the Lord Himself is the origin of all things, and is called the "Ancient of Days" as to His Divine Love, 9470, therefore, in the supreme sense, these are landmarks or boundaries from Him, which are the laws of His Divine Order and cannot be removed or altered. And the eternal distinction between good and evil is one of these laws. So also is the distinction between Divine Love, Divine Wisdom, and Divine Energy. And thence also are the eternal distinctions between the three heavens, between one angelic society and another, between one angel and another, and between one man and another. And therefore it is the duty of the man of the church to recognize these eternal distinctions; and the more highly he is advanced in his state of regeneration, the more exactly will he do this; and further a little reflection will certainly show how very much the eternal happiness of the heavenly life is increased* by so doing. Hence then we may now see, in a very comprehensive and clear way the spiritual meaning of ver. 14, which we have made a section in itself because it involves so much, and also because so much unhappiness is caused by interfering from selfish love, and false notions of things, by the endeavours we make to violate this universal law, by persisting in wrong associations, and therefore our great practical lesson here, is to be very careful as we pass through life, not to infringe on the just rights of others, which is a very common way of removing our neighbour's landmark.

But now, not only is it necessary to attend to these distinctions all through our lives; we have also to remember that before we can do this properly, evil and error are to be separated, and that they cannot be separated in any arbitrary way, but only according to the law of Divine Order contained in the spiritual sense of ver. 15, which also is placed by itself on account of its great importance in practical life. Can anyone have prosperity and happiness even in worldly things, if he neglects the laws of life on the natural plane? And neither can he do so if he neglects the laws of life on the spiritual plane? But one of the first laws of the spiritual life is, that man should reject evil. And in order to do this he must know what evil is. Merely knowing this, however, will not enable him to reject it; but in addition he must desire to reject it, and he must understand how this is to be done. Hence in this matter there must be two or three witnesses and not one only. But now, what will condemn a person to a permanent state of evil? Will loving the

evil by itself do this? Not so, because man is born in sin and shapen in iniquity, and although we cannot help it, yet it is a fact that we love evil, because we love the cause of it, that is, we love ourselves, and are full of self-interest from our birth. And yet this will not condemn us, just because we could not help being so born. But we are condemned, nevertheless, if we consent, and determine to remain in the love of evil. And the reason for this is, that we are also born, by virtue of our reception of life from the Lord, into the capacity to love good. And we could no more help being born in this way from the Lord than we can help being born in evil from our parents. And so then we are born in a state of freedom to love either good or evil; for the life we have from the Lord, as our Creator, is of such a character, that it will not compel us to be good; and, all the same, the life that we have by heredity from our parents is of such a character, that it cannot compel us. Thus then we can choose between good and evil, since it is of the Divine Providence that we not only can love, we can also understand, and we can understand the difference between good and evil. And thus we see that if we decide from our freedom and from our understanding both together that we will be either good or evil the *two* witnesses are evidence of this. And also much more is a third witness, that is, our action or our doing. For again, we are not compelled by any force at all to do either good or evil. And yet if we decide to do good or to do evil both from our will and understanding, again the three witnesses settle the matter. But why? It is because the love of evil on the one hand and the love of good on the other, combined with the consent of our understanding, confirmed by our action, fixes what our eternal life shall be. That is, the three witnesses condemn us if we choose the life of evil. And here it is to be carefully noticed that, if we choose good, consent to it, and do it, we are in harmony with the Divine intention in regard to every man. For the Lord's life is such that it wills the salvation of every man, whereas, if we choose evil we know that it is such that it cannot be in harmony with the Divine Life and Love. This then, we conceive is a just understanding of the subject of our section, and accounts for the permanency of both heaven and hell. And the lesson is so obvious as not to need more than common sense to perceive it. We are not obliged to choose evil and confirm it; and we may willingly choose good and confirm it. We pass now, therefore, to our last section.

And the very first thing that appears, in the internal sense, is realized in the course of his regeneration by everyone. Spiritually, false witnesses rise up against him. But this does not mean that, when a person is tempted by evil spirits, there is not any evil in the man, because we have already learned that evil spirits are not allowed to tempt man through his hereditary life, but only through some evil which the man himself has made actual, 1667 end. Unless, therefore, there is evil in a man in this way, he cannot be tempted. But on the other hand, when evil in general, and essential evil have been conquered by man, then potentially, although not, as yet, fully, his ruling life is good from the Lord. But also, it is needful that man should be tempted as to particular evils, which are included in evil in general, denoted by the Amorites, and in essential evil denoted by Og the king of Bashan, chap. ii. 33, iii. 3. And hence therefore we see that, so far as we are established in good; so far the evil spirits who infest us are false witnesses against us. And this is really what is meant by the false witness rising up against us. And, of course, being established in good, when thus tempted, we again

overcome by the power of the Lord. The temptation, however, is still real, and so, for the time being, we seem to ourselves actually to be in the evil through which we are tempted, and this experience enables us to confirm ourselves against it. Hence now we see the use of the temptation. But secondly we are to note that our state is known to the Lord both as to its falsity and as to its truth, and is manifested to ourselves. For we begin to realize more and more, that we are confirmed in good, and that this is so, since the truths of the Word, which we have made the governing principles of our lives, are conjoined with our good from the Lord; and consequently they will not, in the Judgment, condemn us. And this is represented by all that is said in vers. 17-18. But thirdly we see from ver. 19, and also distinctly from ver. 21, that evil rebounds upon him who is in it, and consequently carries with it its own punishment, and that hence, by the process of the Judgment, evil spirits are entirely separated from the man who is in good, and that therefore he can no longer be tempted. For he is now fully in good and truth conjoined as to the external man as well as the internal, which is signified by the words of ver. 20, which show, in their spiritual sense, that evil is so fully rejected that man no more is guilty or can be guilty of deliberate sin. And this being so, it is impossible that he can return evil for evil, or take revenge as the literal sense seems to teach. Concerning this however we add the following words in conclusion: "It very frequently happens in the other life, that the wicked, when they are desirous to occasion evil to the good, are grievously punished; and that the evil which they intend for others returns upon themselves. This appears at the time as if it were revenge from the good; but it is not revenge, neither is it from the good, to whom, in such a case opportunity is given from the laws of order; yea, the good do not will evil to them; but still they cannot take away the evil of punishment, because, at such times, they are kept in the intention of good, just as a judge, who sees a malefactor punished, or as a father when he sees his son chastised by a master; the wicked, when they inflict punishment, do it from the lust of doing evil, but the good from the affection of doing good. From these considerations it may appear what is meant by the Lord's words about loving an enemy in Matthew; and about the law of retaliation, which was not repealed by the Lord but explained, namely, that those who are in heavenly love ought not to delight in retaliation, or revenge, but in doing good; and that the very law of order, which protects the good man, does it of itself by means of the wicked," 8223.

CHAPTER XX

SUMMARY OF THE SPIRITUAL SENSE

1. In spiritual temptations, man ought not to fear his enemies, although they may appear to be more powerful than himself, because the Lord is with him, and good is predominant in the internal man, encouraging him to obedience, to fearlessness, and to dependence upon the Lord who fights for him, vers. 1-4.

2. But he who has established himself in truths from a principle of good; he who has acquired a store of truths; or he who has, from a principle of truth, entered into the affection of truth, which precedes the conjunction of good and truth as well as he who is in a state of selfish fear, and yet has not truly acknowledged the Lord internally according to his state, before engaging in temptation ought to do so lest he should fail and die spiritually by confirming evil and falsity in himself. And also it is to be remembered that before temptation, the rational man is adequately prepared for the conflict, vers. 5-9.

3. Further particulars are described concerning temptations, which follow in their order, vers. 10-20.

THE CONTENTS OF EACH VERSE

1. When thou goest forth to battle against thine enemies, and seest horses, and chariots, *and* a people more than thou, thou shalt not be afraid of them: for the LORD thy God is with thee, which brought thee up out of the land of Egypt.

2. And it shall be, when ye draw nigh unto the battle, that the priest shall

282

1. When the spiritual man is let into temptations, and has to contend against his spiritual enemies, which are evils, and are supported by intellectual powers, and false doctrines, apparently more powerful than truths both external and internal, he is not to fear them, because he is defended by the Lord, Who, through the work of redemption delivered him from the bondage of the merely natural man.

2. And it happens when man enters into temptation, that the principle of good is

approach and speak unto the people,

3. And shall say unto them, Hear, O Israel, ye draw nigh this day unto battle against your enemies: let not your heart faint; fear not, nor tremble, neither be ye affrighted at them;

4. For the LORD your God is he that goeth with you, to fight for you against your enemies, to save you.

5. And the officers shall speak unto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

6. And what man is there that hath planted a vineyard, and hath not used the fruit thereof? let him go and return unto his house, lest he die in the battle, and another man use the fruit thereof.

7. And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his

predominant with him, and is conjoined with truth by influx.

3. And thence he has perception that he is to be obedient, that he must necessarily endure temptations from evils, that he is to stand firm in his ruling love of good, and that from every degree of his life selfish fear is to be banished.

4. For good conjoined with truth from the Lord is with him inmosty and enables him, as from himself, to contend against evil and secure his salvation.

5. And this is effected by means of spiritual truth in the natural man flowing in and giving the perception, that every one who has established himself in truths from a principle of good, and yet has not fully acknowledged that good to be from the Lord, before engaging in temptation is to make this acknowledgment, lest he should fail in the conflict and become confirmed in evil.

6. Also that every one who has acquired a store of truths, and yet has not sincerely acknowledged the Lord, before engaging in temptation ought to do this, and thus acquire the good of truth, lest he should fail in the temptation, and be vastated as to all truths, or in other words, be confirmed in falsity.

7. And also, every one who has from a principle of truth entered into the affection of truth which precedes the

house, lest he die in the battle, and another man take her.

8. And the officers shall speak further unto the people, and they shall say, What man is there that is fearful and faint-hearted? let him go and return unto his house, lest his brethren's heart melt as his heart.

9. And it shall be, when the officers have made an end of speaking unto the people, that they shall appoint captains of hosts at the head of the people.

10. When thou drawest nigh unto a city to fight against it, then proclaim peace unto it.

11. And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall become tributary unto thee, and shall serve thee.

conjunction of goodness with truth, before engaging in temptation, ought to have that conjunction inwardly realized, lest he should fail in the conflict, and evil be conjoined with falsity in him.

8. And further spiritual truth in the natural man flows in and gives the perception, that every one who is in a state of selfish fear both as to understanding and will, before engaging in temptation, ought to cast out fear from a principle of good, lest he should fail in the conflict, and confirm that fear inwardly as well as outwardly.

9. And lastly it will happen that when man has received full instruction through the medium of spiritual truth in the natural degree, the rational faculty of the natural man will be prepared, and will be furnished with truths adequate to the conflict against his spiritual enemies.

10. Again the spiritual man is instructed that all conflict against evil and falsity, must involve a state of peace and innocence internally, which powerfully affects the evil spirits who are the cause of the temptation, and strengthens the man who is the subject of it.

11. And it may be, nevertheless, that the natural man in its state of opposition to the spiritual might seek a merely outward agreement with truth, and be willing to submit to the government of the spiritual from selfish

motives, and thus to claim merit for obedience and service.

12. But if the man of the church perceives his error, and that the natural man cannot thus be in harmony with the spiritual, but is still opposed to it, he must resist the natural man.

13. And when, from a principle of genuine good conjoined with truth, he conquers the tendency to claim merit, he must reject every false thought by means of Divine Truth.

14. But he must preserve for heavenly uses, every natural affection for knowledge, every incipient good of innocence, all good natural affections, and in short, all the powers of the natural man thus made subordinate, and shall appropriate them as his from the Lord.

15. And this law is to be observed with regard to all the natural powers remote from the spiritual, because of the tendency to obedience only from selfish motives, and yet not from a radically evil state.

16. But every false doctrine and every evil in which it originates, which ought to be devoted to destruction, because it is opposed to the truly natural mind, is to be completely rejected.

17. For all falsities and evils must be utterly destroyed, namely every falsity from evil and every evil itself which is internal; every evil and its

12. And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it :

13. And when the LORD thy God delivereth it into thine hand, thou shalt smite every male thereof with the edge of the sword :

14. But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take for a prey unto thyself ; and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.

15. Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations.

16. But of the cities of these peoples, which the LORD thy God giveth thee for an inheritance, thou shalt save alive nothing that breatheth :

17. But thou shalt utterly destroy them ; the Hittite, and the Amorite, the Canaanite, and the Periz-

zite, the Hivite, and the Jebusite; as the LORD thy God hath commanded thee:

18. That they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the LORD your God.

19. When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by wielding an axe against them; for thou mayest eat of them, and thou shalt not cut them down; for is the tree of the field man, that it should be besieged of thee?

20. Only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it fall.

falsity which is external; and indeed every evil in which there may appear to be something of good; and every falsity in which there may appear to be something of truth; for these are wholly opposed to the influx and reception of life from the Lord in its integrity;

18. And they delude the understanding by drawing it into abominable evils, which are called good from false doctrines, and lead to wicked actions, which cause aversion from Divine Good conjoined to Divine Truth.

19. Moreover, the spiritual man, in resisting false doctrine and the evil from which it springs, through a long course of temptations, is to be ever on his guard, lest, while doing so, as from himself, he should do injury to any perception of truth by claiming merit to himself on account of it; for indeed he may appropriate such perceptions as from the Lord in him, but not as his own; and perceptions of truth and good are not from the selfhood of man, and therefore ought not to be violated.

20. But perceptions of falsity because they do not promote good, are to be rejected with evil both in will and thought; and therefore the spiritual man is, in temptations, to be persistent in defending himself against falsity and evil, by the literal sense of the Word, in its genuine meaning, until they are entirely overcome.

REFERENCES AND NOTES

1. Going forth to battle against thine enemies, and seeing horses and chariots and a people more than thou, denotes that the spiritual man is let into temptations, and has to contend against his spiritual enemies, which are evils, and are supported by intellectual powers, and false doctrines, apparently more powerful than truths, both internal and external, 3335, 1664, 2851, 2150, 2762, 5945, 1259, 6172, 3654; not being afraid of them, denotes evidently not fearing, 2826; and the Lord thy God being with thee, which brought thee up out of the land of Egypt, denotes because he is defended by the Lord, Who through the work of redemption delivered him from the bondage of the merely natural man, 8864, 8866.

2. It being that when ye draw nigh unto the battle, the priest shall approach and speak unto the people, denotes that it happens when man enters into temptation, that the principle of good is predominant with him, and is conjoined with truths by influx, 1728, 10,021, 2951, 1259.

3. Saying "Hear, O Israel, ye draw nigh this day unto battle against your enemies," denotes that thence he has perception that he is to be obedient, and that he must necessarily endure temptations from evils, 1822, 2542, 10,021, 487, 1664, 2851; and not letting the heart faint, not fearing, not trembling, nor being affrighted at them, denotes that he is to stand firm in his ruling love of good, and that from every degree of his life selfish fear is to be banished, 1272, 3820, 2826.

4. The Lord your God going with you to fight for you against your enemies to save you, denotes that good conjoined with truth from the Lord is with him inmost, and enables him, as from himself to contend against evil and secure his salvation, 2001, 3335, 63, 2851, 8595, Num. xiii. 8, 3654.

5. The officers speaking unto the people saying, denotes that this is effected by means of spiritual truths in the natural man flowing in, and giving the perception, 7111, 2951, 1259, 1822, chap. xvi. 18; a man building a new house, and not dedicating it, denotes everyone who has established himself in truths from a principle of good, and yet has not fully acknowledged that good to be from the Lord, 158, 4390, 10662, 10,227; and his going and returning to his house lest he die in the battle and another man dedicate it, denotes that before engaging in temptation he must make this acknowledgment, lest he should fail in the conflict and become confirmed in evil, 3335, 2288, 2233, 304, 1664, 10,227, 361.

6. A man planting a vineyard, and not using the fruit thereof, denotes everyone who has acquired a store of truths, and yet has not sincerely acknowledged the Lord, by a good life, 158, 1069, Lev. xix. 24; and going and returning to his house, lest he die in the battle, and another man use the fruit thereof, denotes that before engaging in temptation he ought to do this, and thus acquire the good of truth, lest he should fail in the temptation and be vastated of all truths, or in other words be confirmed in falsity, 3335, 2288, 2233, 304, 1664, 10,227, 361, Lev. xix. 24.

7. A man that hath betrothed a wife, and hath not taken her, denotes everyone who has from a principle of truth entered into the affection of truth which precedes the conjunction of goodness and truth, 158, 8996, 1468; and going and returning to his house, lest he die in the battle and another man take her, denotes that, before engaging in temptation, he ought to have that conjunction inwardly realized, lest he should fail in the conflict, and evil be conjoined with falsity in him, 3335, 2288, 2233, 304, 1664, 1468, 5138.

8. The officers speaking further unto the people and saying, denotes that spiritual truth in the natural man flows in and gives the perception, 7111, 2951, 1259, 1822, chap. xvi. 18; the man that is fearful and fainthearted, denotes everyone who is in selfish love both as to understanding and will, 158, 2826, 7272, 3820; and going, and returning to his house, lest his brethren's heart melt as his heart, denotes that before engaging in temptation he ought to cast out fear from a principle of good, lest he should fail in the conflict, and confirm that fear inwardly as well as outwardly, 3335, 2288, 2233, 2826, 7272, 3820, 2360.

9. It happening that when the officers have made an end of speaking unto the people, they shall appoint captains of hosts at the head of the people, denotes that lastly, it will happen, that when man has received full instruction, through the medium of spiritual truth in the natural degree, the rational faculty of the natural man will be prepared, and will be furnished with truths adequate to the conflict against his spiritual enemies, 4979, 7111, 3586, 2951, 1259, 5288, 4790, 7236, 3728, 1 Kings v. 1, A.R. 337, 832.

10. When drawing nigh into a city to fight against it proclaiming peace unto it, denotes that all conflict against evil and falsity, must involve a state of peace and innocence internally, which powerfully affects the evil spirits, who are the cause of the temptation, and strengthens the man who is the subject of it, 10,021, 9378, 402, 1664, 6840, 3780.

11. It shall be, denotes that it will happen, 4979; making thee an answer of peace, and opening unto thee, denotes that the natural man in its state of opposition to the spiritual might rest in a merely outward agreement with truth, 2919, 3780, 2851; and all the people therein becoming tributary unto thee, and serving thee, denotes being willing to submit to the government of the spiritual from selfish motives, and thus to claim merit for obedience and service, 1259, 402, 6394, 1097.

12. If the city will make no peace with thee, but will make war against thee, then besieging it, denotes that if the man of the church perceives his error, and that the natural man cannot thus be in harmony with the spiritual, but is still opposed to it, he must resist the natural man, 402, ver. 11, 1664, 2851³.

13. When the Lord thy God hath delivered the city into thy hand, smiting every male thereof with the edge of the sword, denotes that when from a principle of genuine good conjoined with truth, he conquers the tendency to claim merit, he must reject every false thought by means of Divine Truth, 2001, 8899, 9133, 4251, 2466³, 2799.

14. The women denote every natural affection for knowledge, and the little ones denote every incipient good of innocence, 5946, 430; the cattle and all that is in the city, denote all good natural affections, and in short, all the powers of the natural man, 6134, 402; even all the spoil thereof, denotes celestial and spiritual good acquired in temptations, 1851; taking for a prey unto thyself, denotes to be made subordinate, 3242⁴; and eating the spoil of thine enemies which the Lord thy God hath given thee, denotes appropriation from the Lord, 2187, 1851, 2851, 2001, 8899.

15. Thus doing unto the cities that are very far off from thee, which are not of the cities of these nations, denotes that this law is to be observed with regard to all the natural powers remote from the spiritual, because of the tendency to obedience only from selfish motives, and yet not from a radically evil state, 5755, 402, 8918, 1259, 6306.

16. Of the cities of these peoples, which the Lord thy God giveth thee for an inheritance, not saving alive anything that breatheth, denotes that every false doctrine, and every evil in which it originates, which ought to be devoted to destruction, because it is opposed to the truly natural mind, is to be completely rejected, 402, 1259, 2001, 8899, 2658, 5679, 7411.

17. Utterly destroying those nations, denotes that all falsities and evils must be utterly destroyed or *devoted* to destruction, 9193; the Hittite, and the Amorite, denote every falsity from evil and every evil itself which is internal, 1867; the Canaanite, and the Perizzite denote every evil and its falsity which is external, 1573; the Hivite denotes every evil in which there may appear to be something of good, 6860; and the Jebusite, denotes every falsity in which there may appear to be something of truth, 6860; while as the Lord thy God hath commanded thee, denotes that these are wholly opposed to the influx and reception of life from the Lord in its integrity, 2001, 5486, 3654.

18. "That they teach you not to do after all their abominations, which they have done unto their gods," denotes that they delude the understanding by drawing it into abominable evils, which are called good from false doctrines, 7007, 5755, 7454, 8867; and "so should ye sin against the Lord your God," denotes that these evils cause aversion from Divine Good conjoined to Divine Truth, 4997, 2001.

19. Besieging a city a long time in making war against it to take it, denotes resisting false doctrines and the evil from which it springs through a long course of temptations, 2851, 2625, 1664; not destroying the trees thereof by wielding an axe against them, and cutting them down, denotes that he is to be ever on his guard lest while doing so, as from himself, he should do injury to any perception of truth by claiming merit to himself on account of it, 2682, 9011; eating them, denotes that he may appropriate such perceptions as from the Lord in him, 2187; not cutting them down, denotes not claiming them as his own, 9011; and "Is the tree of the field man that it should be besieged of thee?" denotes that perceptions of truth and good are not from the selfhood of man, and therefore ought not to be violated, 2682, 2971, 429, 7120, 8908, 2851, 3654, Num. xxiii. 19.

20. Only the trees which thou knowest that they be not trees for meat being destroyed and cut down, denotes that perceptions of falsity, because they do not promote good, are to be rejected with evil both in will and thought, 2682, 2230, 678, 2395, 9011, 683; and building bulwarks against the city that maketh war with thee until it fall, denotes that therefore the spiritual man is, in temptations, to be persistent in defending himself against falsity and evil, by the literal sense of the Word in its genuine meaning, until they are entirely overcome, 1304, 7297³, 1689.

It is generally understood in the Christian Church, that the wars mentioned in scripture are symbolical of the spiritual warfare, that is of the conflicts that are carried on in the mind of man, between evil on the one hand and good on the other. But it is not so well known that each account of wars there recorded, describes that conflict, in the internal sense, in a different way, so as to involve instruction concerning it which is very useful in helping the man of the church to be successful against his spiritual enemies, who may either be regarded as evil tendencies and impulses, and thoughts, or as evil spirits exciting such feelings and thoughts. But such is really the case, and therefore we must here note the particulars of our first section with care. And the first thing stated involves the fact that evil spirits always begin the warfare, and not that the person who is tempted, does so. For we are taught to pray that we may not enter into temptation (Matt. xxvi. 41); and we know from experience that temptation consists in the excitement of our evil passions by some outward occasion and, at the same time by the using up of inward impulses, and that then it is that we must go to battle against our enemies, and that we have to contemplate, to begin with, the opposing forces, described as horses, and chariots, and a people more than ourselves. And horses, as the references show, signify intellectual powers called into activity by our selfishness; chariots, false doctrines; and people falsities from evil in general. In fact, we all know, or ought to know, each for himself, the plague of his own heart; and it is well that we should feel that our enemies are more powerful than ourselves. For from ourselves we have no power against evil; and no person ever conquered by trusting to himself; but neither did he ever do so without contending, as from himself, or with the conviction that *he* must resist the tempters, by power given to him from the Lord. For it is because the Lord, by coming into the world, and contending for man against all the powers of evil and hell, redeemed all mankind, and thus preserved human freedom, that each man has power from Him to do the same in his own particular case. This then, is the rest of the teaching of the first section, which shows that he who is tempted has no cause for selfish fear. We are bound therefore, to recognize this connection, between the work of Redemption accomplished by the Lord in His Human Nature, and His redemption also of every individual, remembering, at the same time, that He does not do for man, what we each have to do for ourselves. We are not, personally, to be afraid of the enemy.

These things, however, we have had a general idea of; and we all know, too, that it is the Lord, Who fights for us, when we cooperate with Him. But we are not so well acquainted, perhaps, with the teaching involved in the part that the priest takes before the battle; and it is on this account worthy of our particular attention. In the highest sense the priest represents the Lord Himself. But since the Lord is also spoken of as man's actual Redeemer and as He Who fights for us, the priest, in this connection, represents

good from the Lord in ourselves. For no man can overcome in temptation, unless he be principled in good, and unless he fights from his state of good against the evil by which he is tempted. It is no use simply to contend against evil because it is injurious to us, or because we desire to be saved, or to go to heaven. These are certainly included in our state of good; but they are not the state of good itself. For that, really, is our ruling love of use from the Lord, and distinguishes us from every other person. And it is because we have this love, that we can overcome, and cast out fear. Hence then is the importance of the teaching derived from our state of good. For it urges us to be obedient; it assures us that the conflict is necessary; and it renders us firm in our determination to conquer, and all the more so, because it is assured that the Lord from Whom all good comes is omnipotent to save those who faithfully trust in Him.

And now coming to the second section, we may also note, how important is the instruction it contains generally, and how interesting are the distinctions here made! We can all recognize the value of the Lord's teaching in Matt. vii. 24-27, about building our houses; that it is to be understood spiritually; and that there may be a good and a bad foundation on which we build. It is the same here. To establish ourselves in truth apparently as a dwelling place for good, and yet not to dedicate ourselves to the Lord, is to build on the sand; and such a one cannot be a victor in temptation. And yet how many attempt to do this, and do not reflect that they must be in good by the acknowledgment of the Lord, from Whom all good comes, before they can conquer! And hence we see what is meant by returning to our house, namely, that we must have good from the Lord, because we cannot properly contend from selfish love. Again, we know that "the vineyard of the Lord of Hosts is the house of Israel, and the men of Judah his pleasant plant" (Isaiah v. 7), or that the vineyard is the church of the Lord in ourselves; and hence that to plant a vineyard, signifies to acquire a store of truths. But if we do this without "using the fruit thereof" (Lev. xix. 23-25), that is, without consecrating ourselves to the Lord in the fruits of a good life, we cannot overcome our spiritual foes. We ought, therefore, here also, to "return to our house, spiritually as before, for otherwise spiritual death awaits us. But there is a third case. For we have learned also from the Lord in the Gospel (Matt. xxii. 2) that the kingdom of heaven, or the church, in us, is like unto a certain king which made a marriage for his son, or in the spiritual sense, that there must be in us the conjunction of truth with goodness, and therefore that the wife must be betrothed, which signifies that there must be a preparation by entering into the affection of truth, and that if the marriage or conjunction does not follow, then victory in temptation is not possible. For no one can conquer, who is not conjoined with the Lord internally by love, or good; and also, if this conjunction does not take place, there will inevitably be in us the conjunction of falsity with evil, which is represented by another man taking her. Hence then again we see that there must be a return to the house, or that we must be conjoined with the Lord by love or good internally before we can be truly so conjoined externally. And yet we have to add another case. For we must remember that no one can have true courage, who allows selfish and worldly love to rule him; and that, therefore, merely to be in such love and from it to seek salvation under the fear of punishment is an altogether vain thing. And so it appears plainly, that in all cases where there is to be temptation, there must first be the acknowledgment of the Lord

our God, from good inwardly, and from the truth of the Word outwardly, so that there must be, either the adoption of good, or the confirmation of evil in perfect freedom with everyone; and that if a man does not return to his house by choosing good, he must do so by choosing evil; and also that, in the latter case, there must be an entire separation of evil from good since, so long as evil remains, and therefore in every temptation, there is a certain degree of fear; and that this can only be eliminated by the supremacy of good. But there is something else besides good which must prevail in temptations; and this is represented in our section by the choosing of captains of hosts at the head of the people. For in the matter of our salvation it is clear that a free choice implies the capacity to discern between evil and good, and also to be governed by the truth according to Reason. And it is quite evident that the permission to eat of every tree of the garden in Genesis, but at the same time the command not to eat of the tree of the knowledge of good and evil, carries with it the truth that the earliest men were gifted with the perception of what was true and thence with the perception of what was not true, *A.C.* 125. And therefore the understanding of man or his Rational faculty must play an important part in connection with the spiritual conflict. And indeed, good never fights; but the spiritual warfare is carried on by means of truths, so that without truths there can be no successful spiritual temptation, since, "He that has not in himself truths of faith from the Word, by which he may combat, thus who has not any spiritual life from them, is not admitted into any combat, for he would yield; and if a man yields, his state after temptation becomes worse than before it, since evil in such case, has acquired power over good, and falsity over truth," 8964. But this truth is evident from man's experience in temptations; for he knows that he continually defends himself by truths from the Word, which occur to him at the time of the conflict; nor can it be otherwise, because the Lord alone fights for him, and leads him mysteriously (*Mark* xiii. 11). Let us all therefore trust in Him as the great Captain of our salvation, being assured that He will never leave us nor forsake us, whatever the outward appearance may be.

In the third section there are several interesting points; and it will be useful to take a general review of them. And the first is an example of the truth put before his disciples by the Lord when He said, "In the world ye shall have tribulation," even when He had just said to them, "These things I have spoken unto you that in Me ye might have peace" (*John* xvi. 33). For if we are inwardly in love to the Lord, or in good, then we are inwardly in peace and innocence, 5662. Thus we see the deep signification of ver. 10. But now, when we consider the next verse we see that there may be peace externally but not internally, which is signified by the city making an answer of peace, and becoming tributary; for there is a certain kind of peace, when we are willing to serve the Lord even from selfish motives as is here described. But next, it is to be carefully observed that while man in temptation is utterly to destroy all falsities, that is to separate them from his life, yet care is to be taken to preserve every natural affection for knowledge, and every incipient good of innocence, all good natural affections, and, in short, all the powers of the natural man, with all celestial and spiritual good acquired from the Lord. And this is so, because man, by regeneration does not lose any of the affections and powers, which properly belong to him as a man, but must continue to use them in heaven to eternity, in order that his angelic life may be perfect

from first to last, or in other words from the highest degree to the lowest. And this instruction, which extends to the end of ver. 15, ought really to be a great stimulant to every member of the church militant, properly to cultivate those natural powers which are given to him by the Lord, and by no means to imagine that in order to lead a true heavenly life, it is incumbent upon him, so to crush his natural life as to utterly destroy it. However, it is very well known that in the history of former churches this mistake has been made; and this renders the teaching here given all the more valuable.

Turning now, therefore, to the other aspect of the subject, we find that, as described in vers. 16-18, it is the duty of the spiritual man, in his conflicts of temptation, to utterly destroy in himself everything evil and false, yea, every evil in which there may appear to be something of good, and every falsity in which there may appear to be something of truth. For it is impossible that the fully regenerated man can at all act from any evil affection, or promote the uses of the heavenly life by means of any untrue thought. But in conclusion, there are two or three things in the rest of the section that require a little special notice. Temptations may continue, with man, for a very long time, and therefore, we may thence infer that great patience and perseverance are required in overcoming our spiritual enemies, so that it is well that the Lord has said in respect to this matter, "He that endureth to the end shall be saved" (*Matt.* x. 22). Secondly, perceptions of truth from the Lord, are never to be destroyed in ourselves, nor are they to be contaminated with any thought of claiming merit. We notice thirdly also, that the fruit of the trees is to be eaten. That is, we may appropriate the good that we receive from the Lord by means of truth. For it is said in the beginning, "Of every tree of the garden thou mayest freely eat" (*Gen.* ii. 16). But also it is immediately added, "Of the tree of the knowledge of good and evil thou shalt not eat of it." And so, in our section, we read that trees not trees for meat are to be cut down and destroyed. That is, all perceptions of falsity which do not properly nourish the soul, are to be rejected. And then, the last teaching of the chapter is by no means the least important. For unless we persistently apply to the literal sense of the Holy Word in its genuine meaning for the purpose of resisting evil and error of all kinds, we shall never succeed, since, indeed, there are no other means of conquering our spiritual enemies than THE TRUTH.

CHAPTER XXI

SUMMARY OF THE SPIRITUAL SENSE

1. Concerning good and truth extinguished in a state of the innocence of ignorance in the External of the church; and concerning the means of purification, under such circumstances, vers. 1-9.
2. Concerning the conjunction of the natural, or external man with the spiritual or internal, as the result of victory in temptation, vers. 10-14.
3. Concerning the priority of faith and charity, or truth and good in the course of regeneration, and when that process is completed, vers. 15-17.
4. Concerning the falsity and evil of the natural or external man, and their rejection, in order that the natural may be made subservient to the spiritual, vers. 18-21.
5. And lastly concerning the total rejection of evil during regeneration, in order that it may not become perpetual with man, since otherwise the heavenly state would be imperfect and impure, vers. 22-23.

THE CONTENTS OF EACH VERSE

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| <ol style="list-style-type: none"> 1. If one be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, and it be not known who hath smitten him : | <ol style="list-style-type: none"> 1. When, in the Spiritual Church, truth and good are extinguished, although they are the gifts of the Lord to hold as if they were man's own, and this takes place in the external church, owing to a state of ignorance in innocence, |
| <ol style="list-style-type: none"> 2. Then thy elders and thy judges shall come forth, and they shall measure unto the cities which are round about him that is slain : | <ol style="list-style-type: none"> 2. Then, nevertheless, those who are in good and truth spiritual and active, and investigate the quality of the doctrine of such as unwittingly extinguish good and its truth; |
| <ol style="list-style-type: none"> 3. And it shall be, that the city which is nearest unto the slain man, even the elders of that city shall take | <ol style="list-style-type: none"> 3. And it is discovered that this evil appertains to those who belong to the external or natural man, and that their |

an heifer of the herd, which hath not been wrought with, and which hath not drawn in the yoke;

4. And the elders of that city shall bring down the heifer unto a valley with running water, which is neither plowed nor sown, and shall break the heifer's neck there in the valley :

5. And the priests the sons of Levi shall come near ; for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD ; and according to their word shall every controversy and every stroke be :

6. And all the elders of that city, who are nearest unto the slain man, shall wash their hands over the heifer whose neck was broken in the valley :

7. And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it.

8. Forgive, O LORD, thy people Israel, whom thou hast redeemed, and suffer not innocent blood to remain in the midst of thy people Israel. And the

affections in their first development are in the innocence of ignorance, and therefore have not willingly served falsities or confirmed evils ;

4. And that this happens in a low state of the mind when there is zeal for truths so called ; when the ground of the good heart has not been prepared, and the seed of Divine Truth has not been sown therein ; so that there can be, as yet, no conscious conjunction with the Lord, and at the same time no condemnation.

5. But still there is a prevailing state of good and truth thence internally and, by this, help is afforded, and conjunction is effected with the Divine Human ; also according to good and its truth every conflicting state of the understanding is harmonized, and every opposing state of the will is removed.

6. And thus those who are in this first state of imperfect good in the natural man, are seen to be purified from falsity by their state of innocence, and the evil of their life is regarded accordingly.

7. For they will both feel and think that they have not wilfully violated charity, nor from their understandings consented to do so.

8. Nevertheless they acknowledge that, of themselves, they are evil ; that the Lord alone has redeemed them ; and that He alone can preserve them in a state of genuine

blood shall be forgiven them.

9. So shalt thou put away the innocent blood from the midst of thee, when thou shalt do that which is right in the eyes of the LORD.

10. When thou goest forth to battle against thine enemies, and the LORD thy God delivereth them into thine hands, and thou carriest them away captive,

11. And seest among the captives a beautiful woman, and thou hast a desire unto her, and wouldest take her to thee to wife;

12. Then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails;

13. And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

14. And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou

innocence; and therefore their unintended evil is remitted.

9. And thus evil without its fault is separated from the man of the church internally and externally, by a deliberate and willing obedience to Divine Truth from Divine Good.

10. Again, when the spiritual man engages in conflict against his spiritual enemies, or the foes of his own household, or his perverted natural powers, and overcomes them by the power of the Lord, and makes them subordinate;

11. And yet recognizes that these natural affections, in their state of order, are from the Lord, and earnestly desires to conjoin them with the internal in the heavenly marriage;

12. Then that conjunction shall be initiated; and the natural affection for truth shall be purified from falsities internal and external;

13. All mere appearances of truth shall be removed; inferior conjunctions shall first be effected; hereditary evil and falsity shall be rejected; in a pure state of truth and by temptations; and then conjunction shall become actual, good conjoining itself with truth, and truth with good, freely and reciprocally.

14. But it shall happen, if particular natural truths cannot be conjoined with spiritual good, that then such truth

shalt not sell her at all for money, thou shalt not deal with her as a slave, because thou hast humbled her.

15. If a man have two wives, the one beloved, and the other hated, and they have borne him children, both the beloved and the hated; and if the firstborn son be hers that was hated;

16. Then it shall be, in the day that he causeth his sons to inherit that which he hath, that he may not make the son of the beloved the firstborn before the son of the hated, which is the firstborn:

17. But he shall acknowledge the firstborn, the son of the hated, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his.

18. If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and

shall be removed in freedom; but it shall not be alienated and conjoined with falsity or contaminated with evil, because it is still the truth of the church, and has been conjoined from the affection of truth.

15. Again, if the spiritual man be conjoined with the Lord, by the affection of truth, or by faith, and by the affection of good or by charity; and in his first state, faith is preferred to charity, and yet both have been the means of increasing good and truth with him, that is, first faith and then charity, and yet charity is truly the first-born;

16. Then it will happen, when the state is changed, and the affections of good and truth become receptive of life from the Lord, that faith will not be preferred to charity, which is really the first-born.

17. But on the contrary, charity will be acknowledged as primary, and the conjunction of charity and faith, or the conjunction of the internal with the external man, will be effected, for all spiritual power is from good by truth, or from charity by faith, and hence charity is really the firstborn, although in the beginning faith appears to be so.

18. Again, if the natural man which is derived from the spiritual man, is found to be opposed to the good and truth of the spiritual man, and, in

though they chasten him, will not hearken unto them :

19. Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;

20. And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a riotous liver, and a drunkard.

21. And all the men of his city shall stone him with stones, that he die : so shalt thou put away the evil from the midst of thee; and all Israel shall hear, and fear.

22. And if a man have committed a sin worthy of death, and he be put to death, and thou hang him on a tree;

23. His body shall not remain all night upon the tree, but thou shalt surely bury him the same day; for he that is hanged is accused of God; that thou defile not thy land which the LORD thy God giveth thee for an inheritance.

spite of correction persists in such opposition;

19. Then it shall be brought, by the good and truth of the spiritual man, under the scrutiny of Divine Good conjoined to Divine Truth, both internally and externally;

20. And confession shall be made, that this perverted natural state is in evil and falsity; disobedient to the good and truth of the spiritual man; and has confirmed itself in evil and falsity;

21. In which case such evil and falsity shall be entirely rejected by the power of the truths of good, that thus the natural man as well as the spiritual may be rendered subservient, and this both as to truth and good.

22. And again, lastly, when falsity is found to be confirmed by evil; is thus vastated as to good and truth; and is condemned by the spiritual man;

23. Then this state of the condemnation of evil and falsity shall be perpetual; it shall be rejected, but the man himself shall be raised into a new state of spiritual life; for evil, or falsity conjoined with evil, averts itself from the Divine Truth; and in the heavenly state, no evil and falsity are admitted, where all good and truth are acknowledged to be from the Lord, and are yet appropriated by man as if they were his own.

REFERENCES AND NOTES

1. One being found slain in the land which the Lord thy God giveth thee to possess it, denotes that when, in the Spiritual Church, truth and good are extinguished, although they are the gift of the Lord to hold as if they were man's own, 8902¹⁶, 3705, 566, 8899, 2658; and lying in the field, it not being known who hath smitten him, denotes that this takes place in the external church, owing to a state of ignorance in innocence, 90, 9262, 2230, 4251.

2. The elders and the judges coming forth, and measuring unto the cities which are round about him that is slain, denotes that then, nevertheless, those who are in good and truth spiritual are active and investigate the quality of the doctrine of such as unwittingly extinguish good and its truth, 6524-5, 2258, 3335, 4482, 402, 2973, 8902¹⁸.

3. It being that the city nearest to the slain man, even its elders, take an heifer of the herd, which hath not been wrought with, and which hath not drawn in the yoke, denotes the discovery that this evil appertains to those who belong to the external or natural man, and that their affections in their first development, are in the innocence of ignorance, and therefore have not willingly served falsities or confirmed evils, 4979, 402, 2428, 4503, 6524-5, 9262.

4. The elders of the city bringing down the heifer to a valley with running water, 8902¹⁶, or again, according to the A.V. and 9262³, to a rough or barren valley, which is neither plowed nor sown, denotes that this happens in a low state of the mind when there is zeal for truths so called, where the ground of the good heart has not been prepared, and the seed of Divine Truth has not been sown therein, 6524-5, 402, 4815, 9262⁴; and breaking the heifer's neck there in the valley, or by the rapid river, denotes that there can be, as yet, no conscious conjunction with the Lord, and at the same time no condemnation, 9262⁴, 8902¹⁶.

It ought to be remembered here, that the Hebrew words, rendered in one place a *rapid river*, in another a *rough* or *barren valley*, and also in this verse, a *valley with running water*, legitimately bear all these translations.

5. The priests, the sons of Levi coming near, denotes that still there is a prevailing state of good and truth thence internally, 1728, 489, 3877, 6843; their being chosen by the Lord thy God to minister unto him, and bless in the name of the Lord, denotes that by this, help is afforded and conjunction is effected with the Divine Human, 3900⁴, 2001, 9925, 3514, 2724; and according to their word, every controversy, and every stroke being, denotes that according to good and its truth, every conflicting state of the understanding, and every opposing state of the will is removed, 1288, 9024, 9011, 4979.

6. All the elders of that city who are nearest unto the slain man, denote those who are in this first state of imperfect good in the natural man, 6524-5, 402, 6843, 8902¹⁶; and washing their hands over the heifer whose neck was broken in the valley, denotes purification from falsity by their state of innocence, the evil of their life being regarded accordingly, 3147, 8902¹⁶, 9262⁴.

7. The elders answering and saying, "Our hands have not shed this blood, neither have our eyes seen it," denotes, that they will both feel and think that they have not wilfully violated charity, nor from their understandings, consented to do so, 6943, 8066-7, 1010.

8. "Forgive, O Lord, thy people Israel, whom thou hast redeemed, and suffer not innocent blood to remain in the midst of thy people Israel"; and the blood being forgiven them, denotes that nevertheless they acknowledge that of themselves they are evil; that the Lord alone has redeemed them; and that He alone can preserve them from falsities internal and external, 4551-2, 2576¹³, 1259, 3654, 6280-1, 1010, 200.

9. Thus innocent blood being put away from the midst of thee by doing that which is right in the eyes of the Lord, denotes that thus evil without its fault is separated from the man of the church internally and externally, by a deliberate and willing obedience to Divine Truth from Divine Good, 8902¹⁶, 4551-2, 200, 5755, 8361, 2001.

10. Going forth to battle against thine enemies, denotes that the spiritual man engages in conflict with his spiritual enemies, 3654, 1664, 2851; the Lord thy God delivering them into thine hand, denotes that he overcomes them by the power of the Lord, 2001, 8899, 9133; and carrying them away captive, denotes that they become subordinate, as is evident from the signification of a captive in the opposite sense, 7990.

11. Seeing among the captives a beautiful woman, and desiring to take her to thee to wife, denotes recognizing that the natural affections, in their state of order are from the Lord, and earnestly desiring to conjoin them with the Internal in the heavenly marriage, 2150, 7990, 253, 915.

12. Bringing her to thine house, denotes that that conjunction is initiated, 6183, 3538; and the woman shaving her head and paring her nails, denotes that the natural affection for truth is purified from falsities internal and external, 5247, 3728, 3301⁸.

13. Putting the raiment of her captivity from off her, remaining in thine house, bewailing her father and her mother a full month; and after that going in unto her, being her husband and she being thy wife, denotes that all mere appearances of truth shall be removed, that interior conjunction shall first be effected, that hereditary evil and falsity shall be rejected in a pure state of faith and by temptations; and that then conjunction shall become actual, good conjoining itself with truth, and truth with good freely and reciprocally, 3703¹⁶, 2576, 2559, 851-2, 10,540³, 915. See also *A.E.* 554¹⁶.

14. It being that if thou have no delight in her thou shalt let her go whither she will, denotes that it will happen if particular natural truths cannot be conjoined with spiritual good then such truth shall be removed in freedom, 5886⁷; and not selling her at all for money, nor dealing with her as a slave, because thou hast humbled her, denotes that it shall not be alienated and conjoined with falsity, or contaminated with evil, because it is still the truth of the church, and has been conjoined from the affection of truth, 5886⁷.

15. A man having two wives the one beloved and the other hated, denotes the spiritual man conjoined with the Lord by the affection

of truth or by faith, and by the affection of good or by charity, 409; the one beloved and the other hated, denotes that, in the first state, faith is preferred and charity is not preferred, 3843, 3322¹¹, 3325; bearing him children both the beloved and the hated, denotes that yet both have been the means of increasing good and truth with him, 3919, 489; and the firstborn son being hers that was hated, denotes that charity is truly the firstborn, 6344.

16. It being, in the day that he causeth his sons to inherit that which he hath, that he may not make the son of the beloved the firstborn before the son of the hated which is the firstborn, denotes that it will happen, when the state is changed, and the affections of good and truth become receptive of life from the Lord, that faith will not be preferred to charity, which is really the firstborn, 4979, 487, 489, 2658, ver. 15, 3705, 8899, 6344.

17. Acknowledging the son of the hated the firstborn, by giving him a double portion of all that he hath, since he is the beginning of his strength (or rather might), and the right of the firstborn is his, denotes that, on the contrary, charity will be acknowledged as primary, and the conjunction of charity and faith, or the conjunction of the internal with the external man, will be effected; for all spiritual power is from good by truth, or from charity by faith, and hence charity is really the firstborn, although, in the beginning, faith appears to be so, 6344, 8899, 9103, 6343-4, 2258.

18. A man having a stubborn and rebellious son, denotes the natural man which is derived from the spiritual man, found to be opposed to the good and truth of the spiritual man, 3654, 7272, 1668, 5912; not obeying the voice of his father or the voice of his mother, denotes persistence in disobedience, 2542, 8899; and, though they chasten him, will not hearken unto them, denotes in spite of correction, 695, 696.

19. His father and his mother laying hold of him, and bringing him to the elders of his city, and unto the gate of his place, denotes that then it shall be brought, by the good and truth of the spiritual man under the scrutiny of Divine Good conjoined to Divine Truth, both internally and externally, 3703⁷, 2411, 6183, 6524-5, 402, 2324, 2625.

20. Saying unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a riotous liver and a drunkard, denotes confession made that this perverted natural state is in evil and falsity; disobedient to the good and truth of the spiritual man; and has confirmed itself in evil and falsity, 1822, 6524-5, 402, 5912, 7272, 1668, 2542, 219, 9252, 1072.

21. All the men of the city stoning him with stones that he might die; and thus putting away evil from the midst of thee, all Israel hearing and fearing, denotes that such evil and falsity is entirely rejected by the power of truths from good, that thus the natural man, as well as the spiritual may be rendered subservient, and this both as to truth and good, 3066, 402, 8575, 304, 868, 209, 3654, 2542, 2826.

22. A man having committed a sin worthy of death, being put to death, and hung on a tree, denotes when falsity is found conjoined

with evil; is thus vastated as to good and truth; and is condemned by the spiritual man, 2346, 5076, 304, 5156.

23. His body not remaining all night upon the tree, and his being surely buried the same day; being accursed of God; and the land not being defiled, which the Lord thy God giveth thee for an inheritance, denotes that this state of the condemnation of evil and falsity is perpetual; it shall be rejected, but the man himself shall be raised into a new state of spiritual life; for evil, or falsity conjoined with evil, averts itself from the Divine Truth; and in the heavenly state, no evil and falsity are admitted, where all good and truth are from the Lord, but are yet appropriated by man as if they were his own, 5156, 4564, 2916, 245, 379, 3705, 10,130³, 2001, 8899, 2658.

It is a good thing for the man of the church to be made conscious that it is possible and probable that he should, without intending and even without knowing it, injure or destroy the truth and good that he receives continually from the Lord by means of the Word, and doctrine therefrom. And this is just what is represented in the first section of this chapter. For a slain man found in a field, is an emblem of such truth and good destroyed. And also, if each of us will consult his own experience in life, he will be able to recall such unconscious acts of wrong doing. It is not meant, however, that anything which is from the Lord can be ever really destroyed, but only that it can be so as far as anyone is concerned who rejects what is good because he is so much engrossed with the life of selfish and worldly love that he is not actually aware of his fault. But still it is a fact that we have actually done this thing; and therefore it is of consequence that we should examine ourselves, and especially that we should learn from the Word what the real remedy is in order that we may profitably apply it to ourselves. And in fact we must understand in what respect our doctrine is wrong, and what is the matter with our affections; and this is just what is signified by measuring to the nearest city, and by doing the other things that are here commanded. For to measure, spiritually, is to ascertain our quality; the doctrines we have adopted are like a city with its government and its laws; and the heifer which has done no work, and has not borne the yoke is a symbol of a natural affection not, as yet, brought under proper control. And besides, we may be sure that, in our innocence and ignorance, especially in the earlier states of our life, which are external, we may easily be led astray.

But also, we have acquired from our religious training, some good principles and thoughts which will enable us to investigate our own state; and these are described as the elders, and judges. And then, the heifer is brought down to the rapid river in the valley, and its neck is broken, in order to indicate that truth and good are destroyed in us where there is no conjunction with the Lord, or of the external man with the internal when the error takes place; but still there is an interior state of good by which conjunction can be effected, and by which, therefore evil and falsity can be removed; and we have often seen, in these expositions, that it is really good from the Lord that makes atonement. And lastly, how affecting and impressive is the teaching symbolized by the washing of the hands, and by what is added, to the end of the section! Hence, therefore we must notice, too, what a grand thing it is for us, when we can feel in our very hearts, that we have no intention of violating what is good, and are quite earnest in our desire to be purified by the truth. And surely where there is good internally, and truth

active therefrom, externally, as is so well described by the "running water," or by the "rapid river," it is a great proof that we have begun to live the heavenly life, and may joyfully hope for final success.

In considering the second section, there seems to be an interesting connection, in the internal sense, with the first. For since we may, without intending it, injure or destroy truth or goodness in ourselves, it follows that evil is the cause, and that this evil is our spiritual enemy, against which, besides being purified externally by the truth, we shall have to contend, and thus be purified internally. That is, we shall have to go forth to battle; and when we do this and conquer, we may find among the captives a beautiful woman with whom we shall desire to be conjoined in the heavenly marriage. And this beautiful woman represents clearly, the natural affections in their order, as from the Lord, which must be conjoined with the spiritual affections as the result of victory, so that here we have an example of the rib builded into a woman, or of the church formed in the proprium of man (Gen. ii. 22). Two or three thoughts therefore at once are suggested; and we may reflect upon them. First of all, the proprium, or proper individuality of man, remains with him to eternity, and thus, by regeneration, he does not become some other person than the person that he was born. And it is very important that we should not forget this. The proprium of man, considered in itself is nothing but evil, and this every angel in heaven acknowledges; nor can he be in heaven without doing so, 868. But it may be said secondly, "How can that which is nothing but evil become good, by being vivified, or by receiving life from the Lord through regeneration?" The answer is, not by the conversion of evil into good, but by the removal of it, although it cannot be abolished absolutely; and by the reception of good from the Lord, since man is born, not only nothing but evil from his parents, but also capable of good from the Lord; and evil cannot produce any faculty, either bodily or mental, that man possesses by birth. And thirdly, if it be said, "How is the evil removed?" Then the reply is that this must be done by the Lord, when man co-operates; and he cannot co-operate until he finds out by experience that he is evil, and acknowledges this, which is a thing everyone is capable of doing, by means of the freedom and reason which he has from the Lord, and not otherwise. Hence then we may see why there is the process described in our section; and that unless we first begin to co-operate with the Lord by the removal of falsities and evils through a full state of faith in the Lord we cannot be conjoined with him in the heavenly marriage of faith and love. And lastly we are to notice carefully, that in this connection, only truth that agrees with good can be conjoined with it, and that permanently, while yet some truth may be adjoined thereto for awhile as means, but must afterwards be separated, and conjoined with its own good. And if now, we reflect on what actually happens to us in the course of our lives, we shall remember that it has been just so with us. For we have had to acquire much knowledge and use it as a means of improvement, for which we have had no real affection; and on the other hand we have acquired a certain kind of knowledge or truth that we never grow weary of, because it agrees with our specific ruling love and is the indication of it. And everyone knows that hence we have our great men of science, our distinguished politicians, our famous literary men, or our fine preachers, and eminent theologians. But we must proceed to the next section.

And here it is to be observed at once, that, considering the Lord's

teaching in Matt. xix. 4-6, it is contrary to the laws of Divine Order for any man to have more wives than one, and that this is true naturally and spiritually. And therefore it follows that wherever polygamy is practised, or has been practised, it has only been permitted, but by no means sanctioned by Divine Law. To have two wives therefore, in the spiritual sense, betokens an imperfect spiritual state; but still it may be a state leading to perfection, and therefore we may understand that, during regeneration, we may all have two wives—the one denoting the love of truth, and the other the love of good. And moreover we all know from experience, that we are first in the love of truth, and not so much in the love of good, and afterwards more in the love of good, and relatively less in the love of truth. Or to express it in another way, we first prefer faith to charity, and afterwards we prefer charity to faith.

But it may be asked, "Which is really the first born in us?" And the reply must be that it is the love of good or charity, although this does not appear to us, 1555. And that it is really a fact, may be seen from this: we could not have any love of truth at all, in the proper sense, unless there were behind it, so to speak, the love of good, which, however, we are not so conscious of because the love of ourselves and the world at first, has so much influence with us.

However, as regeneration proceeds and we overcome this lower love, the wife that was hated, or the love of good, obtains the supremacy, and the wife that was loved, or the love of knowledge or truth takes the inferior position. For good or love was really the first thing implanted in us by the Lord, and knowledge or truth came afterwards. We know this very well. And we may know also, that the result of good in us, which is the son of the wife that was hated, is the true heir, whereas the result of truth in us, which is the son of the wife that was loved and preferred, is not the true heir. For certainly, obedience from love to the Lord and the neighbour is the true heavenly life, and makes heaven, whereas obedience only from faith, or from a sense of duty, is only a means leading to the true heavenly life. Both sons indeed have been dear to us, but charity finally prevails. And what a joy it is, that we can at last do good because we love to do so, and not only because it is our duty to do so! These remarks therefore illustrate in a general way, what is shown methodically in the foregoing explanation of this section.

And now we may in considering the remaining two sections of this chapter, first observe that the whole five follow one another in a series, as far as the internal sense is concerned. For we have, in order, man's state of ignorance in innocence, when he violates good without intending to do so; conflict with evil, victory, and the conjunction of the internal and external man; the progress of regeneration in which charity becomes predominant; the total rejection of falsity; and the final rejection of evil. Hence we see that there is a mysterious reason why the accounts of different things in the literal sense succeed one another in a certain way, and yet how each account taken by itself may be a picture, so to speak, of the whole of regeneration. And thus the stubborn and rebellious son spoken of in section four, considered without reference to what precedes and follows, may properly represent the merely natural man, who does not suffer himself to be regenerated, the two expressions *stubborn* and *rebellious*, as also *riotous liver* and *drunkard*, having, respectively, reference to the will and understanding. But on the other hand when we consider that a son, correspondentially,

is truth or falsity, also that stoning denotes the punishment of falsity, and notice as well that committing a sin worthy of death and being hung on a tree, denotes the punishment of evil, then we discern that, the account of the rebellious son has reference, spiritually, to the rejection of falsity, and that of the man found worthy of death to the rejection of evil. That is to say, these two accounts represent, respectively, the total rejection of falsity and evil, when the process of regeneration is completed, by the full establishment of the life of love and charity in the external as well as in the internal man, this being signified by the *day* in which the man with two wives, made the son of her that had been hated, the possessor of a double portion of all that he had. And then, again, the burying of him who was hung on a tree, signified the total rejection of evil, which takes place when man is made perfect, and therefore we here learn a very important lesson, namely, that the present life, which is represented by the day in which the man was condemned, is the proper time in which to reject evil, or selfishness as the ruling principle of our lives. For we ought well to understand that if evil is not thus rejected it will remain as our ruling principle. And yet again, while burial in one sense represents the rejection of that which is evil and false in ourselves, yet in another sense it signifies resurrection to new life, because it is only when evil is fully rejected, that we can properly realize the delight of good. But, in conclusion, let us not forget that the Word in its supreme sense describes the glorification of the Lord, and therefore that the hanging of this man upon a tree, represents the crucifixion of the Lord in His Human life, and thus the making of the Human Divine, on the one hand by the total rejection of everything derived from the maternal heredity, and on the other by the full reception of the Divine Life in the Human. And knowing as we do, that this great work of the Lord's glorification was the means of the redemption and salvation of the whole human race to eternity, and at the same time the pattern of our own regeneration, we may fully understand, and apply to ourselves the words of the Lord where He says, "And he that doth not take his cross and follow after me, is not worthy of me. He that findeth his life shall lose it, and he that loseth his life for my sake shall find it" (Matt. x. 38-39). For if we "find" our life in merely natural delight, we shall assuredly "lose" the heavenly life; but if we "lose" our merely natural, or reject it for the Lord's sake, we shall undoubtedly find the true heavenly life, which is more properly "ours" when by co-operation with the Lord we freely choose it. But there is no other way of really losing our own merely natural or selfish life, except by taking our cross and humbly and patiently following our Lord with all the powers of our wills our understandings, and our energies. And this taking up of our cross is the true self-denial of the Christian, which he must exercise every day.

CHAPTER XXII

SUMMARY OF THE SPIRITUAL SENSE

1. The spiritual man is instructed that he must practise the duties of charity to those who wander from the path of rectitude, vers. 1-4.
2. The corrupt will ought not to assume the truth of the renewed understanding, nor the renewed understanding the falsities of the corrupt will, ver. 5.
3. In the investigation of truths, the love of knowledge is not to be restrained and limited by selfish motives, vers. 6-7.
4. Various spiritual laws concerning good and truth that are to be carefully observed, vers. 8-12.
5. Also various laws concerning the conjunction of good and truth, or concerning the heavenly marriage, in the course of regeneration, are clearly stated; and the consequences of violating such laws are distinctly set forth, so that the spiritual man, may be purified from all evil internally and externally, and thus have full conjunction with the Lord to eternity, vers. 13-30.

THE CONTENTS OF EACH VERSE

1. Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt surely bring them again unto thy brother.

2. And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it home to thine house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

306

1. The spiritual man is instructed that, when he discovers in himself or another, that his natural affections or his spiritual affections are led astray by evils or falsities, he shall not be uncharitable and careless, but shall endeavour to restore such erring affections to a state of true heavenly order and subordination.

2. Also when the state of another thus seen to wander from the path of rectitude, is remote, and his quality is not known, then the spiritual man shall consider the state of his own imperfect affections under such circumstances, and he shall sympathize with his

3. And so shalt thou do with his ass; and so shalt thou do with his garment; and so shalt thou do with every lost thing of thy brother's, which he hath lost, and thou hast found: thou mayest not hide thyself.

4. Thou shalt not see thy brother's ass or his ox fallen down by the way, and hide thyself from them: thou shalt surely help him to lift them up again.

5. A woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for whosoever doeth these things is an abomination unto the LORD thy God.

6. If a bird's nest chance to be before thee in the way, in any tree or on the ground, with young ones or eggs, and the dam sitting upon

erring brother by endeavouring to lead him to repentance, that thus his perverted affections may be restored to order.

3. And this is to be done not only in the case of affections but also in regard to misunderstandings of truth internal and external, and indeed, in regard to every principle of good and truth which, in another, is injured and in the spiritual man is uninjured; for he who is in charity does not overlook and neglect these duties of charity.

4. Nor shall the spiritual man neglect to cherish natural good and natural truth in another in the course of regeneration, that are debased and weakened, but shall surely render aid in elevating them.

5. Further, the spiritual man is instructed that his corrupt will cannot lawfully assume the truths of the renewed and enlightened understanding; nor his understanding thus renewed and enlightened, adopt the falsities of the corrupt will; or in other words, it is not lawful for a wicked man to assume the outward appearance of a good man, nor for a good man to put on the outward appearance of a bad man; for they who thus act avert themselves from the Lord with Whom good is united to truth.

6. When, by Divine Providence, in the course of regeneration, any fact is presented to the mind of the spiritual man for investigation

the young, or upon the eggs, thou shalt not take the dam with the young :

7. Thou shalt in any wise let the dam go, but the young thou mayest take unto thyself ; that it may be well with thee, and that thou mayest prolong thy days.

8. When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

9. Thou shalt not sow thy vineyard with two kinds of seed : lest the whole fruit be forfeited, the seed which thou hast sown, and the increase of the vineyard.

10. Thou shalt not plow with an ox and an ass together.

11. Thou shalt not wear a mingled stuff, wool and linen together.

and use, whether it relates to natural or spiritual things, and involves good or truth ; and the love of knowledge is excited, which regards either voluntary or intellectual life, then care is to be taken, that the love of knowledge is not restrained, or limited by selfish motives.

7. For this love must be left in freedom, from heavenly motives, in order that genuine good may be initiated, and the heavenly life be promoted and made eternal.

8. Also, when the spiritual man, by regeneration, realizes the state of good, then truth is to become subordinate as a protection to inmost good, lest injury be done to good by a lapse from the state of good to the state of truth, or from an internal to an external state.

9. Nor must the spiritual man, who is in interior truths, confuse natural truths therewith, lest the fulness as to the state of good in truth be lost, and both the external and the internal state be vitiated.

10. Nor, in the preparation of the mind for the reception of truth should the state of good be confused with the state of truth, or the celestial with the spiritual state.

11. Neither should the spiritual man, in the application of truths to the uses of life, confuse the state of truth separated from good with the state of truth derived from good.

12. Thou shalt make thee fringes upon the four borders of thy vesture, wherewith thou coverest thyself.

13. If any man take a wife, and go in unto her, and hate her,

14. And lay shameful things to her charge, and bring up an evil name upon her, and say, I took this woman, and when I came nigh to her, I found not in her the tokens of virginity :

15. Then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate :

16. And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her ;

17. And, lo, he hath laid shameful things to her charge, saying, I found not in thy daughter the tokens of virginity ; and yet these are the tokens of my daughter's virginity. And they shall spread the garment before the elders of the city.

12. And lastly, care must be taken in the heavenly state, that good shall be in ultimates ; and this should be the moving principle of truths most external by which firmness and strength are maintained, and the spiritual man is protected and adorned.

13. Again when, in the course of life, truth is eternally conjoined with good which is uncongenial,

14. And therefore in a state of aversion from truth both as to affection and thought, so that there is perception with the spiritual man, when conjunction takes place, that his good is not pure because it is contaminated with falsity ;

15. Then it will happen, that good and truth internal, or the Lord by them, make manifest the purity of the state of good external, to the state of good and truth conjoined there.

16. For internal good will give perception, through external good, that natural good is indeed conjoined to spiritual truth, and yet there is the sense of uncongeniality and aversion.

17. Because this particular natural good is not in agreement with that particular spiritual truth, and that hence is the outward appearance of impurity, while yet, inwardly, there is purity, and this is made manifest to good and truth conjoined in externals in innocence.

18. And the elders of that city shall take the man and chastise him;

19. And they shall amerce him in an hundred *shekels* of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife: he may not put her away all his days.

20. But if this thing be true, that the tokens of virginity were not found in the damsel:

21. Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the harlot in her father's house: so shalt thou put away the evil from the midst of thee.

22. If a man be found lying with a woman married to an husband, then they shall both of them die, the man that lay with the woman, and the woman: so shalt thou put away the evil from Israel.

18. Hence then the spiritual man is in error and endures temptation,

19. By which his state as to the reception of Divine Truth is made perfect, and is acknowledged to be from good, or from the Lord, because, in this case, he has not rightly understood the quality of the pure good of the Spiritual Church; but nevertheless, he now discovers, that this particular good must be conjoined with his own particular truth to eternity.

20. But when, on the other hand, the natural good, with which spiritual truth seeks external conjunction is discovered to be impure,

21. Then this state of impurity is to be manifested and rejected by good internal and external, so that good external is purified by the truth, and receives new life; for corrupted good and its falsifications cannot be permitted in the Spiritual Church; and all evil both as to good and truth, must be removed in order that the heavenly marriage may be effected externally as well as internally.

22. Whenever in the course of man's spiritual life, falsity is found conjoining itself with evil in the case where the conjunction of good with truth has already taken place, by the acknowledgment of the Lord internally, then evil and falsity must both be rejected externally; for in the Spiritual

Church, evil and its falsity must be entirely put away.

23. If there be a damsel that is a virgin betrothed unto an husband, and a man find her in the city, and lie with her;

24. Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away the evil from the midst of thee.

25. But if the man find the damsel that is betrothed in the field, and the man force her, and lie with her; then the man only that lay with her shall die:

26. But unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death: for as when a man riseth against his neighbour, and slayeth him, even so is this matter:

27. For he found her in the field; the betrothed damsel cried, and there was none to save her.

28. If a man find a damsel that is a virgin, which is not betrothed, and lay

23. Also when the pure good of the church into which spiritual truth has been initiated, is contaminated with falsity of doctrine,

24. Then this evil state as to good and truth is to be manifested and acknowledged and rejected by the power of the truth, at the same time suffering the punishment of falsity; corrupted good because it had been initiated into true doctrine, and yet was not averse from falsity; and falsity because it had violated the heavenly marriage of good and truth.

25. But if, on the contrary, falsity contaminates the good of the church among those who are remote from true doctrine, assuming the force of truth, and thus corrupts good, then only the falsity is to be rejected;

26. But good, in this case, is safe, because it is without fault on account of the innocence of ignorance, just as when falsity is elevated against genuine charity and desires its destruction generally speaking;

27. Since injury from falsity was the result of ignorance of truth; good was clearly averted from falsity; and true doctrine was wanting.

28. Again, when falsity communicates with a good affection, which has not been

hold on her, and lie with her, and they be found;

29. Then the man that lay with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife, because he hath humbled her; he may not put her away all his days.

30. A man shall not take his father's wife, and shall not uncover his father's skirt.

initiated into truth, and forcibly conjoining itself, contaminates that good affection, and the spiritual man becomes aware of that state in himself;

29. Then he shall be redeemed by a state of fulness as to truth acknowledged to be from the Lord through internal good, and thus the heavenly marriage shall be effected, because the conjunction of falsity with good arose from defect, of truth, and the good affection now conjoined with truth cannot be separated therefrom.

30. But above all things the spiritual man is forbidden to profane good by conjoining falsity with it, or to profane truth by conjoining evil with it; or in other words, to profane good by conjoining evils with truths, or to profane truth by conjoining falsities with truths.

REFERENCES AND NOTES

1. Not seeing thy brother's ox or his sheep going astray, and hiding thyself from them; but surely bringing them again unto thy brother, denotes that when the spiritual man discovers in himself or another that his natural affections, or his spiritual affections, are led astray by evils or falsities, he shall not be uncharitable and careless, but shall endeavour to restore such erring affections to a state of heavenly order, 2150, 1222, 2781¹⁰, 2088, 2679, 6132, 5125.

2. Thy brother not being nigh unto thee, or not being known, denotes when the state of another is remote, or his quality is not known, 9378, 2230; bringing it home to thine house, denotes that the spiritual man shall consider the state of his own imperfect affections, 6183, 4973; it being with thee till thy brother seek after it, denotes that under such circumstances, he shall sympathize with his erring brother by endeavouring to lead him to repentance, because

“to be with thee,” evidently denotes to occupy the feelings and thoughts, and “until thy brother seek after it,” to do the work of repentance, 1222, chap. iv. 29; and restoring it to him again, denotes, that thus his perverted affections may be restored to order, 5125.

3. Doing so with his ass, and with his garment, denotes that this is to be done, not only in the case of affections, but also in regard to misunderstandings of truth internal and external, 5755, 1222, 2781¹⁰, 9212; and doing so with every lost thing of thy brother's, which he hath lost and thou hast found; and not hiding thyself, denotes, indeed, with regard to every principle of good or truth which, in another, is injured, and in the spiritual man is uninjured; for he who is in charity does not overlook and neglect these duties of charity, 5755, 9159, 1222, 9133, 6132.

4. Not seeing thy brother's ox or his ass fallen down by the way, and hiding thyself from them, but surely helping him to lift them up again, denotes that the spiritual man shall not neglect to cherish natural good and natural truth in another, in the course of regeneration, that are debased and weakened, but shall surely render aid in elevating them, 2150, 2781¹⁰, 1222, 9086, 2234, 6132, 5328, 3171.

5. A woman not wearing that which pertaineth to a man, nor a man putting on a woman's garment, because whosoever doeth those things is an abomination to the Lord thy God, denotes that the corrupt will cannot lawfully assume the truths of the renewed and enlightened understanding; nor the understanding thus renewed and enlightened, adopt the falsities of the corrupt will; or in other words, it is not lawful for a wicked man to assume the outward appearance of a good man, or for a good man to put on the appearance of a bad man; for they who thus act avert themselves from the Lord with whom good is united with truth, 191, 3735, 7454, 2001.

6. A bird's nest, because it contains the bird, denotes a fact presented to the mind containing truths for investigation, 776¹; chance denotes what is of Divine Providence, 6494; being before thee, denotes what is presented to the mind as is evident, 5113, 10,550; in the way, denotes in the course of regeneration, 2234; in any tree or on the ground, denotes relating to either spiritual or natural things, 105, 90, 268; with young ones or eggs, denotes good or truth, 4378-9; the dam sitting on the young or on the eggs, denotes the love of knowledge excited which regards either voluntary or intellectual life, 3219, 5581, Luke xiii. 34; and not taking the dam with the young, denotes that the love of knowledge is not to be restrained by selfish motives, 3219, 5581, 9348⁶.

7. Letting the dam go, denotes that love must, from heavenly motives be left in freedom, 7439, 3310, 99, Lev. xiv. 7; taking the young unto thyself, denotes the initiation of genuine good, 4378-9; and it being well, and the days being prolonged, denotes that the heavenly life may be promoted, and may be eternal, 4258, 8898.

8. When thou buildest a new house, making a battlement for thy roof, that blood be not brought upon the house, if any man fall from thence, denotes that, when the spiritual man by regeneration, realizes the state of good, then truth is to become subordinate, as a protection to inmost good, lest injury be done to good, by a lapse

from the state of good to the state of truth, or from an internal to an external state, 9274⁴, 4390, 6419, 10,184, 374, 9086.

9. Not sowing thy vineyard with two kinds of seed, lest the whole fruit be forfeited, the seed which thou hast sown, and the increase of thy vineyard, denotes that the spiritual man, who is in interior truths, must not confuse natural truths therewith, lest the fulness as to the state of good in truth be lost, and both the external and the internal state be vitiated, 9274⁴, 6154, 3519, 6297, 10,184.

10. Not plowing with an ox and an ass together, denotes that, in the preparation of the mind for the reception of truth, the state of good should not be confused with the state of truth, or the celestial with the spiritual state, 9274.

11. Not wearing a mingled stuff of wool and linen together, denotes that neither should the spiritual man in the application of truths to the uses of life, confuse the state of truth separated from good with the state of truth derived from good, 9274, 9470⁶.

12. Making fringes upon the four borders of thy vesture, wherewith thou coverest thyself, denotes that care must be taken, in the heavenly state, that good shall be in ultimates; and this should be the moving principle of truths most external, by which firmness and strength are maintained, and the spiritual man is protected and adorned, 2576¹³, 9468⁷, 9494.

13. A man taking a wife, going in unto her, and hating her, denotes when, in the course of life, truth is externally conjoined with good which is uncongenial, 915, 1908, 5061.

14. Laying shameful things to her charge, and bringing up an evil name upon her, denotes a state of aversion from truth, both as to affection and thought, Jer. xi. 13, 4839, 145; saying, denotes perception, 1822; and "I took this woman, and when I came nigh to her I found not in her the tokens of virginity," denotes that when conjunction takes place his good is not pure because it is contaminated with falsity, ver. 13, 7456⁷.

15. Then the father and the mother of the damsel taking and bringing forth the tokens of her virginity unto the elders of the city in the gate," denotes that good and truth internal, or the Lord by them, make manifest the purity of the state of good external, to the state of good and truth conjoined there, 3703², 2362, 7456⁷, 6524-5, 402, 2324.

16. The damsel's father saying unto the elders, "I gave my daughter unto this man to wife, and he hateth her," denotes that internal good will give perception, through external good, that natural good is indeed conjoined to spiritual truth, and yet that there is the sense of uncongeniality and aversion, 2362, 3703², 1822, 6524-5, 915, 5061.

17. "And lo, he hath laid shameful things to her charge, saying, I found not in thy daughter the tokens of virginity; and yet these are the tokens of my daughter's virginity," denotes that this particular natural good, is not in agreement with that particular spiritual truth, and that hence is the outward appearance of impurity, while

yet, inwardly there is purity, ver. 14, 2362; and spreading the garment before the elders of the city, denotes that this is made manifest to good and truth conjoined in externals in innocence, 4035, 9212, 6524-5, 402.

18. The elders of the city taking the man and chastising him, denotes that the spiritual man is in error and endures temptation, 6524-5, 3654, 696.

19. Amercing him in one hundred shekels of silver, denotes by which his state as to the reception of truths is made perfect, 9045, 1988, 425; giving them unto the father of the damsel, denotes acknowledgment that it is from the Lord, 10,227, 3703², 2362; because he had brought up an evil report upon a virgin of Israel, denotes, in this case because he had not rightly understood the quality of the pure good of the Spiritual Church, 4674, 2362, 3654; and she being his wife, and his not putting her away all his days, denotes that he now discovers that this particular good must be conjoined to his own particular truth to eternity, 915, 2740, 487.

20. The thing being true, that the tokens of virginity were not found in the damsel, denotes that when, on the other hand, the natural good with which spiritual truth seeks external conjunction, is discovered to be impure, 5075, 1728, ver. 14.

21. Bringing out the damsel to the door of her father's house, denotes that this state of impurity is to be manifested, ver. 14, 1806, 2356, 3703², 4390; the men of the city stoning her with stones that she die, denotes the rejection of the state of impurity, and also that good external is purified by the truth and receives new life, 4478, 5156, 8575, 5407, 1408, 3326; "because she hath wrought folly in Israel, to play the harlot in her father's house," denotes that corrupted good and its falsifications cannot be permitted in the Spiritual Church, ver. 20, 5755, 4445, 3654, 2466, 3703², 4390; and thus putting away the evil from the midst of thee, denotes that all evil both as to good and truth, must be removed, in order that the heavenly marriage may be effected externally as well as internally, 4544, 4839, 200, 3654.

22. A man found lying with a woman married to a husband, denotes falsity found conjoining itself with evil, in the case where the conjunction of good with truth has already taken place by the acknowledgment of the Lord internally, 6348; both of them dying, denotes that evil and falsity must both be rejected externally, and thus completely, 5407; the man that lay with the woman, and the woman, denotes the falsity which adulterates and profanes the good of the church, and also that corrupted good, 6348, Lev. xx. 10, xviii. 20; and so evil being put away from Israel, denotes that in the Spiritual Church evil and its falsity must be entirely put away, 3654, 4544.

23. A damsel that is a virgin betrothed to a husband, denotes the pure good of the church into which truth has been initiated, 3081, 8096; and a man finding her in the city, and lying with her, denotes contamination with falsity of doctrine, 721, 2384, 402, 3398.

24. Bringing them both out to the gate of the city, and stoning them with stones that they die, denotes that this evil state as to good and truth, is to be manifested and acknowledged, and rejected by the

power of the truth, at the same time suffering the punishment of falsity, 1806, ver. 23, 2324, 402, 5156, 8575, 5407; the damsel because she cried not, being in the city, denotes corrupted good because it had been initiated into true doctrine, and yet was not averse from falsity, 3081, 8996, 5016, 402; the man because he hath humbled his neighbour's wife, denotes falsity because it hath violated the heavenly marriage of good and truth, ver. 22.

25. The man finding the damsel that is betrothed in the field, forcing her, and lying with her, denotes if, on the contrary falsity contaminates the good of the church among those who are remote from true doctrine, assuming the force of truth, and thus corrupts true doctrine, 721, 2384, ver. 23, 2971, 7407, 6343, 3398; and the man only that lay with her dying, denotes that then only falsity is to be rejected, 721, 5407.

26. Unto the damsel, doing nothing, denotes that good, in this case, is safe, 3081, 8996; there being in her no sin worthy of death, denotes without fault on account of the innocence of ignorance, 4839, 5407; and "as when a man riseth against his neighbour, and slayeth him, even so is this matter," denotes as when falsity is elevated against charity, and desires its destruction, generally speaking, 721, 2401, 2417, 6767, 5075.

27. Finding the damsel in the field; crying; and none to save her, denotes since injury from falsity was the result of ignorance of truth; good was clearly averted from falsity, and true doctrine was wanting, 721, 2384, ver. 23, 2971, 7407, 5016, 402.

28. A man finding a damsel not betrothed; laying hold on her; lying with her; and their being found, denotes when falsity communicates with a good affection, which has not been initiated into truth, and forcibly conjoining itself contaminates that good affection and the spiritual man becomes aware of that state in himself, 721, 2384, 3081, 8996, 2411, 3398.

29. The man that lay with her, giving unto the damsel's father fifty shekels of silver, and she being his wife, because he had humbled her; and his not putting her away all his days, denotes redemption by a state of truth acknowledged to be from the Lord, through internal good, and thus the heavenly marriage effected, because the conjunction of falsity with good arose from defect of truth, and the good affection now conjoined with truth cannot be separated therefrom, 721, 10,227, 3703², 3081, 2252, 425, 915, 1937, 2740, 487.

30. A man not taking his father's wife, and not uncovering his father's skirt, denotes that above all things the spiritual man is forbidden to profane good by conjoining falsity with it, or to profane truth by conjoining evil with it; or in other words, to profane good by conjoining evils with truths, or to profane truth by conjoining falsities with truths, 6348, 3703²⁰, Lev. xviii. 7-8.

In the first section of this chapter, it is evident that the duties of charity are taught both as to its literal and spiritual senses; and certainly wherever such duties are performed conscientiously from the unselfish motives implied, even in the literal sense, it must tend to strengthen the spiritual life of him who thus acts; and since this is so, much more will this be the case if any one in the same way helps the spiritual life of his brother. For we have seen that the ox

denotes the natural affections, and the sheep the spiritual affections; and since affections are the motive power of life, it is most important with regard to individuals that they should not go astray, and that when they do they should be restored to order. But it is far easier to restore to the owner a lost ox or sheep, than it is to prevent our affections from "going astray," or to restore them to order when they have done so; and we naturally have to ask, therefore, how we shall do this? And on consideration we shall find that it is to be done by the application of the Truths of the Word in a spirit of wisdom and benevolence. For if we know that our own natural or spiritual affections are perverted, or that, those of some one else are so, it is manifest that nothing but the truth only can set them right; and more—it must be the right kind of Truth. For example, the natural affections of our brother may be led astray, by excessive drinking, by gluttony, by the love of worldly pleasures, by the desire for fame, or by aspirations after honours, or riches; and in each case it will be necessary to apply the truths relating to the particular state of error, and thus, the laws of temperance, of practical usefulness, and of the proper use of riches, or honours, or power not acquired merely for their own sakes. And then, on the spiritual plane, what are more powerful remedies and restoratives, than the genuine truths of the Word rightly understood and applied?

And secondly let us regard the spiritual interpretation of the verses that complete the section. To bring the affection of another to our own house, and preserve it there, is surely to show sympathy from our own state of good; but suppose our own natural man to be "lost" in this way, being, that is, "far off" because engrossed for a little while with what is *merely* natural. Then, we see, it may be preserved through our interior state as to good. But what must follow? The owner of the natural man, or in other words, ourselves, must seek after it, and find it by doing the work of repentance. And it is just the same, if the thing "lost" be our spiritual affection, which is represented by a sheep. And we remember the man who had a hundred sheep who lost one, and afterwards found it. We may indeed be in charity, and yet also, for a time lose it; and when we do, we must also spiritually seek for it, and find it, and rejoice because we have done so. And for everything thus, as it were, lost by us, we must do the work of repentance, since the fault has been our own. And hence we see what an active life, the life of the spiritual man may be in a way that no one is aware of but himself; and how correctly the Word describes his changing states!

And now it follows, that, as it is said, we must not hide ourselves, or conceal from ourselves the weakness of the natural man as to will and understanding. We are, however, sometimes much more ready to observe the natural weaknesses of others, than our own. But if we do the former let it be with a sincere desire to help; and when we do the latter, let us also from our state of good internally elevate and strengthen our natural powers; for these are from the Lord and it is only through evil and its falsity that they are weak and incompetent.

In the second short section, it does not appear from the literal sense only, that men and women might not wear similar garments without its being an abomination to the Lord, Who views all things from eternal ends, and not only from the outward act. But if we go back to the Lord Himself, and consider that there are two things in Him which make one, namely Divine Love and Divine Wisdom, and yet which are perfectly distinguished, comparatively as substance

and form make one, and yet are perfectly distinguished, we shall then see, in some slight measure, why all created things have a reference to love and wisdom and their union or conjunction, and why therefore there are men and women, or masculine minds and feminine minds. Thus then, it is clear, that there never can be an exact similarity between the masculine mind and the feminine mind, and yet that, wonderful as it may seem to us, they are destined to be united or conjoined as the substance and the form of a thing are united or conjoined. And since, therefore, the masculine mind and the feminine mind are destined to be united by creation and yet are eternally *distinct*; and since also it is a law of Divine Order that the outward form of anything should exactly correspond to its life, love, or substance, we now see why the outward forms of the masculine and feminine minds cannot be alike in a single particular, and therefore why the law we are considering is a true law, and also what it represents.

The operations of Divine Providence as to the particulars of the life of man, are as exact and as rigorous, as they are in general things. But while man is able very well to observe the immutable character of those operations in the laws of nature generally, he is not able to do this in regard to particular things. And this is the reason why so many things appear to happen by chance.

But chance does nothing. Jesus, Lord of all,
Who counts each hair, and marks the sparrow fall,
From love by wisdom has arranged the whole,
And clothed the beauteous earth from pole to pole.

And it is just the same in relation to spiritual things. Moreover each bird of the air, and each animal in the fields, and each hair of our heads, is equally under the care of the heavenly Father, because He Who governs all things in general necessarily governs all particular things, and besides, the material things here named, as we have seen, in this third section, correspond to spiritual things, and therefore represent them, so that we have here a fine example of Divine Providence in relation to both. And if, now we wish to have our spiritual states perfect we must attend to the spiritual instruction here conveyed.

A spiritual bird's nest, or an ordinary and simple fact, or feeling, or thought of human life, may seem to be too insignificant for the Lord, in His Word to make a special law about; but as this has been done, it is evident that we ought to learn some useful lessons from it. And therefore, in addition to teaching us that the Divine Providence is in things most particular, it also teaches us that we ought not to neglect to acquire, so to speak, good and truth represented by young birds, or their eggs, out of trifling things. For as some one has said, little things may be considered trifles; but trifles go to make up perfection, and perfection is no trifle. For also, as we proceed on our journey through life, or in our regeneration, we require, each of us, support according to our state; and although we are taught to depend upon Divine Providence for our *daily* bread, this does not mean that we are not ourselves to make any effort to get it. And our parable in this section, assures us that we must make some effort after natural nourishment, and also after nourishment for our souls. For a nest in a tree denotes, as we have seen, something relating to our interior states; we shall have to climb the tree to get at it; and we shall also have to look into the nest and discover the young birds or the eggs, and consider their adaptability to our particular needs, and act accordingly. And as an example of

the necessity of being careful in this respect, we may reflect on the kind of literature we should read and utilize as we pass on our way; for some of it may be injurious to our souls, even as the eggs of some birds may be injurious to our bodies; and some of it may be most excellent, and nourishing in the highest sense of the term. But above all things we are to remember that we must let the mother bird go free. That is, the affections from and by means of which we acquire good and truth must be left at liberty. For nobody can be forced to receive and cultivate either. As it is in our choice of good or evil generally therefore, so must it be as to particulars. And only what we freely imbibe or consume to support our understandings and our hearts, and what we well digest and assimilate also, will be of lasting good.

But now there is some very useful, and practical instruction in the five verses which compose the fourth section. And it is first to be shown that these things are in a series, by observing that vers. 8-9 refer to the state of interior good and interior truth; vers. 10-11, to the state of exterior good and exterior truth; and ver. 12 to the state of good and truth in the ultimate. The lesson then first is, that when man is in the state of good which is represented by the new house, then truth is to be subordinate, and this in order to prevent a falling back from the state of good to the former state of truth leading to good, or worse still, to a state of evil. Secondly, the spiritual man, who is represented by one cultivating a vineyard, is in cultivating his will and understanding, to be careful that he does not confuse spiritual and natural things, because this would evidently prevent the proper growth of either, and would not bring forth the fruits of a good life. Thirdly, by not ploughing with an ox and an ass together is meant, that one cannot be in the state of truth, leading to good, and also in the state of good, or of the full conjunction of good and truth, at the same time, the ass representing the former state and the ox the latter. And we must remember that this law does not mean that we cannot work with good and truth at the same time, because this is what every one ought to do. For a man is not truly religious by being in the knowledge of truth alone, nor by having love to the Lord and the neighbour alone without adequate truths to guide that love. Fourthly, every one may see that there is no harm in actually wearing a garment of mixed wool and linen; but, spiritually, we ought not to confuse the state of truth separated from good with the state of truth derived from good. And fifthly, although there is no necessity to have always fringes on the borders of our garments literally, yet it is absolutely necessary that the truths we have acquired shall be properly applied to the uses of life. But we must now proceed to our fifth section for the illustration of which some remarks may be found useful.

Regeneration may be described as the continual conjunction of good with truth, or of truth with good in man; and this conjunction is properly called the heavenly marriage. And indeed, we have no doubt of this; for the Lord Himself is described as the bridegroom and husband, and the church is described as the bride and wife; and this is not a mere comparison but a real correspondence as well. But it sometimes happens, or we may say that it often happens, *during* regeneration, that good conjoins itself with what appears to be uncongenial truth or even with falsity, as, for example, when he who is truly religious is attached to a doctrine or truth which is mixed with error, or contaminated with evil, or is otherwise not in harmony with the particular kind of good by which a person is distinguished. And it is just such a case as this that is described

in the internal sense of vers. 13-21. But now, a careful perusal of the internal sense of these verses as deduced from the correspondences and given in series in the right-hand parallel column, and its comparison with the demonstrations, will tend to show how the case really is, both when the conjunction appears outwardly false and yet is inwardly true and must therefore become outwardly true as well, and continue eternally, and when it is really uncongenial and therefore false, and consequently cannot continue to eternity. Hence then, from one point of view it may here be seen how persons can be saved under different outward forms of religion, while yet none can be saved if the life is evil; and from another point of view, how an actual marriage may appear to be outwardly uncongenial, and yet may be inwardly a true marriage, the course of regeneration in the case of each partner, bringing about the removal of external dissimilarity, or disagreement; but if the marriage is not true internally, no external agreement can make it so.

Having from the foregoing example seen that the heavenly marriage is the conjunction of good and truth, or of charity and faith, in the man of the spiritual church, it follows that all relations of that conjunction are denoted by all kinds of adultery and fornication in various ways, according to the remaining part of this section; and we find here five special cases. But we may easily see, by a careful study of them both in the series and in the explanations, what the distinctions are, and thus in what way we may avoid the false and evil states represented. We know perfectly well, that, during our regeneration, we are in a mixed state, and thus that we are liable to conjoin falsity with evil; and so surely as we do this and confirm ourselves in such conjunction, our salvation will be impossible; and we all know too that, although we may not proceed so far as this, we may allow falsities to contaminate our spiritual life, either through ignorance or wilfulness, in other ways than those here mentioned; and more than this also, we know that the profanation of good and truth is a great deal worse than ordinary evils. And therefore it is our duty to be very careful indeed, lest we mingle those things in ourselves, by first establishing ourselves in what is good or true from the love thereof, and then going back to a state of wickedness, and confirming the love of that also.

CHAPTER XXIII

SUMMARY OF THE SPIRITUAL SENSE

1. Concerning certain unnatural states into which men may come, by which they are excluded from the heavenly life, vers. 1-6.
2. Concerning natural states of good and truth from the Lord, which are the means of introduction into the heavenly life, through the process of regeneration, vers. 7-8.
3. Everyone who would successfully overcome evil in himself, must abstain from deliberate evil actions; must be purified from all unconscious abuse of the laws of Divine Order in states of weakness and obscurity; and must co-operate with the Lord in the orderly removal of all evil and falsity, vers. 9-14.
4. And thirdly, several other spiritual laws, to be carefully observed by the man of the Spiritual Church, are set forth in order that they may be constantly, and consistently obeyed, vers. 15-25.

THE CONTENTS OF EACH VERSE

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| <p>1. He that is wounded in the stones, or hath his privy member cut off, shall not enter into the assembly of the LORD.</p> | <p>1. The spiritual man is also instructed that every one who, by a wicked life, has injured in himself the holy principle by which the seeds of Divine Truth are formed in him, or by which holy truths are conjoined with good, is excluded from the heavenly kingdom;</p> |
| <p>2. A bastard shall not enter into the assembly of the LORD; even to the tenth generation shall none of his enter into the assembly of the LORD.</p> | <p>2. That every one whose life has been formed by the falsified truths of faith, or by its corrupted goods, is excluded from the heavenly kingdom, unless by the reception of remains and consequent regeneration, he has done the work of repentance.</p> |
| <p>3. An Ammonite or a Moabite shall not enter into the assembly of the LORD;</p> | <p>3. And every one who has confirmed himself in such falsification of truth, or adul-</p> |

even to the tenth generation shall none belonging to them enter into the assembly of the LORD for ever :

4. Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor from Pethor of Mesopotamia, to curse thee.

5. Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee.

6. Thou shalt not seek their peace nor their prosperity all thy days for ever.

7. Thou shalt not abhor an Edomite; for he is thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land.

8. The children of the third generation that are born unto them shall enter into the assembly of the LORD.

teration of good, has rendered himself incapable of regeneration, and consequently of the enjoyment of eternal life in heaven.

4. For such persons have not been willing, during their natural life, to promote in themselves or in others the reception of good and truth from the Lord, and have confirmed themselves against charity by using truth for selfish purposes, and perverting its knowledges, thus averting themselves from the heavenly life.

5. But such hypocrisy is entirely opposed to Divine Good united to Divine Truth, which is the cause of the removal of aversion, and of the conjunction of good and truth with man; and this indeed wholly from the Divine Mercy.

6. And so it is impossible that falsified truth and corrupted good can ever be in harmony with true spiritual life.

7. Hence the spiritual man is not to be averse from natural good, which is capable of receiving true doctrine because it is in harmony with spiritual good; nor from natural truth because in this the man of the church is first instructed.

8. And these are capable, through the completion of regeneration, of realizing the heavenly life.

9. When thou goest forth in camp against thine enemies, then thou shalt keep thee from every evil thing.

10. If there be among you any man, that is not clean by reason of that which chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp :

11. But it shall be, when evening cometh on, he shall bathe himself in water : and when the sun is down, he shall come within the camp.

12. Thou shalt have a place also without the camp, whither thou shalt go forth abroad :

13. And thou shalt have a paddle among thy weapons; and it shall be, when thou sittest down abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee :

14. For the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore

9. Again, when the spiritual man is prepared, by the orderly arrangement of his truths interiorly to enter into temptations, he must not allow evil to come deliberately into act.

10. But if, on the contrary, in the course of temptation, evil comes into ultimates or into the outward act unconsciously, or from natural infirmity, this for the time being, will separate the spiritual man from heavenly order, and prevent the realization of it.

11. And therefore, in that state of obscurity and weakness, he must do the work of repentance, and be purified by the application of the truth; and then when selfish love is subdued, he shall be restored to an orderly state.

12. Moreover, with every spiritual man there must be a state which is intermediate for the discrimination of truth and the separation of evil;

13. And then there must be discriminating truth as well as defensive truths; and hence it will happen, that when good is confirmed and is about to be appropriated fully, there is the most perfect separation of evil from good, a temporary state of apparent retrogression, and a total rejection of evil.

14. And this happens, because the Lord, in Whom good and truth are one, operates upon man from the Inmost, where there is orderly

shall thy camp be holy : that he see no unclean thing in thee, and turn away from thee.

15. Thou shalt not deliver unto his master a servant which is escaped from his master unto thee :

16. He shall dwell with thee, in the midst of thee, in the place which he shall choose within one of thy gates, where it liketh him best : thou shalt not oppress him.

17. There shall be no harlot of the daughters of Israel, neither shall there be a sodomite of the sons of Israel.

18. Thou shalt not bring the hire of a whore, or the wages of a dog, into the house of the LORD thy God for any vow : for even both these are an abomination unto the LORD thy God.

19. Thou shalt not lend upon usury to thy brother ;

arrangement, that he may be continually delivered from evil and falsity, and therefore heavenly good must be established in the ultimate or lowest degree of his life, while every impurity in feeling and thought must be removed, lest there should be any aversion from the Lord in the slightest degree with the perfected spiritual man in heaven.

15. Again, when the natural man has passed over from the government of selfish love to the government of heavenly love, he is not to be allowed to return to a state of selfishness.

16. On the contrary, the natural man must then abide with charity even as to its inmost life, and as to its life most external, in a state of freedom according to the state of affection ; nor will charity use any compulsion in its government.

17. Also truth is not to be falsified with the spiritual man, nor is good to be corrupted ; or, in other words, the good affections of the spiritual man are not to be perverted by falsity ; nor are his truths to be vitiated by evil.

18. And much less is falsity from evil to be estimated as truth to be devoted to the Lord ; or the lust of evil to be estimated as good for the same purpose, because both these cause aversion from the Lord.

19. And besides this, truth is not to be communicated,

usury of money, usury of victuals, usury of any thing that is lent upon usury :

20. Unto a foreigner thou mayest lend upon usury ; but unto thy brother thou shalt not lend upon usury : that the LORD thy God may bless thee in all that thou puttest thine hand unto, in the land whither thou goest in to possess it.

21. When thou shalt vow a vow unto the LORD thy God, thou shalt not be slack to pay it : for the LORD thy God will surely require it of thee ; and it would be sin in thee.

22. But if thou shalt forbear to vow, it shall be no sin in thee.

23. That which is gone out of thy lips thou shalt observe and do ; according as thou hast vowed unto the LORD thy God, a freewill offering, which thou hast promised with thy mouth.

24. When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure ; but thou shalt not put any in thy vessel.

25. When thou comest

good is not to be communicated, nor is any good action to be performed, by those who are in charity, for the sake of gain.

20. He who is in natural affection merely may be induced to do good for the sake of reward, but not he who is in charity ; so that conjunction with the Lord may be preserved to the spiritual man in every action of his life, and this especially when he has fully realized the heavenly state and acts from charity as if from himself.

21. And again, when the spiritual man has decided to devote his life to the service of the Lord, he shall not hesitate or draw back ; for the Lord desires full conjunction with man by love, and evil punishes itself, and thus to act causes aversion from the Lord.

22. But he who is, as yet, undecided is not, therefore, in that state of aversion.

23. However, what the spiritual man thinks to be true, that he should do ; and from freedom he should acknowledge the Lord, and be devoted to Him in affection and thought.

24. Again, the spiritual man may freely and fully appropriate the good of charity, or interior good from the Lord, but he may not claim it as his own.

25. Also he may freely and

into thy neighbour's standing corn, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

fully appropriate the good of truth from the Lord, but he may not ascribe it to himself.

REFERENCES AND NOTES

1. He that is wounded in the stones or hath his privy member cut off, not entering into the assembly, or congregation of the Lord, denotes that everyone who by a wicked life, has injured in himself the holy principle by which the seeds of Divine Truth are formed in him, or by which heavenly truths are conjoined with good is excluded from the heavenly kingdom, 2468¹⁵, 9042, 2468¹⁵, 7843, 2001.

2. A bastard not entering into the assembly, or congregation, of the Lord; even to the tenth generation none entering into the assembly of the Lord, denotes that everyone whose life has been formed by the falsified truths of faith, or by its corrupted goods, is excluded from the heavenly kingdom, unless by the reception of remains and consequent regeneration, he has done the work of repentance, 6239⁸, 9927, 7843, 576, 683.

3. An Ammonite or a Moabite not entering into the assembly of the Lord; even to the tenth generation none belonging to them entering into the assembly of the Lord for ever, denotes that every one who has confirmed himself in such falsification of truth or adulteration of good, has rendered himself incapable of regeneration, and consequently of the enjoyment of eternal life in heaven, 2468¹⁵, 576, 9927, 7843, 2001.

4. Their not meeting you with bread and water, in the way, when ye came forth out of the land of Egypt, denotes that such persons have not been willing, during their natural life, to promote in themselves, or in others, the reception of good and truth from the Lord, 8662, 9323, 8866, 4973; and hiring against thee Balaam the son of Beor from Pethor of Mesopotamia to curse thee, denotes confirmation against charity by using truth for selfish purposes, and perverting its knowledges, thus averting themselves from the heavenly life, because a hireling signifies one who uses truth for the sake of reward, or for selfish purposes, 7997. Balaam means *old age*, or *ancient of the people*, or the *destruction of the people*, and therefore denotes falsity confirmed, 2348, 1259, 10,510. Beor means *burning*, *foolish*, *mad*, and therefore signifies evil, 9055, 4217³, 5145⁶, Pethor means *uttering*, *interpreting*, *explaining*, and therefore signifies these things spiritually, 5168, 6620, Mesopotamia, according to the Hebrew, means *Syria of Rivers*, and therefore signifies the knowledges of truth, in this case, perverted, 3051, and cursing denotes aversion, 5071.

5. The Lord thy God not hearkening unto Balaam, denotes that such hypocrisy is entirely opposed to Divine Truth united to Divine Good, 2001, 2691; turning the curse into a blessing for thee, denotes the removal of aversion, and the conjoining of good and truth with man, 5071, 3514; and the Lord thy God loving thee, denotes this indeed wholly from the Divine Mercy, 5042.

6. Not seeking their peace or their prosperity all thy days for ever, denotes that hence it is impossible that falsified truth or corrupted good can ever be in harmony with true spiritual life, 2468¹⁵, 1038², 4972, 3402.

7. Not abhorring an Edomite, for he is thy brother, denotes that the spiritual man is not to be averse from natural good, which is capable of receiving true doctrine, because it is in harmony with spiritual good, 3605, 3322, 1222; and not abhorring an Egyptian because thou wast a stranger in his land, denotes no aversion from natural truth because in this the man of the church is first instructed, 3605, 1461.

8. The children of the third generation that are born of them entering into the assembly of the Lord, denotes that these are capable through the completion of regeneration, of realizing the heavenly life, ver. 7, 6239⁸, 2788.

9. When going forth to camp against thine enemies, keeping from every evil thing, denotes that the spiritual man is to be prepared, by the orderly arrangement of his truths interiorly, to enter into temptations, and therefore must not allow, on this occasion, evil to come deliberately into act, 9927, 1664, 8130, 2851, 3382, 4839, 5075.

10. There being among you any man that is not clean by reason of that which chanceth him by night, and his going abroad out of the camp, and not coming within it, denotes that if in the course of temptation evil comes into ultimates or into the outward act unconsciously, or from natural infirmity, this, for the time being, will separate the spiritual man from heavenly order, and prevent the realization of it, 3654, 158, 10,130, 3693⁷, 9927, 4839, 7193³.

11. It being, when evening cometh on, that he shall bathe himself in water, and when the sun is down come within the camp, denotes that, therefore, in that state of obscurity and weakness, he must do the work of repentance, and be purified by the application of the truth; and then when selfish love is subdued, he shall be restored to an orderly state, 3693⁷, 3147, 10,584, 4839.

12. Having a place also without the camp, whither thou shalt go forth abroad, denotes that, with every spiritual man there must be a state which is intermediate for the discrimination of truth and the separation of evil, 2625, 10,038, 9927.

13. Having a paddle among thy weapons, denotes that there must be discriminating truths, as well as defensive truths, because a paddle, or shovel, denotes such truths, and weapons denote defensive truths, 9723-4, 9572, 2686; sitting down abroad, denotes the confirmation of good, in this case by the rejection of evil, 2324³, 4861; and digging, and turning back, and covering that which cometh from thee, denotes the appropriation of good, by the most perfect

separation of evil from good, a temporary state of apparent retrogression, and a total rejection of evil, 3424, 10,584, 10,037, 8230.

14. The Lord thy God walking in the midst of thy camp to deliver thee, and give up thine enemies before thee, denotes that the Lord, in Whom good and truth are one, operates upon man from the Inmost, where there is orderly arrangement, that he may be continually delivered from evil and falsity, 2001, 519, 200, 4839, 6854, 8899, 2851; and the camp being holy, that the Lord may see no unclean thing in thee and turn away from thee, denotes that heavenly good must be established in the ultimate or lowest degree of man's life, while every impurity in feeling and thought must be removed, lest there should be any aversion from the Lord in the slightest degree with the spiritual man in his perfected state in heaven, 4839, 8042, 2001, 2807, 10,130, 3654, 6226.

15. Not delivering unto his master a servant that is escaped from his master unto thee, denotes that when the natural man has passed over from the government of selfish love to the government of heavenly love, he is not to be allowed to return to a state of selfishness, 5544, 6138², 2567⁷, 5899, 3654.

16. His dwelling with thee, in the midst of thee, in the place which he shall choose, within one of thy gates where it liketh him best, denotes that, on the contrary, the natural man must then abide with charity even as to its inmost life, and as to its life most external, in a state of freedom according to the state of affection, 1293, 200, 2625, 3900⁴, 2324, 4538, 1937⁴; and not oppressing him, denotes that charity will not use any compulsion in its government, 9196.

17. No harlot of the daughters of Israel, and no sodomite of the sons of Israel, denotes that truth is not to be falsified with the spiritual man, nor is good to be corrupted; or, in other words, the good affections of the spiritual man are not to be perverted by falsity, nor are his truths to be vitiated by evil, 2466, 489, 3654, 1600, 2356-9.

18. Not bringing the hire of a whore, or the wages of a dog into the house of the Lord thy God for any vow, because both of these are an abomination to the Lord thy God, denotes that much less is falsity from evil to be estimated as truth to be devoted to the Lord; or the lust of evil to be estimated as good for the same purpose, because both of these cause aversion from the Lord, 9231⁴, 7997, 2959, 2223, 2001, 7454.

19. Not lending upon usury to thy brother, or money, or of victuals, or of anything thus lent, denotes that truth is not to be communicated, good is not to be communicated, nor is any good action to be performed by those who are in charity, for the sake of gain, 9210.

20. Lending to a foreigner on usury; but unto thy brother not doing so, denotes that he who is in natural affection merely may be induced to do good for the sake of reward, but not he who is in charity, 9210; and the Lord thy God blessing thee in all that thou putteth thine hand unto, in the land whither thou goest in to possess it, denotes conjunction with the Lord preserved to the spiritual man in every action of his life, and this especially when he has fully realized the heavenly state, and acts from charity as if from himself, 2001, 3514, 878, 3705, 6901, 2658.

21. When thou vowest a vow, unto the Lord thy God, not being slack to pay it, denotes that when the spiritual man has decided to devote his life to the Lord, he shall not hesitate or draw back, 3732, 2001, 2454, 3880⁹; and the Lord thy God surely requiring it of thee; it would be sin in thee, denotes that the Lord desires full conjunction with man by love, and evil punishes itself, while thus to act causes aversion from the Lord, 2001, 7043, 1005, 4997.

22. If thou shalt forbear to vow, it being no sin unto thee, denotes that he who is, as yet, undecided is not therefore in that state of aversion, 9258, 3732, 4997.

23. That which is gone out of thy lips, observing and doing; according as thou hast vowed unto the Lord thy God, a freewill offering which thou hast promised with thy mouth, denotes that what the spiritual man thinks to be true, that he should do; and that from freedom he should acknowledge the Lord, and be devoted to Him in affection and thought, 4197², 3382, 5755, 3732, 2001, 10,097, 2951, 6985.

24. Coming into thy neighbour's vineyard; eating grapes thy fill at thine own pleasure; but not putting any in thy vessel, denotes that the spiritual man may fully and freely appropriate the good of charity or interior good from the Lord, but that he may not claim it as his own, 1853, 1069, 2425, 2187, 6297, 994, 5117¹³.

The last reference shows the interpretation of this verse on the lower plane.

25. Coming into thy neighbour's standing corn; plucking the ears with thine hand; but not moving a sickle on it, denotes that also, he may freely and fully appropriate the good of truth from the Lord, but that he may not ascribe it to himself, 1853, 5295, 2425, 2187, 5212⁴. In this verse also the interpretation may be made on the lower plane; and hence while the previous verse signifies that "everyone associating with others, who are of a different doctrine and religion, may learn and accept their goods of charity, but not imbibe them, and conjoin them to his own truths," this, denotes the same thing as to the good of truth in the natural degree, 3580.

Since the assembly, or congregation, represents heaven, or the heavenly state in man during regeneration; and since it is a fact that, in the Word of the Lord, heaven and the heavenly state, are signified and represented by marriage, we may clearly see that everything which is a perversion of marriage is also significative and representative of the perversion of the conjunction of good and truth in the church or in the human mind; and we have no cause to be surprised, therefore, at the contents of our first section. But we notice something here, which requires some explanation; for we observe that while in the first verse, the prohibition is positive and final without any qualification, in the second and following verses, there is a qualification, because, in the cases of illegitimate offspring, and also of persons descended from an illegitimate conjunction there is a possibility of salvation, but it is not so in the first case mentioned. And of course the word *salvation* is to be understood spiritually, and as referring to those represented by the three examples given. But at the point, it is to be remembered carefully, that every human being is both by creation and birth from the Lord, capable of regeneration, and that therefore the first case is representative of those who render their own regeneration impossible. And whenever

it is said in the revelations made for the New Church, as it is sometimes, 4317, that certain persons could not be regenerated, and thus saved, thereby is meant that they would not be, "because they did not admit it." Hence now, we see clearly what kind of persons they are, who are represented in the first verse of this chapter.

But from the other part of our section, we learn, according to the correspondences, that those persons may be regenerated, and thus saved, who are yet in the falsified truths denoted by the Ammonites, or in the corrupted good signified by the Moabites, and that the reason is, because they can, if they so choose, make use of the remains, which the Lord stores up with everyone, and which are signified by the tenth generation. But there is an implication here that cannot be passed over. For it is manifest from the account that the regeneration of anyone may be more difficult, and may therefore be prolonged by states of falsified truth and of corrupted good. For clearly, falsities and evils, according to the degree in which they are indulged or made actual, will necessarily delay the progress of any person's regeneration. And it must be added also, that since no state as to heredity, can ever deprive man of his liberty and rationality, and thus prevent his regeneration, on account of the Lord's work of Redemption, we are not so to confuse the spiritual teaching of the Word with its literal sense, as to suppose that anyone can through his hereditary state be deprived of the opportunity of being regenerated. That is, to take a concrete example or two, an illegitimate son may himself be regenerated, and so may his immediate descendants; and also neither Moab nor Ammon, nor any of their descendants, would be incapable of regeneration simply on account of their birth, but only if they were unwilling to admit it.

However, there is still another thing to be considered in connection with the first case in the section. For although it is quite certain that what is there represented is the impossibility of regeneration on account of a wicked life, or because good cannot be conjoined with truth, yet we also have to remember that because some one has been made a eunuch, he is not on that account incapable of regeneration, and consequent salvation (Acts viii. 25-40). And also, we know from the internal sense of the Lord's own teaching concerning eunuchs, that the term has a good signification as well as a bad one. For we read: "They are called eunuchs who are in the celestial marriage; those who are born eunuchs from the womb, denote those who are like the celestial angels; those who are so made by men, denote those who are like the spiritual angels; and those who have made themselves eunuchs, denote those who, like angelic spirits, act not so much from charity as from obedience," 394 (Matt. xix. 12), and it may be added, that as Cain signifies faith without charity, so does a eunuch; that as a mark was set upon Cain to denote that yet this faith separated, was distinguished in a particular manner, so a eunuch denotes the same, that is, *one capable of regeneration by faith as a means, or principle of action*. And thus we see why marriage and eunuchs are spoken of in connection with Cain, and why the Lord spoke of eunuchs in connection with marriage; with a good signification.

But coming to the second section, we now see how, by means of faith, a state of natural good from the Lord, with doctrine adjoined, may be initiated, and how the spiritual man ought not to despise this state of natural good. And also neither should he despise a state of natural truth, because, without being instructed in natural truth, he cannot have the knowledge, necessary for the formation of faith, and thence for the reception of charity from the Lord, which at first

appears as natural good. And, at this point, therefore, we may understand why a eunuch, an illegitimate child, an Ammonite, a Moabite, an Edomite and an Egyptian, are named in a certain order, so that, in the internal sense the series may be adequately maintained. For herein are described the successive states of man from the time when he is apt to fancy that he becomes really pure and holy simply by outward self-denial and devotion, through a gradual course of purification, to the time when he realizes the conjunction of the external man with the internal, and consequently that it is the internal man which brings the external into conformity with itself, and by no means the reverse.

And therefore it now follows in the third section that, in preparing for the spiritual conflicts, by which all evil things are to be exterminated, there are some preparatory states. And certainly the first of these is that no man, having begun to serve the Lord internally, shall ever be guilty of deliberate acts of wickedness. It is quite impossible indeed, in the course of his regeneration, that he can be absolutely pure in feeling and thought, because he is subject to evil influences from the spiritual world, these being, so to speak, necessary in order that his own evils may be made manifest to himself. But it must be evident to everyone that, if he indulges in positive evil actions, then he is guilty, and his progress will be checked. Hence then, we see the importance of the teaching both in the literal and in the spiritual sense of ver. 9. And now therefore, it may be useful, in considering what follows, to have a clear idea of the distinction between night and day spiritually. For all states of obscurity are compared to night, and all states of clearness are compared to day; and this being so, every unconscious act of sin, is denoted by that which chanceth a man by night, and consequently such unconscious act takes him out of the camp, and prevents him from coming into the camp. That is, it prevents the spiritual man from realizing the heavenly state, or from having his affections and thoughts disposed into heavenly order. Hence then by taking this general view without excluding any particular involved, we have a more extended lesson, and may reflect generally that all truths, which are, as it were, superabundant with us, and which are not applied to life, in an orderly way, are the result of impure states in us and which make purification, by repentance, necessary, which is represented by bathing in water in the evening, and by coming into the camp, when the sun is down, the setting of the sun evidently, in this case, denoting selfish love subdued.

Again, understanding that the camp represents the heavenly state, it is evident that a place without the camp, denotes a state which is not heavenly, and at the same time a state which is not evil, and thus an intermediate state. And if, as before, we reflect on this state in general without excluding any particulars, then we recognize the general truth, namely, that all falsity and evil must be removed in an intermediate state. And we must recognize also, that the discrimination of truth by its separation from falsity, and the discrimination of good by its separation from evil, are perpetual in regeneration; also that they are heavenly functions and processes, and indeed, so much so, that they must continue not only during regeneration, but afterwards to eternity, because human beings can never be more even in heaven, than continual recipients of truth and of goodness, because they never can be otherwise than finite. Under any circumstances whatever, therefore, we are not only to regard states of discrimination as intermediate states but also as clean places (Num. xix. 9), because such places without the camp, evidently

denote that states of discrimination and separation are pure, and ought to be so regarded. But, in continuation, since there are with us all, states of discrimination, there are also truths by means of which discriminations are made, and these are represented by the paddle; and thinking about this in the general way indicated, an illustration of spiritual discrimination is found in the greatly improved sanitary arrangements made in all our large cities and towns within the last fifty years; and this alone will show us the great importance of a just discrimination in our spiritual life, and how we must be continually using this faculty, if we would become pure in heart and pure in life. And, of course, it is almost needless to add that all falsity and evil must be removed and covered up, so that they may no longer trouble us, or defile our heavenly camp, in the midst of which is the Lord God our Saviour Who is purity and holiness; and yet Who condescends to dwell with us, and to remove our spiritual enemies in order that we may be purified and sanctified for ever. It is not in vain therefore, that any law of Moses, however strange it may outwardly appear to us, has been given for our edification. And if we are wise, we shall utilize them everyone, as they are now to be understood and applied in their spiritual signification.

And we have now to review and reflect upon the last section, and note the meaning and force of its several spiritual laws. And the first relates to the management of the natural man when he has been delivered from the tyranny of selfishness to serve, in an orderly way, the spiritual man. In the first place, he is now free, so far as he is submissive to the spiritual man. He can choose his own dwelling; and it is in one of the gates, this natural man, because it is still natural, and its functions are natural. For regeneration does not make it spiritual, in the sense of removing it from its own degree or its own plane. And it is worth while to remember this, since so many persons imagine that when they go to heaven the natural man is no more. But the government of the spiritual man, in heaven is the government of love, because there is no other government there, and so no oppression. But the next law shows how this is possible; for in heaven, there can be no falsifying of the truth, and no corruption of man's good affections, the reason being that the heavenly marriage is accomplished since there is full conjunction with the Lord in every respect. And we observe next that therefore there can be no mistake by substituting falsified truth for truth in worship, or evil for good. And then, we advance another step. There was a time, indeed, when we considered it impossible to do good without any wish for reward, and the struggle has been long between selfishness and true charity. But now, we have gained the victory; and therefore, the very idea of working for reward, or of claiming merit is far from us. And how grand it is to think that, in heaven, conjunction with the Lord is so strong and permanent that there can be no performance of uses from self-interest. However, we must notice the qualification; for it is important that we should. Do not let us think that, when we are angels, we shall exact usury, or claim interest for services, from those who are not angels, or from the wicked; for the very spirit of true charity is opposed to such conduct. But the meaning is, that when by our influence, we cannot get others to do good from the love of it, we may yet so influence them that they will at least do good for the sake of gain, or avoid evil for the same reason. And this is better than doing evil; while moreover those we thus influence may, in this way, be led out of evil, and become regenerated.

And further, vers. 21-23, show that the perfect man exercises perfect freedom and rationality in his heavenly state; nor is he required to perform any uses, for which by regeneration, he is not fitted. And this is the force of ver. 22, in regard to him, at the same time that there may be some things about which he may have to think deeply before deciding to act. And thus the life of the angels is not a monotony, but a delightful and agreeable variety of feeling, thought, and action according to the particular genius and function of each. In this world we really cannot always be ourselves, but in heaven we shall never need to be anything but ourselves. And lastly, with regard to the internal sense of the last two verses, it confirms what has just been said, the first referring to the internal man, and the second to the external. And the application is not only to the spiritual man during regeneration but also to the perfect man in heaven. And another truth involved here concerning him, is that he will not so act as to claim to himself or appropriate to himself the life that properly belongs to another, while yet the life of one person may be wonderfully helpful to the life of another; and indeed thence he may derive both internal and external good, without at all interfering with the proper life and freedom of that other; and similarly he may communicate his own good to others, while yet they will not encroach upon his own functions. How very complete and happy, therefore, will be all heavenly associations!

CHAPTER XXIV

SUMMARY OF THE SPIRITUAL SENSE

1. Concerning the heavenly marriage, and thus concerning the conjunction of the external man with the internal, and that it involves the separation of all evil and impurity in the natural man successively, vers. 1-5.

2. No one is to be deprived of the means of promoting his spiritual life; the spiritual man may not ascribe to himself the good and truth of the church; he must be carefully on his guard lest he profane the truth; in communicating truths to another, he must leave him free to adapt them to his state as to good; and he must not condemn those who in the beginning of regeneration do good for the sake of reward, vers. 6-15.

3. Every one is to be condemned only on account of his own aversion from good; and therefore those who are in truth but not yet in good; those who are in truth, and desire good; and those who are in good and desire truth, are neither to be condemned nor deprived of the little truth they have; for all need redemption, vers. 16-18.

4. And lastly those who have realized good in its different degrees, will no longer act from selfish love, but will act from heavenly love towards all who are preparing to receive good, vers. 19-22.

THE CONTENTS OF EACH VERSE

1. When a man taketh a wife, and marrieth her, then it shall be, if she find no favour in his eyes, because he hath found some unseemly thing in her, that he shall write her a bill of divorcement, and give it in her hand, and send her out of his house.

2. And when she is departed out of his house, she may go and be another man's wife.

1. When the spiritual man, as to his love of knowledge, conjoins the natural man to himself, then it will happen, if, through this love, he discovers the impurity and want of innocence there, that this impure natural affection must be opposed by confirming himself in his love of knowledge against it with power, and by separating it from his state as to good.

2. And when the natural man, as to its impurity, is thus separated, it can be again conjoined to the spiritual man, as to his affection for truth.

3. And if the latter husband hate her, and write her a bill of divorcement, and give it in her hand, and send her out of his house; or if the latter husband die, which took her to be his wife;

4. Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.

5. When a man taketh a new wife, he shall not go out in the host, neither shall he be charged with any business: he shall be free at home one year, and shall cheer his wife which he hath taken.

6. No man shall take the mill or the upper millstone to pledge: for he taketh a man's life to pledge.

3. And if the spiritual man then perceives, even more clearly, the intense impurity and opposition of his natural man, he will again confirm himself, in his affection for truth, against that state of impurity and opposition with greater power, and will separate it from his state as to good, or in other words, he will cease to act from the affection of truth merely, and will realize the state of good.

4. And, in this case, it will not be lawful for him again to conjoin himself with his natural man, as to his love of knowledge, or as to the most intense impurity of the merely natural affections, because that would be contrary to Divine Good, and therefore his natural man must not remain in its state of impurity, but must now become harmonious with the spiritual man through the conjunction of good with truth from the Lord;

5. So that, in this new state of the heavenly marriage in himself, all temptation ceases; he no longer performs uses, from compulsion or from selfish motives; he has realized the eternal state of the heavenly life; and thus the internal man fills the external man also with heavenly joy and delight.

6. No one, for the sake of protecting his own spiritual life, is allowed to take away from another the means of preparing good and truth for practical use; for thereby he takes away the spiritual life of his brother.

7. If a man be found stealing any of his brethren of the children of Israel, and he deal with him as a slave, or sell him; then that thief shall die: so shalt thou put away the evil from the midst of thee.

8. Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do.

9. Remember what the LORD thy God did unto Miriam, by the way as ye came forth out of Egypt.

10. When thou dost lend thy neighbour any manner of loan, thou shalt not go into his house to fetch his pledge.

11. Thou shalt stand without, and the man to whom thou dost lend shall bring forth the pledge without unto thee.

12. And if he be a poor man, thou shalt not sleep with his pledge:

7. When any one in the church claims to himself the good and truth thereof, making use of them for selfish and worldly purposes, or alienating them, then he will deprive himself of spiritual life; or he must reject such evil state, so that his internal good may become external also.

8. It is the duty of the spiritual man to be carefully on his guard against the profanation of truth; and in the removal of such profanation, he must act to the utmost of his power according to the pure principles of love and charity, because these are from the Divine Truth; and only by obedience thereto, can man escape from the evil of profaning.

9. And it is to be remembered that whenever the good of faith is corrupted by admixture with selfish motives profanation is the result, and takes place while man is passing from a state of selfishness to a state of charity.

10. When truths are communicated to another, it shall not be done by unduly persuading or compelling him to accept such truths;

11. But on the contrary, care must be taken to leave him at liberty, so that he may freely receive and adapt those truths to his own good.

12. And if he be one in obscurity as to truths and their recipients; or if he receives truths misled by the fallacies

of the senses, and by reasonings, so that his confidence in his own truths is shaken, he may not be left in this uncertain state, which is merely natural;

13. Thou shalt surely restore to him the pledge when the sun goeth down, that he may sleep in his garment, and bless thee: and it shall be righteousness unto thee before the LORD thy God.

14. Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates:

15. In his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee.

16. The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall

13. But he must be allowed to form his conception of the truth according to his own state as to good, that thus he may rest in his own truths, at the same time having conjunction by charity with him who communicates truths from charity, and thus he who communicates truths will be conscious of acting justly according to the principle of charity and faith conjoined.

14. It is not lawful for the spiritual man to condemn those, who, in the beginning of regeneration, do good for the sake of reward, in their ignorance of truth and need of instruction, whether they be members of the church, or persons in the course of preparing for such membership in merely external worship.

15. According to their state, so shall such persons be treated, lest they should be hindered from the reception of charity; and although they seek reward through ignorance of truth, they may yet be inwardly in good; for otherwise their spiritual life would suffer injury, and the man of the internal church would be wanting in charity.

16. Those who are in charity moreover, are not to be condemned because the persons fail to receive charity and conjoin it with faith; neither

be put to death for his own sin.

17. Thou shalt not wrest the judgement of the stranger, *nor* of the fatherless; nor take the widow's raiment to pledge:

18. But thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

19. When thou reapest thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.

20. When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the

are they to be condemned who through instruction have conjoined charity with faith, because their teachers have been void of charity; for every one who is not in charity, is rejected on account of his own aversion therefrom.

17. Neither are those who are under instruction, and not yet in good while yet they desire to be so, to be condemned; nor are those who are in truths and are yet deficient in good, while yet earnestly desiring it, to be condemned; nor are those who are in good to be deprived of the little truth they have.

18. For the spiritual man must remember that he also has been a slave to the natural man, and that he was redeemed by the Lord; and hence he ought to be obedient to the laws of charity.

19. In every state of the realization of the good of truth, the spiritual man ought, when truth from good is abundant, orderly, and promising, no longer to act from selfish love, but be desirous to instruct those who require instruction; to help those who are in truth and desire good; and to minister to those who are in good and desire truth; for thus the conjunction of good and truth with him is intensified by every action from the principle of good.

20. Also in every realization of the good of celestial love, according to his degree, the spiritual man no longer

stranger, for the fatherless, and for the widow.

21. When thou gatherest *the grapes of* thy vineyard, thou shalt not glean it after thee, it shall be for the stranger, for the fatherless, and for the widow.

22. And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

acts from selfish love, but is desirous to instruct those who require instruction; to help those who are in truth and desire good, and to minister to those who are in good and desire truth.

21. And lastly in every realization of the good of charity, he no longer acts from selfish love, but again, is desirous to instruct those who need instruction; to help those who are in truth and desire good; and to minister to those who are in good and desire truth.

22. For he remembers that he had been in the slavery of sin, and therefore he is impelled to obey the Lord from love.

REFERENCES AND NOTES

1. A man taking a wife and marrying her, denotes that the spiritual man, as to his love of knowledge, conjoins the natural man to himself, because a man, in this case, denotes truth, and a woman good, 915, 155, and marriage denotes the conjunction of truth with good, 2466, but it is said "the spiritual man as to his love of knowledge, because the series is considered as proceeding from external states to internal states, and the love of knowledge is the first means of the conjunction of the natural degree with the spiritual in regeneration, 1461; the woman finding no favour in his eyes because he hath found some unseemly thing in her, denotes the discovery of the impurity and want of innocence in the Natural, and aversion as the consequence, because finding no favour, or no grace, in his eyes, evidently denotes the aversion of the love of knowledge, 598, 2403, and an unseemly thing, denotes impurity and want of innocence, 9960, 5075; writing her a bill of divorcement and giving it into her hand, denotes opposition to the impure natural affection, by confirmation, from his love of knowledge, against it with power, because to be written in a book denotes to be impressed on the life, and thus confirmation, 2256, divorcement clearly denotes separation, and opposition, 2740, and the hand denotes power, 878; and sending her out of his house denotes separation from a state of good, 2233.

2. When she is departed out of his house going to be another man's wife, denotes that when the natural man, as to its impurity, is thus separated, it can be again conjoined to the spiritual man, as to his affection for truth, because departing out of his house signifies separation from the former state of good, which was the love of knowledge, and being another man's wife denotes conjunction with the spiritual man by some other principle, which is the affection of truth, since this, in the course of regeneration, succeeds the love of knowing merely, ver. 1, 1495.

3. The latter husband hating her and writing her a bill of divorce-ment and giving it into her hands and sending her out of his house, denotes that if the spiritual man then perceives even more clearly, the intense impurity and opposition of his natural man, he will again confirm himself in his affection for truth, against that state of impurity and opposition with greater power, and will separate it from his state as to good, ver. 1; and the latter husband dying which took her to be his wife, denotes that the spiritual man will cease to act from the affection of truth, and will realize the state of good, since this succeeds the state of the affection of truth, ver. 1, 1495, 3326.

4. Her former husband not being allowed to take her again to be his wife after that she is defiled, denotes that, in this case, it will not be lawful for him again to conjoin himself with his natural man as to his love of knowledge, or as to the intense impurity of his merely natural affections, ver. 1, 9960, 9274; being an abomination before the Lord, denotes that such a state is contrary to Divine Good, 7454-6; not causing the land to sin, denotes that the natural man must not remain in its state of impurity, 3705, 5076; and "which the Lord thy God giveth thee for an inheritance," denotes that it must now become harmonious with the spiritual man through the conjunction of good with truth from the Lord, 8899, 2001, 2658.

5. When a man taketh a new wife, not going out in the host, neither being charged with any business, denotes that in this new state of the heavenly marriage in himself all temptation ceases, and the spiritual man no longer performs uses from compulsion, or for selfish motives, because taking a new wife signifies the conjunction of truth with good, and thus the conjunction of what is internal with what is external, or of the Spiritual with the Natural, 915, 155, 2466, not going out in the host, denotes that all temptation ceases, 1664, and not being charged with any business, signifies that uses are no longer performed from compulsion or from selfish motives, 8890-1; and being free at home one year, and cheering up his wife that he hath taken, denotes that he has realized the eternal state of the heavenly life, and that thus the internal man fills the external also with heavenly joy and delight, 892, 223, 2906, 4434⁸, 4572.

6. No man taking the mill or the upper millstone to pledge; for he taketh a man's life to pledge, denotes that no one, for the sake of protecting his own spiritual life, is allowed to take away from another the means of preparing good and truth for practical use; for thereby he takes away the spiritual life of his brother, 4335⁴, 9213³.

7. A man found stealing any of his brethren the children of Israel, denotes anyone in the church who claims to himself the good and truth thereof, 158, 8906, 3303, 3654; dealing with him as a slave,

denotes making use of them for selfish and worldly purposes, 6666; selling him denotes alienation, 4758; the thief dying, denotes the loss of spiritual life, 5605; and putting away evil from the midst of thee, denotes the rejection of such evil state so that his internal good may become external also, 4544, 4839, 200, 3654.

8. To take heed, evidently denotes that the spiritual man should be on his guard; the plague of leprosy, denotes the profanation of truth, 6963; observing diligently, and doing according to all that the priests the Levites shall teach you, denotes to act to the utmost of his power according to the pure principles of love and charity, because these are from the Divine Truth, 3382, 5755, 1728, 3877, 7007; and "as I commanded them, so shall ye observe to do," denotes that only by obedience thereto can man escape from the evil of profaning, 7010, 5486, 3382, 5755.

9. Remembering denotes to have perpetually in the thought, 8884; and what the Lord thy God did to Miriam, by the way, as ye came forth out of Egypt, denotes that whenever the good of faith is corrupted by admixture with selfish motives, profanation is the result and takes place while man is passing from a state of selfishness to a state of charity, 2001, 2618, 8337, 3123, 8866, Num. xii. 1-16.

10. When thou dost lend thy neighbour any manner of loan, not going into his house to fetch his pledge, denotes that when truths are communicated to another, it shall not be done by unduly persuading, or compelling him to accept such truths, 9213⁴.

11. Standing without, and the man to whom thou shalt lend bringing forth the pledge unto thee, denotes that care must be taken to leave him at liberty so that he may freely receive and adapt those truths to his own good, 9213⁵.

12. If he be a poor man, not sleeping with his pledge, denotes that if he be one in obscurity as to truths, and their recipients, or if he receives truths misled by the fallacies of the senses, and by reasonings, so that his confidence in his own truths is shaken, he may not be left in this uncertain state, which is merely natural, 9209, 9216.

13. Surely restoring to him his pledge when the sun goeth down, that he may sleep in his garment and bless thee, denotes that he must be allowed to form his conception of the truth according to his own state as to good, that thus he may rest in his own truths, at the same time having conjunction by charity with him who communicates truths from charity, 9212-9216; and it being righteousness unto thee before the Lord thy God, denotes that thus he who communicates truths, will be conscious of acting justly, according to the principle of charity and faith conjoined, 1813, 2001.

14. Not oppressing a hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates, denotes that it is not lawful for the spiritual man to condemn those who, in the beginning of regeneration, do good for the sake of reward in their ignorance of truth and need of instruction, whether they be members of the church, or persons in the course of preparing for such membership in merely external worship, 9196, 8002⁴, 9209, 1222, 1463, 3705, 2324.

15. In his day, giving him his hire, neither the sun going down upon it, denotes that, according to their state, so shall such persons be treated, lest they should be hindered from the reception of charity, 487, 8002¹, 9213; his being poor and setting his heart upon it, denotes that although they seek reward through ignorance of truth, they may yet be inwardly in good, 9209, 7272; and "lest he cry against thee unto the Lord, and it be sin unto thee," denotes that, otherwise, their spiritual life would suffer injury, and the man of the internal church would be wanting in charity, 375, 3654, 2001, 5076.

16. The fathers not being put to death for the children, neither the children for the fathers; and every man being put to death for his own sin, denotes that those who are in charity, are not to be condemned, because the persons whom they have instructed, fail to receive charity, and conjoin it with faith; neither are they to be condemned, who, through instruction, have conjoined charity with faith, because their teachers have been void of charity; for every one who is not in charity, is rejected on account of his own aversion therefrom, 8876, 5605.

17. Not wresting the judgment of the stranger, nor of the fatherless, nor taking the widow's raiment to pledge, denotes that those who are under instruction and not yet in good, are not to be condemned, since they desire to be so; neither are those who are in truths and are yet deficient in good while yet they earnestly desire it; nor are those who are in good to be deprived of the little truth they have, 9198, 2258, 9212.

18. Remembering that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence; and that therefore thou art commanded to do this thing, denotes that the spiritual man must remember that he also has been a slave to the natural man, and that he was redeemed by the Lord; and that hence he ought to be obedient to the laws of charity, 8884, 8866, 2001, 5486, 5755, 5075.

19. When thou reapest the harvest in thy field, and hast forgot a sheaf, not going again to fetch it, denotes that in every state of the realization of the good of truth, the spiritual man ought, when truth from good is abundant, orderly, and promising, no longer to act from selfish love, 10,669, 5295, 5170, 9295², 2454; it being for the stranger, the fatherless, and the widow, denotes instruction for those who require it, and help for those who are in truth and desire good, and also for those who are in good and desire truth, 9198; and the Lord thy God blessing thee in all the work of thine hands, denotes that thus the conjunction of good and truth with him is intensified by every action from the principle of good, 2001, 3514, 878.

20. When thou beatest thine olive tree, not going over the boughs again, but it being for the stranger, the fatherless, and the widow, denotes that in every realization of the good of celestial love, according to his degree, the spiritual man no longer acts from selfish love, but is desirous to instruct those who require instruction, to help those who are in truth and desire good, and to minister to those who are in good and desire truth, 9139¹, 2454, 9198.

21. When thou gatherest the grapes of thy vineyard, not gleaning it after thee, but it being for the stranger, for the fatherless, and

for the widow, denotes that in every realization of the good of charity, he no longer acts from selfish love, but again is desirous to instruct those who need instruction, to help those who are in truth and desire good, and to minister to those who are in good and desire truth, 9139, 2454, 9198.

22. "And thou shalt remember that thou wast a bondman in Egypt; therefore I command thee to do this thing," denotes that he remembers that he had been in the slavery of sin, and therefore he is impelled to obey the Lord from love, 8884, 8866, 2001, 5486, 5755, 5075.

It has been shown more than once in these expositions that regeneration is a continual heavenly marriage; and the first section of this chapter illustrates this. It also shows that, these spiritual conjunctions are successive; and finally that they culminate in an eternal state, of conjunction with the Lord; of the conjunction of truth with good or of the understanding with the will; and consequently, of the external man with the internal. But the particulars are very interesting, since they explain exactly how the regeneration of man proceeds, namely that the spiritual man is conjoined, or rather, conjoins himself, with the natural by means of the love of knowledge in the first place, by means of the love of truth, in the second place, and by means of the love of good in the third place; and that then the process is completed, and the eternal state is reached. And it is to be carefully noted that this is exactly according to the experience of those who are regenerated, is really what the Word itself teaches; and is not a piece of mere imagination, or of mere ingenuity on the part of the Lord's servant, who was appointed by Him to unfold the internal sense, or of the teachers who have the privilege of following in his footsteps.

But we have to notice now that, in the course of regeneration, there are divorcements, and yet that when the work is completed, there are no divorcements. *Why? Because so long as the process lasts, there is some hardness of heart, but that when it is ended there is none (Matt. xix. 8). And indeed we may all be very sorry for this hardness of heart in ourselves, while yet we rejoice in its removal by the Lord. For this wonderful removal is not the least of the marvellous things that happen to us in our life's journey. However, we see the reason for these divorcements also from the foregoing explanation; but while we do this, we are not to fancy that by regeneration we do not retain the genuine love of knowledge, and the genuine affection for the truth, because these are involved in our love of good as it is manifested in the regenerated Natural, while it is the selfishness that is removed and must not be again a means of contamination. Observe therefore, that the love of truth is less selfish than the love of knowledge, and also that the love of good is not selfish at all. That is to say, these three forms of love in the natural degree are in fact different forms of the love of knowledge. But who is the other man, whose wife this love becomes under a different form? And the reply is that it is the spiritual man in a new form. For not only is the natural man changed by regeneration, but the spiritual man also, because in the first state of marriage the spiritual man is contaminated with selfishness as well as the natural, and in fact, before regeneration, the whole man is selfish, as far as his own consciousness is concerned, that is correspondentially, from the sole of the foot to the head, there is no soundness in him (Is. i. 6). Thus we see different persons in the literal sense, denote different states in the same

person in the spiritual sense; and this must not be forgotten. We notice now, however, the immense importance of the spiritual teaching in ver. 4, and pass on to reflect a moment upon the final marriage described in the last verse of the section. For when that takes place in us, there will be no more warfare; there will be no more selfishness; and there will be eternal conjunction with the Lord; the eternal conjunction of good with truth in the individual; the same conjunction of the internal man with the external; and as the result of all these in the individual, the same conjunction of heavenly married partners, the husband properly representing the internal, which rejoices intensely in conjoining the external with itself, and the wife being the external, which rejoices intensely in being thus conjoined, this being the Divine, the spiritual, and the spiritual-natural truth involved in the expression, "shall cheer his wife which he hath taken"; and the perfectly free, and therefore perfectly delightful eternal state of heavenly bliss and peace, being signified by being free at home one year. And let us observe finally, that it is not possible to conceive or to imagine, in our present imperfect state, the ever increasing eternal happiness involved in this heavenly marriage as viewed from all the points named taken together, and resulting not only in the perfect conjunction of two souls, but also in perfect heavenly associations for the performance of uses, and the mutual enjoyment of heavenly delights in every other respect. For who can think of becoming a specific form of the genuine love of use, which is at the same time surrounded with uncongenial forms of other uses?

But in order to prepare ourselves for such a state of perfection, we must, as spiritual men, avoid all the evils and errors indicated in the remaining sections of this chapter. Let us therefore briefly consider them. It is evident, to begin with, that no one, in taking due care of his own spiritual life, ought to deprive others of the means of doing the same. For the soul requires proper nourishment as well as the body; and, moreover what nourished the soul in heaven also nourishes the spiritual body; nor does any person in the heavenly state desire to violate this first prohibition. Again, a member of the Spiritual Church may not claim as his own, or alienate from its legitimate use the good or truth thereof, because these are from the Lord; and he who thus abuses them, will thereby inevitably separate himself from the Lord and thus suffer spiritual death; but if he rejects these evil tendencies, he will preserve his spiritual life. And if we examine ourselves, we shall discover these inclinations in ourselves, and being enlightened and aided by the Lord, shall refuse to gratify them. But now, there is a third evil tendency in the spiritual man which, in a certain respect is worse than the other two. He may profane the truth. However, there are so many degrees and kinds of profanation, which are described in the Word, as we have seen in our former studies, that we only have to remember them, and the laws enacted concerning them, in order to be on our guard against this sin. And indeed, as well as the case of Miriam as recorded in Num. xii, we may reflect on that of Gehazi as it is related in 2 Kings v. 20-27; consider the two different forms of profanation here set before us; and also note the merely natural tendency in our own minds to profane through the love of dominion in spiritual things on the one hand, and through sordid avarice on the other. For here we must remember that it is good for us to be aware of the spiritual enemies that we have to overcome, and to notice how much better it is to reject and abhor an evil feeling or an evil thought in ourselves than to have to repent of it after it

has become an evil action or an evil word, since we are not really guilty because we have bad feelings and thoughts, but only become so when we indulge them, or act in any way according to them.

However, we have two more cases in our section yet to consider a little, and they are interesting. And these are also of a different character, since they relate to certain good things to be done, more than to evils to be avoided. Also it must be observed, that the first case has reference to the communication of truths in such a way as to do good, and that the second has reference to the doing of good by not condemning another when he acts in ignorance of truth. And with regard to the communication of truths, we see from the formal statement of it in series according to the correspondences, how really wise the teaching of the spiritual sense is. And we may properly compare such wise action, with the conduct of those who, in corrupt states of the church in former times, sought to compel others to accept what they conceived to be the truths of Christianity, even by causing them to suffer severe penalties, or to perish in the flames enkindled by a cruel and relentless bigotry. But happily the day is past for such practices to be again adopted among Christians. For the New Age is commenced in which true charity shall flourish, and in which a true understanding of the Word will lead to the communication of truth exactly according to the needs and to the genius of those who require it. And with regard to the last case which is the doing of good, experience shows that it is very often better to leave men in states of ignorance as to truths, than to injure the spiritual life by disturbing the external states as to good in which they are; and besides, the various forms of religion which exist in the world, some of which have continued for ages and ages notwithstanding their falsity, show clearly that the purer forms of Divine Truth, would be incomprehensible to persons in certain states as to affection or good, and also that the main object in religion is the reception of good from the Lord—by means of truths, or appearances of truth, of even of falsities supposed to be truths—accommodated to the state, and taking the form of charity, or love to the neighbour.

Coming to the third section, we at once notice the difference between this law and what is stated in Exod. xx. 5-6, Deut. v. 9-10, which clearly has relation to the hereditary transmission of evil in its literal sense, and the proliferation of evil or its continual increase, with the wicked, in the spiritual sense; whereas what is here taught is, in the literal sense, that fathers shall not be punished or suffer for the wickedness of their children, nor the children for the wickedness of their parents, and in the spiritual sense, that those who are in charity are not to be condemned because the persons whom they have instructed fail to receive charity and conjoin it with their faith; nor are they to be condemned, who, through instruction have conjoined charity with faith, because their teachers have been void of charity. And therefore it follows also, in the literal sense, that every man shall be put to death or suffer for his own sin, and in the spiritual sense, that everyone who is not in charity is rejected on account of his own aversion therefrom. Now this is a very important distinction, and it ought to be well understood. For it shows that no accumulation of hereditary evil, however great it may be, can deprive man of his free-determination, or of his freedom of choice between good and evil. And the reason of this is, because the Lord has always provided that the equilibrium between good and evil by virtue of which man has this freedom shall never be destroyed; and because, when it was in danger of

being destroyed through the accumulation of evil, He came into the world and redeemed the human race, by overcoming the power of evil; by preserving the equilibrium; and by providing, in His glorified Human, the means by which it can never be destroyed, whatever may be the accumulation of evil, 6287. But the rest of this section goes on to show appropriately, in the internal sense, that the general redemption of mankind by the Lord in His Human involves the redemption in particular of every individual desiring to be redeemed from the actual power of evil; for by the stranger, or sojourner, are denoted those who are under instruction; by the orphans, or fatherless, are denoted those who are in truth, but are yet deficient in good; and by the widows are denoted those who are in good, and earnestly desire truths, the application, of course, being to the Spiritual Church, 9198, ver. 17 teaching particularly, that the church is wherever there is good, and that where there is good there is always a little truth, denoted by the garment of the widow; and moreover, that such persons are not to be deprived of it. For the meaning is, that there is the conjunction of good with truth in the Internal only but not, as yet, in the External. And indeed the whole three terms we have just mentioned evidently imply and involve a capacity for regeneration by being grounded in good, this requiring to be carefully noted, 9200 end.

And now it is only necessary to say a few words in commenting on the last section. It will have been observed that the terms stranger and fatherless, and widow, are here three times mentioned together, and since they all signify what relates to the external man, or church, we see that the subject of the whole section is the operation of the Internal upon the External, and further that, because the harvest signifies the consummation of the age, or as it is said the end of the world (Matt. xiii. 39), therefore these verses relate to the Judgment of every individual after death, when the external man becomes, by regeneration, the full recipient of the life of the internal. Also we note that this must take place in a threefold way. For first of all, we here see, the natural man becomes receptive of the life of the internal, generally, by realizing the good that has come by obedience to the truth, which is represented by forgetting a sheaf; for corn signifies the good of truth, 5295, and forgetting, denotes the removal of selfishness, 5170, 3615, 4350, or the realization of good in the natural degree. But secondly the reason is, because there is now the immediate influx of celestial good, through the Rational into the Natural, 3616, which is signified by the beating of the olive tree, as the explanation previously given shows, and also the mediate influx through the truth of the Rational into the truth of the Natural, and through this into the good therein, which is signified by the gathering of the grapes of the vineyard. And hence we see why the order here is first the field, then the olive tree, and then the vineyard, and not, as we might have expected, the vineyard before the olive tree. But see also 3563, 3573 for a more complete explanation of this mystery; and note, in conclusion, that, even when we are thus made perfect, by regeneration, we shall not forget that we were "bondmen in Egypt," or spiritually, that, we were redeemed by the Lord, as well as that of ourselves alone, we are nothing but evil, 868. Such is the perfection of the description of regeneration, and in the supreme sense, of the Lord's glorification in the Word of the Lord.

CHAPTER XXV

SUMMARY OF THE SPIRITUAL SENSE

1. Judgment between truth and falsity must be according to Divine Truth from Divine Good; evil and its punishment must be in exact proportion; and the natural man must be left free to appropriate good in the course of regeneration, vers. 1-4.
2. Concerning the preservation and continuation of the church in its decline, when charity becomes extinct, vers. 5-10.
3. Divine laws with regard to controversy concerning truths which are of great practical importance, vers. 11-16.
4. That man in the process of regeneration does well to reflect upon his past evil states; and that, although, in the heavenly state, the activity of falsity from interior evil, with its influx, is entirely extinguished, yet it is not entirely forgotten, because every one continues to acknowledge that, of himself, he is nothing but evil, and that he receives all good from the Lord continually, vers. 17-19.

THE CONTENTS OF EACH VERSE

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| <ol style="list-style-type: none"> 1. If there be a controversy between men, and they come unto judgement, and <i>the judges</i> judge them; then they shall justify the righteous, and condemn the wicked; 2. And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his wickedness, by number. 3. Forty stripes he may give him, he shall not exceed: lest, if he should exceed, and beat him above | <ol style="list-style-type: none"> 1. When, with the man of the church, any matter concerning life or doctrine comes into dispute, and it is necessary to decide, then the decision must be according to truth derived from good, which alone shows the distinction between right and wrong. 2. And it must happen, in the case of those who are in error or in evil, that they are humiliated, and suffer the consequences of evil, in the light of Divine Truth, according to the quality of their sin; 3. So that the effects of evil are in fulness but are not excessive; for if they should be excessive, and proceed from |
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these with many stripes, then thy brother should seem vile unto thee.

4. Thou shalt not muzzle the ox when he treadeth out the corn.

5. If brethren dwell together, and one of them die, and have no son, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

6. And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not blotted out of Israel.

7. And if the man like not to take his brother's wife, then his brother's wife shall go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of an husband's brother unto me.

8. Then the elders of his

any error of judgment, charity would be violated.

4. But in the course of the separation of falsity from truth, or of evil from good, the natural man must be left free to appropriate good and truth as of himself.

5. If, in the beginning of the church, charity and faith be conjoined, and yet afterwards charity becomes extinct, and consequently there is no genuine faith, the church cannot be continued by the conjunction of the affection for good with what is false, but it may be conjoined to consanguineous good and truth; which appears as if it were genuine, that is charity may be adopted as a principle of life, and thus the church may be continued on a lower plane.

6. And, in this case, the faith thence derived is apparently in the first place, instead of charity, which is for the time being, extinct, in order that genuine charity conjoined with genuine faith may not be lost from the church.

7. But if, with some, faith be separated from the principle of charity, then the church will become merely external, although professing to be still internal, because in good from simple obedience; and it will be perceived that faith without charity is predominant, and cannot preserve the church in its integrity.

8. And yet the principle of

city shall call him, and speak unto him: and if he stand, and say, I like not to take her;

9. Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face; and she shall answer and say, So shall it be done unto the man that doth not build up his brother's house.

10. And his name shall be called in Israel, The house of him that hath his shoe loosed.

11. When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets:

12. Then thou shalt cut off her hand, thine eye shall have no pity.

13. Thou shalt not have in thy bag divers weights, a great and a small.

14. Thou shalt not have in thine house divers

good in that state, of simple obedience, will perceive and expose the error of faith without charity, in which, if the man of the church persist,

9. Then shall the affection of good and truth in the church, from a principle of obedience reject faith separated from charity externally and internally, and it will clearly appear, indeed, that those who are in faith without charity, separate truth from good in the natural man, and corrupt good in the spiritual man.

10. And thus the quality of the church with persons of this character, will be that of good in appearance and from profession, but of the absence of good in reality.

11. When there is a controversy in the church concerning truths, and the perverted natural affection of one, seeks for victory in argument against his opponent, whose reasons are stronger, by a powerful appeal to sensual love, which violates the internal and external man,

12. Then sensual love shall be deprived of all power, and the evil shall rebound upon him who practises it, by obscuring his understanding.

13. For the spiritual man is not allowed to estimate the quality of good, from charity on the one hand, and from selfishness on the other,

14. Nor to judge of the quality of truths on the one

measures, a great and a small.

15. A perfect and just weight shalt thou have; a perfect and just measure shalt thou have: that thy days may be long upon the land which the LORD thy God giveth thee.

16. For all that do such things, *even* all that do unrighteously, are an abomination unto the LORD thy God.

17. Remember what Amalek did unto thee by the way as ye came forth out of Egypt;

18. How he met thee by the way, and smote the hindmost of thee, all that were feeble behind thee, when thou wast faint and weary; and he feared not God.

19. Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget.

hand and falsities on the other by any appeal to merely external things, or to the feelings alone;

15. But he must judge according to good and truth conjoined, both in regard to life and doctrine; for thus only can the heavenly state be formed and established to eternity.

16. And all who act contrary to what is just and right, or good and true, avert themselves from the Lord.

17. Moreover the spiritual man is conscious of and reflects upon his former state, when falsities from interior evil assaulted him, after his deliverance from the bondage of the natural man.

18. How this falsity insidiously opposed his heavenward progress by operating upon his natural affections, in their weakness from temptation, as to evil and falsity; and how it was utterly opposed to Divine Truth.

19. And on this account, even in the heavenly state, when all temptation has ceased, and the external man as well as the internal is in the delight of good and truth, the spiritual man is aware that the falsity of interior evil is extinct with him, abiding only in the memory, and contributing to a state of true humility.

REFERENCES AND NOTES

1. There being a controversy between man and man, and they come unto judgment, and the judges judge them, denotes that when, with the man of the church, any matter concerning life or doctrine comes into dispute, and it is necessary to decide, 9024, 429, 2258; and the judges justifying the righteous and condemning the wicked, denotes that the decision must be according to truth derived from good, which alone shows the distinction between right and wrong, 2258, 9263, 7102, 6765.

2. It being that, if the wicked man be worthy to be beaten, the judge shall cause him to lie down, and to be beaten before his face, according to his wickedness by number, denotes that it must happen, in the case of those who are in error or in evil, that they are humiliated, and suffer the consequences of evil, in the light of Divine Truth, according to the quality of their sin, 4979, 6765, 2258, 6567, 358.

3. Forty stripes being given to him, without excess, lest, if he were beaten with many stripes, his brother should seem vile unto him, denotes that the effects of evil are in fulness, but are not excessive; for if they should be excessive, and proceed from any error of judgment, charity would be violated, 9437, 967, 7643², 8214, 1857², 2360.

The connection between exceeding and the brother seeming vile in consequence, does not quite appear upon the surface; but it may be illustrated by the case of a father punishing his child, or by that of a master punishing his disobedient pupils. So long as this is done from a principle of love or good, notwithstanding that it is the offender who is really the cause of his own punishment, there is evidently no violation of charity, but when the punishment is made more severe than it should be, on account of the anger, or spirit of vengeance, in him who punishes, it is clear that charity is violated, and the culprit is no longer regarded from good, as a brother, but from evil, as being vile, or degraded, and thus as if he would only do right from the fear of suffering, 696.

4. Not muzzling the ox which treadeth out the corn, denotes that, in the course of the separation of falsity from truth, or of evil from good, the natural man must be left free to appropriate good and truth, as of himself, because in this case being muzzled, or rendered unable to eat, denotes non-appropriation, 2187; the ox denotes the natural man, 2180; corn denotes natural good, 5295; and treading out, which is equivalent to the work of the threshing-floor, denotes the separation of the chaff from the corn, and thus the separation of falsity and evil, 10,019 on Luke x. 19, 6537, 3614¹.

5. "If brethren dwell together, and one of them die, and have no son, the wife of the dead shall not marry without unto a stranger," denotes that if, in the beginning of the church, charity and faith be conjoined, and yet, afterwards, charity becomes extinct, and consequently there is no genuine faith, the church cannot be continued by the conjunction of the affection for good with what is false, 4835³, 367, 1293, 494, 489, 915, 2049; and "her husband's brother

shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her," denotes that it may be conjoined to consanguineous good and truth, which appears as if it were genuine, that is, charity may be adopted as a principle of life, and thus the church may be continued on a lower plane, 4835³.

6. It being that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not blotted out of Israel, denotes that, in this case, the faith thence derived, is apparently in the first place instead of charity, which is, for the time being, extinct, in order that genuine charity, conjoined with genuine faith, may not be quite lost from the church, 4835³, 3325, 367, 494, 145, 10,505, 3654.

7. "And if the man like not to take his brother's wife, then his brother's wife shall go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of an husband's brother unto me," denotes that, if, with some, faith be separated from the principle of charity, then the church will become merely external, although professing to be still internal, because in good from simple obedience; and it will be perceived that faith without charity is predominant, and cannot preserve the church in its integrity, 915, 2324, 1543, 6524-5, 402, 1822, 4835³.

8. The elders of the city calling him and speaking unto him, denotes that the principle of good, in that state of simple obedience, will perceive and expose the error of faith without charity, 6524-5, 402, 2951; and standing, and saying, I like not to take her, denotes the error of faith without charity persisting, 3136, 1822, 4835³.

9. His brother's wife coming unto him in the presence of the elders, and loosing his shoe from off his foot, and spitting in his face; and answering and saying, So shall it be done unto the man that doth not build up his brother's house, denotes that the affection for good and truth in the church, from a principle of obedience rejects faith separated from charity externally and internally, and that indeed it will clearly appear, that those who are in faith without charity separate truth from good in the natural man, and corrupt good in the spiritual man, 4835⁴, 915, 6524-5, 7864, 6669⁸, 4835⁴, Lev. xv. 8, 4390, 367.

10. His name being called in Israel, The house of him that hath his shoe loosed, denotes that thus the quality of the church with persons of this character, will be that of good in appearance and from profession, but of the absence of good in reality, 145, 2233, 7864, 4835⁴, 4839.

11. Men striving together one with the other, denotes a controversy in the church concerning truths, 6764; the wife of the one drawing near to deliver her husband out of the hand of him that smiteth him, denotes that the perverted natural affection of one seeks for victory in argument against his opponent whose reasons are stronger, 915, 5883, 6784, 6758; and putting forth the hand, and taking him by the secrets, denotes a powerful appeal to sensual love, which violates the conjunction between the internal and external man, 7205, 8313⁴, 4462².

12. Cutting off her hand, and having no pity, denotes that sensual love shall be deprived of all power by evil rebounding upon him who practises it, and obscuring his understanding, 5302, 878, 2150, 3063, 9048-9.

13. Not having in thy bag divers weights, a great and a small, denotes that the spiritual man is not allowed to estimate the quality of good, from charity on the one hand, and from selfishness on the other, 3654, 3079, 3104, 2227, 8458-9, 2429. Great and small denote good and truth as the references show; but small may also signify truth without good, and thus selfishness, 2429³.

14. Not having in thine house divers measures, a great and a small, denotes that neither is he to judge of the quality of truths, on the one hand, and falsities on the other, by any appeal to merely external things, or to the feelings alone, 2233, 3104, ver. 13.

15. Having a perfect and just weight and measure, denotes that he must judge according to good and truth conjoined, both in regard to life and doctrine, vers. 13-14, 612; and thy day being long upon the land which the Lord thy God giveth thee, denotes that thus only can the heavenly state be formed and established to eternity, 487, 3705, 2001, 8898-9.

16. All that do such things, or all that do unrighteously, being an abomination to the Lord thy God, denotes that all who act contrary to what is just and right, or good and true avert themselves from the Lord, 5755, 612, 7454, 2001.

17. "Remember what Amalek did unto thee, by the way, as ye came forth out of Egypt," denotes that the spiritual man is conscious of, and reflects upon, his former state, when falsities from interior evil assaulted him, after his deliverance from the bondage of the natural man, 8884, 8593, 2234, 8866.

18. "How he met thee by the way, and smote the hindmost of thee, all that were feeble behind thee, when thou wast faint and weary; and he feared not God," denotes how this falsity insidiously opposed his heavenward progress, by operating upon his natural affections, in their weakness from temptation as to evil and falsity; and how it was utterly opposed to Divine Truth, 4247, 2234, 6758, 248, 683, 3820, 3318, 2826, 2001.

19. "It shall be, when the Lord thy God hath given thee rest from all thine enemies round about, denotes that, on this account, even in the heavenly state, when all temptation has ceased, 4979, 2001, 851, 2851, 2973; "in the land which the Lord thy God giveth thee for an inheritance to possess it," denotes when the external man, as well as the internal is in the delight of good and truth, 3705, 2001, 8809, 2658, 2268; and "thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it," denotes that the spiritual man is aware that the falsity of interior evil is extinct with him, abiding only in the memory, and contributing to a state of true humility, 10,505, 8884, 8593, 5170, 868.

The first section of this chapter has an important practical application, even in the literal sense; for it plainly shows the proper spirit in which punishment ought to be inflicted, when it becomes necessary. It is evident that cases of this kind are quite common and

familiar, not only in regard to legal proceedings in which judgment has to be exercised according to the law of any country, but also in families, in schools, and in other associations, where order is to be maintained by the infliction of fines or punishments. The person who punishes, whoever he may be, ought not to do so excessively, or from any feeling of anger, or vengeance. A father may be obliged to punish his children; a master his scholars, or a magistrate the criminals who are brought before him; but in no case is it allowable to do this from any feelings of enmity, but entirely for the protection of society, and from a principle of justice and righteousness. But though it is easy here to recognize the justice of the principle, it is not by any means so easy as it might seem to carry it out in practice, since a person may determine to act from a good principle, and may yet be conscious in himself of certain angry feelings, and even of revengeful feelings in the very act of endeavouring to do his duty when called upon in such circumstances. What then, is he to do? He must acknowledge before the Lord, that there is evil and falsity in himself. He must restrain himself. And this brings us to the spiritual aspect of our subject. For the enemy is within himself; he is the opponent of this enemy; the judge is the Divine Truth he has adopted as his principle of life; and he must use the means provided in this section for his spiritual improvement. He is to justify the righteous and condemn the wicked, first by confirming his principle, which is the truth he believes grounded in good, which distinguishes between action from selfish love, and action from heavenly love. He is forbidden to act from the former, and he must decide to act from the latter.

And now it follows that there is to be the confession that to act from revenge is his evil tendency; that this tendency is to be repressed; and that he must come into the humiliation which is signified by making the offender lie down before his face to receive punishment. And the fact is, that every falsity, or evil in himself actually brings its own punishment. And in the separation of error, or of evil by means of suffering, the suffering is exactly the measure or the result of this evil. For if there were no evil, there would be no suffering, yea not even the suffering of enduring temptation. But we must endure because the evil is there; and there is no other means of removing it whatever than by temptation and victory to the full. And this is the signification of forty stripes. But the next point is that nobody is tempted beyond his capacity, and also that no punishment of the wicked exceeds the limit of necessity, since evil brings its own punishment. And hence, therefore, it follows immediately, that the work of regeneration is a work of freedom, and that every one appropriates good according to his need; nor can any forced abstinence from evil, be of any use, which is signified by the ox that treadeth out the corn not being muzzled. However, that there is some use in the punishment of the wicked in the hells, where regeneration is no longer possible, because it is not desired, is another matter.

The second section is very interesting, as it is a revelation in the internal sense, of the way in which the church is preserved among men, sometimes for a long period, and with certain persons, by means of what is called consanguineous good, when genuine good, or charity becomes extinct; for this is what is represented by a man performing the duty of a husband's brother, if the husband dies, and there is no son or daughter. The death of the husband denotes the extinction of charity or of good, and the wife, as a widow without children, denotes the non-continuance of the church; and it is evident

that she may denote either truth without its good, when the two brothers denote different forms of good, or good without its truth when the two brothers denote different forms of truth, since the subject may be considered and interpreted as relating either to the Celestial or to the Spiritual Church. But that consanguineous good is but a modified form of genuine good appears clearly from the correspondence respectively of a husband and a husband's brother, and also from its being said in 4835, "for truth, in order that it may be truth, which has life and produces fruit, and thereby continues that which is of the church, cannot be conjoined with any other than its own and consanguineous good." Hence also we see that this may be "charity adopted as a principle of life," or a rule of conduct, before it is actually realized, and that the son of this charity, is the new faith by which the man of the church is justified, and by which real good in him is revived in all fulness. But these remarks only illustrate the first part of the subject, and it is necessary to consider also the second.

For the teaching now is, that the husband's brother, or consanguineous good, may not in every case choose to marry his brother's wife, which means virtually, that the man himself, who is the subject of regeneration will not admit it, and that consequently, the church must perish with him. Let every one therefore take heed, lest his faith which is said to be saving, should become in reality faith alone, which can save no man. And that, indeed, the "husband's brother," or consanguineous good, now represents this barren faith, is evident from all the particulars that follow, and especially from the ending of the section. But consider one or two of these. The man says, when examined, "I like not to take her." And this, spiritually, means that such a character will not conjoin charity with faith or faith with charity whichever way we may regard it. Again, look at, carefully, the conduct of the wife. In the best sense, she now represents genuine good or genuine truth rejecting evil or falsity. But, in the opposite sense her action may describe total vastation as to everything good and true externally and internally as the correspondences show, and as her attitude of contempt and hatred also shows. For it is manifest that genuine good or truth from good will not so act. And let it be also here observed that, in a genuine and exalted celestial state of the church among men, we cannot conceive of the existence of anything but genuine marriages; while, on the other hand, in every degraded state of the church, it is not at all surprising that there should be so few genuine marriages on earth; or that such as are not, and cannot be genuine, because they are only external conjunctions of minds, are nevertheless permitted and should be held inviolate, on account of their representation, and heavenly use.

An examination of the series of the spiritual truths of the third section, which now demands our attention, as it is given in the parallel column, will show the connection of its parts; for it begins by deprecating an appeal to sensual and external things in controversies about truths, and goes on to show that the real truth cannot be arrived at by reasoning from external things at all, and that much less can it be discovered by "judging of the quality of truths on the one hand and falsities on the other, by any appeal to merely external things alone," ver. 14. But in addition to this, the following verse gives us, in the internal sense, the true law of judgment, namely that it must be from good by truths, and thus that good itself reveals the truth, according to the Lord's teaching when He says, "If any man willeth to do his will he shall know

of the teaching whether it be of God" (John vii. 17), and also where He says, "Blessed are the pure in heart for they shall see God" (Matt. v. 8). But the section is remarkable from another point of view also; for its spiritual and literal teaching make one. And hence we learn this lesson, namely that no truths are of any value which are not, in some way, brought out into the life, or into ultimates; for only then are they in their fulness and in their power. But a perfect weight and a perfect measure upon earth, or perfect justice there in every respect implies a similar state of perfection in heaven as to good, and as to truth according to the Lord's own words where He says, "Ye therefore shall be perfect as your heavenly Father is perfect" (Matt. v. 48). But we pass now, however, to the last section, which is manifestly connected with this, as showing the means of attaining to this heavenly perfection.

And here we are again reminded of the general purpose of the book of Deuteronomy, in the internal sense, namely that it describes the reflection of the man of the church, in an advancing state, upon his past experiences. And especially does he look back to those states of temptation from interior evils in which he was first engaged. For this is the signification of the Amalekites. But the following remarks on Exod. xvii. 8, will enable the student to have a clearer idea of what is meant by interior evils than any ordinary exposition thereof: "And Amalek came, signifies falsity from interior evil, as appears from the representation of Amalek, as denoting falsity from interior evil of which we shall speak presently. It shall be told first, who and what sort of persons they are who are in falsity from interior evil. Interior evil is what lies inwardly concealed with a man stored up in his will, and in his thought from it, without any trace of it appearing in externals, as in the actions, the speech, and the face; those who are in such evil, endeavour by every method and art to conceal and hide it under the appearance of honesty and justice, and that of the love of the neighbour; and still they think only of doing evil, and so far as they can they do it by means of others, taking care not to let it appear to be from them; they also disguise the evil itself, so that it may not seem to be evil; the greatest delight of their life is to devise such things, and to attempt them secretly; this is called interior evil; those who are in this evil are called evil genii, and in the other life are entirely separated from those who are in exterior evil, and are called spirits. The evil genii have their hell behind man, that is, at his back, and are there in various caverns; but evil spirits have their hell before man and also at the sides. These genii, in the Grand Man, appertain to the province of the cerebellum, and also to that part of the spinal marrow which sends out fibres and nerves to the involuntary parts. It may further be remarked that the falsity from this evil, is not like that from the evil of evil spirits; for in itself it is evil; those who are in this evil do not assault the truths of faith, but its goods; for they act by depraved affections, whereby they pervert good thoughts, and this is an almost incomprehensible manner. Since these are of such a quality, their hells are entirely separate from those of evil spirits, so much so, that they have scarcely any communication, and this with a view to their separation from the man of the Spiritual Church, for if they were to flow in from their hells, the man of that church would be utterly ruined, for they would act most secretly upon his conscience, and pervert it by exciting his depraved affections. These infernal genii never assault any man openly, or when he is well able to resist them; but when it appears that he is on the point of yielding, they then suddenly present themselves, and strive

to make him fall absolutely. This also is represented by Amalek now invading Israel; and also afterwards, when the sons of Israel opposed themselves to Jehovah, and were afraid on account of the nations of the land of Canaan: 'Then also Amalek came down with the Canaanites from the mountain, and smote the sons of Israel even unto Hormah' (Num. xiv. 43, 44). From these considerations may appear the quality of those who are represented by Amalek, and why judgment from Jehovah was upon him, that there should be war with them perpetually; and that their memory should be blotted out from under heaven, according to these words in the last verse of the chapter: 'Because the hand of the wicked is against the throne of Jah, Jehovah will have war with Amalek from generation to generation.' And in Deuteronomy: 'Remember what Amalek did unto thee in the way when thou wentest forth out of Egypt; how he met thee in the way, and smote all the feeble among thee, when thou wast faint and weary; and he feared not God. When Jehovah thy God hath given thee rest, thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it' (Num. xxv. 17-19). . . . That the memory of Amalek was to be blotted out, and all things therein cursed, signifies that there should be no communication whatever between the evil genii and those of the Spiritual Church, for they communicate with those who are not in truths, but who favour falsities from evil affection," 8593.

Now there is one point here which ought to be explained. The Israelites represent the Spiritual Church; so that it is quite clear that their being attacked by the Amalekites, represented the temptations of the spiritual man by interior evils. And yet it is said in the quotation just given that if those represented by Amalek, "were to flow in from their hells the man of the Spiritual Church would be utterly ruined." The meaning, however, evidently is, that the spiritual man is tempted by *his own* interior evils, and that these have their correspondence, on a different plane, with the evil genii whom the Amalekites especially represent. And this ought to be well noted in reflecting on our own interior evils, as being also signified by the Amalekites. For certainly the spiritual man knows that he has been tempted by his interior evils, and that if he had not been protected by the Lord, and delivered when this happened, he would have perished. This then is our great lesson in remembering, "what Amalek did unto us."

CHAPTER XXVI

SUMMARY OF THE SPIRITUAL SENSE

1. When man comes into the heavenly state through the conjunction of his external man with his internal, he will realize in fulness that all the good he receives is from the Lord, and that it will be in its proper receptacles in his mind, causing him to reflect on the process by which this happy state has been reached, to acknowledge the Lord most sincerely, and to rejoice before Him in every degree of his life, vers. 1-11.

2. Concerning the implantation of Remains in the external man when regeneration is completed, and concerning its beneficent effects, vers. 12-15.

3. And lastly concerning the perpetual state of obedience from love and truth conjoined, into which man finally comes, through his confession of the Lord, and through the reciprocation of His love, on account of its full manifestation outwardly, as well as in the superior degrees, vers. 16-19.

THE CONTENTS OF EACH VERSE

1. And it shall be, when thou art come in unto the land which the LORD thy God giveth thee for an inheritance, and possessest it, and dwellest therein;

2. That thou shalt take of the first of all the fruit of the ground, which thou shalt bring in from thy land that the LORD thy God giveth thee; and thou shalt put it in a basket, and shalt go unto the place which the LORD thy God shall choose to cause his name to dwell there.

1. It will happen, when the spiritual man comes into the heavenly state because his ruling love is there, and his external corresponds with his internal life both as to truth and good,

2. That he will realize in fulness that all the good he receives, and seems to acquire as from himself, is from the Lord through the conjunction of good and truth, and that this good will be in its proper receptacle in the will and the understanding in orderly arrangement, and will intensify the conjunction of good and truths in the inmost imparting a heavenly quality;

3. And thou shalt come unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the land which the LORD sware unto our fathers for to give us.

4. And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God.

5. And thou shalt answer and say before the LORD thy God, A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there, few in number; and he became there a nation, great, mighty, and populous:

6. And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage:

7. And we cried unto the LORD, the God of our fathers, and the LORD heard our voice, and saw our affliction, and our toil, and our oppression:

8. And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders:

3. Moreover, he will acknowledge his own specific good according to his state to be from the Lord, perceiving that this had been confirmed to him irrevocably according to Divine Good even in his earlier states of regeneration.

4. And then too will the orderly arrangement of good by truth in the understanding be acknowledged as from the Lord, and also as the ground of all worship of the Lord.

5. And thence will arise the holy thought internally, that good was first manifested to him in the knowledge of truth, with the affection thereof, that instruction in the things of the church had followed according to the quality of the natural man, and that good was thus strengthened as to all the degrees of his life.

6. Also that infestations from evils then succeeded in threefold order simultaneously;

7. Exciting a strong desire for deliverance by the Lord, which was followed by the manifestation of the Divine Love which perceived from Divine Truth this threefold state of temptation, namely, as to falsities, as to evils, and as to their conjoint action,

8. And in consequence re-deemed the spiritual man from his bondage with the full power of Divine Truth, and Good internal and external;

9. And he hath brought us into this place, and hath given us this land, a land flowing with milk and honey.

10. And now, behold, I have brought the first of the fruit of the ground, which thou, O LORD, hast given me. And thou shalt set it down before the LORD thy God, and worship before the LORD thy God :

11. And thou shalt rejoice in all the good which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is in the midst of thee.

12. When thou hast made an end of tithing all the tithes of thine increase in the third year, which is the year of tithing, then thou shalt give it unto the Levite, to the stranger, to the fatherless, and to the widow, that they may eat within thy gates, and be filled ;

13. And thou shalt say before the LORD thy God, I have put away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy com-

9. Thus communicating the heavenly state inwardly and outwardly ; a state of truth from good inwardly, and of natural delight outwardly.

10. And therefore the spiritual man acknowledges the Lord in fulness as the giver of all good, and also as the giver of truth whence comes all real worship,

11. Causing inmost joy expressed in every action, and diffusing itself from internals to externals by celestial, spiritual, and natural good simultaneously.

12. Again, when the spiritual man is completely regenerated through the implantation of remains, and the consequent increase of good, then he is spontaneously desirous of imparting good, first to those within the church, secondly to those under instruction, and thirdly to those who are in truth and earnestly desire good, and the reverse, in order that good and truth may be appropriated by all in fulness and with satisfaction.

13. And perception is then given in the light of Divine Good conjoined to Divine Truth, that good of every degree and kind is not from the proprium of man ; and yet that man can use it as his own, and communicate it to those within the church, to those under instruction, and

mandment which thou hast commanded me : I have not transgressed any of thy commandments, neither have I forgotten them :

14. I have not eaten thereof in my mourning, neither have I put away thereof, being unclean, nor given thereof for the dead : I have hearkened to the voice of the LORD my God, I have done according to all that thou hast commanded me.

15. Look down from thy holy habitation, from heaven, and bless thy people Israel, and the ground which thou hast given us, as thou swarest unto our fathers, a land flowing with milk and honey.

16. This day the LORD thy God commandeth thee to do these statutes and judgements : thou shalt therefore keep and do them with all thine heart, and with all thy soul.

17. Thou hast avouched the LORD this day to be thy God, and that thou should-

to those who are in truth and earnestly desire good, and to those who are in good and earnestly desire truth, according to the laws of Divine Order as revealed in the Word. And thus the obedience of the spiritual man is perfect from the Lord, nor does he forget it.

14. Also the spiritual man now perceives that he could not appropriate good when under states of trial, from selfish desire, nor when his evils had been manifested and he sought deliverance on selfish grounds, nor when dead in trespasses and sins he did not desire it, but only by obedience to good and truth for their own sakes, both in will and understanding.

15. And hence he now remembers more earnestly, that he must have conjunction with the Lord, and that this must be the case with all in the Spiritual Church, inwardly and outwardly by confirmation in truths according to the assurance given in early states, that man should enjoy both truth from good internally, and natural delight externally.

16. And now also the spiritual man is instructed that obedience to the Lord is to be eternal both as to the natural and spiritual degrees of his life ; and that Divine Truths are to be perpetually before him in his will and understanding.

17. For now the confession of the Lord is full in all respects, as to doctrine, as to

est walk in his ways, and keep his statutes, and his commandments, and his judgements, and hearken unto his voice :

18. And the LORD hath avouched thee this day to be a peculiar people unto himself, as he hath promised thee, and that thou shouldest keep all his commandments ;

19. And to make thee high above all nations which he hath made, in praise, and in name, and in honour ; and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.

rituals, as to interior good and as to interior truths, and indeed, as to every action.

18. And now also does the Lord separate the spiritual man from all evil, according to the promises of his Word, and give him power to obey Divine Truths on that account,

19. Raising him above all evil affections, and above natural truths which are relatively inferior, as to internal joy, as to interior perception of truths, and as to external decorum, and thus making him a perfect form of good conjoined with truth, which eternally desires the salvation of His people.

REFERENCES AND NOTES

1. It happening, when thou art come into the land which the Lord thy God giveth thee for an inheritance, and possessest it, and dwellest therein, denotes that when the spiritual man comes into the heavenly state, because his ruling love is there, and his external corresponds to his internal life, both as to truth and good, it will be evident, 4979, 7498, 3705, 2001, 8899, 2658, 2451.

2. Taking of the first of all the fruit of the ground which thou shalt bring in from thy land which the Lord thy God giveth thee, denotes that the spiritual man will realize in fulness all the good he receives, and seems to acquire as from himself, is from the Lord through the conjunction of good and truth, 5144⁴, 90, 7211, 8899, 2001 ; and putting it into a basket, and going unto the place, which the Lord thy God shall choose to cause his name to dwell there, denotes that this good will be in its proper receptacle in the will and thence the understanding, in orderly arrangement, and will intensify the conjunction of good and truth in the Inmost imparting a heavenly quality, 5144⁴, 3335, 2625, 2001, 3900⁴, 2724, 1293.

3. Coming unto the priest that shall be in those days, and saying unto him, I profess this day unto the Lord thy God, that I am come

unto the land, which the Lord sware unto our fathers to give us, denotes that he will acknowledge his own specific good, according to his state, to be from the Lord, perceiving that this had been confirmed to him irrevocably according to Divine Good, in his earlier states of regeneration, 1853, 1728, 487, 1822, 2951, 3705, 2001, 2842, 3703, 8899, 3654.

4. The priest taking the basket out of the worshipper's hand, and setting it down before the altar of the Lord his God, denotes that then too will the orderly arrangement of good by truth in the understanding be acknowledged to be from the Lord, and also as the ground of all worship of the Lord, 1728, 5144⁴, 878, 6725, 851, 4541.

5. Answering and saying before the Lord thy God, A Syrian ready to perish was my father, denotes the holy thought internally that good was first manifested in truth with the affection thereof, 6943, 1232, 3703² ; going down to Egypt and sojourning there few in number, denotes instruction in the things of the church according to the quality of the natural man, 3335, 5079, 1463, 4518 ; and becoming a nation great, mighty, and populous, denotes that good was thus strengthened, as to all the degrees of his life, 1259, 2227, 8315.

6. The Egyptians evil intreating them, afflicting them, and laying upon them hard bondage, denotes that infestations from evils then succeeded in threefold order simultaneously, 8866, 6663, 1846.

7. Crying unto the Lord the God of our fathers, and his hearing our voice, and seeing our affliction, and our toil, and our oppression, denotes a strong desire for deliverance by the Lord, which was followed by the manifestation of the Divine Love, which perceived from Divine Truth, this threefold state of temptations, namely, as to falsities, as to evils, and as to their conjoint action, 375, 2001, 3703, 2691-4, 2807, 6663, 8888, 6657³.

8. The Lord bringing them forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs and wonders, denotes the redemption of the spiritual man from his bondage, with the full power of Divine Truth and Good, internal and external, 2001, 8866, 1085, 986, 7273.

9. Bringing us into this place, and giving us this land, a land flowing with milk and honey, denotes communicating the heavenly state inwardly and outwardly ; a state of truth from good inwardly, and of natural delight outwardly, 8764, 2625, 8899, 8056, 3742.

10. Bringing the first of the fruit of the ground, which the Lord has given, denotes the acknowledgment of the Lord, in fulness, as the giver of all good, 5144⁴, 90, 2001, 8899, 5619 ; and setting it down before the Lord thy God, and worshipping the Lord thy God, denotes and also as the giver of truth whence comes all real worship, 6725, 851, 2001, 7884.

11. Rejoicing in all the good which the Lord thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is in the midst of thee, denotes inmost joy, expressed in every action, and diffusing itself from Internals to Externals, by celestial, spiritual, and natural good simultaneously, 4721³, 2001, 3654, 8912, 3875⁴, 1463, 200.

12. Making an end of tithing all the tithe of thine increase in the third year which is the year of tithing, denotes complete regeneration through the implantation of remains, and the consequent increase of good, 901⁴, 2788⁶, 6156; giving, denotes to be spontaneously desirous of imparting good, 8899; the Levite, the stranger, the fatherless and the widow denote respectively, those within the church, those under instruction, those who are in truth and earnestly desire good, and the reverse, 3875¹, 1463, 9200; and eating within thy gates and being filled, denotes good and truth appropriated by all in fulness and with satisfaction, 2187, 2324, 984, 5373³.

13. Saying before the Lord thy God, denotes perception given in the light of Divine Truth conjoined to Divine Good, 1822, 2001; "I have put away the hallowed things out of mine house," denotes that good of every degree and kind is not from the proprium of man, 6887³, 4744³, 41, 4544; "and also I have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow," denotes that yet man can use it as his own, and communicate it to those within the church, to those under instruction, to those who are in truth and earnestly desire good, and to those who are in good and earnestly desire truth, 8899, 3875⁴, 1463, 9200; "according to all thy commandment which thou hast commanded me," denotes according to the laws of Divine Order, as revealed in the Word, 3382, 5486; and "I have not transgressed any of thy commandments, neither have I forgotten them," denotes that thus the obedience of the spiritual man is perfect from the Lord, nor does he forget it, 9156, 3382, 5170.

14. "I have not eaten thereof in my mourning, neither have I put away thereof being unclean, nor given thereof for the dead," denotes that the spiritual man now perceives, that he could not appropriate good, when under states of trial, from selfish motives, nor when his evils had been manifested, and he sought deliverance on selfish grounds, nor, when, dead in trespasses and sins, he did not desire it, 2187, 2910, 10,130, 81; and "I have hearkened to the voice of the Lord my God, I have done according to all that thou hast commanded me," denotes obedience to good and truth for their own sakes both in will and understanding, 2542, 219, 2001, 5755, 7010, 5486, 683.

15. "Look down from thy holy habitation, from heaven, and bless thy people Israel, and the ground which thou hast given us, as thou swarest unto our fathers, a land flowing with milk and honey," denotes that hence he now remembers more earnestly that he must have conjunction with the Lord, and that this must be the case with all in the Spiritual Church, inwardly and outwardly by confirmation in truths, according to the assurance given in early states, that man should enjoy both truth from good internally, and natural delight externally, 10,330, 3084, 9481, 3514, 1259, 3654, 90, 8899, 2842, 3703, 8056, 3742.

16. This day the Lord commanding thee to do these statutes and judgments, denotes instruction to the spiritual man that obedience to the Lord is to be eternal both as to the natural and spiritual degrees of his life, 2838, 2001, 5486, 5755, 8357; and keeping and doing them with all thy heart, and with all thy soul, denotes that Divine Truths are to be perpetually before him in his will and understanding, 3382, 5755, 2930.

17. Avouching the Lord this day to be thy God, that thou shouldest walk in his ways, and keep his statutes and his commandments, and his judgments, and hearken unto his voice, denotes that now the confession of the Lord is full in all respects, as to doctrine, as to rituals, as to interior good, and as to interior truth, and indeed as to every action, 8768, 4197, 2838, 2001, 519, 2234, 3382, 8357, 2542, 219.

18. The Lord avouching thee this day to be a peculiar people unto himself, as he hath promised thee, and that thou shouldest keep all his commandments, denotes that now also does the Lord separate the spiritual man from all evil, according to the promises of His Word, and give him power to obey Divine Truths on that account, 2001, 4197, 2838, 8768, 2951, 3382.

19. Making thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the Lord thy God, as he hath spoken, denotes that the spiritual man is raised above all evil affections, and above natural truths which are relatively inferior, as to internal joy, as to interior perception of truths, and as to external decorum; and thus making him a perfect form of good conjoined with truth, which eternally desires the salvation of His people, 2148, 1259, 16, 6364, 145, 10,536, 8806, 2001, 2951.

There are two senses in which coming into the land given to the Israelites by the Lord their God may be spiritually interpreted. That is, it may represent either becoming a member of the Lord's church on earth or an inhabitant of the kingdom of heaven. For unless we first become the former, we can never become the latter. And in each case there must be the offering of the first fruits, which signifies the acknowledgment and the realization that all the good we receive is from the Lord. Now it is said that we come into the possession, and into the inheritance, and into the land as a dwelling place because our ruling love is there, because we are neither in the church on earth nor in the church in heaven, except by virtue of love, the only difference being that at the beginning of our life on earth as members of the church, we are not conscious that it is our ruling love that places us there. The reason is, that, at first, we only acknowledge love to the Lord and the neighbour as our rule of life, and we have not yet overcome our evils, and that we only realize our own specific form of that love, when we have gained the victory and enter into heaven itself. In either case, however, it is love that makes heaven and the church, and it is not merely the place we call heaven, or the association which we belong to externally, and call the church. And secondly now, the church does not properly begin with us unless we acknowledge that even the little love we at first realize, and which is called the first fruits, is really from the Lord in us, and is not from ourselves absolutely.

Hence, therefore, we see the very great importance of giving ourselves to the Lord in early life by this acknowledgment, carrying it with us all along, so to speak, realizing it fully in heaven, and never parting with it. And, of course, these general remarks cover all our section. But the particulars are interesting as we have seen from the explanation. For the basket into which we put this acknowledgment of ours is truth as a receptacle. You cannot, it is clear, put the precious fruit of love, as exhibited in a good life into any thing else, as there is nothing else to hold it, since our selfishness is opposed to it, our love of the world rejects it, and our merely

natural intelligence does not comprehend how loving the good of others more than our own good, can be so heavenly. Do not let us forget then, that if we have not the receptacle we cannot carry the love. Secondly, the basket with its contents is to be taken to the place which the Lord shall choose. That is, this acknowledgment of the Lord must be our inmost principle or feeling. For love to the Lord and the neighbour is the only place of true worship, and while it is, in one sense, everywhere, because it pervades all things, yet in another, and very true sense, nothing else can be exactly where that is in us, just as, absolutely, no finite being can be exactly where the Infinite Being is, that is, in the centre of the Heavenly Sun. In short, only in love is true worship. And thirdly, the priest is the highest representative of that love, as he is also of the Lord in His Glorified Human. "Thou art a priest for ever after the order of Melchizedek" (Ps. cx. 4, Heb. v. 10). And then, putting the basket before the altar, shows that all worship of the Lord is from good by truth, or what is the same, from charity by faith expressed in good works; for the fruit denotes such works. But more a great deal is involved in this offering of the first fruits than a mere confession. For the spiritual man in making it describes his state at the beginning, and how he has been led by the Lord, from the bondage of sin and spiritual death, into the liberty which he now enjoys. And the exact distinction between a Syrian ready to perish, an Egyptian as an instructor, and an Egyptian as a taskmaster, ought here well to be observed; while at the same time, the Lord's work of Redemption and its results are also included in this holy confession, thus showing its completeness in every respect. Nor is the description of the happy state with which the account ends to be disregarded, because it ought to be a great stimulant to all Christians as they advance in the heavenly life to persevere in well doing, that they may, at last, realize the reward in the joy of an obedience to the Lord that springs wholly from a state of genuine love and truth without any taint of selfishness, or worldliness.

The second section, however carries us a step farther. There is, as we advance in regeneration, and also when we are regenerated another wonderful operation, which is represented by the tithing, and this is the implantation of remains. For these tithes or remains signify all the states of good and truth stored up secretly in man by the Lord from the beginning of his life and onwards to the end; and indeed unless this took place the man could not be regenerated at all. And concerning this storing up we read as follows: "That the number ten signifies remains, in like manner as tenths may appear from the following passages. . . . In Malachi: 'Bring ye all the tithes unto the treasure-house, that there may be spoil in my house, and prove me now in this, if I will not open to you the flood-gates of heaven, and pour out a blessing on you' (iii. 10). That there may be spoil in my house, denotes remains in the internal man, which are compared to spoil, because they are insinuated, as it were, by stealth, among so many evils and falsities. It is by these remains that every blessing comes. That all man's charity is through remains, which are in the internal man, was represented in the Jewish Church, by this statute, that when they had made an end of giving the tithes, they should give to the Levite, to the stranger, to the fatherless and to the widow (Deut. xxvi. 12-15). Because remains are of the Lord alone, therefore the tenths are called the holiness of Jehovah; of which it is thus written in Moses: 'All the tenths of the land, of the seed of the land, of the fruit

of the tree, they are Jehovah's, the holiness of Jehovah: all the tenths of the herd, and of the flock, everything that passeth under the (pastoral) staff, the tenth shall be holiness to Jehovah' (Lev. xxvii. 30, 32). That the *Decalogue* consisted of ten precepts, or ten words, and that Jehovah wrote them on tables (Deut. x. 1-4), signifies remains; and that they were written by the hand of Jehovah, signifies that remains are of the Lord alone; that they are in the internal man was represented by the tables." 576.

Thus we see that the Lord alone stores up remains in man, and what they are. But our section has special reference to the implantation of these remains in the external man, when he is regenerated; and this is represented therein by the giving of the tithes to the Levite, to the stranger, to the fatherless, and to the widow, as clearly appears from the spiritual meaning of each term; and what is meant by this is explained as follows: "What remains are may be seen n. 1050, 1738, 1906 . . . namely, that they are goods and truths from the Lord, hidden away in the interior man; these are sent back into the exterior, or natural man, when man is in a state of good, but on his coming into a state of evil they are straightway withdrawn and hidden again, lest they should be mixed with evils, and so perish. When man cannot be regenerated, then remains are well stored up with him in his interiors; but whilst the man is being regenerated, they are sent back from the interiors to the exteriors, in proportion as he is regenerated; the reason whereof is, because, by regeneration, the interiors are conjoined with the exteriors, and act as one; and in this case, remains are first sent back into generals, and next into particulars; and hence as the regeneration of the natural is here treated of in the internal sense, it may be known what is meant by remains being for the general principle in the Natural," 6156. And hence, too, we now see clearly what is meant by the tithes being given to the Levite, and to the stranger and to the fatherless, and to the widow. And yet there is one other point. The withdrawal of these*remains under certain circumstances, as described in the last quotation, is represented, in ver. 14, the spiritual sense being, that the man of the church, could not appropriate good, when under state of trial from selfish motives, nor when his evils had been manifested, and he sought deliverance on selfish grounds, nor when, dead in trespasses and sins, he did not desire it, but only when he was obedient to the Lord from a genuine motive of doing good for its own sake.

On reading over the last section in the literal sense, the point that first attracts our attention is, that it is said that the Lord made the Israelites a people peculiar to himself and that, on condition of their keeping His commandments, they would be made high above all nations. But as they did not do this, even though impelled by their love of dominion to aspire to be the greatest nation in the earth, therefore, they became degraded, and were scattered throughout the world, and so still remain. And on this account we may clearly understand that the Israelites were really only the representative of the true church of the Lord, and that our section teaches concerning it, that only by obedience to the Lord from the proper motive can the men of the church prosper; and that only, in this way can he be superior to all nations. That is to say, if anyone acts from pure love to the Lord and the neighbour and not from any selfish and worldly motive in keeping the Lord's commandments, it is manifest that he takes the very highest possible position, in the general sense; and he who does this, will not aspire to any dignities or honours, or to any positions of responsibility, merely for

the sake of dignity, honour, or power, but only for the sake of being more useful; nor will a true follower of the Lord in the regeneration, ever desire a position of eminence among his fellows, the duties of which he is not well able to perform because his character internally as well as externally makes him fitted for that position. Now it is very important indeed that we should all understand this, and live according to it. For it is certain, that, since heaven, or the kingdom of the Lord is properly called the Grand Man, because it really involves every function proper to human life, therefore those functions will vary, some being much more important than others, while at the same time, every angel will be in his greatest delight and satisfaction in the performance of the function for which he is fitted whether it may be exalted or humble. Nor must we forget that all the associations of heaven are so perfectly arranged and ordered, that no one is in the wrong place, nor is anyone surrounded, by others, having other functions that are not more immediately in sympathy with his own, according to nearness or remoteness. For in heaven state and position exactly correspond, and it is the state that gives the position, and not the position that determines the state.

But there are some particulars. The obedience of man is to be with all his heart, and with all his soul. That is, with all the power of the will and the understanding. And this shows us that, in heaven, all the powers of the mind will be called into activity; and that it will there be necessary to distinguish not only the will and understanding, but also their different degrees and powers. And each day will therefore bring its employment and its satisfactions with a most agreeable variety. Also we call attention to the avouching, which from the description, is clearly reciprocal. The confession of the Lord is full, in all respects, as to doctrine, as to ritual, as to interior good, and as to interior truth. And, on the other hand, "the Lord now separates the spiritual man from all evil, according to the promises of His Word, and gives him power to obey Divine Truths on that account." And finally "he is raised above all evil affections, and above natural truths, which are relatively inferior, as to internal joy, as to interior perception of truths, and as to external decorum." And hence now, therefore, we see the beauty and the harmony of the internal sense of this whole chapter, which sets before us the earliest experiences of the heavenly life, in an orderly series and connection. But there is one point in this last section, which must not be forgotten. The particular expression "this day," in the internal sense, denotes what is perpetual. And hence we learn that, to eternity, the regenerated man will worship the Lord in all fulness; and that consequently according to the laws of Divine Order in heaven, will there be a perpetual progress, and thus a perpetual intensification, so to speak, of every angelic quality as exhibited in the use performed with all variety. May the consideration of this subject, therefore, stimulate us to patience, to perseverance, to the endurance of our necessary trials, and also to the enjoyment of all the blessings of this life, which is our state of probation for the heavenly life, and is perfectly adapted for that purpose.

CHAPTER XXVII

SUMMARY OF THE SPIRITUAL SENSE

1. On the establishment of truth; of its conjunction with good; of the worship of the Lord in the natural or external man; and thus of confirmation of good and truth there in the heavenly state; and that this state is one of the reception of Divine Good and Divine Truth internally, and of obedience to the Divine Commandments externally, vers. 1-10.
2. That still the internal man with its truths will be the means of conjunction with the Lord there; and that from it the external man with its truths will be accurately distinguished, vers. 11-14.
3. And thirdly, concerning those things and persons that are inevitably condemned and separated from the heavenly state, vers. 15-26.

THE CONTENTS OF EACH VERSE

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| <ol style="list-style-type: none"> 1. And Moses and the elders of Israel commanded the people, saying, Keep all the commandment which I command you this day. 2. And it shall be on the day when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaister them with plaister : 3. And thou shalt write upon them all the words of this law, when thou art passed over; that thou mayest go in unto the land which the LORD thy God | <ol style="list-style-type: none"> 1. There is influx from the Lord by Divine Truth and Good, with the man of the Spiritual Church giving the perception that the Word of the Lord is to be obeyed perpetually. 2. For it will happen, when man passes into the heavenly state by the removal of falsities, by initiation into truths, and by the reception of good from the Lord, that then truths will be established in him, because conjoined with good internally and externally. 3. And these truths will be the basis for the interior truths of the Word in that state, in order that good also may be established and made manifest in the external man, by truths thence derived, and by natural |
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giveth thee, a land flowing with milk and honey, as the LORD, the God of thy fathers, hath promised thee.

4. And it shall be when ye are passed over Jordan, that ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaister them with plaister.

5. And there shalt thou build an altar unto the LORD thy God, an altar of stones: thou shalt lift up no iron tool upon them.

6. Thou shalt build the altar of the LORD thy God of unhewn stones: and thou shalt offer burnt offerings thereon unto the LORD thy God:

7. And thou shalt sacrifice peace offerings, and shalt eat there; and thou shalt rejoice before the LORD thy God.

8. And thou shalt write upon the stones all the words of this law very plainly.

9. And Moses and the priests the Levites spake unto all Israel, saying, Keep silence, and hearken, O Israel; this day thou art

delight according to the promises of the Lord in the earlier stages of regeneration.

4. And it will happen, when man is introduced into the heavenly state, that ultimate truth will be established in the external degree of his life, where evil had prevailed, and there also be conjoined with good and rendered coherent thereby.

5. Also in that heavenly state will the worship of the Lord be according to Divine Truths; and it will not be contaminated by self-derived intelligence.

6. For then the worship of the Lord will be from pure truths; and by means of those truths will the affections of the heart be adequately expressed in worship.

7. Also this worship will be perfectly harmonious in the natural degree; and good will be appropriated there in freedom and heavenly peace, so that heavenly joy will be present internally and externally.

8. And thus Divine Truths will be confirmed in the natural degree in all completeness, and distinctness.

9. Moreover this heavenly state is derived by influx from Divine Truth and Divine Good acting together, and filling the soul with the consciousness of the Divine Presence inti-

become the people of the LORD thy God.

10. Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.

11. And Moses charged the people the same day, saying,

12. These shall stand upon mount Gerizim to bless the people, when ye are passed over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin:

13. And these shall stand upon mount Ebal for the curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

14. And the Levites shall answer, and say unto all the men of Israel with a loud voice,

15. Cursed be the man that maketh a graven or

mately, and producing willing obedience, and a state of the reciprocal conjunction of truth with good.

10. And therefore the obedience of the spiritual man is internally from good conjoined with truth, and externally from truth conjoined with good; and this perpetually.

11. And it is the dictate of Divine Truth to the spiritual man giving the perception,

12. That still the internal man with its truths will be the means of the conjunction of man with the Lord in the heavenly state, namely the new will of good, holy charity, celestial love, the delight of usefulness, the celestial of the spiritual degree, and the spiritual of the celestial.

13. And from the Internal the External will be accurately distinguished, and that there evil had formerly prevailed; and there now the truths condemning evil are clearly perceived, namely, faith in the understanding, good works, natural delight, the pure law of marriage love, the faculty of clearly discerning truths and affirming them, and the positive resistance of the natural man to all evil.

14. And thus it will be clearly perceived from charity by means of the truths of the Word,

15. That they are separated from the Lord and from the

molten image, an abomination unto the LORD, the work of the hands of the craftsman, and setteth it up in secret. And all the people shall answer and say, Amen.

16. Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen.

17. Cursed be he that removeth his neighbour's landmark. And all the people shall say, Amen.

18. Cursed be he that maketh the blind to wander out of the way. And all the people shall say, Amen.

19. Cursed be he that wresteth the judgement of the stranger, fatherless, and widow. And all the people shall say, Amen.

20. Cursed be he that lieth with his father's wife;

heavenly state, who outwardly worship Him from self-derived intelligence and love which are totally opposed to heavenly love because such worship, while holy in outward appearance, is inwardly profane; and this truth will be perpetually confirmed by the regenerated spiritual man.

16. Also it will be clearly perceived that he is separated from the Lord who despises Divine Good and Divine Truth proceeding from Him; and that this truth will be confirmed by the regenerated spiritual man.

17. Also that he is in a state of condemnation, who makes no distinction between good and evil, or between truth and falsity; and that this truth will be confirmed by the regenerated spiritual man.

18. Also that he is averted from the Lord, who deceives the ignorant by leading them into evil and error; and that this truth will be confirmed by the regenerated spiritual man.

19. Also that he is condemned who perverts the spiritual life of those who are under instruction: corrupts the minds of those who do not clearly perceive and realize what good is, and deprives those of truths, who are in good and earnestly desire them; and that this truth is confirmed by the regenerated spiritual man.

20. Also that he is totally deprived of the heavenly life

because he hath uncovered his father's skirt. And all the people shall say, Amen.

21. Cursed be he that lieth with any manner of beast. And all the people shall say, Amen.

22. Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen.

23. Cursed be he that lieth with his mother in law. And all the people shall say, Amen.

24. Cursed be he that smiteth his neighbour in secret. And all the people shall say, Amen.

25. Cursed be he that taketh reward to slay an innocent person. And all the people shall say, Amen.

26. Cursed be he that confirmeth not the words of this law to do them. And

who profanes good by contamination with selfish love; and that this truth is confirmed by the regenerated spiritual man.

21. Also that he is in a state of condemnation who, in like manner, corrupts the good of the natural man by mixing it with falsities; and that this truth is confirmed by the regenerated spiritual man.

22. Also that he is averted from the Lord who profanes the truth by contamination with falsity in the understanding proceeding either from interior hereditary affection or from exterior, and that this truth is confirmed by the regenerated spiritual man.

23. Also that he is separated from the Lord, who profanes the external truths of the church; and that this truth is confirmed by the regenerated spiritual man.

24. Also that he is condemned who destroys charity in himself or others by deceit; and that this truth is confirmed by the regenerated spiritual man.

25. Also that he is condemned, who from selfish motives, violates innocence; and that this truth is confirmed by the regenerated spiritual man.

26. And also, generally, that he is condemned, who knows and acknowledges the truth,

all the people shall say, but neglects wilfully and carelessly to live according to it; and that this truth is confirmed by the regenerated spiritual man.

REFERENCES AND NOTES

1. Moses and the elders of Israel commanding the people and saying, Keep all the commandment which I command you this day, denotes that there is influx from the Lord by Divine Truth and Good, with the man of the Spiritual Church, giving the perception that the Word of the Lord is to be obeyed perpetually, 7010, 6524-5, 3654, 5486, 1822, 3382, 2838

2. It being, denotes a succeeding state, 4979; passing over Jordan unto the land which the Lord thy God giveth thee, denotes when man passes into the heavenly state by the removal of falsities, by initiation into truths, and by the reception of good from the Lord, 901⁴, 4255², 4255⁴, 3705, 8899; and setting up great stones and plaistering them with plaister, denotes that then truths will be established in him because conjoined with good internally and externally, 8940-1, 153, 2227, 1299, 1300.

3. Writing upon the stones all the words of this law when thou art passed over, denotes that these truths will be the basis for the interior truths of the Word in that state, 8940-1, 10,603-4, 901⁴, 4255², 4255⁴; going in to the land which the Lord thy God giveth thee, a land flowing with milk and honey, denotes in order that good also may be established, and made manifest in the external man by truths thence derived, 3335, 3705, 2001, 8899, 8056, 3742; and "as the Lord God of thy fathers hath promised thee," denotes according to the promises of the Lord in the earlier stages of regeneration, 2001, 3703, 2951, 3654.

4. It being, denotes that it will happen spiritually, 4979; passing over Jordan, denotes introduction into the heavenly state, 901⁴; setting up the stones, as commanded this day, denotes ultimate truth established in the ultimate degree of his life, 8940-1, 153, 1585, 5486, 2838; in mount Ebal, denotes where evil had prevailed, chap. xi. 29; and plaistering them with plaister, denotes conjunction with good and coherence thereby, ver. 2.

5. There building an altar unto the Lord thy God, an altar of stones, denotes that also in that heavenly state will the worship of the Lord be according to Divine truths, 8940-1; and lifting up no iron tool upon them, denotes that it will not be contaminated with self-derived intelligence, 8940-1, 153.

6. Building the altar of the Lord thy God of unhewn, or whole stones; and offering burnt offerings unto the Lord thy God thereon,

denotes that there the worship of the Lord will be from pure truths; and by means of those truths will the affections of the heart be adequately expressed in worship, 153, 4541, 2001, 8940-1, 923.

7. Sacrificing peace offerings and eating there, denotes that this worship will be perfectly harmonious in the natural degree, and good will be appropriated there in freedom and heavenly peace, 923, 2187, 10,097; and rejoicing before the Lord thy God, denotes the presence of heavenly joy internally and externally, 4721³, 2001.

8. Writing upon the stones all the words of this law very plainly, denotes that thus Divine Truths will be confirmed in the natural degree in all completeness and distinctness, 10,604, 1288, 3382.

9. Moses and the priests the Levites, speaking unto all Israel, saying, Keep silence and hearken, O Israel, denotes that this heavenly state is derived by influx from Divine Truth and Divine Good acting together, and filling the soul with the consciousness of the Divine presence intimately, and producing willing obedience, 7010, 1728, 3877, 2951, 3654, 1822, 8176, 2542; and "this day thou art become the people of the Lord thy God," denotes a state of the reciprocal conjunction of truth with good, 2838, 1259, 2001.

10. Obeying the voice of the Lord thy God, and doing his commandments and his statutes, which I command thee this day, denotes that therefore the obedience of the spiritual man is internally from good conjoined with truth, and externally from truth conjoined with good, and this perpetually, 6374, 219, 2001, 5755, 3382, 7010, 5486, 2838.

11. Moses charging the people the same day, saying, denotes the dictate of Divine Truth to the spiritual man, giving the perception, 7010, 5486, 1259, 2838, 1822.

12. These standing on mount Gerizim to bless the people, when ye are passed over Jordan, denotes that still the internal man with its truths, will be the means of the conjunction of man with the Lord, in the heavenly state, 3136, 795, chap. xi. 29, 3514, 1259, 901⁴, 1443; and Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin, denote the new will of good, holy charity, celestial love, the delight of usefulness, the celestial of the spiritual degree, and the spiritual of the celestial, 3869, 3872, 3875, 3877, 3880, 3881, 3956, 3957, 3969, 5469.

13. These standing upon mount Ebal for the curse, denotes that from the Internal the External will be accurately distinguished, and that there evil had formerly prevailed, 3136, 795, chap. xi. 29, 379; and Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali, denote faith in the understanding, good works, natural delight, the pure law of marriage love, the faculty of accurately discerning truths and affirming them, and the positive resistance of the natural man to all evil, 3863, 3861, 3934, 3935, 3938, 3939, 3960, 3961, 3921, 3923, 3927, 3928.

14. The Levites answering and saying unto all the men of Israel with a loud voice, denotes that then it will be clearly perceived from charity by means of the truths of the Word, 6943, 1822, 3877, 158, 3654, 8815.

15. The man being cursed who maketh a graven or molten image, denotes that they are separated from the Lord, and from the heavenly state, who outwardly worship Him from self-derived intelligence and love, 379, 265, 8869; an abomination unto the Lord, denotes what is totally opposed to heavenly love, 7454, 2001; the work of the hands of the craftsman, denotes what is holy in outward appearance, 8869⁶; setting it up in secret, denotes what is inwardly profane, 10,406, 6354; and all the people answering and saying, Amen, denotes that this truth will be perpetually confirmed by the regenerated spiritual man, 1259, 6943, 1822. And the word, Amen, denotes confirmation, because it means what is true, or the truth.

16. He being cursed who setteth light by his father or his mother, denotes that it will be clearly perceived that he is separated from the Lord, who despises Divine Good and Divine Truth proceeding from Him, 379, 3703⁶; and all the people saying, Amen, denotes that this truth will be confirmed by the regenerated spiritual man, 1259, 1822, ver. 15.

17. He being cursed who removeth his neighbour's landmark, denotes that he is in a state of condemnation who makes no distinction between good and evil, or between truth and falsity, 379, 4883, 8063, 7984³, 2425; and all the people saying, Amen, denotes that this truth will be confirmed by the regenerated spiritual man, 1259, 1822, ver. 15.

18. He being cursed that maketh the blind to wander out of the way, denotes that he is averted from the Lord, who deceives the ignorant by leading them into evil and error, 379, 2679, 2383, 10,422; and all the people saying, Amen, denotes that this truth will be confirmed by the regenerated spiritual man, 1259, 1822, ver. 15.

19. He being cursed that wresteth the judgment of the stranger, fatherless, and widow, denotes that he is condemned who perverts the spiritual life of those who are under instruction; corrupts the minds of those who do not perceive and realize what good is; and deprives those of truths, who are in good, and earnestly desire them, 379, 4844¹⁰, 9206-7; and all the people saying, Amen, denotes that this truth is confirmed by the regenerated spiritual man, 1259, 1822, ver. 15.

20. He being cursed that lieth with his father's wife, because he hath uncovered his father's skirt, denotes that he is totally deprived of the heavenly life, who profanes good by contamination with selfish love, 6348, 3703²⁰, 210, 9960¹¹, Lev. xviii. 8, xx. 11; and all the people saying, Amen, denotes that this truth is confirmed by the regenerated spiritual man, 1259, 1822, ver. 15.

21. He being cursed that lieth with any manner of beast, denotes that he is in a state of condemnation who, in like manner corrupts the good of the natural man, 46, 1326, 6348, Lev. xviii. 23, xx. 15; and all the people saying, Amen, denotes that this truth is confirmed by the regenerated spiritual man, 1259, 1822, ver. 15.

22. He being cursed that lieth with his sister, the daughter of his father, or the daughter of his mother, denotes that he is averted from the Lord, who profanes the truth by contamination with falsity in the understanding proceeding either from interior hereditary

affection, or from exterior, 379, 6348, 1475, 568, 1815, 1895; and all the people saying, Amen, denotes that this truth is confirmed by the regenerated spiritual man, 1259, 1822, ver. 15.

23. He being cursed who lieth with his mother in law, denotes that he is separated from the Lord, who profanes the internal truths of the church, 379, 6348, 10,490, Lev. xx. 14; and all the people saying, Amen, denotes that this truth is confirmed by the regenerated spiritual man, 1259, 1822, ver. 15.

24. He being cursed that smiteth his neighbour in secret, denotes that he is condemned who destroys charity in himself or in others by deceit, 379, 9012-3; and all the people saying, Amen, denotes that this truth is confirmed by the regenerated spiritual man, 1259, 1822, ver. 15.

25. He being cursed that taketh reward to slay an innocent person, denotes that he is condemned, who, from selfish motives, violates innocence, 379, 3956, 4727, 9262; and all the people saying, Amen, denotes that this truth is confirmed by the regenerated spiritual man, 1259, 1822, ver. 15.

26. He being cursed that confirmeth not the words of this law, to do them, denotes that, generally, he is condemned who knows and acknowledges the truth, but neglects wilfully and carelessly, to live according to it, 379, 1288, 3382, 5755; and all the people saying, Amen, denotes that this truth is confirmed by the regenerated spiritual man, 1259, 1822, ver. 15.

As the last chapter concluded with an account of the implantation of good in the external man in the church and in heaven, so this commences with an account of the establishment of truth there. For the one certainly follows as a consequence of the other. In the supreme sense, by Moses and the elders is represented Divine Truth and Divine Good from the Lord; and Divine Truth is first mentioned, because the subject has special reference to truth. But secondly, commanding denotes influx as we have frequently seen; and hence we learn that it is by influx as to truth and good that the Lord governs the man of the church and the angels of heaven. And since this influx never compels, as it is quite contrary to character of the Divine to compel, although the external form taken by influx is that of a command, therefore we must here understand the freedom of the heavenly life in externals, that is of the perfected heavenly life; and at the same time, the self-compulsion of the spiritual man in his preparatory states. For "such as have compelled themselves to oppose evil and falsity, although, at first, they thought that this was from themselves or from their own power, yet being afterwards enlightened to see that their endeavour was from the Lord, even as to the minutest particulars of the endeavour, these cannot in the other life, be led by evil spirits, but are amongst the happy" (1937³). Hence then we see the importance of this connection of commanding and influx; and we come next to consider the establishment of truth which is represented by setting up great stones. That stones signify truth, and that to set up, denotes to establish, is evident from the correspondences in many parts of the Word, as we have seen; and the fact that this establishment was to take place as soon as the Israelites entered the promised land, indicates that when we come into heaven the truths we have learned and practised on earth will

be fully established in the External by conjunction with good. And moreover, the good is signified appropriately by plaister. But see another application of these correspondences in Lev. xiv. 40-45; and we pass on to notice that the "words of this law," had to be written upon the stones. For this is another way of expressing the idea of the full establishment of truth in the mind, which is called the confirmation of truth. And whether it be evil and falsity or good and truth, as in this section, we may easily understand that both are confirmed by the intellect, and established in the life, either by speaking or writing, and by actions, since these are the ultimates in which mental and moral principles, or thoughts and affections become firmly fixed in the character.

Again, another part of this full and complete establishment of truth, is represented by building an altar. And here the altar is to be of stones, and not of earth, because the Spiritual Church is the subject, 8935, 8940. But observe, that all worship is from love; and that although worship from truth is distinguished from worship from good, yet good is involved, that is the good of the Spiritual Church, which is called charity, and which differs from the good of the Celestial Church, which is love to the Lord especially. And thus the altar of stones denotes worship from charity by truth, whereas an altar of earth respectively denotes worship from love to the Lord by charity, truth, with the Celestial, taking the form of charity which is called mutual love, to distinguish it from charity with the Spiritual. But now, the altar which was to be built, and which denotes the worship of the Lord as just explained, was to be built particularly of unhewn, or entire, or whole stones, to denote that the worship of the man of the church and of the spiritual angels is not to be contaminated with falsities; for whereas a tool of iron in the best sense corresponds to truth, therefore in the opposite sense it corresponds to falsity arising from self-derived intelligence. And here, we are not to understand that the intellect, as well as the heart is not to take part in worship, but that it is not to do so under the influence of selfish or worldly love, since the very expression worship from truth, which is denoted by an altar of stone, necessarily involves the exercise of the understanding and the will together. Let us then beware of worldly and selfish thoughts in worship, and even in our preparatory state, let us emulate the perfect obedience of the angels as described in the last two verses of the section.

Coming to the second section, we discover, on a careful study of it, that it follows in an orderly way the implantation of good in the natural man, and the establishment and confirmation of truth there when man is made perfect by regeneration; for, in its internal sense, it describes the just and accurate distinction which is made between good and evil; shows that by good alone there is conjunction with the Lord, and by evil alone is aversion from Him; and that when man is in the state of good, all the principles of his complex life are arranged into order, while lastly the External itself, considered as to good and truth, is completely harmonious. For here are two mountains both in the promised land, but evidently from the narrative opposite to one another, Gerizim denoting good which accurately distinguishes because it means *cutters*, and Ebal denoting evil, because it means *a heap that disperses*; and therefore we do not wonder that the blessings were pronounced by those on mount Gerizim, since good alone gives conjunction with the Lord, signified by blessing, and that the curses were pronounced by those on mount Ebal, since evil alone causes aversion from the Lord. Moreover, it may be seen, that the curses were pronounced first, to denote that

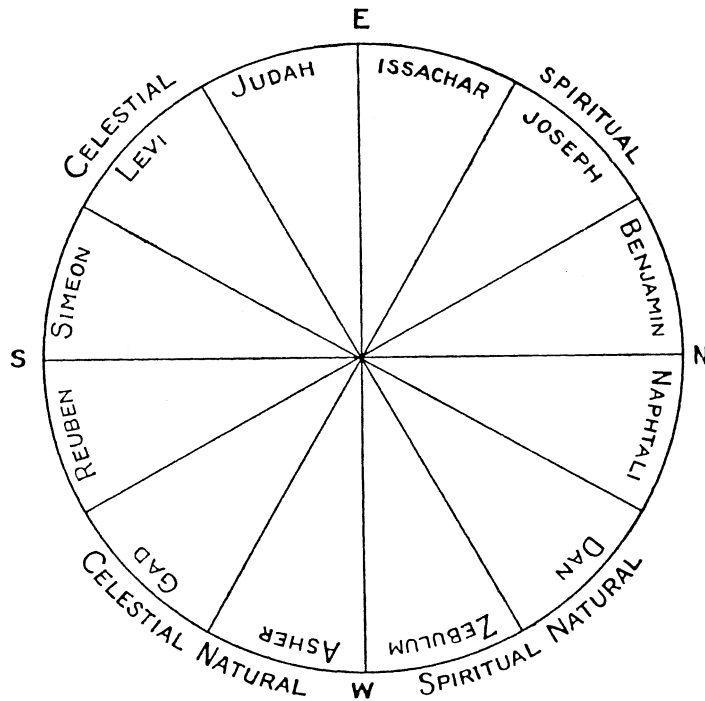
evil must be rejected before the blessings could be realized. And if we look into the matter a little more minutely, we shall observe, that the three degrees of good in the man of the church are denoted respectively, by the six tribes on mount Gerizim, the six tribes on mount Ebal, and the Levites; while the union, or conjunction of all truths in the ultimate, and their agreement with good, are denoted by all the people answering, Amen. And to this may be added that the Levites were the speakers in this case because it is good in the ultimate, or good fully expressed in the natural man, which finally rejects all evil, and this in particular is signified by cursing when the curses are pronounced by the good; and indeed, especially is it the case when the spiritual man is made perfect by regeneration.

And now something is to be said on the arrangement of the tribes on this particular occasion. For we are assured by the Revelator, appointed as the instrument for the opening of the internal sense of the Word, that the twelve tribes of Israel denote all the truths of the church in general, and that where they are named all together, and the order of naming them is different, it is on account of the subject in the spiritual sense, so that some instruction is to be derived from every case of the kind. Let us therefore consider the present a little in the light of the general teaching here given, namely as having respect to the full realization of the heaven-life by man, and the full devotion of man to the worship and service of the Lord to eternity. In the first place it is to be observed, that the six tribes on mount Gerizim, all denote relatively internal affections, namely of good signified by Simeon, Levi, Judah, Issachar and Joseph, and truth from good signified by Benjamin, these, of course, all appertaining to the internal man; for when we are fully made perfect, then good, or love, and truth flowing from and conjoined with love hold the principal place. And secondly we see, that the six tribes on mount Ebal all denote relatively external affections, namely Reuben, Gad, and Asher denoting faith, good works, and natural delight; Zebulun denoting the conjunction of the external with the internal man; and Dan and Naphtali denoting truth now affirmed in all fulness, and perfect resistance to evil; while the Levites who are the speakers properly denote all the tribes in the ultimate or natural man, united with good, and expressing not only the aversion of evil from good, but the full deliverance of good from evil; while by the people answering, "Amen," as before observed, is denoted in one expression the completeness of the life of the perfect man or angel.

But we may now proceed to the third section, and consider carefully the various things that are denounced in their spiritual sense, only observing generally concerning their literal sense, that they are all clearly opposed to Divine Order, and therefore cannot but cause the condemnation of those who are thus guilty, since it is not to be reasonably expected that deliberate sin in any of these cases, can have any other effect. For it is abundantly manifest from all human experience, that a life of goodness and truth alone can produce real happiness, while the evils and falsities opposed to goodness and truth, can only produce misery. So that, generally, every one ought to know that the laws of the Lord, as exhibited in nature, and expressed in revelation, are unchangeable, and that nothing but obedience to those laws can have good results, and that every violation of them can only have bad results. It is quite worth while, therefore, to reflect seriously upon all these matters, and to determine that it is the best thing even from a selfish point of view, to avoid everything that is not according to the manifest laws of life, and a

much better thing to do so, because such things are sins against the Lord, and are destructive of the happiness and real well-being of our fellow creatures.

But now, the very first thing that is here condemned is all worship from selfish intelligence and love; for this is the real idolatry, which inevitably separates man from the Lord. Secondly, still more is he condemned who despises the goodness and truth by means of which he lives, and must continue to live for ever. Thirdly, he is lost who makes no distinction between good and evil, or between truth and falsity. And fourthly, that person is also lost who deliberately



deceives the ignorant by persuading them that falsity is truth, and thus that evil is good. Again, fifthly, he is condemned, who injures the spiritual life of those under instruction; corrupts the minds of those who do not perceive and realize what good is, because only in some truths; and deprives those of truths who are in good and earnestly desire them. Sixthly, he is totally deprived of the heavenly life, who profanes good by contamination with selfish love, through the falsity thereof. Seventhly, he is in a state of condemnation, who, in like manner, corrupts the good of the natural man. And eighthly, he is averted from the Lord, who profanes the truth by contamination with falsity in the understanding, proceeding either from interior hereditary affection or exterior. Also, ninthly, he is separated from the Lord, who profanes the internal truths of the church. Tenthly, he is condemned who destroys charity in himself or others by deceit. Eleventhly, he is condemned, who, from selfish motives violates

innocence. And twelfthly, he is averted from the Lord, who acknowledges the truth, but neglects wilfully to live according to it.

Before closing the commentary on this chapter, however, we think a little more may be said on the order of the tribes in the second section, considering that it describes the celestial and spiritual kingdoms of heaven, and in addition what may be a circle of the perfect life of man. For the mountains Gerizim and Ebal, being both in the promised land, which signifies heaven, would seem to imply that evil is there as well as good, whereas there is neither evil nor falsity in heaven; but the reason why still evil is represented is because the account also relates to the church among men on earth; and also because every angel in heaven acknowledges that, of himself alone, he is nothing but evil, and that he continually receives all good from the Lord, 868. Nor can any angel ever forget that he has been regenerated by the Lord; and therefore this picture of the two mountains, and of the arrangement of the tribes six on each mountain periodically repeating the blessings and the curses, represents this consciousness of man made perfect, that, apart from the Lord, he is without good. And now, if we take the six tribes appointed to stand on mount Gerizim and arrange them into the form of a semicircle, and also the six tribes appointed to stand on mount Ebal, arranged in the same way opposite their brethren, we shall have the circle of life which has been spoken of, as below, the names being arranged as in the section, and suggesting what they represent. And observe that the quarters of heaven are denoted by the capitals, the east taking the highest position, and the west the lowest, while the south is on the right of the east, and the north on the left.

CHAPTER XXVIII

SUMMARY OF THE SPIRITUAL SENSE

1. Concerning the various spiritual blessings, which the man of the Spiritual Church will enjoy through his conjunction with the Lord in every state of his angelic life, if he is earnestly obedient to Him Who is Divine Good united to Divine Truth, in the course of his regeneration, which blessings indeed, are all involved in his being raised far above all the evils and errors of the merely natural life, vers. 1-14.

2. Also concerning the vastation of the corrupted man, or the corrupted church, in its many different aspects, showing that it is brought about, entirely by his determined and persistent disobedience to the laws of Divine Order, and consists in complete separation from all good, and consequently from all truth, and in a final state of merely natural and sensual love, and compulsory obedience to truth separated from good, in his own sphere, entirely from the fear of suffering or punishment, vers. 15-68.

THE CONTENTS OF EACH VERSE

1. And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all the nations of the earth :

2. And all these blessings shall come upon thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

3. Blessed shalt thou be

1. It will happen, if the Spiritual man is earnestly obedient to the Lord, Who is good conjoined with truth; and if he makes use of his understanding that he may discern truth, and thus practise truths in every state, that he will be elevated by the Lord above all the evils in the church corrupted, or in the unregenerated external man.

2. Also he will have conjunction with the Lord internally and externally, if he is thus obedient.

3. For this will have respect

in the city, and blessed shalt thou be in the field.

4. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the young of thy flock.

5. Blessed shall be thy basket and thy kneading-trough.

6. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.

7. The LORD shall cause thine enemies that rise up against thee to be smitten before thee : they shall come out against thee one way, and shall flee before thee seven ways.

8. The LORD shall command the blessing upon thee in thy barns, and in all that thou puttest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee.

9. The Lord shall establish thee for an holy people unto himself, as he hath sworn unto thee; if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

to the conjunction of doctrine with life inwardly and of doctrine with life outwardly.

4. And indeed it will involve conjunction with the Lord as to interior good, and as to interior truth; as to exterior good, and as to exterior truth; and as to innocence derived from the good of charity.

5. Also it will have respect to the receptacles of truth in the understanding, and to the receptacles of good in the will,

6. And to every change of state as to advancement from Exteriors to Interiors, or from Interiors to Exteriors.

7. Moreover, in this state of conjunction Divine Good will give to the spiritual man full power to repress the evils that are excited in him; for they will be manifested in temporary states of truth without good, but will be overcome and dispersed in the sabbath state of truth conjoined with good.

8. This conjunction also shall effect the preservation of good internally; the exercises of good interiorly; and the life of the external man.

9. And Divine Good will establish the man of the church in Divine Truths, particularly according to the sure promises of the Word, provided he shall be in the willing reception of good inwardly, and of truth outwardly by living according to them.

10. And all the peoples of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee.

11. And the LORD shall make thee plenteous for good, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee.

12. The LORD shall open unto thee his good treasure the heaven to give the rain of thy land in its season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.

13. And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if thou shalt hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do *them*;

14. And shalt not turn aside from any of the words which I command you this

10. And then it will happen that every faculty of the natural man will perceive the superiority of what is spiritual, as having a quality from Divine Truth; and will be inspired with holy fear grounded in love.

11. And, indeed, good will manifest itself abundantly in respect to all interior affections, all exterior affections, and also in respect to everything in the external man, according to the irrevocable promises of the Lord to man in the earlier stages of his regeneration.

12. And besides all this, the obedient spiritual man will have the interiors of his mind open to the reception of heavenly truths according to the requirements of his states; and for the full conjunction of his actions with the Lord; and while he will be inspired to communicate truths to every one, he will be free from the selfish desire of appropriating the truths of others.

13. Moreover, good from the Lord will have pre-eminence with him; nor will sensual delights prevail; and he will be elevated by truths, and no longer deluded by falsities, if only he is obedient, in every state, to the precepts of the Word, both in understanding and will,

14. And does not allow himself to be led astray by falsities either in affection or thought; or into the worship

day, to the right hand, or to the left, to go after other gods to serve them.

15. But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day: that all these curses shall come upon thee, and overtake thee.

16. Cursed shalt thou be in the city, and cursed shalt thou be in the field.

17. Cursed shall be thy basket and thy kneading-trough.

18. Cursed shall be the fruit of thy body, and the fruit of thy ground, the increase of thy kine, and the young of thy flock.

19. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.

20. The LORD shall send upon thee cursing, discomfiture, and rebuke, in all that thou puttest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the evil of thy doings, whereby thou hast forsaken me.

of self and the world and into the falsities thence derived.

15. But, on the other hand, it will happen, when the man of the Spiritual Church is disobedient to the Word of the Lord, and neglects to learn and practise the truths internal and external which that Word sets forth continually, that he will be separated from the Lord, according to the perversions of truth in which he indulges.

16. And then he will be averted from the Lord as to the doctrine of truth inwardly and outwardly;

17. Also as to the receptacles of truths in the understanding, and the receptacles of good in the will;

18. Also as to interior good and as to interior truth; as to exterior good, and as to innocence derived from the good of charity;

19. Also in every change of state as to advancement from Exteriors to Interiors, or from Interiors to Exteriors.

20. Also the man who is disobedient brings upon himself aversion from the Lord as to the will, as to the understanding, and as to his outward life in every action thereof, until complete vastation comes upon him, both as to good and as to truth, on account of his evil practices

by which he separates himself from the Lord.

21. The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest in to possess it.

22. The LORD shall smite thee with consumption, and with fever, and with inflammation, and with fiery heat, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish.

23. And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron.

24. The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

25. The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and shalt flee seven ways before them: and thou shalt be tossed to and fro among all the kingdoms of the earth.

26. And thy carcass shall be meat unto all fowls of the

21. For thus he brings himself into a state of the profanation of truth, leading to utter vastation as to all things of heaven and the church, which he has received from the Lord to use as if they were his own.

22. And thus being deprived of truth, he will indulge depraved affections in their threefold character of sensual love, worldly love, and selfish love with their corresponding falsities, by which all true spiritual life will be lost.

23. And thus, for the good of the internal man, will be substituted merely natural affection, and for the good of the external, merely natural intelligence.

24. Also a state of condemnation as to both will and understanding will take the place of Divine Revelation; for the vastated man perverts the influx from heaven, so that he loses the knowledge of all truths.

25. And the consequence of this is, that he has no power to resist evil, because his opposition is only from selfish love, and he has confirmed himself in fulness against all truths; and thus his intellectual powers are given up to the phantasies of the merely natural man.

26. And thus, too, mere selfish love attracts to itself all

air, and unto the beasts of the earth, and there shall be none to fray them away.

27. The LORD shall smite thee with the boil of Egypt, and with the emerods, and with the scurvy, and with the itch, whereof thou canst not be healed.

28. The LORD shall smite thee with madness, and with blindness, and with astonishment of heart:

29. And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled alway, and there shall be none to save thee.

30. Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not use the fruit thereof.

31. Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shalt be violently taken away from before thy face, and shall not be restored to thee: thy sheep shall be given unto thine

falsities and all evils by which the remains of truth and good are consumed; nor can such falsities and evils be any more dispersed.

27. Moreover, the vastated man is spiritually afflicted from the lusts and fallacies of the merely natural life, both internally and externally, which cannot be removed.

28. And he has rendered himself insane as to the will with strong passions, and blind as to the understanding with falsities, because his ruling love is evil.

29. The consequence of which is, that the heat and light of heaven are thick darkness and dense obscurity to him, and he cannot comprehend any truths; for he is vastated as to all truth and good; nor does he any longer desire salvation.

30. And thus in the place of the heavenly marriage of truth with good is the infernal conjunction of falsity with evil; the outward appearance of good contains within it no genuine love of good; and the outward appearance of truth contains within it no genuine love of truth.

31. And thus too, natural good is deprived of life by falsities in the understanding, nor can it be appropriated; natural truth is entirely rejected through the lusts of evil, nor can it any more be accepted; charity is alienated, and appropriated by the truly

enemies, and thou shalt have none to save thee.

32. Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day : and there shall be nought in the power of thine hand.

33. The fruit of thy ground, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed away :

34. So that thou shalt be mad for the sight of thine eyes which thou shalt see.

35. The LORD shall smite thee in the knees, and in the legs, with a sore boil, whereof thou canst not be healed, from the sole of thy foot unto the crown of thy head.

36. The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which thou hast not known, thou nor thy fathers; and there shalt

spiritual man; and it is not possible to deliver the vastated man from his own confirmed life.

32. Also all truths and good affections will be withdrawn from him, and will be appropriated by the good, even with the consent of the perverted understanding, which only regrets their loss as a means of doing evil; nor can the vastated man, indeed, perform any good action sincerely.

33. And besides, intellectual work done by the vastated man from fear of punishment becomes, both as to understanding and will a benefit to the good whom now he no longer understands nor appreciates; while in reality he himself is deprived of all truth and all good.

34. So that infernal rage seizes him on the mere contemplation of good, or at the mere sight of an angel.

35. Also he brings upon himself as to the conjunction of the external with the internal man, and as to the external man itself, the effects of filthy lusts which are continually; and this happens to him not only as to his lowest sensual powers, but also as to his inmost life.

36. Also he brings upon himself both as to will and understanding, evils of which, previously, he has been ignorant, and which have been unknown to the corrupted churches; and in consequence,

thou serve other gods, wood and stone.

37. And thou shalt become an astonishment, a proverb, and a by-word, among all the peoples whither the LORD shall lead thee away.

38. Thou shalt carry much seed out into the field, and shalt gather little in; for the locust shall consume it.

39. Thou shalt plant vineyards and dress them, but thou shalt neither drink of the wine, nor gather *the grapes*; for the worm shall eat them.

40. Thou shalt have olive trees throughout all thy borders, but thou shalt not anoint thyself with the oil; for thine olive shall cast *its fruit*.

41. Thou shalt beget sons and daughters, but they shall not be thine; for they shall go into captivity.

42. All thy trees and the fruit of thy ground shall the locust possess.

43. The stranger that is in the midst of thee shall mount up above thee higher

he becomes the slave of infernal falsities, these both affecting his feelings and thoughts.

37. And he becomes an object of contempt in its three-fold character as to the will, understanding, and life, even to those with whom he is associated.

38. He will indeed still exercise his reasoning powers inmost, but their results for any good will be lost through mere sensuality.

39. He will, in the probationary state, have the outward forms of spiritual principles, and power to cultivate them, but they will be wasted by falsities of the lowest kind.

40. And he will ever put on the outward appearance of celestial affections, but he will not appropriate good, for good will be vastated with him.

41. Also, as a corrupted church, he will seem to develop truths and their affections, but he will not really possess them, because they will be the servants of selfishness.

42. For every perception of truth and every production of good thence, will be destroyed by sensual love.

43. Also those who are in simple good, in such a state of the church, or those under

and higher; and thou shalt come down lower and lower.

44. He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

45. And all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee:

46. And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever:

47. Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, by reason of the abundance of all things:

48. Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

49. The LORD shall bring

instruction, will really be superior to their instructors, while the latter will be really inferior.

44. For the good, by their presence, unconsciously support the corruptions of a false religion, but these do not benefit the good, who hold the higher place while the wicked are in the lower.

45. And indeed, the corrupted church, and the evil spirit, are altogether averted, from the Lord, in thought, in feeling, and in life, being spiritually destroyed, because they are disobedient to Divine Truth conjoined with Divine Good, and the truths internal and external thence proceeding.

46. And this state of aversion will cause astonishment both outwardly and inwardly among the good continually,

47. Because the corrupted church, and the evil spirit, have forsaken the true worship of the Lord in heart and in understanding, in spite of the abundance of good and truth from Him.

48. And thus it must happen to the corrupted man, that he will be the slave of evils, with destitution as to good and truth interior and exterior; and that he will be compelled to obey the laws of order, in his own sphere, by truths separated from good, until he is utterly devastated.

49. For good will still have

a nation against thee from far, from the end of the earth, as the eagle flieth; a nation whose tongue thou shalt not understand;

50. A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young:

51. And he shall eat the fruit of thy cattle, and the fruit of thy ground, until thou be destroyed: which also shall not leave thee corn, wine, or oil, the increase of thy kine, or the young of thy flock, until he have caused thee to perish.

52. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.

53. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters which the LORD thy God hath given thee; in the siege and in the straitness, wherewith thine enemies shall straiten thee.

all power against evil, although it is remote therefrom, being separated from the corrupted church, yet exercising a direct and forcible influence there, through the laws of order that the wicked cannot understand but are compelled to obey.

50. For Divine Good appears to the wicked as anger, and Divine Truth thence is inflexible in its operation, and does not in the least favour evil, either when it is confirmed or when it is incipient.

51. And the vastated man will be compelled by fear to submit both in affection and thought, to the control of Divine Truth, and entirely from selfishness, being, at length, deprived of all natural, spiritual, and celestial good, and of every principle of innocence either in the external or internal man, so that fear alone prevails.

52. Also the corrupted man will be brought under the forcible dominion of Divine Truth, not only as to the affections internally, but as to the thoughts externally, until all opposition to good, even good as it appears in his own sphere, is overcome in every department of his infernal life.

53. And thus he will appropriate nothing but his own evils both as to those of his ruling love, and as to the falsities and evils thence derived, in the state of compulsion and restraint, which his own confirmed wickedness has brought upon him.

54. The man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he hath remaining :

55. So that he will not give to any of them of the flesh of his children whom he shall eat, because he hath nothing left him; in the siege and in the straitness, wherewith thine enemy shall straiten thee in all thy gates.

56. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter ;

57. And toward her young one that cometh out from between her feet, and toward her children which she shall bear; for she shall eat them for want of all things secretly : in the siege and in the straitness, wherewith thine enemy shall straiten thee in thy gates.

54. And in this state of complete vastation, even those who are not so deeply immersed in falsity and evil thence, will act from the falsity derived from their evil, towards those who are most nearly associated with them, even towards those who are allied with them in the infernal marriage, and those who are in affinity as to lusts and falsities, or as to remains not yet wholly indrawn with them.

55. For the wicked in the hells, are void of charity, because they have destroyed remains, in the state of compulsion and restraint which they have brought upon themselves, and in which they are obliged to submit to the laws of Divine Order, as to their outward life and actions.

56. Also those who are not so deeply immersed in evil and falsity thence derived, and who have not so fully imbued evil in the natural man either as to the will or understanding, shall act from falsity derived from evil towards those who are allied with them in the infernal marriage, and towards those who are in affinity with them as to thought and affection.

57. Yea, even to whatever is derived in their life of evil, from that conjunction both as to evil and falsity; for such persons will appropriate nothing but their own evils and falsities because remains have been utterly destroyed in them, and they are compelled to submit to the laws of Divine Order as to their outward life and actions.

58. If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;

59. Then the LORD will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60. And he will bring upon thee again all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

61. Also every sickness, and every plague, which is not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed.

62. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou didst not hearken unto the voice of the LORD thy God.

58. And also, this will happen because the wicked have failed to learn and practise those laws, which were revealed to them, and are inscribed upon their memories, that man might choose to worship according to them inwardly in will and understanding, and thus adore the ONLY LORD IN WHOM DIVINE LOVE AND DIVINE WISDOM ARE ONE :—

59. On this account, therefore, the wicked bring upon themselves their own confirmed states of evil, and perpetuate them both in will and in thought, and in action to eternity.

60. And thus they confirm in themselves all the evils of the merely natural state, from which man suffers before regeneration, and which now they have adopted as their own.

61. But nevertheless, the evils from which the wicked thus suffer, both in understanding and will, are not derived from Divine Truth, but have been confirmed from free choice, until they have vastated themselves as to all good and truth.

62. Thus also they are without remains, although still capable of receiving life from the Lord which they pervert, whereas the good have abundantly remains in their natural man through regeneration, while the wicked have been wilfully and persistently disobedient.

63. And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to cause you to perish, and to destroy you; and ye shall be plucked from off the land whither thou goest in to possess it.

64. And the LORD shall scatter thee among all peoples, from the one end of the earth even unto the other end of the earth; and there thou shalt serve other gods, which thou hast not known, thou nor thy fathers, even wood and stone.

65. And among these nations shalt thou find no ease, and there shall be no rest for the sole of thy foot: but the LORD shall give thee there a trembling heart, and failing of eyes, and pining of soul:

66. And thy life shall hang in doubt before thee; and thou shalt fear night and day, and shalt have none assurance of thy life:

67. In the morning thou shalt say, Would God it

63. And it therefore happens that, as the Lord from Divine Mercy desires their eternal salvation, by the reception of good and truth in abundance; so now while still receptive of life which cannot be withdrawn, and which they pervert, they reject all good and truth, and deprive themselves of the felicities of eternal life in heaven which the Lord is willing to give to every one who sincerely desires it.

64. And thus too, it happens that the wicked are separated from all good and truth, while yet by these they are governed externally, nor is there any exception. For they love internally the falsities of their own acquired life, with their evils, although they were not compelled to do this, since they were born ignorant of falsity, and were not compelled to choose evil.

65. And thence also the wicked have no delight in the good through which they are controlled, nor have they any satisfaction in being compelled to obey any ultimate truths; but they are compelled by their ruling love of self, by their capacity to think as men, and by their need of activity thence, to be obedient.

66. But still they have no certainty of satisfaction in their lives, and are governed entirely by their fear of suffering in every state, not having the assurance of happiness which good alone gives.

67. For when, in the enjoyment of their delights the

were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart which thou shalt fear, and for the sight of thine eyes which thou shalt see.

68. And the LORD shall bring thee into Egypt again with ships, by the way whereof I said unto thee, Thou shalt see it no more again: and there ye shall sell yourselves unto your enemies for bondmen and for bondwomen, and no man shall buy you.

truth which, to them, is obscure, will compel them to observe its limits; and when thus in their state of restraint, they will long for its relaxation; for the fear of suffering will alone induce obedience in them, and this will influence both their wills and understandings.

68. And thence they will become more and more merely natural through their experiences, because they have averted themselves from the Lord, although they had, in their state of probation, been assured of deliverance; and consequently they will alienate themselves more and more from the Lord and from heaven, and become the willing slaves of selfish and worldly love; and it will be impossible for them to realize good and truth, because these cannot appropriate evil and falsity.

REFERENCES AND NOTES

1. It coming to pass, denotes that it will happen spiritually, 4979; hearkening diligently unto the voice of the Lord thy God, and observing and doing all his commandments which I command thee this day, denotes that if the spiritual man is earnestly obedient to the Lord, Who is good conjoined with truth; and if he makes use of his understanding, that he may discern truth, and thus practise truths in every state, 2542, 219, 2001, 3382, 7010, 5486, 3654, 2838; and the Lord thy God setting thee high above all the nations of the earth, denotes elevation by the Lord above all the evils in the church corrupted or in the unregenerated external man, 2001, 5288, 2148, 1259, 566-7.

2. All these blessings coming upon thee, and overtaking thee, if thou shalt hearken unto the voice of the Lord thy God, denotes that also he will have conjunction with the Lord internally and externally, if he is thus obedient, 3514, 6117, 8155, 2542, 219, 2001.

3. Being blessed in the city and blessed in the field, denotes the conjunction of doctrine with life inwardly, and outwardly, 3514, 402, 368.

4. Being blessed, denotes conjunction with the Lord, 3514, the fruit of thy body, and the fruit of thy ground, denote interior good and interior truth, 55², 6135; and the fruit of thy cattle, the increase of thy kine, and the young of thy flock, denote exterior good, and exterior truth, and innocence derived from charity, 6126, 5198, 10,132.

5. Blessed being thy basket and thy kneading trough, denotes what relates to receptacles of truth in the understanding, and receptacles of good in the will, 3514, 5144¹, 7356.

6. Being blessed when thou comest in, and when thou goest out, denotes conjunction in every change of state as to advancement from exteriors to interiors, or from interiors to exteriors, 3514, 9927.

7. The Lord causing thine enemies that rise up against thee to be smitten before thee, denotes that in this state of conjunction Divine Good will give to the spiritual man full power to repress the evils that are excited in him, 2001, 2851, 4251, 10,413; and coming out against thee one way, and fleeing before thee seven ways, denotes that they will be manifested in temporary states of truth without good, but will be overcome and dispersed in the sabbath state of truth conjoined with good, 10,413, 9530, 2234, 1689, 84.

8. The Lord commanding the blessing upon thee in thy barns, and in all that thou puttest thine hand unto, denotes that this conjunction also shall effect the preservation of good internally, and the exercises of good interiorly, 2001, 5486, 3514, 9552, 7442; and blessing thee in the land which the Lord thy God giveth thee, denotes in the life of the external man, 3514, 913, 8899.

9. The Lord establishing Israel as a holy people unto himself as he hath sworn, denotes that Divine Good will establish the man of the church in Divine Truths, particularly according to the sure promises of the Word, 2001, 3654, 9229, 1259, 2842; and keeping the commandments of the Lord thy God, and walking in his ways, denotes provided he shall be in the willing reception of good inwardly and of truth outwardly by living according to them, 3382, 2001, 519, 2234.

10. All the peoples of the earth seeing that thou art called by the name of the Lord, and being afraid of thee, denotes that then it will happen, that every faculty of the natural man, will perceive the superiority of what is spiritual, as having a quality from Divine Truth; and will be inspired with holy fear grounded in love, 1259, 913, 2150, 6887, 2826.

11. The Lord making thee plenteous for good, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee, denotes that indeed good will manifest itself abundantly in respect to all interior affections, all exterior affections, and also in respect to everything in the external man, according to the irrevocable promises of the Lord to man in the earlier stages of regeneration, 2001, 5276, 55², 6126, 90, 3705, 2842, 3703, 8899.

12. The Lord opening unto thee his good treasure the heaven, to give the rain of thy land in its season, and to bless all the work of thine hand, denotes that besides all this, the obedient spiritual man will have the interiors of his mind open to the reception of heavenly truths, according to the requirement of his states, and for the full conjunction of his actions with the Lord, 2001, 8971¹, 3048², 1733, 8899, 8416, 913, 37, 3514, 10,331, 878; and lending unto many nations and not borrowing, denotes that he will be inspired to communicate truths to everyone, and that he will be free from the selfish desire of appropriating the truth of others, 9174.

13. The Lord making thee the head and not the tail; being above only and not beneath; "if thou shalt hearken unto the commandments of the Lord thy God which I command thee this day, to observe and to do them," denotes that good from the Lord will have pre-eminence with the spiritual man, nor will sensual delights prevail; and that he will be elevated by truths, and no longer deluded by falsities, if only he is obedient in every state to the principles of the Word both in understanding and will, 6952⁶, 2542, 3382, 7010, 5486, 2838, 683.

14. Not turning aside from any of the words which I command you this day, to the right hand or to the left, to go after other gods to serve them, denotes not allowing himself to be led astray by falsities either in affection or thought, or into the worship of self and the world, and into the falsities thence derived, 4816, 1288, 7010, 5486, 2838, 4410, 3191, 8867, 8873.

15. It coming to pass, if thou shalt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes, which I command thee this day, denotes that it will happen, when the man of the Spiritual Church is disobedient to the Word of the Lord, and neglects to learn and practise the truths internal and external, which that Word sets forth continually, 4979, 2542, 219, 2001, 3382, 5486, 2838; and all these curses coming upon thee and overtaking thee, denotes that he will be separated from the Lord, according to the perversions of truth in which he indulges, 379, 6117, 8155.

16. Being cursed in the city and in the field, denotes aversion from the Lord, as to the doctrine of truth inwardly and outwardly, 379, 402, 368.

17. Being cursed as to the basket and kneading-trough, denotes aversion also as to receptacles of truth in the understanding, and good in the will, 379, 5144¹, 7356.

18. Being cursed as to the fruit of thy body, the fruit of thy ground, the increase of thy kine, and the young of thy flock, denotes aversion as to interior good, interior truth, exterior good, and innocence derived from the good of charity, 379, 55², 5198, 10,132.

19. Being cursed when thou comest in, and when thou goest out, denotes aversion in every change of state as to advancement from exteriors to interiors or from interiors to exteriors, 379, 9927.

20. The Lord sending upon thee cursing, discomfiture, and rebuke in all that thou puttest thine hand unto to do, denotes that the man

who is disobedient brings upon himself aversion from the Lord as to the will, as to the understanding, and as to his outward life in every action thereof, 2001, 696, 379, 8616, 4700, 878, 5755; being destroyed, and perishing quickly, denotes complete destruction as to good and as to truth, 2397, 683, 5284; and "because of the evil of thy doings, whereby thou hast forsaken me," denotes on account of his evil practices by which he separates himself from the Lord, 5755, 5812.

21. The Lord making the pestilence cleave unto thee, until he have consumed thee from off the land whither thou goest in to possess it, denotes that thus he brings himself into a state of the profanation of truth, leading to utter vastation as to all things of heaven and the church, which he has received from the Lord to use as if they were his own, 2001, 3875, 10,219, 10,431, 3705, 3335, 2658.

22. The Lord smiting thee with consumption, denotes that the corrupted man will be deprived of truth, 2001, 696, 4251, 8364, 6116, 7795³; fever, inflammation and fiery heat, evidently denote depraved affections in their threefold character of sensual love, worldly love, and selfish love, 934³, 5715, 9144; the sword (or drought), blasting, and mildew, denote corresponding falsities, 8364, 2799⁷, 8568, 9277³, 683; and pursuing thee until thou perish, denotes that all true spiritual life will be lost, 8136, 7655.

23. Thy heaven that is over thy head being brass, and the earth that is under thee being iron, denotes that, for the good of the internal man will be substituted merely natural affection, and for the good of the external, merely natural intelligence, 1733, 425.

24. The Lord making the rain of thy land powder and dust, denotes that a state of condemnation as to both will and understanding will take the place of Divine Revelation, 2001, 696, 2445, 3705, 7418; and it coming down from heaven upon thee until thou be destroyed, denotes that the vastated man perverts the influx from heaven so that he loses the knowledge of all truths, 2445, 8416, 2395-7.

25. The Lord causing thee to be smitten before thine enemies, denotes the consequence, namely, that there is no power to resist evil, 2001, 696, 4251, 2851, going out one way against them, and fleeing seven ways before them, denotes that his opposition is only from selfish love, and he has confirmed himself in fulness against all truths, 10,413, 4861, 1689, 5268; and being tossed to and fro, or removed from place to place, in all the kingdoms of the earth, denotes that thus his intellectual powers, are given up to the phantasies of the merely natural man, 8918³, 3356, 847³, 2547³, 913.

26. Thy carcase being meat unto all the fowls of the air, and unto the beasts of the earth; and there being none to fray them away, denotes that thus too, merely selfish love attracts to itself all falsities and all evils by which the remains of good and truth are consumed; nor can such falsities and evils be any more dispersed, 3900¹⁰, 2187, 1834, 46, 1733, 1835.

27. The Lord smiting thee with the boil of Egypt, and with the emerods, and with scurvy, and with the itch, whereof thou canst not be healed, denotes that the vastated man is spiritually afflicted from the lusts and falsities of the merely natural life, both internally,

and externally, which cannot be removed, 2001, 696, 4251, 8364, 7524, 6502.

28. The Lord smiting thee with madness, and with blindness, and with astonishment of heart, denotes that he has rendered himself insane, as to the will, with strong passions, and blind, as to the understanding with falsities, because his ruling love is evil, 2001, 696, 4251, 5145⁶, 2383, Lev. xxvi. 32, 7272.

29. Groping at noonday as the blind gropeth in darkness, and not prospering in thy ways, denotes that the heat and light of heaven are thick darkness and dense obscurity to him, and he cannot comprehend any truths, 7711, 9684, 2383, 1839, 4972, 2234; and being oppressed and spoiled away, and none to save thee, denotes vastation as to all truth and good; and no longer a desire for salvation, 9196, 1851, 3242¹, 8236.

30. Betrothing a wife and another man lying with her, denotes that in place of the heavenly marriage of truth with good is the infernal conjunction of falsity with evil, 8996, 915, 5138, 9188; building a house and not dwelling therein, denotes that the outward appearance of good contains within it no genuine love of good, 4390, 1293; and planting a vineyard, and not using the fruit thereof, denotes that the outward appearance of truth contains within it no genuine love of truth, 1069, chap. xx. 6.

31. Thine ox being slain before thine eyes, and not eating thereof, denotes that natural good is deprived of life by falsities in the understanding, 2180, 4727, 9051, 2187; thine ass being violently taken away from before thy face, and not being restored, denotes that natural truth is entirely rejected through the lusts of evil, nor can it any more be accepted, 2781, 916⁴, 2219, 9133; thy sheep being given unto thine enemies, denotes that charity is alienated and appropriated by the truly spiritual man, 4169, 997, 9313; and having none to save thee, denotes that it is not possible to deliver the vastated man from his own confirmed life, 8236.

32. Thy sons and thy daughters being given unto another people, denotes that all truths and good affections will be withdrawn from him and will be appropriated by the good, 489, 997, 1259; thine eyes looking, and failing with longing for them all the day, denotes even with the consent of the perverted understanding, which only regrets their loss as a means of doing evil, 2148, 6116, 8910, 487; and naught being in the power of thine hand, denotes that the vastated man cannot perform any good action sincerely, 1749, 878.

33. The fruit of thy ground and all thy labours being eaten up by a nation which thou knowest not, and being only oppressed and crushed away, denotes that intellectual work done by the vastated man from fear of punishment becomes both as to understanding and will, a benefit to the good, whom now he no longer understands; while in reality he himself is deprived of all truth and all good, 345-6, 8888, 2187, 1259, 2230, 9196, 9056, 487.

34. Being mad for the sight of thine eyes which thou shalt see, denotes that infernal rage seizes him on the mere contemplation of good, or at the mere sight of an angel, 5145⁶, 2150.

35. The Lord smiting thee in the knees with a sore boil whereof thou canst not be healed, denotes that he brings upon himself as to the conjunction of the external man with the internal, and as to the external man itself the effects of filthy lusts which are continual, 2001, 4251, 696, 8364, 9502; and from the sole of thy foot unto the crown of thy head, denotes that this happens to him not only as to his lowest sensual powers, but also as to his inmost life, 6844, 3728.

36. The Lord bringing thee and thy king which thou shalt set over thee, unto a nation which thou hast not known, thou, nor thy fathers, denotes that he brings upon himself, both as to will and understanding, evils of which previously he has been ignorant, and which have been unknown to the corrupted churches, 2001, 696, 1682, 5288, 1259, 2230, 3654, 3703¹³; and there serving other gods wood and stone, denotes that he becomes the slave of infernal falsities both affecting his feelings and thoughts, 8867, 8873, 643.

37. Becoming an astonishment, a proverb, and a byword, among all the peoples, whither the Lord shall lead thee away, denotes that he becomes an object of contempt in its threefold character, as to the will, understanding, and life, even to those with whom he is associated, Lev. xxvi. 32, 3898, 2520⁵, 4637, 1 Kings ix. 7, 1259, 2001, 696, 1937³.

38. Carrying much seed into the field, and gathering little in, because the locust shall consume it, denotes that he will indeed still exercise his reasoning powers inmost, but that their results for any good will be lost through mere sensuality, 9500, 880, 90, 7115, 7643⁷, 10,431.

39. Planting vineyards and dressing them, but not drinking of the wine nor gathering the grapes, because the worm shall eat them, denotes that he will, in the probationary state have the outward forms of spiritual principles, and power to cultivate them, but that they will be wasted by falsities of the lowest kind, 1069, 1071, 7643⁷, 8481, 2187.

40. Having olive trees throughout thy borders, but not anointing thyself with the oil, because thine olive shall cast its fruit, denotes that he will even put on the outward appearance of celestial affections, but that he will not appropriate good, because good will be devastated with him, 9277, 2973, 9954.

41. Begetting sons and daughters, but their not being thine because they go into captivity, denotes that, as a corrupted church, he will seem to develop truths and their affections, but that he will not really possess them because they will be the servants of selfishness, 489, 9164.

42. The locust possessing all thy trees and the fruit of thy ground, denotes that every perception of truth, and every production of good thence, will be destroyed by sensual love, 7643, 2658, 2682, 348.

43. The stranger that is in the midst of thee mounting up above thee higher and higher, and thou coming down lower and lower, denotes that those who are in simple good in such a state of the church, or those under instruction, will really be superior to their instructors, while the latter will be really inferior, 1461, 200, 5406.

44. He lending to thee, and thou not lending to him, and he being the head, and thou being the tail, denotes that the good by their presence unconsciously support the corruptions of a false religion, but these do not benefit the good, who hold the higher place, while the wicked are in the lower, 9174, 3728, 6952.

45. All these curses coming upon thee, and pursuing thee until thou be destroyed, denotes that, indeed, the corrupted church, and the evil spirits, are altogether averted from the Lord in thought, in feeling and in life, 379, 1853, 8136, 2395; and not hearkening unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee, denotes disobedience to Divine Truth conjoined with Divine Good, and the truths internal and external thence proceeding, 2542, 219, 2001, 3382, 5486.

46. Being upon thee for a sign and for a wonder, and upon thy seed for ever, denotes that this state of aversion will cause astonishment, both outwardly and inwardly among the good continually, 3900³, 1025, 5912.

47. "Because thou servedst not the Lord thy God, with joyfulness and with gladness of heart, by reason of the abundance of all things," denotes because the corrupted church and the evil spirit have forsaken the true worship of the Lord in heart and in understanding in spite of the abundance of good and truth from Him, 7038, 2001, 4137, 7272, 10,619-20.

48. Therefore serving thine enemies which the Lord thy God shall send against thee, denotes that thus it must happen to the corrupted man that he will be the slave of evils, 6666, 2851, 2001, 696, 7541; in hunger, and in thirst, and in nakedness, and in want of all things denotes with destitution as to good and truth interior and exterior, 10,227, 213, 5576; and putting a yoke of iron upon thy neck until he have destroyed thee, denotes compulsory obedience to the laws of order in his own sphere, by truths separated from good, until he is utterly devastated, 3603, 425, 2395, 2455.

49. The Lord bringing a nation against thee from far, from the end of the earth as the eagle flieth: a nation whose tongue thou shalt not understand, denotes that good will still have all power against evil, although it is remote therefrom, being separated from the corrupted church, yet exercising a direct and forcible influence there, through the laws of order that the wicked cannot understand, but are compelled to obey, 2001, 1259, 2625, 8918, 9081, 3901⁷, 1159, 1321.

50. A nation of fierce countenance, which shall not regard the person of the old, nor show favour to the young, denotes that Divine Good appears to the wicked as anger, and Divine Truth thence is inflexible in its operation, and does not, in the least, favour evil, either when it is confirmed or when it is incipient, 1259, 9306, 6997, 9293², 2348.

51. Eating the fruit of thy cattle, and the fruit of thy ground, until thou be destroyed, denotes that the devastated man will be compelled by fear to submit both in affection and thought, to the control of Divine Truth, and entirely from selfishness, 5149, 55², 6126, 6135, 10,510; and his not leaving thee corn, wine, or oil, the increase of

thy kine or the young of thy flock until he hath caused thee to perish, denotes that the vastated man is at length deprived of all natural, spiritual, and celestial good, and of every principle of innocence either in the external or internal man, so that fear alone prevails, 7565, 3580, 2187², 3728, 6126, 5198, 10,132, 7655, 7788.

52. Besieging thee in thy gates, until thy high and fenced walls come down, wherein thou trustedst throughout all thy land, denotes that the corrupted man will be brought under the forcible dominion of Divine Truth, not only as to the affections internally but as to the thoughts externally, 2851, 8815, 1306-7, 6419, 4683, 1066; and besieging thee in all thy gates, throughout all thy land which the Lord thy God hath given thee, denotes until all opposition to good, even good as it appears in his own sphere, is overcome in every department of his infernal life, 2851, 1066, 3705, 2001, 8899.

53. Eating the flesh of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the straitness, wherewith thine enemies shall straiten thee, denotes that thus he will appropriate nothing but his own evils, both as to those of his ruling love, and as to the falsities and evils thence derived, in the state of compulsion and restraint, which his own confirmed wickedness has brought upon him, 2187, 55², 4220, 568, 2001, 8899, 696, 2851, 2851¹⁰.

54. The man that is tender among you and very delicate, yet his eye being evil toward his brother and toward the wife of his bosom, and toward the remnant of his children which he hath remaining, denotes that in this state of complete vastation even those who are not so deeply immersed in falsity and evil thence, will act from the falsity derived from their evil towards those who are most nearly associated with them, even towards those who are allied with them in the infernal marriage, and those who are in affinity as to lusts and falsities, or as to remains not yet wholly indrawn with them, 158, 4377, 683, 2973⁵, 2360, 6960, 468, 568.

55. His not giving to them of the flesh of his children whom he shall eat, because he hath nothing left him, denotes that the wicked in the hells are void of charity, because they have destroyed remains, 1594⁵, 3813, 568, 2187, 468; and "in the siege and in the straitness wherewith thine enemy shall straiten thee in all thy gates," denotes in the state of compulsion and restraint, which they have brought upon themselves, and in which they are obliged to submit to the laws of Divine Order, as to their outward life and actions, 2851¹⁰.

56. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye being evil toward the husband of her bosom and toward her son and toward her daughter, denotes that those who are not so deeply immersed in evil and falsity thence derived, and who have not so fully imbued evil in the natural man either as to the will or understanding, shall act from falsity derived from evil towards those who are allied with them in the infernal marriage, and towards those who are in affinity with them as to thought and affection, 915, 4377, 683, 259, 566, 2973⁵, 6960, 568.

57. And toward her young one, or after-birth, that cometh out from between her feet, and toward her children that she shall bear,

denotes yea, even to whatever is derived, in their life of evil, from that conjunction both as to evil and falsity, because whatever has relation to births, denotes what relates to regeneration, or to spiritual conceptions and births, both in the good and in the bad sense, 339, 400; the after-birth, in regeneration, like the ashes of the altar, denotes, clearly, what is removed after it has served its use, 9723; coming forth from between the feet, denotes what is derived from the conjunction of good with truth, or of evil with falsity in the Natural, 6372; and children denote derivative goods and truths, or in the opposite sense evils and falsities, 5912; eating her children for want of all things secretly, denotes that such persons will appropriate nothing but their own evils and falsities, because remains have been utterly destroyed in them, 2187, 5912, 10,219, 8230; and "in the siege and in the straitness, wherewith thine enemy shall straiten thee in thy gates," denotes that they are compelled to submit to the laws of Divine Order, as to their outward life and actions, 2851¹⁰.

58. Not observing to do all the words of this law, that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD, denotes that the wicked have failed to learn and practise those laws, which were revealed to them, and are inscribed upon their memories, that man might choose to worship according to them inwardly in will and understanding and thus adore THE ONLY LORD IN WHOM DIVINE LOVE AND DIVINE WISDOM ARE ONE, 3382, 5755, 1288, 6752, 8620, 2826³, 6887, 2001.

59. The Lord making thy plagues wonderful, and the plagues of thy seed, even great plagues and of long continuance, and sore sicknesses and of long continuance, denotes that, on this account the wicked bring upon themselves their own confirmed states of evil, and perpetuate them both in will and thought, and in action to eternity, 2001, 696, 10,219, 7273, 10,249 end, 2227, 5712-3, 10,133.

60. The Lord bringing upon thee again all the diseases of Egypt, which thou wast afraid of, and their cleaving unto thee, denotes that the wicked confirm in themselves all the evils of the merely natural state, from which man suffers before regeneration, and which now they have adopted as their own, 2001, 696, 5712-3, 5079, 3875.

61. Also every sickness and every plague, which is not written in the book of this law, being brought upon thee by the Lord, until thou be destroyed, denotes that, nevertheless, the evils from which the wicked thus suffer, both in understanding and will, are not derived from the Divine Truth, but have been confirmed from free choice, until they have vastated themselves, as to all good and truth, 5712-3, 10,219, 8620, 6752, 2001, 696, 10,510.

62. Being left few in number, whereas ye were as the stars of heaven for multitude, because thou didst not hearken unto the voice of the Lord thy God, denotes that thus also they are without remains, although still capable of receiving life from the Lord which they pervert, whereas the good have abundantly remains in their natural man through regeneration; while the wicked have been wilfully and persistently disobedient, 7564-5, 4518, 1808, 1810, 6172, 2542, 219, 2001.

63. It coming to pass that, as the Lord rejoiced over you to do you

good, and to multiply you, so the Lord will rejoice over you to cause you to perish, and to destroy you, denotes that it happens that, as the Lord from Divine Mercy desires their eternal salvation, by the reception of good and truth in abundance; so now, while still receptive of life which cannot be withdrawn, and which they pervert, they reject all good and truth, 4979, 2001, 8672, 2618, 4258, 4574, 696, 7655, 10,510; and being plucked off the land whither thou goest in to possess it, denotes that they deprive themselves of the felicities of eternal life in heaven, which the Lord is willing to give to every-one who sincerely desires it, 386, 3335, 2658.

64. The Lord scattering thee among all the peoples from the one end of the earth even unto the other end of the earth, denotes that thus too it happens that the wicked are separated from all good and truth, 2001, 696, 1324, 1259, 4060^o, 1733; and there serving other gods which thou hast not known, thou nor thy fathers, even wood and stone, denotes while yet by these they are governed externally, nor is there any exception; for they love internally the falsities of their own acquired life, with their evils, although they were not compelled to do this, since they were born ignorant of falsity, and were not compelled to choose evil, 1733, 8867, 8873, 2230, 3654, 3703, 24667.

65. Among these nations finding no ease, and no rest for the sole of thy foot, denotes that thence also the wicked have no delight in the good through which they are controlled, nor have they any satisfaction in being compelled to obey any ultimate truths, 1259, 5723, 851, 259; and the Lord giving thee there a trembling of heart, a failing of eyes, and a pining of soul, denotes that they are compelled by their ruling love of self, by their capacity to think as men, and by their need of activity thence to be obedient, 2001, 696, 986, 7272, 3820, 1460², Lam. iv. 9, 1000.

66. Thy life hanging in doubt before thee; fearing night and day; and having no assurance of life, denotes that they have no certainty of satisfaction in their lives, and are governed entirely by their fear of suffering in every state, not having the assurance of happiness which good alone gives, 4623, 2338, 2826, 6000, 6578.

67. Saying in the morning, Would God it were even! and at even, Would God it were morning! for the fear of thine heart which thou shalt fear, and for the sight of thine eyes, which thou shalt see, denotes that when in the enjoyment of their delights the truth which, to them, is obscure, will compel them to observe its limits; and when thus in their state of restraint, they will long for its relaxation; for the fear of suffering will alone induce obedience in them, and this will influence both their wills and understandings, 1822, 10,413, 2001, 8426, 2826, 7272, 2150.

68. The Lord bringing thee into Egypt again with ships, by the way whereof I said unto thee, Thou shalt see it no more again, denotes that thence they will become more and more merely natural through their experiences, because they have averted themselves from the Lord, although they had in their state of probation, been assured of deliverance, 2001, 696, 8866, 6385, 2234, 7010, 1822, 2150, chap. xvii. 16; and there selling yourselves unto your enemies for bondmen and bondwomen, and no man buying you, denotes that they will alienate themselves more and more from the Lord, and from heaven,

and become the willing slaves of selfish and worldly love; and that it will be impossible for them to realize good and truth, because these cannot appropriate evil and falsity, 4752, 4758, 2851, 2567, 2937, 6458.

We have seen from the last chapter that everyone who separates himself from the Lord by a wicked life cannot enjoy the heavenly life; and now it follows in the first section of this chapter that full conjunction with the Lord in every respect will be the reward of those who are obedient to Him. And this seems so plain and obvious, as scarcely to need any confirmation. But as several different kinds of blessings are here enumerated, it will be well to consider them as they occur. But this general remark ought first to be made, namely, that all the outward blessings indicated, are but the shadows of inward realities which are far more valuable than outward enjoyments. However, let it also be said, that it is inconceivable that the person who, by regeneration, has attained to those inward realities, should be found deficient in external delights, since the great general law is that, in heaven, it is the internal that forms and moulds the external life, and never the reverse. Hence, therefore it is more important to everyone that he should realize the inmost, and interior blessings of life, than that he should rejoice in outward blessings.

Now the Lord promises the Israelites, to begin with, if they are obedient, that he will set them high above all the nations of the earth. And probably a great many of them, but certainly not all, *did* look only for earthly blessings as the rewards of obedience. But the Christian knows that this is absurd. For so long as anyone is intent on self-exaltation, he can have no heavenly joys at all. Hence then the real heavenly reward is not being set high above all nations of the earth but being raised above all the evils and errors of the merely natural life is that reward. For obedience to the laws of Divine Order, without any selfish motive, causes the removal of these evils and errors, and gives that conjunction with the Lord which is signified by "all these blessings," as we have seen, their coming upon us and overtaking us, denoting conjunction first internally and then externally, since this is the order of influx. And now, in proceeding to notice the particulars of the section, we observe that the injunctions to obedience, are three times given in a two-fold way, first in vers. 1-2 by hearkening diligently and hearkening; secondly in ver. 9, by keeping the Lord's commandments and walking in his ways; and thirdly in vers. 13-14 by hearkening unto the commandments and doing them, not turning aside unto the right hand or to the left. And as there is nothing superfluous in the Word of the Lord, there is certainly some reason for this in the internal sense. And it appears, that obedience at three different points in regeneration is denoted, namely, at the beginning; while good is being conjoined with truth; and when it is fully so conjoined. And further, this therefore indicates, that the course of regeneration is described in the giving of these blessings first from Externals to Internals, and secondly from Internals to Externals. And here, let it not be supposed that there is no practical value in knowing that regeneration does thus go on in two ways simultaneously. For it ought to be a great stimulant to everyone to know that, while he is proceeding slowly step by step, in the onward, upward way, it is because the Lord is operating upon him all the time, from within outwards, and from above downwards. Let us not be weary in well-doing; for in due season we shall reap, if we faint not. And next we may briefly trace the upward progress of the blessings, or of

conjunction with the Lord. And here are "seven steps in the making of a man," as it has been said. First there must be a general conjunction of doctrine with life, or of truth from the Lord by the Word, and of good from the Lord in action. For the city represents doctrine, and the field, which is outside of it represents good, but relatively external good. Secondly, there is the fruit, which implies an advance, and at the same time indicates somewhat of the inward and downward progress of the influx of good from the Lord. And remember here, that wherever there is good from the Lord, it involves innocence, and this especially where infantile life is the representative. Thirdly, there is the gathering of the fruit into the house represented by the basket, and thus a more advanced state of the acquisition of truth, while the kneading trough denotes a corresponding acquisition of good. Fourthly, coming in and going out denotes another advance because coming in is first named, and going out follows as a sign of consequent application to use. Fifthly, another advance is indicated, by a conflict with enemies, and victory over them, clearly denoting the enduring of temptations, in which we conquer. Sixthly, this leads to the preservation of good internally, greater activity in the exercises of good interiorly, and a greater realization of good externally; for we only possess the "land," the "earth," or the external man, when we have, by the power of the Lord, driven out our spiritual foes. And seventhly, also by the Divine Power, we reach the holy state of the heavenly sabbath, in which truth is firmly established by conjunction with good.

Thus then, we have traced the "coming in," and we now trace the "going out." And what a grand thing it is that in this performance of uses, from love, we are in the enjoyment of heavenly freedom and do not desire to turn aside to the right hand or to the left, or to go after "other gods" to worship them. For now first of all, the external man realizes good from the Lord in its truth, ver. 10. Secondly, good affections in threefold descending order are fully active, ver. 11. Thirdly, truths from good are abundantly active in the regenerated understanding; and fourthly, they are fully applied to promote good, without a single selfish motive, from the regenerated will, ver. 12. Fifthly, good from the Lord will have pre-eminence, nor will sensual delights prevail; and sixthly, man will be elevated by truths, and he will not be deluded by falsities; while seventhly, he will be obedient in every state, both in understanding and in will, ver. 13.

But we have now to turn from this pleasant picture, and, for our edification also, to contemplate the other side in reviewing the second section. As blessing denotes conjunction with the Lord so cursing signifies aversion from Him, and the impressive teaching of the whole section is that those who deliberately choose evil and confirm it by falsity, cannot be regenerated, while yet they have life to eternity, and through the sufferings they endure, and which they bring upon themselves, are compelled by their fears to conform to the laws of Divine Order in their own sphere, and upon their own plane. The first six verses of the section are, evidently, the reverse of the corresponding part of the former, and then follows a long list of particular evils which the wicked bring upon themselves. And the pestilence is first named, as comprehending the whole process of vastation because it signifies the destruction of spiritual life by the rejection of truth and goodness; by being pursued continually by evils and falsities; and by the extinction of remains especially. For the rejection of good, is naturally followed by the prevalence of evil, and this also leads to the extinction of remains; not that anything

good and true, with man is ever really destroyed, but that it is removed from the consciousness of the wicked and reserved. And hence we read: "There is indeed a communication of the evil, even of those who are in hell, with heaven, but no conjunction by means of good and truth, for the instant good and truth flow down out of heaven, and come into hell, they are turned into evil and falsity, whence the conjunction is immediately broken off. Such is the communication. By means of the good and truth, however, which are stored up and reserved in the interiors, there is conjunction; but the truths and goods there with the evil, have no further effect than to give them the ability of reasoning, and of thinking and thence speaking from the sensual, and thereby of confirming falsity, and defending evil. More cannot be let out from the goods and truths stored up and reserved with them, for, if more were let out, the truths and goods would perish, and thus nothing of what is human would remain with them," 7560. Thus then, it may be seen how it is to be understood, that remains are destroyed with the wicked in hell, and yet how they cannot absolutely perish.

We next, however, call attention to the seven things mentioned in ver. 22, as interpreted in the parallel column, clearly showing a regular series, and notice that vers. 23-24, describe vastation by another correspondential picture. And then a certain consequence follows, which is the reverse of what happens to the good, and falsities and evils consume all good and truth, by appropriating nothing but what is congenial to their life, as we see in vers. 25-26. And then the next three verses show a further degree of spiritual degradation, because salvation is no longer desired. And if we review, and reflect upon, the next series, extending to ver. 34, we see more distinctly the real opposition between the corrupted man and him who is regenerated; and also how the wicked, indeed, are disposed to a life of mere phantasy; how the faculties of their mind are entirely perverted; and how all their labours from merely selfish impulses, do not contribute anything to their happiness, while yet without any desire on their part, they may yet conduce to the general good. But continuing, we observe the similarity in general, between this description of the state of the vastated man or church, and the account of the plagues brought upon the Egyptians. For we have the boil, denoting filthy lusts, which prevent the conjunction of the natural man with the spiritual, and the locust, denoting falsities in the extremes destroying everything good and true. Also, here is the teaching, that evils will be brought upon the wicked, of which, previously they had had no conception. For since the intellect of the bad man is active from selfishness in the other life, he naturally plans and contrives the means of doing evil, and this in a more astonishing way, than in the world, he could possibly have thought of. Also, the corrupted man, before he is totally vastated, can assume the appearance of a Spiritual Church, denoted by a vineyard, without realizing the delights of charity; or he may counterfeit the Celestial Church, signified by the olive trees, and yet never realize genuine love to the Lord. And we know now from history, that such things have been done in the corrupted churches of the past. Also notice, in vers. 43-44, how, in the corrupted and depraved churches, it is the "strangers" who really take the upper place, without being aware that they are doing so; for without some good people in a degenerate age, not even the appearance of a religious community could be maintained. And in fact, the internal sense, in this very remarkable chapter, clearly shows that the wicked, both in this world and the other will be outwardly compelled to

obedience to the laws of order in their own sphere, as is represented by a yoke of iron upon the neck in ver. 48.

These, however, are only a few illustrations, by way of review, according to the space at our disposal, and yet they may stimulate us to more closely study the whole of the particulars, and thus to be convinced of the inestimable value of the Word of the Lord, and of the urgent necessity of carefully examining our own hearts, and intellects and actions, lest there should remain with us any root of evil to mar the felicity of the heavenly state the Lord desires for us, and has provided for our free and joyful acceptance.

And if now we only read over the literal sense from vers. 49-59, and then compare it with the series of the internal sense, and consider what it is or either Who it is that is signified by the "nation from far," that shall, apparently do all the terrible things that follow, we shall see that it is really the Lord Himself, from His Divine Love, by His Divine Truth, Who governs the wicked in their infernal abodes, while yet this is done, through the laws of Divine Order in reference to them, through which evil always brings its own punishment, and through which also, that punishment always tends to the well-being of the wicked, the well-being of the good, and to the preservation of the universe in its integrity to eternity. And to the wicked, indeed, as is described, in the literal sense to the end of the chapter, the Lord appears as a terrible God, continually breathing vengeance and inflicting punishments, while yet He is nothing else, as ver. 58, clearly teaches, in its internal sense, than Divine Good itself and Divine Truth itself united, and thus is Divine Mercy itself (ver. 59) which continually cares for the wicked as well as the good. And this is particularly indicated by the use of the word JEHOVAH by itself to the end of the chapters, in describing the various and dreadful evils which the wicked bring upon themselves, as the inevitable result of doing evil, and which the Lord, nevertheless, causes to be of some use to them. For we may be well assured, that, according to His own words, where He teaches His disciples to love their enemies (Matt. v. 43-48), He maketh his sun to rise on the evil and on the good, and sendeth his rain on the just and the unjust, with unchangeable impartiality. For from Divine Love, it is clear, that nothing can proceed but what is good, and from Divine Truth nothing can proceed but what is perfectly in agreement with Divine Love, whatever may be the outward appearances to the contrary. And so we therefore, finally, may be perfect even as our Heavenly Father is perfect.

CHAPTER XXIX

SUMMARY OF THE SPIRITUAL SENSE

1. Divine Truth is communicated to all in the Spiritual Church, when, as yet, in a state of adulterated good, and it is given to them to reflect on their former spiritual experiences that they may be more earnestly obedient, vers. 1-9.

2. Concerning the conjunction of man with the Lord in that state of adulterated good as to every faculty of his mind, vers. 10-18.

3. And concerning the state of profanation and complete vastation as to all good and truth, into which they will bring themselves, who despise the instruction and experience that have been given them, and who persist in believing and persuading themselves that they can, at the same time live a life of evil, and enjoy conjunction with the Lord, and a state of heavenly peace, vers. 19-29.

THE CONTENTS OF EACH VERSE

1. These are the words of the covenant which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.

2. And Moses called unto all Israel, and said unto them, Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;

1. These are the Divine Truths by means of which the conjunction of truth with good and conjunction with the Lord are effected, when man is, as yet, in a state of adulterated good; besides those promoting that conjunction which he receives in a state of instruction.

2. For Divine Truth is communicated to all in the Spiritual Church in that state; giving perception arising from the truths of the work of redemption by the Lord, when man was in a state merely natural, in which dominion over evil was exercised against merely natural truth internal and external, and against merely natural good thence derived;

3. The great temptations which thine eyes saw, the signs, and those great wonders :

4. But the LORD hath not given you an heart to know, and eyes to see, and ears to hear, unto this day.

5. And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.

6. Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I am the LORD your God.

7. And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them :

8. And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of the Manassites.

9. Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

3. And by temptations, accompanied by manifestations of Divine power external and internal.

4. And there is the remembrance, that the merely natural man has no capacity to love the Lord, to understand truths, or to be obedient to the Lord.

5. And that yet man is instructed in the natural state, and often through temptations, being preserved in truths adapted both to the spiritual and the natural degree of his life;

6. Although he had not really appropriated evil and error externally and internally, in order that he might, as a spiritual man acknowledge the Lord, both as to good and truth.

7. And hence that, at length a state of conflict had arisen, against falsities in the understanding of the merely natural man, and evils in the will thereof; and that thus the merely natural man had been conquered;

8. The consequence of which was that the spiritual in the natural had prevailed, and thus gained possession of the natural degree, as to faith in the understanding, as to good works, and as to the new will of good.

9. And now, therefore, the spiritual man is admonished to preserve in himself the capacity for conjunction with the Lord which he has from

10. Ye stand this day all of you before the LORD your God; your heads, your tribes, your elders, and your officers, even all the men of Israel,

11. Your little ones, your wives, and thy stranger that is in the midst of thy camps, from the hewer of thy wood unto the drawer of thy water :

12. That thou shouldest enter into the covenant of the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day :

13. That he may establish thee this day unto himself for a people, and that he may be unto thee a God, as he spake unto thee, and as he sware unto thy fathers, to Abraham, to Isaac, and to Jacob.

14. Neither with you only do I make this covenant and this oath;

15. But with him that standeth here with us this day before the LORD our

within, by the cultivation of truths and by the practice of goodness.

10. For he is prepared to receive good and truth from the Lord continually, as to the inmost things of the will and understanding, and as to the external things thereof, yea even as to the whole of those which constitute the church;

11. As to every incipient good of innocence, as to every affection of truth, as to every state of instruction conducing to heavenly order; and including all most external states, where merit is claimed for good actions, or man feels wholly delighted in the acquisition of truths;

12. That the spiritual man may be wholly conjoined with the Lord, and confirmed in Divine Truths perpetually;

13. Also that he may be defended, by establishment in truths, and that the Divine Truth may be acknowledged according to influx, and the irrevocable laws of Order made known to man in every state of the church, celestial, spiritual, and natural.

14. But not only is conjunction with the Lord effected, and confirmation in truths, with the man of the internal or Spiritual Church,

15. But also with all in the external church, who are under instruction, and who

God, and also with him that is not here with us this day :

16. (For ye know how we dwelt in the land of Egypt; and how we came through the midst of the nations through which ye passed;

17. And ye have seen their abominations, and their idols, wood and stone, silver and gold, which were among them :)

18. Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go to serve the gods of those nations; lest there should be among you a root that beareth gall and wormwood;

19. And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the stubbornness of mine heart, to destroy the moist with the dry :

20. The LORD will not pardon him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curse that is written in this book shall lie upon him, and the

are, or may be, in the capacity so to be.

16. (For the internal man knows that once also, he himself was in the external, and in bondage there; and how he was delivered from the evils that afflicted him in his passage from the natural to the spiritual state.

17. And he knows that he himself had been overcome with evils, and had been devoted to false worship, both as to affection and thought internally, and as to thought and affection internally in that state.)

18. Lest he should yield to evils of any kind individually as to thought or affection, or generally and as to affection or thought, and thus become averted from the Lord to lapse into the worship of self; and lest there should be with him any inrooted evil or falsity,

19. And so it should happen, in reflecting on those things causing aversion from the Lord and following them, he should imagine he had conjunction with Him and heavenly peace, and thus power to obstinately confirm both truth and falsity, or to become profane.

20. For all who thus become profane, are no longer capable of deliverance, but are violently and earnestly opposed to the Lord in affection and thought, and bring upon themselves confirmed states of

LORD shall blot out his name from under heaven.

21. And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that is written in this book of the law.

22. And the generation to come, your children that shall rise up after you, and the foreigner that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses wherewith the LORD hath made it sick;

23. *And that* the whole land thereof is brimstone, and salt, *and* a burning, *that* it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah and Zeboiim, which the LORD overthrew in his anger, and in his wrath :

24. Even all the nations shall say, Wherefore hath the LORD done thus unto this land? what meaneth the heat of this great anger?

25. Then men shall say, Because they forsook the covenant of the LORD, the God of their fathers, which he made with them when he

wickedness according to the laws of Divine Order contained in the Word; and they will lose the heavenly character entirely.

21. And they must be separated from every state of good and truth according to the laws of order regarding the perverted man and church.

22. And thus it will happen to such persons in every state of a declining church, that their condition may be perceived by those of the true church, even that it should be most external, as to good and truth, and as to states of profanation and spiritual sickness,

23. And also as to the state of the vastation of good and truth; so that its insemination of truth, its implantation in good, and its reception of knowledge will be impossible, and will resemble the complete vastation of the Ancient Church as to all its principles, through aversion from the Lord both in feeling and thought.

24. And thus inquiry will be made concerning the cause of this state of vastation and aversion;

25. And it will be discovered that it is man who separates himself from the Lord, and conjunction with Him, although he has been instructed,

brought them forth out of the land of Egypt;

26. And went and served other gods, and worshipped them, gods whom they knew not, and whom he had not given unto them :

27. Therefore the anger of the LORD was kindled against this land, to bring upon it all the curse that is written in this book :

28. And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as at this day.

29. The secret things belong unto the LORD our God: but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law.

and although he has been redeemed, and preserved in liberty of choice between good and evil.

26. And further, that man himself, in the abuse of that liberty, devotes himself to falsities and evils, and intensely loves them, even falsities and evils of which in his state of innocence and instruction he had been ignorant, and which have not their origin from the Lord.

27. And this is the reason of the appearance of anger against them from the Lord, and of the appearances of truth in the letter of the Word, adapted to the states of the wicked.

28. For they are utterly devastated as to all the degrees of their lives by their own free choice and thus they come into a confirmed state of selfishness to eternity.

29. And, indeed, the Lord knows completely the inmost states of all men; and enough of truth is made known to man in every state of his life of probation, that he may freely choose to live according to it.

besides those promoting that conjunction which are received in a state of instruction, 10,543.

2. Moses calling unto all Israel and saying unto them, denotes that Divine Truth is communicated to all in the Spiritual Church in that state giving perception, 7010, 6047, 6840, 1822; and "Ye have seen all that the Lord did before your eyes in the land of Egypt, unto Pharaoh, and unto all his servants, and unto all his land," denotes arising from the truths of the work of redemption by the Lord, when man was in a state merely natural in which dominion over evil was exercised against merely natural truth internal and external, and against merely natural good thence derived, 3654, 2150, 2001, 2618, 2148, 5079, 2541, 566.

3. The great temptations which thine eyes saw, the signs, and those great wonders, denotes spiritual temptations, accompanied by manifestations of Divine power external and internal, 2227, 227, 2148, 2150, 7273.

4. The Lord not having given you a heart to know, and eyes to see, and ears to hear, unto this day, denotes the remembrance that the merely natural man has no capacity to love the Lord, to understand truths, or to be obedient to the Lord, 2001, 696, 8899, 7272, 2230, 2148, 2542, 2838.

5. Moses having led them forty years in the wilderness, their clothes not waxen old upon them, and their shoe not waxen old upon their foot, denotes that yet man is instructed in the natural state, and often through temptations, being preserved in truths adapted both to the spiritual and to the natural degree of his life, 7010, 730⁴, 2708, 1073, 2348, 6844.

6. Not having eaten bread nor drunk wine or strong drink; that ye might know that I am the Lord your God, denotes that he had not really appropriated evils and errors externally and internally, in order that he might, as a spiritual man, acknowledge the Lord both as to good and truth, 2187, 4745, 3168, 5113¹⁶, 683, 2230, 2001.

7. Coming unto this place, and Sihon the king of Heshbon, and Og the king of Bashan, coming out against us to battle, and being smitten, denotes that, at length, a state of conflict had arisen against falsities in the understanding of the merely natural man, and evils in the will thereof; and that thus the merely natural man had been conquered, because place signifies state, 2625; Sihon means *rooting out*, or *conclusion*, and as king he denotes falsity in the understanding, conjoined with evil, represented by the Amorites, 4317, 1857², 1682; Heshbon means *invention*, *industry*, or *thought*, or *he that hastens to understand or to build*, 10,332, 6263, 590, 5284, 657-8, 4300, and thus clearly denotes the rational faculty, and it is said of the merely natural man, because it had belonged to both the Moabites, and the Amorites, 2468, 1857; Og means *a cake*, and thus denotes falsity and evil conjoined, 2177, besides which he signifies selfish love, which is essential evil, *A.E.* 163⁸, and Bashan means *in the tooth*, *in the ivory*, *in the change*, or *in the sleep*, and thus again signifies evil in the natural man, 4424³, 6188³, 4136², 150; coming out to battle, denotes spiritual conflict, or temptation, 1664; and being smitten denotes being conquered, 4251.

REFERENCES AND NOTES

1. The words of the covenant, which the Lord commanded Moses to make, with the children of Israel in the land of Moab, denote the Divine Truths, by means of which the conjunction of truth with good, and conjunction with the Lord, are effected when man is in a state of adulterated good, 1288, 665-6, 2001, 5486, 7010, 3654, 2468; and beside the covenant which he made with them in Horeb, denotes

8. Taking all their land, evidently denotes that the spiritual in the natural man had prevailed, ver. 7; giving for an inheritance, denotes gaining possession of the natural degree, 2658; the Reubenites denote faith in the understanding, 3863; the Gadites denote good works, 3934; and the Manassites denote the new will of good, 6275.

9. Keeping, therefore, the words of this covenant, and doing them, and prospering in all that ye do, denotes that the spiritual man is admonished to preserve in himself the capacity for conjunction with the Lord, which he has from within, by the cultivation of truths and the practice of goodness, 3382, 1288, 665-6, 5755, 4972.

10. Standing this day, all of you, before the Lord your God, your heads, your tribes, your elders and your officers, even all the men of Israel, denotes that he is prepared to receive good and truth from the Lord, continually, as to the inmost things of the will and understanding, and as to the external things thereof, yea, even as to the whole of those which constitute the church, 3136, 2838, 2001, 3728, 3858, 6524-5, 7111, 3654.

11. Your little ones, denotes as to every incipient good of innocence, 430; your wives, denotes as to every affection of truth, 5946; the stranger in the midst of thy camps, denotes as to every state of instruction conducting to heavenly order, 1461, 200, 4236; and from the hewer of thy wood, unto the drawer of thy water, denotes including all most external states, where merit is claimed for good actions, or man feels wholly delighted in the acquisition of truths, 2784, 3058.

12. Entering into the covenant of the Lord thy God, and into his oath, which he maketh with thee this day, denotes that the spiritual man may be wholly conjoined with the Lord, and confirmed in Divine Truths perpetually, 665-6, 2001, 2842, 2838.

13. Establishing thee this day unto himself for a people, and his being unto thee a God, as he spake unto thee, and as he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, denotes that he may be defended by establishment in truths, and that the Divine Truth may be acknowledged according to influx, and the irrevocable laws of Order made known to man in every state of the church, celestial spiritual, and natural, 665, 3654, 2838, 2001, 1259, 8864, 2951, 2842, 3703, 6098.

14. Not making this covenant and this oath only with you, denotes that not only is conjunction with the Lord effected, and confirmation in truths, with the man of the internal, or Spiritual Church, 665-6, 2842, 3654.

15. But with him that standeth here this day with us, before the Lord our God, and also with him that is not here with us this day, denotes also with all in the external church who are under instruction, and who are or may be, in the capacity so to be, 3136, 3654, 2001, 2838.

16. Knowing how we dwelt in the land of Egypt, and how we came through the midst of the nations through which we passed, denotes that the internal man knows that once also he himself was in the external, and in bondage there; and how he was delivered from the evils that afflicted him, in his passage from the natural to the spiritual state, 2230, 1293, 8866, 200, 1259, 7849.

17. Seeing their abominations and their idols, wood and stone, silver and gold, which were among them, denotes that he knows he himself had been overcome with evils, and had been devoted to false worship both as to affection and thought externally, and as to thought and affection internally, 2150, 7454, 1205, 2466², 425, 1259.

18. Lest there should be among you, evidently denotes lest the spiritual man should yield to evils of any kind, 3654; man or woman, denotes individually as to thought or affection, 915, 725; family or tribe, denotes generally as to affection or thought, 7833, 3858; whose heart turneth away this day from the Lord our God, to go to serve the gods of those nations, denotes becoming averted from the Lord, to lapse into the worship of self, 7272, 4816, 2001, 3335, 8867, 8873, 1259; and "lest there should be among you a root bearing gall and wormwood," denotes lest there should be with him any inrooted evil and falsity, 1488, 4317.

19. It coming to pass when he heareth the words of this curse, or oath, that he bless himself in his heart saying, I shall have peace, though I walk in the stubbornness of mine heart to destroy the moist with the dry, denotes that so it should happen in reflecting on those things causing aversion from the Lord, and following them, he should imagine, he had conjunction with Him, and heavenly peace, and thus power to obstinately confirm both truth and falsity, and thus to become profane, 4979, 4404, 1288, 379, 2842, 3514, 7272, 1822, 925, 519, 10,510, 8185.

20. The Lord not pardoning him, denotes that all who thus become profane, are no longer capable of deliverance, 2001, 696; the anger of the Lord, and his jealousy smoking against that man, denotes that such persons are violently and earnestly opposed to the Lord in affection and thought, 8875; all the curse that is written in this book lying upon him, denotes that they bring upon themselves confirmed states of wickedness, according to the laws of Divine Order contained in the Word, 379, 8620; and the Lord blotting out his name from under heaven, denotes that they will lose the heavenly character entirely, 10,505, 145, 1733.

21. The Lord separating him unto evil, out of all the tribes of Israel, according to all the curses of the covenant, that is written in this book of the law, denotes that such must be separated from every state of good and truth, according to the laws of order regarding the perverted man and church, 2001, 696, 4839, 3858, 379, 8620.

22. The generation to come, your children that shall rise up after you, and the foreigner that shall come from a far land, saying, when they see the plagues of that land, and the sicknesses wherewith the Lord hath made it sick, denotes that thus it will happen to such persons in every state of a declining church, that their condition may be perceived by those of the true church, even that it should be most external as to good and truth, and as to states of profanation and spiritual sickness, 9845, 5912, 2049, 4060⁹, 3075, 1822, 2148, 10,219, 5712-3, 2001, 696.

23. Seeing that the whole land is brimstone, and salt, and burning, denotes perceiving the state of the vastation of good and truth, 2148, 566, 1666; not sown nor bearing, nor any grass growing therein, denotes that its insemination of truth, its implantation in good, and

its reception of knowledge will be impossible, 9272, 9337, 5201, 2646; like the overthrow of Sodom, and Gomorrah, Admah and Zeboim, denotes resembling the complete vastation of the Ancient Church as to all its principles, because to overthrow is to destroy, 9320, Sodom means *deep secret*, or *cement*, and thus denotes interior evil by which falsities are bound together, 8230, 1229-1230, Gomorrah means a *rebellious people*, or a *fearful people*, and thus denotes, falsities from that evil, 1668, 1259, 2826³, Admah means *earthly* or *red earth*, and thus denotes exterior evil, 566, 3300, and Zeboim means *deer*, *goats*, and thus denotes again the falsity of that exterior evil, 6413, 4169⁴; and "which the Lord overthrew in his anger and in his wrath," denotes through aversion from the Lord both in feeling and thought, 2001, 696, 5798, 683.

24. Even all the nations saying, Wherefore hath the Lord done thus unto this land? What meaneth the heat of this great anger? denotes that thus inquiry will be made concerning the cause of this state of vastation and aversion, 1259, 1822, 2001, 696, 2618, 566, 934, 5798.

25. Men saying, Because they forsook the covenant of the Lord the God of their fathers, which he made with them when he brought them forth out of the land of Egypt, denotes the discovery that it is man who separates himself from the Lord, and from conjunction with him, although he has been instructed, and although he has been redeemed, and preserved in liberty of choice between good and evil, 158, 1822, 5812, 665-6, 2001, 3703¹⁵, 8866, 1461, 2954, 3158.

26. Going and serving other gods, and worshipping them, gods whom they knew not, and whom he had not given unto them, denotes that man himself, in the abuse of that liberty, devotes himself to falsities and evils, and intensely loves them, even falsities and evils of which in his state of innocence and instruction, he had been ignorant, and which have not their origin from the Lord, 3335, 8873, 8867, 2230, 2001, 4097.

27. The anger of the Lord kindled against this land, to bring upon it all the curse that is written in this book, denotes that this is the reason of the appearance of anger against them from the Lord, and of the appearances of truth in the letter of the Word, adapted to the states of the wicked, 5798, 2001, 934, 566, 696, 379, 8620.

28. The Lord rooting them out of their land in anger and in wrath, and in great indignation, and casting them into another land as at this day, denotes that they are utterly vastated as to all the degrees of their lives by their own free choice, and that thus they come into a confirmed state of selfishness to eternity, 2001, 696, 4317, 3705, 5798, 3909, 1683, 1066³, 2838.

29. The secret things belonging unto the Lord our God; but the things that are revealed belonging unto us and to our children for ever, that we may do all the words of this law, denotes that, indeed, the Lord knows completely the inmost states of all men; and that enough of truth is made known to man, in every state of his life of probation, that he may freely choose and live according to it, 7454, 2001, 5121², 3654, 5921, 5755, 1288, 7167.

It cannot be too strongly impressed upon the heart and mind of the regenerating man of the Spiritual Church, that, in order to his

regeneration, he is to enter into a continual covenant with the Lord; that there cannot be a spiritual covenant, which is not free, mutual, and under stipulated conditions; and that only by keeping the covenant, can he secure to himself the blessings of eternal life. Now we have learned these things before; and we perceive from remembrance, and reflection on our former states, that we did make a covenant with the Lord in former times; also we know that the covenant never means anything else than conjunction with the Lord by love, and therefore that the covenant in Moab, and the covenant in Horeb, and the covenant in the promised land are all one, but yet differ as to the state of instruction, the state of conflict, and the state of victory. And moreover, we are here again reminded of the general meaning and use of this book of Deuteronomy, which is not only a repetition of the Law, a reflection upon it, and an impressive lesson in life, but is also a new presentation of the Law, and a forecast of one other presentation of it, namely, that in which it will be seen from a state of real love for the Lord and the neighbour. And hence now we notice, the *words* of the covenant, signify Divine Truths of Revelation in three senses, which are properly to be called natural, spiritual, and celestial, or the truths of simple obedience, of intelligent perception, and of genuine and pure affection.

But there are several points in the section which may be taken in their order, as a general record of spiritual experience. And first, the fact of a personal deliverance from Egyptian bondage, or from the tyranny of the merely natural man. There was a time indeed in which the delights of merely natural love prevailed, and this was not felt as tyranny; but a change followed, and we were no longer in that state but longed for deliverance, at the same time, that we were enlightened by the Word, while yet it was a very hard struggle, which resulted in that deliverance. For we were not willing to give up, at once, our selfish gratifications, and to adopt a new principle of life, involving a determination to obey the Divine Law at whatever cost to our selfishness. And we know now, moreover, that our first religious life, genuine as far as it went, was yet very much tainted with selfish and worldly aspirations. And all this is involved in the temptations, and signs, and great wonders of our life which were necessary in order that Pharaoh should no longer be our governor, but that our rule of life should strictly be the Word of the Lord as represented by Moses. Still, however, we have now to confess, after many years of spiritual experience denoted by the forty years in the wilderness, that our merely natural affections, cannot be regenerated, but must be entirely rejected. And it has taken us all our time to realize this, so that, even now, it is hard for us to feel and think that the new natural man is from the Lord alone, since the ultimate forms and expressions of that life, are necessarily the same as they were, simply because, considered in themselves, apart from evil, they are of Divine and heavenly origin. And yet our seeing that, does not enable us well to feel it. We shall do so, however, by and bye, when Judgment is over and the pure sphere of heaven is assured us, and we are no longer in the land of Moab, which means when we no longer have natural affections, contaminated more or less by evil and its falsities. Thence then we perceive, how much is implied and involved in not having a heart to know, and eyes to see, and ears to hear.

But now, a wonderful thing follows. Although such has been the case with us, and we are still spiritually in Moab, our truths denoted by our garments have never been really contaminated with falsity, nor has our new natural good, been adulterated with evil, because

the Lord has miraculously prevented this; and we have not really appropriated, or made our own, either falsity or evil. Thus then we have been most mercifully protected by the Lord, beyond our deservings; and this is represented by our not having eaten bread, nor drank wine. Also, in conclusion, we have certainly had one more valuable spiritual experience. For as we have seen from the spiritual sense of the history, the conquest of Sihon king of the Amorites and of Og the king of Bashan represents the victory of the spiritual man over evil in general, and the essential principle of evil, which is selfishness, and the occupation of the country on the eastern side of the Jordan, by the tribes of Reuben, of Gad, and of the half tribe of Manasseh symbolizes that now at least, Faith, Obedience, and true Natural Good are firmly established in the control of the new natural man. We have good reason therefore to be truly thankful to the Lord, and may now contemplate, and think upon the contents of our second section which again treats of the covenant.

And under the particular state of the spiritual man here described, not the least is the perfect willingness he exhibits to be fully conjoined with the Lord not only outwardly but also inwardly. For standing signifies presence; and the Lord's presence with man in the sense here understood, is exactly according to the willingness of man to receive what is from Him. Every one indeed is required to devote the whole of his powers to the Divine service from love, before conjunction can be full and complete; and this is taught in the use of the four terms employed, namely heads, tribes, elders, and officers, while the rest of the things enumerated describe particulars involved. Hitherto the man of the church has only been partially willing to devote himself, as is plain from the position of the Israelites in the land of the Moabites, who denote a state of adulterated good; but this is about to end, and there must be a full reception of the Divine life, even to the ultimates represented by the hewers of wood and the drawers of water. And next, we must notice that although conjunction with the Lord is essentially by love this also involves the confirmation of truth which is represented by the oath which the Lord sware with Abraham, with Isaac, and with Jacob. And if we consider this in relation to the regeneration of the individual man, we shall see that it involves that there has been the conjunction of goodness and truth with him potentially from the beginning, as to his inmost, as to his interior, and as to external life, or as to all celestial, spiritual and natural principles. And really, if this had not been so, the external ascending degrees of conjunction, according to man's experience would not have been possible. And then, of course, from this point of view, we perceive that by the covenant being made not only with those present, but with those not present as well, is properly denoted the eternal continuity of conjunction with the Lord. And therefore the regenerating man is led to the reflection at this point, that in his earlier states, he had not been able to depend upon himself, but had depended every moment upon Divine aid. And therefore, now also he knows and will continue to acknowledge, that of himself he is only evil, and that if he should presume to think and persuade himself that it is otherwise, then, indeed, he would be utterly lost. And thus it is true, that, as there was not a single person among the Israelites, who was not to be a sharer in the covenant with Jehovah, so with each member of the Spiritual Church to eternity, there must not be any feeling or thought that partakes of selfishness or worldliness. But in addition to the foregoing remarks, the following quotation

is given as bearing directly on the closing words of the section: "That gall and wormwood signify evil and falsity mingled with good and truth, is still further evident from these words in Moses: 'Lest there should be among you man or woman, or family or tribe, whose heart looketh back this day from Jehovah our God to go and serve the gods of the nations; lest there be among you a root bearing gall and wormwood' (Deut. xxix. 18). Here also gall and wormwood signify the mingling of good and truth with evil and falsity, which is the case when other gods are worshipped with the heart, and Jehovah only with the lips; for then the external sounds like good, and appears like truth, but the internal is evil and falsity. And when the interiors are evils and falsities, and the exteriors goods and truths, then both are mingled together with the result that the good becomes gall and the truth becomes wormwood. Similarly when man, in his heart, hates his neighbour and denies the truths of the church, and yet outwardly shows charity towards his neighbour, and professes the truths of the church, then there is in him a root producing gall and wormwood for the evils and falsities from the interiors enter, and mingle with the goods and truths which he manifests in externals" (A.E. 519^a). And when we consider the meaning of the word *root* both naturally and spiritually in this connection, we see further that, in order to genuine and permanent conjunction with the Lord, all evil must be entirely removed by Him, but yet that this cannot take place apart from our own co-operation. But the great truth here is, that, while we, in continually doing the work of repentance, only appear to remove some genuine evil, the Lord at the same time, takes away not only the root principle, but also the many particulars involved in that general evil, and of which we ourselves have not been conscious.

The last section is plainly, in the internal sense, a description of the utter vastation of those, who not only reject goodness and truth but also profane them, and we are assured both in the literal sense of the Word, and in its spiritual teaching, that the lot of profaners is worse than that of others in the other life. Our picture here, therefore, is an impressive one, as even the outward description itself shows. But we must consider a few points of the deeper meaning in order to realize more vividly, the danger they are in who have once known and loved the truth and have afterwards confirmed themselves against it. And first of all such a one is said to bless himself in his heart, this evidently implying that he is persuaded that he will have conjunction with the Lord, while yet he lives an evil life, and must necessarily destroy the truth with the falsity in himself. Secondly, we are told that such profaners cannot have their evil removed, not because the Lord is unwilling or unable to remove it, but because the man himself by mingling truth with falsity in himself has destroyed the very means of his own salvation; for good alone cannot save any person, but only good conjoined with truth in the life of obedience. And yet it follows immediately that the profaner must be separated from the good because his prevailing love is evil; and there is consequently aversion from the truth, while yet some love for it remains, which can only be eradicated with great difficulty and through much suffering. And this is evident from all that follows in the rest of the chapter. And here, we observe that, while it is not possible for those in the corrupted church, which is the result of such profanation, to be conscious of their actual position, yet those who constitute the true church are well able to perceive, and lament it, and moreover to understand from the Word and from revelation thence, that it is in a much worse state than appears

upon the surface, so that its complete vastation may be justly compared with that of the Ancient Church as represented by the destruction of the cities of Sodom, and Gomorrah, and Admah and Zeboim, showing that this vastation is full and complete both with regard to internal and external good and truth. For all the comparisons of the Word are real correspondences, and we may be sure therefore, that this would not have been made in the Word of the Lord, unless it had been exactly appropriate.

But now, in conclusion, there are three points, the mentioning of which must not be omitted. And the first is the wonderful way in which the meaning of the names Sodom, and Gomorrah, Admah, and Zeboim, agree with their representation, which is shown in giving the explanation of ver. 23. Indeed, we have now often seen this, and reflection upon it ought to very much strengthen our faith in the Divine Word, as having been a genuine revelation from heaven, not only in the Pentateuch, but also in all the other inspired books written at different times afterwards, these being well known to the New Church in general, because they are particularly mentioned in 10,325. The second point is that the wicked are entirely separated from the good by their state of vastation, as described in the internal sense in ver. 28, this being by their own choice, the three terms ascribing anger to the Lord, really denoting, complete aversion from good on their part, even as to all the degrees of their life. And the third is that the Lord knows intimately the real spiritual state of all men, while man himself never has been and never will be without a revelation from heaven perfectly adapted to all his needs; so that in any case of utter vastation such as is described in this section, it is the fault of the man himself. For it is inconceivable that man should have a free life conferred upon him, without having the opportunity, or the power to obey the Divine Law.

CHAPTER XXX

SUMMARY OF THE SPIRITUAL SENSE

1. After states of prosperity in the Spiritual Church followed by its decline, a revival thereof will take place among those who are willing to do the work of repentance, and to be obedient to the Lord, because the Lord will then deliver man from spiritual bondage; and however remote any may be from the highest good he will still be capable of regeneration; and the church will be restored by means of such persons, vers. 1-6.

2. But still it will always happen that those who persist in a life of evil will be averted from the Lord; and, on the other hand, that those who repent and are obedient will enjoy all spiritual good things from inmost affections to things most external, vers. 7-10.

3. For all this will be effected by means of the Word, a knowledge of which man cannot acquire at all, merely from his own intelligence either internal or external, while yet he has the capacity from the Lord, both to understand it and to love it, vers. 11-14.

4. And lastly, man is always preserved by the Lord in a state of free determination between good and evil, and the Lord earnestly desires that he should choose good, and thus be happy to eternity, vers. 15-20.

THE CONTENTS OF EACH VERSE

1. And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee,

2. And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this

1. And it will happen to the spiritual man or to the Spiritual Church,—after states of conjunction with the Lord and states of aversion from Him, which the Word has revealed and will in future reveal,—when the church begins to revive, even in a most degenerate age as to evils and falsities, caused by such aversion;

2. And man does the work of repentance, and is obedient according to all the truths of the Word continually, both as

day, thou and thy children, with all thine heart, and with all thy soul;

3. That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the peoples, whither the LORD thy God hath scattered thee.

4. If any of thine outcasts be in the uttermost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:

5. And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

6. And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

7. And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

8. And thou shalt return and obey the voice of the

to internal states and their derivations, with all the power of the will and understanding;

3. That then the Lord will deliver man from spiritual slavery; he will be affected with the Lord's love, and will again be established in truths, notwithstanding the state of vastation in the general church.

4. For however remote any man may be from the highest good, yet he will be capable of regeneration by the reception of good and by instruction in truths.

5. And by means of such persons the church will be restored, according to advancement in good, and according to the reception of truth; and indeed it may become more excellent than in any previous state of good.

6. For instead of an external church there will be a true internal church by inward purification from evil, and also by such as is outward, when love to the Lord prevails entirely both in will and understanding, in order that man may be made perfect.

7. But still, it will always happen, that those who persist in evil will be averted from the Lord, both in understanding and will, because they are opposed to the true Spiritual Church.

8. But genuine repentance will always be possible as to

LORD, and do all his commandments which I command thee this day.

9. And the LORD thy God will make thee plenteous in all the work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers:

10. If thou shalt obey the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law; if thou turn unto the LORD thy God with all thine heart, and with all thy soul.

11. For this commandment which I command thee this day, it is not too hard for thee, neither is it far off.

12. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it?

13. Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it?

14. But the word is very nigh unto thee, in thy

interior affections, and as to exterior, because the influx of the Lord's love with man, is perpetual.

9. And good conjoined with truths will always be productive of good works in their power, as to inmost affections, as to interior affections, and as to external affections expressed in such works; for the Lord is always most earnest and zealous for the salvation of man in every age and state of the human race.

10. But this is, nevertheless, conditional on true repentance by obedience to the Lord in will and understanding, and a life according to the laws of Divine Order in the Word, and by the exercise of the powers of the will and understanding.

11. For it is not difficult for man to become truly receptive of life from the Lord perpetually; and indeed that life is always very near to man in the Word.

12. It is not in the interior men only, or from the Lord through the heavens there, so that it can be acquired by the natural understanding, that thence man may perceive and obey it.

13. Nor is it in the exterior man only so that it can be acquired by natural reason and science for the same purposes.

14. But it is ever present with man in his capacity to

mouth, and in thy heart, that thou mayest do it.

15. See, I have set before thee this day life and good, and death and evil;

16. In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgements, that thou mayest live and multiply, and that the LORD thy God may bless thee in the land whither thou goest in to possess it.

17. But if thine heart turn away, and thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

18. I denounce unto you this day, that ye shall surely perish; ye shall not prolong your days upon the land, whither thou passest over Jordan to go in to possess it.

19. I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse: therefore choose life, that

receive truths outwardly; to love good inwardly; and also to be obedient.

15. For let man assuredly know that he is always preserved in a state of free-determination, and in the perception that genuine life is love to the Lord, and that real death is a state of aversion from the Lord.

16. For man is continually receptive of the Divine Love by influx as to inmost affections; as to inmost truths, and as to his ability to be obedient in will, understanding and action; and thus as to his ability to enjoy that life, and acquire truths in order that he may have conjunction with the Lord in the external man as well as in the internal by acting entirely as from himself.

17. And hence, therefore, if man averts himself from the Lord is not willing to be obedient, and has turned away to the love and practice of evils and falsities,

18. It is quite certain that he must perish eternally, and will not enjoy eternal life in the heavenly state, by having a heavenly external perfectly corresponding to his internal by a total separation of falsities and evils.

19. And Divine Truth teaches man continually both by his internal and external experiences, that he is in a probationary state, and in the perfect freedom of choosing

thou mayest live, thou and thy seed:

20. To love the LORD thy God, to obey his voice, and to cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

between good and evil, and thus between conjunction with the Lord and aversion from Him; and that the Lord desires that every man should choose eternal life, even those in its first principles, and in its derivative principles.

20. For the Lord is life itself in man; and this life is to be manifested in all his states, in order that he may have a permanent External corresponding with his Internal, which has been irrevocably confirmed to him from eternity in every previous state of the church, celestial, spiritual and natural.

REFERENCES AND NOTES

1. It coming to pass, denotes that a change of state will happen, spiritually, 4979; all these things coming upon thee, the blessing and the curse, denotes states of conjunction with the Lord, and states of aversion from Him, 3514, 379; "which I have set before thee," denotes which the Word has revealed, and will in future reveal, 7010, 8899; and calling them to mind among all the nations, whither the Lord thy God hath driven thee, denotes when the church begins to revive, even in the most degenerate age as to evils and falsities caused by such aversion, 8884, 1259, 2001, 696.

2. Returning unto the Lord thy God; obeying his voice according to all that I command thee this day, and thy children doing so; and with all thine heart and with all thy soul, denotes that man does the work of repentance, and is obedient to all the truths of the Word continually both as to internal states, and their derivations, with all the power of the will and understanding, 2288, 2001, 5368, 219, 2838, 5912, 2930.

3. The Lord thy God turning thy captivity; having compassion upon thee; and returning to gather thee from all the peoples whither the Lord thy God hath scattered thee, denotes that the Lord delivers man from spiritual slavery; that he will be affected with the Lord's love, and will again be established in truths, notwithstanding the state of vastation in the general church, 2001, 6226, 7990, 5691, 2288, 9273, 1259, 696, 1309.

4. Thine outcasts being in the uttermost parts of heaven, and the Lord thy God gathering thee from thence, and fetching thee from thence, denotes that however remote any man may be from the highest good, yet he will be capable of regeneration by the reception of good, and by instruction in truths, 7051, Isaiah lvi. 8, 306, 3695, 1733, 9273, 683.

5. The Lord thy God bringing thee unto the land which thy fathers possessed, possessing it, and doing thee good, and multiplying thee above thy fathers, denotes that by means of such persons, the church will be restored, according to advancement in good, and according to the reception of truth; and that, indeed, it may become more excellent than in any previous state of good, 2001, 8866, 3705¹³, 2658, 2618, 4574.

6. The Lord thy God circumcising thy heart and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul that thou mayest live, denotes that instead of an external church, there will be a true internal church, by inward purification from evil, and also by such as is outward, when love to the Lord prevails entirely, both in will and understanding, in order that every man may be made perfect, 2001, 2039, 7272, 1940-1, 2930, 290.

7. The Lord thy God putting all these curses upon thine enemies, and on them that hate thee, which persecuted thee, denotes that still it will always happen, that those who persist in evil will be averted from the Lord both in understanding and will, because they are opposed to the true Spiritual Church, 2001, 8899, 379, 2851, 693-4, 1846.

8. Returning and obeying the voice of the Lord, and doing all his commandments, which I command thee this day, denotes that genuine repentance will always be possible, as to interior affections, and as to exterior, because the influx of the Lord's love with man is perpetual, 2288, 5368, 219, 2001, 5755, 3382, 7010, 5486, 2838.

9. The Lord thy God making thee plenteous in all the work of thine hand, denotes that good conjoined with truth will always be productive of good works in their power, 2001, 5276, 1873, 878; in the fruit of thy body, in the fruit of thy cattle, and in the fruit of thy ground for good, denotes as to inmost affections, as to interior affections, and as to external affections, expressed in such works, 55², 6126, 6135, 4301, 4538; and the Lord again rejoicing over thee for good as he rejoiced over thy fathers, denotes that the Lord is always most earnest and zealous for the salvation of man in every age and state of the human race, 2001, 8672, 2618, 4258, 3703¹³.

10. Obeying the voice of the Lord thy God to keep his commandments and his statutes, which are written in this book of the law; and turning unto the Lord thy God with all thine heart and with all thy soul, denotes that this, nevertheless, is conditional on true repentance by obedience to the Lord in will and understanding, and by a life according to the laws of Divine Order in the Word, in the exercise of the powers of the will and understanding, 5368, 219, 2001, 3382, 8620, 6226, 2930.

11. The commandment which I command thee this day not being too hard for thee neither far off, denotes that it is not difficult for

man to become truly receptive of life from the Lord perpetually, and that indeed that life is always very near to man, 3382, 7010, 5486, 2838, 7068, 7273, 4060⁹.

12. Not being in heaven that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, and make us hear it that we may do it? denotes that it is not in the interior man only, or from the Lord through the heavens there, so that it can be acquired by the natural understanding, that thence man may perceive and obey it, 1733, 1822, 5406, 6315, 3163, 5755.

13. Not being beyond the sea that thou shouldest say, Who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it? denotes that neither is it in the exterior man only, so that it can be acquired by natural reason and science for the same purposes, 3048⁴, 1822, 6385, 3163, 5755.

14. The word being very nigh unto thee, in thy mouth, and in thy heart that thou mayest do it, denotes that it is ever present with man in his capacity to receive truths outwardly; to love good inwardly and to be obedient, 1288, 9378, 3313.

15. Setting before thee this day life and good, and death, and evil, denotes that man is always preserved in a state of free determination and in the perception that genuine life is love to the Lord, and that real death is a state of aversion from the Lord, 2148, 8899, 2838, 3623, 304.

16. Commanding thee this day to love the Lord thy God, and to walk in his ways, and to keep his commandments and his statutes and his judgments, denotes that man is continually receptive of the Divine Love by influx, as to inmost affections, as to inmost truths, and as to his ability to be obedient in will, understanding, and action, 7010, 5486, 2838, 693-4, 519, 2234, 3382, 8357; living and multiplying, denote to enjoy spiritual life, and acquire truths, 693-4, 913; and the Lord thy God blessing thee in the land whither thou goest in to possess it, denotes in order that he may have conjunction with the Lord in the external man as well as in the internal by acting entirely as from himself, 2001, 3514, 3654, 3705, 6901, 2658.

17. Thine heart turning away, and thy not hearing, but being drawn away to worship other gods and serve them, denotes if man averts himself from the Lord, is not willing to be obedient, and has turned away to the love and practice of evils and falsities, 7272, 6226, 2542, 7051, Isaiah lvi. 8, 8867, 8873.

18. Denouncing unto you his day that ye shall surely perish, denotes the certainty that he must perish spiritually, 3209, 2838, 7655; and not prolonging your days upon the land whither thou passest over Jordan, to go in to possess it, denotes no enjoyment of eternal life in the heavenly state, by having an External perfectly corresponding to his Internal by a total separation of falsities and evils, 8898, 1585, 4255, 6901, 2658.

19. Calling heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse, denotes that Divine Truth teaches man continually both by his internal and external experiences, that he is in a probationary state,

and in the perfect freedom of choosing between good and evil, and thus between conjunction with the Lord, and aversion from Him, 7010, 1733, 8908, 2838, 8890, 3623, 304, 3514, 379; and choosing life, that thou mayest live, thou and thy seed, denotes the desire of the Lord that every man should choose eternal life, even those in its first principles, and in its derivative principles, 3900¹, 1937⁴, 3623, 683, 3654, 1940-1.

20. Loving the Lord thy God, obeying his voice, and cleaving unto him; his being thy life and the length of thy days, and dwelling in the land which the Lord swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them, denotes that the Lord is life itself in man, and that this life is to be manifested in all his states, in order that he may have a permanent External corresponding with his Internal, which has been irrevocably confirmed to him from eternity, in every previous state of the church celestial, spiritual and natural, 693-4, 2542, 219, 3875, 3623, 8898, 1293, 3705, 2268, 2001, 2842, 3703, 6098, 8899.

The first section of this chapter concerns the revival of the church in the world after its decline and consummation, and it must be manifest that this takes place with others, and not with those who constituted a part of the old, corrupt, and devastated church, because these were removed by the process of the Judgment, and because a new generation of people springs up, which requires to be distinctly regenerated as to every individual. Hence then, the appearance in the literal sense, that the same nation or people is referred to, is only intended to teach that the church may be revived with any nation, the individuals of which are capable of regeneration because they are willing to admit it. And we have an illustration and example of this truth in the fact, that a great many of the first Christians were Jews, and also people of various other nations, and also in the fact that the New Church is being formed of all those in the Christian Church at the present day, who have any religion (*A.R.* 69), but not necessarily of only those (*T.C.R.* 840). But we notice particularly here, that the church is addressed as an individual. For it is made up of individuals, and unless individuals be regenerated there is no church. The words of the section, therefore, are applicable to each one of us, and may be so applied, and there is not a single person, who has not violated the law of the Lord, and who does not need, in the probationary state, to return unto the Lord by doing the work of repentance. But if we look into it, we shall now see that vers. 2-3 teach what repentance is and how it is to be accomplished. For evidently to return unto the Lord is to shun all those evils which separate us from the Lord, and to do this not merely on account of the inconvenience, and suffering which evils cause, but because evils are opposed to the Divine Life, which, when it truly exists in man, is love to the Lord and charity towards the neighbour. And moreover, in doing this work of repentance by shunning evils, all our faculties must be exercised. For we are required to return unto the Lord with all our heart, and with all our soul, that is to say, with all the powers of our wills and understandings. And we see, further, that unless we do this, the Lord cannot remove our evils, this clearly being implied in turning our captivity. And it is very remarkable here, that a life of opposition to the laws of Divine Order, is certainly a life of captivity, and that a life according to those laws is a life of freedom, however much it may appear to ourselves outwardly, at first, that it is a life of restraint. But again, ver. 4 contains most important teaching liter-

ally, and spiritually; literally, because it shows that wherever any one may be, and of whatever nation or people, he is not beyond the care of the Divine Being, and spiritually, because it involves, that there is no state of evil, or mere selfishness, in which a man may be, that is too remote for the mercy of the Lord to reach. And besides, the Lord plainly says, in the Gospel, "Come unto Me *all ye that labour, and are heavy laden and I will give you rest*" (*Matt.* xi. 28). But next, ver. 5 shows, spiritually, that the consequence of shunning evil, or of the work of repentance, is the reception of good, signified by being brought into the land which the fathers possessed; and ver. 6 goes a little farther, and makes it clear, that outward obedience by us from right motives, will result in that internal purification which is represented by the ancient practice of circumcision. For this is especially necessary in order that love may be triumphant in every region of the mind without the slightest shadow of imperfection.

The second, section, however, understood in its internal sense, shows that evil always brings a certain result, and also that good does the same. For the enemies of the Israelites denote those who are persistent in the love and indulgence of what is evil and false and, abstractly, evils and falsities themselves; and it is in the very nature of these to despise all good things, and constantly to oppose themselves to the truth. But on the other hand it is in the very nature of goodness and truth, and consequently of all persons who are regenerated by the Lord, to be obedient to the laws of order, and this, not from self-interest, or for the sake of honour and glory in the world, but because they love them for their own sake; and their obedience, therefore, is not only temporary, but eternal, as is represented spiritually by the expression "this day." And of course it is to be clearly understood not only in this place, but constantly throughout the Word, that wherever it is said that the Lord puts curses on any one, or engages in war with any nation, as it is said He would have war with Amalek, thereby is meant in the internal sense, that the wicked avert themselves from the Lord; and that wars of every kind, and even the spiritual wars, which are called temptations, originate in evil, and that although from actual wars some good may often appear to be the result, as well as from man's victories in overcoming his spiritual enemies, yet the real truth is that no good whatever can have an evil origin, and that wherever good fully prevails, warfare of all kinds will certainly cease, as is the case in the heavens, where although they are so immense, and are continually increasing, yet wars are unknown, and the government of pure love prevails everywhere.

But there are two more things in the latter half of the section that call for a little attention. It is to be carefully observed that all the increase and abundance of the things of the created universe, are entirely the result of good from the Lord; and that in proportion as mankind departs from a state of good, in the same proportion there is decrease in living things and scarcity of all those things in the vegetable and mineral kingdoms, which minister to the support and continuance of animal and human life. And this is true, although man cannot, from nature alone, investigate causes which all have their origin in what is spiritual and Divine. And thus it happened during the period of the representative church, that, when its members were even externally obedient to the laws prescribed for them, they had prosperity and success, and when, on the contrary, they were disobedient, misfortune and disaster befell them. And so also spiritually as the correspondences in this connection

clearly show, persistence in good leads to abundance in truths of all kinds, and a departure from good inevitably causes great scarcity as to truths. But the other point is, that notwithstanding these things are so, yet it is certain from a study of the last verse of the section literally and spiritually, that no man is ever compelled to obey the laws of his life, and that this is why it is said, "if thou shalt obey the voice of the Lord thy God, to keep his commandments and his statutes which are written in this book of the law." And the last words of the verse show that this is to be done from right motives, and not merely for the sake of receiving outward blessings.

The third section is very interesting, because it shows the importance of the Word in general as the great means by which man is to be regenerated, and without which he cannot be regenerated. And indeed this is very plain from the literal sense of the Scriptures throughout, which abounds in genuine truths very simply expressed, and also in appearances of truth adapted to the varied states of mankind. And this fact about the external form of the Word ought to be better understood in the world than it generally is. For although false doctrines may be formed and have been formed in the past by confusing the real truths of the literal sense with its appearances of truth, as for example, where the Divine Being has been thought to exist as Three Divine Persons who were somehow mysteriously One God, while yet He is One in Essence and in Person, as He Himself declared by saying, "He that hath seen me hath seen the Father" (John xiv. 9), and where He has been considered as capable both of love and anger, while yet He has said, "I am Jehovah, I change not" (Mal. iii. 6); still we are taught truly, that all doctrine is to be drawn from the literal sense of the Word and is to be confirmed thereby (*T.C.R.* 225), which shows that there is sufficient truth in that sense for man's salvation. And if we turn to the revelation of the internal sense, and consider from that point of view the wonderful and Divine character of the Word as giving conjunction between mankind and heaven, and as being the medium through which the Lord Himself teaches every one, we cannot but be convinced, that without the Word, regeneration would be impossible. But consider the spiritual teaching here given. It is not difficult for us to understand that the words of the Lord are spirit and life; and good men in all ages of the church have felt that in it the Lord is very near, so that its Divine precepts affect them in a manner quite indescribable. For "it is not in the interior man only, or from the Lord through the heavens there," so that a man is required deeply to investigate in order to acquire it, and obey it; neither is it in the exterior man only, so that it can be discerned by natural reason without any effort for the same purposes; but it is wonderfully adapted to both the natural and spiritual man, so that it appeals to both, and is thus suited to the natural man according to his state, and to the spiritual man according to his state. And this, truly, has been the experience of men in all ages, and very often does it happen, that the simple hearted and innocent have a keener perception of its Divine mysteries, than they have, who are distinguished by great learning, and superior discernment as to natural truths, and their application to the ordinary affairs of life. And indeed, the internal truths of the Word are absolutely perfect because they are from Divine Good; and its interior precepts are never failing, giving heavenly wisdom to those who are without guile, for the same reason. Its external truths also, are exact and stimulate and delight the affections; while its precepts are free from all contamination with evil and falsity, and greatly enlighten the under-

standing of the spiritual man; and those who fear to violate its holy truths become permanently pure; while its exterior judgments are true and righteous altogether (Ps. xix. 7-9).

And now finally in simply reading over the words of the last section even in its literal sense we cannot be otherwise than deeply and strongly impressed with the solemnity and force of its teaching. But mark well also its interior meaning. No man is compelled to accept the heavenly life; nor is he prevented by any force from choosing the infernal life. This is the universal law that lies at the very foundation of human existence. Also observe that genuine life is love to the Lord and the neighbour, or good, and that real death is its opposite, which is the love of self and the world separated from the higher love, or evil. Secondly, there is a perpetual influx of life from the Lord disposing all men to love Him and to distinguish between that love and the truths of the Word which embody it. Thirdly, those truths themselves are to be carefully distinguished one from another as adapted to the various degrees of man's complex life. Fourthly, by truths, as the means, man may acquire spiritual life, and abundantly increase in knowledge, besides having conjunction with the Lord, and thus the full possession of all his natural faculties in the truly heavenly state.

Fifthly, however, a man is free to turn from these true joys and verities of life; but he must, in this case, endure the inevitable results. Sixthly moreover, although he may do this, Divine Truth declares that the Lord earnestly desires his salvation. And seventhly, because all life is from the Lord, man is quite capable of loving Him, and of confirming himself in truths, in order that he may be supremely happy to eternity, yea, as to every degree of his life, celestial, spiritual and natural.

CHAPTER XXXI

SUMMARY OF THE SPIRITUAL SENSE

1. Concerning the completion of the period of instruction, and the introduction of the spiritual man into the heavenly state, in which he will overcome interior evils as previously he had subdued evil externally, vers. 1-8.

2. That after states of conflict, when victory is gained, with freedom from all inferior motives, the Divine Word, or the Divine Law will be fully confirmed and established, by the full conjunction of good with truth, as to all the powers of the mind internal and external, vers. 9-13.

3. But this state is only realized by passing out of the merely natural state, and entering into a state of holy truth from good through which the Lord governs the church, ver. 14.

4. And lastly there is revelation from the Lord concerning the corruption of the church, and concerning the preservation of the Word in that state, so that, in every age Divine Truth is a witness against evil, vers. 15-30.

THE CONTENTS OF EACH VERSE

1. And Moses went and spake these words unto all Israel.

2. And he said unto them, I am an hundred and twenty years old this day; I can no more go out and come in: and the LORD hath said unto me, Thou shalt not go over this Jordan.

3. The LORD thy God, he will go over before thee; he will destroy these nations from before thee, and thou shalt possess them: *and*

1. Divine Truth flows in with the man of the Spiritual Church giving revelation from the Lord;

2. And thence it is perceived that the period of instruction with him is completed; that fluctuation of state as to ruling principles is about to cease; and that he who is now a merely natural man remains so.

3. Also that good conjoined with truth is inmost with the spiritual man from the Lord, and leads him into the heavenly state in which he will have to endure temptations

Joshua, he shall go over before thee, as the LORD hath spoken.

4. And the LORD shall do unto them as he did to Sihon and to Og, the kings of the Amorites, and unto their land; whom he destroyed.

5. And the LORD shall deliver them up before you, and ye shall do unto them according unto all the commandment which I have commanded you.

6. Be strong and of a good courage, fear not, nor be affrighted at them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.

7. And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou shalt go with this people into the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

and overcome; and in this way effect the conjunction of the external man with the internal; but that this will be done mediately by Divine Truth combating, according to Divine Providence.

4. And thus Divine Good will overcome evil internally, as it had overcome externally by the subjection of the merely natural man as to falsities derived from evil in the understanding, and evils producing falsities in the will.

5. And thus the spiritual man will have power over evils interiorly, and there conquer according to the promises of the Lord in His Divine Word.

6. And therefore the man of the church is to be courageous as to understanding and will inwardly and outwardly; for it is the Lord who helps him, nor does good conjoined with truth ever fail.

7. Moreover Divine Truth teaching stimulates Divine Truth combating, and gives perception, thus influencing the whole spiritual man, inspiring him with courage both as to understanding and will, and giving assurance that he shall attain to the heavenly state by the conjunction of the external with the internal man from the Lord, according to the irrevocable decree of Divine Truth, and that then he should enjoy life as if it were his own.

8. And the LORD, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

9. And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel.

10. And Moses commanded them, saying, At the end of every seven years, in the set time of the year of release, in the feast of tabernacles,

11. When all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing.

12. Assemble the people, the men and the women and the little ones, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law;

13. And that their children, which have not known, may hear, and learn to fear the LORD your God, as long as ye live in the land

8. And indeed, Divine Good is really the inmost life of the spiritual man and leads Him; is ever present with him; supports him with good and truth; and inspires him with courage inwardly and outwardly.

9. For the Divine Truth, or the Divine Law is confirmed and established with man in good and in truth thence derived by influx through the inmost heaven, and conjunction with the Lord, and by the reception of wisdom.

10. And thence, Divine Truth flows in and gives perception, that after a full state of spiritual conflict, when freedom from inferior motives has been gained, and good is implanted in the external man,

11. When the whole spiritual man worships the Lord in a state of the full conjunction of good with truth, then also the Word, or the Divine Law will be fully opened, and understood, and obeyed.

12. For this worship of the Lord makes the whole church one, as to truth; as to the affection for truth; as to the good of innocence; and as to states of instruction in external things, producing obedience, intelligence, and love, with reverence and obedience in particular to all the truths of the Word.

13. And thus that those who are, as yet, in innocence through ignorance, may understand and gain intelligence leading to a state of holy fear,

whither ye go over Jordan to possess it.

14. And the LORD said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tent of meeting, that I may give him a charge. And Moses and Joshua went, and presented themselves in the tent of meeting.

15. And the LORD appeared in the Tent in a pillar of cloud: and the pillar of cloud stood over the door of the Tent.

16. And the LORD said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the strange gods of the land, whither they go to be among them, and will forsake me, and break my covenant which I have made with them.

17. Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall come upon them; so that they will

according to every state of spiritual life from good, which is given to the spiritual man as if it were his own.

14. But this state of perfection is only realized by passing out of the merely natural state, and entering into a state of holy truth from good through which the Lord governs the man of the church.

15. For the Lord reveals Himself in this state mediately by Divine Truth in obscurity, which is manifested even to the understanding of the natural man, when he is obedient.

16. And it is revealed by the Lord from the Word, that every man must be associated with his like, and rest in that association in the eternal world and state; also that Divine Truth will disappear from among men; and that then falsities and evils will arise in the place of truths by the falsification of truths, and they will enter into states of evil; and that thence the Lord will be rejected as to truths, and conjunction with Him by good will be broken.

17. And then also will arise aversion from the Lord, with neglect of Divine Truths, and the disappearance of interior things; men will be consumed by evils, and falsities of many kinds will trouble them, until they are led, in that state, to perceive that separation from

say in that day, Are not these evils come upon us because our God is not among us?

18. And I will surely hide my face in that day for all the evil which they shall have wrought, in that they are turned unto other gods.

19. Now therefore write ye this song for you, and teach thou it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.

20. For when I shall have brought them into the land which I swear unto their fathers, flowing with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and despise me, and break my covenant.

21. And it shall come to pass, when many evils and troubles are come upon them, that this song shall testify before them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I

the Lord is the cause of all the evils which afflict mankind.

18. For when man lapses into evil then he loses the capacity to understand and appreciate interior things, and practises evil and turns himself to what is false from evil.

19. But nevertheless man has power from the Lord to confirm good and truth in actions, and to become intelligent in truth from the Word; yea, he has power to utter truth and good; and this power enables him to be a witness against himself as to the evils of the unregenerate state.

20. And indeed, when man enters into the heavenly state confirmed to him in every age of the church, wherein truth from good with all natural delight is realized; and yet he selfishly appropriates good, claims truth as his own, and abuses external pleasures, then he turns from the Lord to the falsities of evils, devoting himself to them, despising Divine Truth, and rejecting conjunction with the Lord.

21. And it will happen in this state of evil and falsity in life, that still men will have the Word as a witness against themselves; for at no period in the future will the church be without the Word; and the vain imaginations of the unregenerate heart are known to the Lord in all states of the church, thus, even in the state

have brought them into the land which I swear.

22. So Moses wrote this song the same day, and taught it the children of Israel.

23. And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I swear unto them: and I will be with thee.

24. And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,

25. That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying,

26. Take this book of the law, and put it by the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.

27. For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the

when corrupted good is as yet active, and before they have realized the heavenly state which is confirmed to them by the Lord.

22. And thus the Word is preserved to man; and Divine Truth from Divine Good is communicated thence in every age.

23. And thus truth combating against evil receives full instruction and energy, with the perception that the spiritual man must be brave both in thought and determination and thus his realization of good will be sound and he will have the Lord's presence with him continually.

24. And it also happens, when man's state of probation, wherein he learns truths and obedience merely for the sake of himself is completed,

25. That there is an influx of Divine Good with the man of the church giving perception from the Word,

26. That Divine Truth, or the Divine Law is to be acknowledged as having its origin in good, and as proceeding through the inmost heaven, at the same time that it is distinguished from good, and can thus be a medium and a witness against evil.

27. For the Lord knows the tendency of man to falsity, and to the breaking of conjunction with Himself; and that in every state of regener-

LORD; and how much more after my death?

28. Assemble unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to witness against them.

29. For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do that which is evil in the sight of the LORD, to provoke him to anger through the work of your hands.

30. And Moses spake in the ears of all the assembly of Israel the words of this song, until they were finished.

ation, when good and truth are active, evil also is active. How much more then will this be the case, when Divine Truth is rejected and withdrawn!

28. And therefore it is commanded that man should always keep the truth before him as his guide, that he may learn, and be obedient, and acknowledge that the truth condemns his evil.

29. For indeed, if it be rejected, he will become utterly corrupt in heart and in life, and will suffer the consequences of evil, and this entirely from the depravity of his unregenerate heart, in spite of his knowledge of the truth, and will avert himself from the Lord through his wickedness.

30. And it actually happens that there is revelation from the Lord, by the Word in all fulness, and in all states of the man of the Spiritual Church to eternity.

that fluctuation of state as to ruling principles is about to close, and that he who is now a merely natural man remains so, 1822, 3654, 6752, 2905, 9927, 2001, 1822, 1585.

3. The Lord thy God going over before thee, denotes that good conjoined with truth is inmost with the spiritual man, from the Lord, and leads him into the heavenly state, 2001, 1585, 358; destroying the nations and then possessing them, denotes the endurance of temptations and overcoming, and that the conjunction of the external man with the internal, 1664, 10,674, 2658, 2268, 1733; and Joshua going over before thee as the Lord hath spoken, denotes that this will be done mediately by Divine Truth combating, 8595, 1585, 358, 2001, 2951.

4. The Lord doing unto them, as he did to Sihon and to Og the kings of the Amorites, and unto their land; and whom he destroyed, denotes that thus Divine Good will overcome evil internally as it had overcome externally by the subjection of the merely natural man as to falsities derived from evil in the understanding and evils producing falsities in the will, 2001, 2618, chap. i. 4, 1733.

5. Thee Lord delivering them up before you, and doing unto them according to all the commandment which I have commanded you, denotes that thus the spiritual man will have power over evils interiorly, and there conquer according to the promises of the Lord in His Divine Word, 2001, 6854, 358, 5755, 7010, 3382, 5486.

6. "Be strong and of a good courage, fear not nor be affrighted at them," denotes that therefore the man of the church is to be courageous as to understanding and will inwardly and outwardly, 3727^a, 6343, 2826; and "the Lord thy God, he it is that doth go with thee; he will not fail thee nor forsake thee," denotes that it is the Lord who helps him, nor does good conjoined with truth ever fail, 2001, 10,567, 3820, 5812.

7. Moses calling unto Joshua and saying unto him in the sight of all Israel, Be strong and of a good courage, denotes that Divine Truth teaching stimulates Divine Truth combating, and gives perception thus influencing the whole spiritual man, inspiring him with courage both as to understanding and will, 7010, 6752, 6840, 1822, 2148, 3654, 3727^a, 6343; and going with the people into the land, which the Lord hath sworn unto their fathers to give them; and causing them to inherit it, denotes giving assurance that he shall attain to the heavenly state by the conjunction of the external with the internal man from the Lord, according to the irrevocable decree of Divine Truth; and that then he should enjoy life as if it were his own, 10,567, 1259, 3705, 2001, 2842, 3703¹³, 8899, 2658, 1733.

8. "The Lord, he it is that doth go before thee; he will be with thee, he will not fail thee nor forsake thee: fear not neither be dismayed," denotes that, indeed, Divine Good is really the inmost life of the spiritual man, and leads him; is ever present with him; supports him with good and truth; and inspires him with courage inwardly and outwardly, 2001, 10,567, 4549, 3820, 5812.

9. Moses writing this law and delivering it unto the priests, the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel, denotes that Divine Truth, or the

REFERENCES AND NOTES

1. Moses going and speaking these words unto all Israel, denotes that Divine Truth flows in with the man of the Spiritual Church, 7010, 3335, 2951, 3654.

2. Saying unto them, I am an hundred and twenty years old this day; I can no more go out and come in; and the Lord hath said unto me, Thou shalt not go over this Jordan, denotes that thence it is perceived that the period of instruction with him is completed,

Divine Law, is confirmed and established with man in good and in truth thence derived by influx through the inmost heaven, and conjunction with the Lord; and by the reception of wisdom, 7010, 6752, 8620, 8899, 1728, 10,017, 9500, 9485, 666, 2001, 6524-5.

10. Moses commanding them saying, denotes that thus Divine Truth flows in, and gives perception, 7010, 5486, 1822; and at the end of every seven years, in the set time of the year of release, in the feast of tabernacles, denotes that after a full state of spiritual conflict, when freedom from inferior motives has been gained, and good is implanted in the external man, 716, 1703, 2567⁷, 2625, 9296, chap. xv. 1, xvi. 13.

11. All Israel coming to appear before the Lord thy God, in the place which he shall choose, and reading this law before all Israel in their hearing, denotes when the whole spiritual man worships the Lord in a state of the full conjunction of good with truth, then also the Word, or the Divine Law, will be fully opened, and understood, and observed, 3654, 1853, 2150, 358, 2001, 2625, 3900⁴, chap. xii. 5, 2826⁴, 7010, 6752, 3163, 2542.

12. Assembling the people, the men, and the women, and the little ones, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law, denotes that this worship of the Lord makes the whole church one as to truth; as to the affection for truth; as to the good of innocence; and as to states of instruction in external things, producing obedience, intelligence, and love; with reverence and obedience in particular to all the truths of the Word, 6338, 1259, 429, 5946, 430, 1463, 2324, 3163, 2542, 9192², 2826, 2001, 3382, 5755, 1288, 6752.

13. Their children which have not known, hearing, and learning to fear the Lord your God as long as ye live in the land whither ye go over Jordan to possess it, denotes that thus those who are, as yet, in innocence through ignorance, may understand and gain intelligence leading to a state of holy fear, according to every state of spiritual life from good, which is given to the spiritual man as if it were his own, 5946, 2230, 3163, 2542, 9192², 2826, 2001, 8898, 1585², 2658.

14. The Lord saying unto Moses, Behold the days approach that thou must die, denotes that this state of perfection can only be realized by passing out of the merely natural state, 2001, 1822, 7041, 487, 6176, 1408; and calling Joshua, and presenting yourselves in the tent of meeting that the Lord might give him a charge, denotes to enter into a state of holy truth from good, through conquering evil, in which the Lord governs the man of the church, 6047, 8595, 3136, 10,606, 414, 2576², 2001, 5486; while by Moses and Joshua doing this, is evidently denoted that such a holy state is realized, 7041, 8595, 414, 2576².

15. The Lord appearing in the Tent in a pillar of cloud; and the pillar of cloud standing over the door of the Tent, denotes that the Lord reveals Himself, in this state, mediately by Divine Truth in obscurity, which is manifested even to the understanding of the natural man, when he is obedient, 2001, 414, 8106, 3136, 2356, 2576².

16. The Lord saying unto Moses, Behold thou shalt sleep with thy fathers, denotes that it is revealed by the Lord from the Word

that every man must be associated with his like, and rest in that association in the eternal world and state, 2001, 1822, 7010, 3696, 3255, 3703¹³; this people rising up, and going a whoring after the strange gods of the land, whither they go to be among them, denotes that Divine Truth will disappear from among men; and that then falsities and evils will arise in the place of truths by the falsification of truths, and they will enter into states of evil, 2906, 4763⁷, 1259, 10,413, 2466, 8867, 566, 3335, 2625, 200; and forsaking the Lord and breaking his covenant which he made with them, denotes that thence the Lord will be rejected as to truths, and conjunction with Him by good will be broken, 5812, 2001, 9163, 665.

17. The Lord's anger being kindled against them in that day, denotes that then also will arise aversion from the Lord, 5798, 934, 487; the Lord forsaking them, denotes neglect of Divine Truths, 5812; the Lord hiding his face from them, denotes the disappearance of interior things, 2001, 6721-2, 223; their being devoured, denotes that they will be consumed by evils, 5149; many evils and troubles coming upon them, denotes that falsities of many kinds will trouble them, 4839, 683, 8187; and saying in that day, Are not these evils come upon us because our God is not among us? denotes until they are led, in that state, to perceive that separation from the Lord is the cause of all the evils which afflict mankind, 1822, 487, 4839, 8187, 2001, 200.

18. The Lord surely hiding his face that day, for all the evil that they shall have wrought, in that they are turned unto other gods, denotes that when man lapses into evil then he loses the capacity to understand and appreciate interior things, and practises evil, and turns himself to what is false from evil, 2001, 6721-2, 223, 4839, 5755, 4816, 8867.

19. Writing this song, and teaching it to the children of Israel, denotes that nevertheless man has power from the Lord to confirm good and truth in actions, and to become intelligent in truth from the Word, 8620, 8261, 7007, 3654, 7010; and putting it in their mouths, that it may be a witness for the Lord against the children of Israel, denotes that he has power to utter truth and good; and that this power enables him to be a witness against himself as to the evils of the unregenerate state, 2798, 6985, 4197³, 2001, 3654.

20. Bringing them into the land which I swore unto their fathers, flowing with milk and honey, denotes entering into the heavenly state confirmed to him in every age of the church wherein truth from good with all natural delight is realized, 2001, 6901, 3705, 2842, 3703¹³, 5620; eating, being filled, and waxen fat, denotes that man selfishly appropriates good, claims truth as his own, and abuses external pleasures, 2187, 6177, 10,033; and turning unto other gods, serving them, despising the Lord, and breaking his covenant, denotes turning from the Lord to the falsities of evils, devoting himself to them, despising Divine Truth, and rejecting conjunction with the Lord, 4816, 8867, 8873, 5061, 2001, 9163, 665.

21. It coming to pass, when many evils and troubles are come upon them that this song shall testify before them as a witness, denotes that it will happen, in this state of evil and falsity in life, that still men will have the Word as a witness against themselves, 4979, 4839, 683, 8187, 8261, 8267, 4197³; not being forgotten out of

the mouths of their seed, denotes that at no period in the future will the church be without the Word, 5170, 8884, 6985, 3373, 1940-1; and knowing their imagination which they go about even now, before I have brought them into the land which I swear, denotes that the vain imaginations of the unregenerate heart are known to the Lord in all states of the church, thus even in the state when corrupted good is, as yet, active, and before they have realized the heavenly state which is confirmed to them by the Lord, 2230, 3020², 3335, chap. xxix. 1, 3705, 2842.

22. Moses writing this song the same day, and teaching it the children of Israel, denotes that thus the Word is preserved to man, and that Divine Truth from Divine Good is communicated thence in every age, 7010, 6752, 8620, 8261, 8267, 2838, 7007, 3654.

23. Giving Joshua the son of Nun a charge and saying, Be strong and of a good courage, denotes that thus truth combating against evil receives full instruction and energy, and the perception that the spiritual man must be brave both in thought and determination, 5486, 8595, Num. xiii. 8, 1822, 3727⁸, 6343; and bringing the children of Israel into the land which the Lord swore unto them, and the Lord being with Joshua, denotes that man's realization of good will be sound, and that he will have the Lord's presence with him continually, 3654, 3705, 2001, 2842, 3733, 10,567.

24. It coming to pass when Moses had made an end of writing the words of this law in a book until they were finished, denotes that it also happens when man's state of probation, wherein he learns truths and obedience merely for the sake of himself, is completed, 4979, 7010, 8620, 1288, 6752, 10,574.

25. Moses commanding the Levites, which bare the ark of the covenant of the Lord saying, denotes that there is an influx of Divine Good with the man of the church giving perception from the Word, 7010, 5486, 3877, 9500, 9485, 665-6, 2001, 1822.

26. Taking this book of the law, and putting it by the side of the ark of the covenant of the Lord your God that it may be there for a witness against thee, denotes that Divine Truth, or the Divine Law is to be acknowledged as having its origin in good, and as proceeding through the inmost heaven, at the same time that it is distinguished from good, and can thus be a medium, and a witness against evil, 3877, 3943, 6752, 2798, 9495, 9485, 4197³, 3654.

27. Moses knowing thy rebellion and thy stiff neck, denotes that the Lord knows the tendency of man to falsity, and to the breaking of conjunction with Himself, 2001, 2230, 1668, 10,429; "while I am yet alive with you this day ye have been rebellious against the Lord," denotes that, in every state of regeneration, when good and truth are active, evil also is active, 7010, 6677, 2838, 1668, 2001; and "how much more after my death," denotes how much more then will this be the case when Divine Truth is rejected and withdrawn, 7010, 2908.

28. "Assemble unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to witness against them," denotes the command that man should always keep the truth before him as his guide, that he may

learn, and be obedient, and acknowledge that the truth condemns his evil, 6338, 7010, 6524-5, 3858, 7111, 2951, 1288, 2542, 1733, 4197³.

29. "For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you," denotes that, indeed, if it be rejected, he will become utterly corrupt in heart and in life, 7010, 2230, 2908, 627, 4816, 2234, 5486; "and evil will befall you in the latter days," denotes that he will suffer the consequences of evil, 696, 6337; and "because ye will do that which is evil in the sight of the Lord to provoke him to anger through the work of your hands," denotes entirely from the depravity of his unregenerate heart, in spite of his knowledge of the truth; and that he will avert himself from the Lord through his wickedness, 5755, 4839, 10,569, 5798, 7893, 878.

30. Moses speaking in the ears of all the assembly, or rather congregation, of Israel, the words of this song until they were finished, denotes that there is revelation from the Lord by the Word in all fulness, and in all states of the man of the Spiritual Church to eternity, 7010, 2951, 3163, 2542, 7843, 3654, 1288, 8261, 8267, 83.

According to the experience of the spiritual man all through his life, he must be first instructed in the truths of the Word, and must afterwards engage with deliberation and with determination in conflict against evil; but all the same, it appears to him that the two states of instruction and conflict are contemporaneous with him all through his life. And, however, although this really is so, yet the two states do succeed each other also, since there is a period of instruction prior to a state of temptation, and when temptations commence, instruction may continue with it; but still Truth combating, represented by Joshua, rules, and Truth teaching ceases to rule, this being represented by Moses. Hence then we see that, by Moses being one hundred and twenty years old, is denoted the completion of the state of instruction, in an advanced state of regeneration, and the commencement of a new series of interior spiritual conflicts, by which evils are expelled inwardly and as to particulars, as they had already been as to evil in general with its falsity, and as to the essential principle of evil and its falsity, respectively denoted by Sihon king of the Amorites and by Og the king of Bashan. This therefore is the subject of the first section. And we now consider some of the points connected with it. The completion of the state of instruction is signified by the age of Moses, and the references show that the number one hundred and twenty corresponds to what is complete. And of course we shall see a little farther on that other states of completeness are also signified by the age of Moses. Again, Moses says, "I can no more go out and come in." And this signifies the end of certain fluctuations of state, without necessarily implying that no changes of state take place with the spiritual man afterwards. The meaning is, that the main object is now no longer instruction, but has become a desire for inward purification from evil, and a determination to conquer it as to every particular. And it is a grand thing for us, when we have arrived at this state. Instruction, indeed, is all-important in its proper place. But a fixed determination, and a persistent determination to fight and conquer, is very much more. It is all very well to see our hidden faults, and our weaknesses, and to lament them. But if we stop there, we shall never be made perfect. And to use the truth for the purpose of overcoming our spiritual enemies, *as if from ourselves* is indispensable. We know that without the Lord we can do nothing, and that

He fights for us; but unless we ourselves also fight, there will be no victory, and no reward. For it is to him that overcometh, that the rewards are offered (Rev. ii. 11). Hence then we see the importance of the spiritual teaching of ver. 3.

And now, therefore, we remark that the contents of vers. 4-5, are highly stimulating. To carry on the warfare, not depending upon ourselves, is the sure sign of victory; and, on the other hand, not forgetting that the Lord only helps those who make use of the powers He continually confers upon us, is to feel the assurance of victory. And besides, we have already had some experience; and we know that we did not conquer before by trusting to any selfish motives or exertions, but by being stimulated, and by acting according to unselfish motives, or what is the same thing by acting according to the truth, and according to the love of the Lord for their own sake, which is *really* depending upon the Lord and not upon ourselves.

And hence now, we can quite understand the conclusion of the section. There is influx from the Lord into Divine Truth represented by Moses, and thence into Truth combating, signified by Joshua, inspiring the strength and the courage we need. And here we must remember that this is a perpetual thing. For to go into the land, and to engage in the warfare there, is to realize to a considerable extent, the truth in ourselves and the love in ourselves, by and from which we contend. And we must not lose sight of this teaching. And why? Because thus the Truth is confirmed in us, as is represented by the Lord swearing. Here therefore is described the origin of the courage and fixed determination of the truly spiritual man.

The contents of the second section follow those of the first in an orderly manner, because after victory in temptations truths from the Word are arranged into order by the Lord under the now prevailing state of good, and thus are fully confirmed, which is signified by writing the law, and by its being delivered unto the priests the sons of Levi. For the priests correspond to good, the ark denotes the inmost heaven, a covenant signifies conjunction with the Lord, and the elders denote chief points of wisdom. And, of course, many spiritual ideas will be suggested to the thoughtful mind by this combination since it is the nature of the internal sense of the Word to involve a number of things that arise from the correspondences, and which cannot be expressed in ordinary language. For example, consider vers. 10-11 where commanding in the literal sense denotes in a higher degree, stimulating and giving instruction, involving perception on the part of those commanded, and, in the supreme sense influx from the Lord and communication. And then we have seen on a former occasion the spiritual significance of the three annual feasts as denoting respectively, deliverance from evil, the implantation of truth in good, and the implantation of good, in which last case therefore there is fulness as to all things and an entire freedom from all inferior motives. And consequently, it is in such a state as this that the Word of the Lord shines in all its splendour filling the understanding with heavenly light and joy. And thus each individual worships the Lord from his inmost love of good, which is the place which the Lord chooses, and thence has a perception of truths according to his state, and full power to obey those truths, and thus to communicate happiness around him.

And now the rest of the section suggests another train of thought. The church in heaven and the church on earth are intimately connected; and a very great deal is involved in the well-known state-

ment of the city New Jerusalem coming *down* from heaven, and being the Tabernacle of God with men. And the great point to be regarded here, is the willingness of the men of the church on earth to hear and learn to fear the Lord their God according to the Divine Influx and according to perceptions of truth and goodness communicated from the Word in proportion to the degree of harmony attained to, between the church in the heavens and the church upon the earth. And it is hardly necessary to urge here that the state of this harmony in the case of the individual will greatly depend upon the determination and persistence with which evils are seen, shunned, and rejected with all the powers of the mind and heart. For every person is a church and a heaven in miniature, and dwells in the land which the Lord his God gives him; and it cannot be too strongly insisted upon that the regeneration of the church in the aggregate depends upon the regeneration of individuals. Nor can we fail to observe from the whole teaching of the section that the Divine Word is the continual means of regeneration, since man knows nothing of good and truth except from the Word, whether it takes the form of revelation through correspondences in nature or in a writing.

The third section, which consists of only one verse, and yet involves very much, is thus distinguished, because it shows how the Lord through the church in heaven, governs the church on earth. For the whole process of regeneration is involved in the symbolism here used, since dying evidently denotes the rejection of the merely natural life; Moses calling Joshua denotes the conjunction of truth teaching with truth combating, in order that temptations may be endured by which man is purified from evil; and their presenting themselves in the tent of meeting, denotes entering into a holy state of truth from good, and thus being prepared for entering into heaven itself by the realization of good; while by Joshua receiving a charge from the Lord through Moses, is denoted the operation of the Lord through Divine Truth or the Word upon the man of the church during his states of spiritual conflict, so that he may be victorious, and thus enter into the heavenly state of good, which makes heaven in every degree of the life, the tent of meeting with its three divisions representing the three heavens, and hence also, the fully regenerated man as to all his degrees. And besides, it may here be added, that the whole work of Joshua in expelling the wicked nations from the land of Canaan that the representative of the church might be re-established there, clearly represents the final victories of man over his interior evils in order that he may enter into heaven. And let it be remembered as well, that when we ourselves enter into heaven we shall become mediums by which the church is maintained upon the earth. For we know very well from the Word that "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Ps. xxxiv. 7).

But now there is the charge of Joshua, which was to be given to him by Moses from the Lord, and which although it is not stated in this section, is to be found in ver. 23, and is worthy of a little consideration. And since Moses denotes the Word this charge involves first of all the whole state of instruction from the Word which is necessary for the man of the church to begin with. For man is born without any knowledge, even as regards temporal things, and much more as regards spiritual and eternal things, because he is not naturally disposed to the love of spiritual things. But he receives from the Lord the capacity to know and love spiritual things, 1555, and the Word is provided to satisfy that capacity

without in any way forcing the man himself. But the instruction received from the Word, through the love of truth imparts strength. And so the great lawgiver says to the church militant, "Be thou strong." Something else, however, is required. Free determination and courage are needed; and the first is implied in the nature of spiritual truth which does not compel belief, while the second is involved in the love of good. Thirdly, confidence is wanted; and this is given in the words, "thou shalt bring this people into the Land," and in the confirmation of the truth received with affection, which is signified by swearing. And lastly therefore there is the full reception and love of goodness for its own sake, which is represented by the words of the Lord, "I will be with thee." Let no one, therefore, doubt the power and love of the Lord to save to the uttermost; and let each member of the church so manfully run, that he may obtain.

The last section treats of revelation made by the Lord through the Word concerning the corruption of the church, and the preservation of the Word in that state; and we notice some of its interesting particulars. The Lord appeared in a pillar of cloud; and this represents revelation from Him by means of the Word in its literal sense, and thus in obscurity, adapted to the state of man. And then, by the pillar of cloud standing at the door of the tent, is denoted the presence of the Lord in the truths of that sense, which are like a door, inasmuch as they serve to introduce man into higher truths, which are those of the internal sense; and it is said "when man is obedient," because it is obedience to the truth that is known, and not the mere knowledge, that gives spiritual enlightenment, and conjunction with the Lord (*A.R.* 218, *Rev.* iii. 20). Hence then we see the importance of the first verse of the section. But the next great truth is, that the Word reveals to man his natural depravity as appears from the verses that follow; and if we carefully consider this, by supposing for a moment that no revelation of Divine Truth has ever been made to man, and that he has been left to discover the difference between good and evil, and between truth and falsity, merely by the exercise of his natural powers, we shall see that such a thing cannot be done, and hence that revelation is needed in order to show it. But thirdly, it is said plainly that, when the man of the church departs from the Lord, and worships other gods, that is, when he loves the evils and falsities of selfishness and worldliness, then the Lord will be angry with him and will hide His face from him, while yet the real truth is, that the Lord is never angry, and that He does not hide Himself. The meaning therefore is, that it is man who averts himself from the Lord, and that when he does so, then he loses his capacity rightly to understand spiritual things. Fourthly, it follows that Moses was commanded to write the song, which is found in the next chapter, and to teach it to the Israelites that it might be a witness against them; and it is clear, from all that is here said, and also from all the contents of the next chapter, that this song denotes revelation from the Lord by Divine Truth, or the Word; that this revelation is really a glorification of the Lord, involving a description of the great work of redemption, and of the regeneration of man, and shows that, notwithstanding that man is naturally disposed to turn away from the Lord, yet he always remains capable of amendment, because, from the Lord, he may become sensible of his evil state, and because the Word is a witness against him in all ages. And fifthly, it now therefore follows that, when the book of the law was completed, then it was preserved by the side of the ark of the covenant, as a witness against the Israelites

in order to denote that Divine Truth, or the Divine Law, which is the Word, is to be acknowledged as having its origin in good, and as proceeding through the inmost heaven, at the same time that it is distinguished from good, and can thus be a medium, and a witness against evil in every age (vers. 26, 30). Let the man of the church, therefore, be well assured, that there always has been, and always will be, Revelation from the Lord by means of the Word; for as it has been well said "to believe in a God and in no Revelation from Him, is to believe in a God unjust and unwise."

CHAPTER XXXII

SUMMARY OF THE SPIRITUAL SENSE

1. Concerning the Ancient Churches in their state of prosperity, and afterwards in their state of corruption, vers. 1-15.
2. Secondly, concerning the corruptions of the Israelitish and Jewish church, vers. 15-47.
3. And thirdly, concerning the merely representative church, or the merely natural man, that although it can take a view of the heavenly state it cannot enter into it, vers. 48-52.

THE CONTENTS OF EACH VERSE

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|---|--|
| <p>1. Give ear, ye heavens,
and I will speak;
And let the earth hear
the words of my
mouth :</p> | <p>1. The Lord from His Divine Love, by His Divine Truth flows in and reveals Himself to all in the heavens and also to the church on earth by truths from the Word.</p> |
| <p>2. My doctrine shall drop
as the rain,
My speech shall distil
as the dew ;
As the small rain upon
the tender grass,
And as the showers
upon the herb :</p> | <p>2. For Divine Truth descends and is accommodated to the states of all men ; and interior truth from good with the tranquillity of peace refreshes the soul, so that, even the very beginnings of man's spiritual life are stimulated by appropriate truths, and his advancing states are nourished by heavenly blessings.</p> |
| <p>3. For I will proclaim the
name of the LORD :
Ascribe ye greatness
unto our God.</p> | <p>3. And all revelation is from the Divine Human as to good ; and good is conjoined with truth therein ; and the Lord is to be acknowledged as the source of all good and truth.</p> |
| <p>4. The Rock, his way is
perfect ;</p> | <p>4. For the Lord in His Divine Human is the object of</p> |

For all his ways are
judgement :
A God of faithfulness
and without iniquity,
Just and right is he.

faith, in the true Spiritual Church, which is the Ancient Church ; and this genuine faith is from love and is expressed in good works. And the doctrines of this faith are rational truths proceeding from Divine Truth and expressive of Divine Good, being free from all error and perfect, because they are from the Lord in Whom good and truth are united.

5. They have dealt corruptly with him, *they are not his children, it is their blemish ; They are a perverse and crooked generation.*

5. But this church declined through the violence of selfish love ; it rejected Divine Truths ; and it became merely external and representative, thus departing from genuine charity, and wandering in paths of error through the adoption of hereditary defilements.

6. Do ye thus requite the
LORD,
O foolish people and
unwise ?
Is not he thy father
that hath bought
thee ?
He hath made thee, and
established thee.

6. And thus their posterity are opposed to Divine Good, and adopt falsities and evils, neglecting the Lord who from Divine Good redeemed them, and by regeneration confirmed and established their ancestors in good.

7. Remember the days of
old,
Consider the years of
many generations :
Ask thy father, and he
will shew thee ;
Thine elders, and they
will tell thee.

7. Let man therefore remember the perfection of the Most Ancient Church, and reflect upon that of the Ancient Church ; for the celestial good of the former and the spiritual good of the latter were and are both manifested in truths.

8. When the Most High
gave to the nations
their inheritance,
When he separated the
children of men,

8. Because inmost Divine Love communicates good to the celestial, desiring that they may have it as if it were their own, and distinguishes the spiritual by his own particular

- He set the bounds of the peoples
According to the number of the children of Israel.
9. For the LORD's portion is his people;
Jacob is the lot of his inheritance.
10. He found him in a desert land,
And in the waste howling wilderness;
He compassed him about, he cared for him,
He kept him as the apple of his eye:
11. As an eagle that stirreth up her nest,
That fluttereth over her young,
He spread abroad his wings, he took them,
He bare them on his pinions:
12. The LORD alone did lead him,
And there was no strange god with him.
13. He made him ride on the high places of the earth,
And he did eat the increase of the field;
And he made him to suck honey out of the rock,
- good, limiting that good by truths, according to the quality of the spiritual man.
9. For Divine Good earnestly loves those who are in truths internal in the Spiritual Church; and also those who are in truths external there, by the realization of good.
10. And man from himself is entirely without good and also without truth; but the Lord provides him with truths giving protection against evil; and also tenderly communicates good, and makes that good the essence of all truths.
11. Giving intelligence from affection and the activity of truth to increase good. Also He communicates power to the spiritual man through the activity of truths, conjunction through good, and promotes progress by truths.
12. And good was from the Lord alone with the man of the Ancient Church; and falsity from evil was rejected.
13. And thus he was elevated, and made progress above merely natural things; and appropriated good freely from truths. He provided him also with natural delights regulated by truths from the Word in ultimates; and with

- And oil out of the flinty rock;
14. Butter of kine, and milk of sheep,
With fat of lambs,
And rams of the breed of Bashan, and goats,
With the fat of kidneys of wheat;
And of the blood of the grape thou drankest wine.
15. But Jeshurun waxed fat, and kicked:
Thou art waxen fat, thou art grown thick, thou art become sleek:
Then he forsook God which made him,
And lightly esteemed the Rock of his salvation.
16. They moved him to jealousy with strange gods,
With abominations provoked they him to anger.
17. They sacrificed unto demons, *which were* no God,
To gods whom they knew not,
To new gods that came up of late,
Whom your fathers dreaded not.
- celestial good required by resistance to evil;
14. Also with the congenial good of the natural man, and with truths derived from holy charity; yea, He gave him the good of innocence, external spiritual good, and external truths with delight derived from the discrimination of truth from good, and also celestial good and spiritual truth.
15. But those who are religious and righteous from merely natural motives, as was the representative church, become infatuated with merely natural love, and act from falsities thence derived, and this as to inmost, as to interior, and as to external affections, thereby rejecting Divine Truth internal and external, through which alone regeneration is effected, and man finally realizes the heavenly life of good.
16. And thus he is averted from the Lord by falsities from evil, and all the evils also derived from those falsities.
17. And thus too, worship is corrupted by falsities substituted for truths, by falsities indeed, which could not be reconciled with human reason, the result of depraved affections, and which have no origin from charity or love.

18. Of the Rock that begat thee thou art unmindful,
And hast forgotten God that gave thee birth.

19. And the LORD saw it, and abhorred them, Because of the provocation of his sons and his daughters.

20. And he said, I will hide my face from them,
I will see what their end shall be:
For they are a very froward generation,
Children in whom is no faith.

21. They have moved me to jealousy with that which is not God;
They have provoked me to anger with their vanities:
And I will move them to jealousy with those which are not a people;
I will provoke them to anger with a foolish nation.

22. For a fire is kindled in mine anger,
And burneth unto the lowest pit,
And devoureth the earth with her increase,

18. For the corrupted representative of a church does not acknowledge the Divine Human from which is all truth; nor does it recognize the truths thence derived by means of which good is acquired.

19. And this is why it is averted strongly from the Lord: it is because falsities and evil affections are opposed to truth and goodness.

20. Therefore interior things are not revealed to this church, or merely natural man, but Divine Truth discerns, nevertheless, the states of the wicked in their vastation; it knows their continual tendency to multiply evils, and also to reject all truths.

21. For merely natural men strongly avert themselves from the Lord by falsities, and oppose truths proceeding from the Lord by the practice of evils. And therefore they themselves suffer from the consequences of their falsities, and are vastated of all good by being confirmed in their evils.

22. Because selfish love is in strong contrast with the love of the Lord, and vastates the wicked even as to their inmost principles, at the same time destroying everything of the church in them, and causing every natural affection

And setteth on fire the foundations of the mountains. to be consumed by its intensity.

23. I will heap mischiefs upon them;
I will spend mine arrows upon them: 23. Moreover evil continually brings upon itself its own punishment, and falsity continually suffers from its own inconsistency.

24. *They shall be wasted with hunger, and devoured with burning heat*
And bitter destruction;
And the teeth of beasts will I send upon them,
With the poison of crawling things of the dust. 24. And the wicked have a strong desire to appropriate only evils and are consumed in the love thereof, as to everything internal, while falsities from corrupted external affections continually beset them, and evils from the lowest sensual delights continually draw them downwards.

25. Without shall the sword bereave,
And in the chambers terror;
It shall destroy both young man and virgin,
The suckling with the man of gray hairs. 25. For outwardly, the punishment arising from falsities is constantly present; inwardly, the fear of punishment torments them; and then every incipient principle of truth is rejected, and every affection thereof vanishes; yea even the innocence of ignorance which distinguishes the young, and the innocence of wisdom which is peculiar to the aged.

26. I said, I would scatter them afar,
I would make the remembrance of them to cease from among men: 26. For the Lord foresees that the wicked must be gradually separated, and must become entirely external; and that the good will cease to perpetually think of their former evil states.

27. Were it not that I feared the provocation of the enemy, 27. Lest indeed evil should become predominant, and falsity should be counted as truth, lest its power should

- Lest their adversaries should misdeem,
Lest they should say,
Our hand is exalted,
And the LORD hath not done all this.
28. For they are a nation void of counsel,
And there is no understanding in them.
29. Oh that they were wise, that they understood this,
That they would consider their latter end!
30. How should one chase a thousand,
And two put ten thousand to flight,
Except their Rock had sold them,
And the LORD had delivered them up?
31. For their rock is not as our Rock,
Even our enemies themselves being judges.
32. For their vine is of the vine of Sodom,
And of the fields of Gomorrah:
Their grapes are grapes of gall,
Their clusters are bitter:
33. Their wine is the poison of dragons,
- prevail over good, and lest the Lord should be entirely denied.
28. For the wicked really have no comprehension of wisdom, and no understanding of true doctrine.
29. And yet the Lord earnestly desires that they should receive good; and that they should be delivered by Divine Truths in their Judgment.
30. For how is it possible that falsity, which has no real power, should prevail against the fulness of the doctrine of truth; or that evil and falsity conjoined should be of any weight against the full power of good; unless man himself fully rejected the truth, and consequently with it good also?
31. And indeed the wicked call their falsity truth, and truth itself they esteem as falsity; for it is falsity itself which thus judges.
32. Consequently their spiritual truth is falsity derived from evil and also from the affection for falsity; and their charity, so called, is contaminated with selfish love, while their faith is in reality truth falsified.
33. So that their doctrine is altogether perverted by the

- And the cruel venom of asps.
34. Is not this laid up in store with me,
Sealed up among my treasures?
35. Vengeance is mine, and recompence,
At the time when their foot shall slide:
For the day of their calamity is at hand,
And the things that are to come upon them shall make haste.
36. For the LORD shall judge his people,
And repent himself for his servants;
When he seeth that their power is gone,
And there is none remaining, shut up or left at large.
37. And he shall say,
Where are their gods,
The rock in which they trusted;
38. Which did eat the fat of their sacrifices,
And drank the wine of their drink offering?
Let them rise up and help you,
- separation of truth from good, and it is corrupted by evil drawn from falsities.
34. And surely these things are fully known to the Lord, both as to the state of the will and understanding of the wicked!
35. And yet the Lord is nothing but mercy and truth, and He promotes the real good of the wicked, when they fall into evil through the abuse of their natural affections; for the punishment of the wicked is inevitable and immediate that they may be outwardly reformed; and the consequences of their falsities are certain, that obedience to the laws of their life may be the result.
36. And Divine Good acts by Divine Truth in Judgment, and the Lord removes evil in the outward act, with those who are willing to serve for the sake of self, because they have no longer any powers for good, and cannot receive truth either in a state of restraint, or in a state of freedom.
37. And they are forced to acknowledge that they have no power from their falsities either in particular or generally.
38. Because these are conjoined with the evils of false worship and with the falsities thence resulting; and indeed, how could these falsities give help either inwardly or outwardly?

- Let them be your protection.
39. See now that I, even I, am he,
And there is no god with me:
I kill, and I make alive;
I have wounded, and I heal:
And there is none that can deliver out of my hand.
40. For I lift up my hand to heaven,
And say, As I live for ever,
41. If I whet my glittering sword,
And mine hand take hold on judgement;
I will render vengeance to mine adversaries,
And will recompense them that hate me.
42. I will make mine arrows drunk with blood,
And my sword shall devour flesh;
With the blood of the slain and the captives,
From the head of the enemy.
43. Rejoice, O ye nations, *with* his people:
For he will avenge the
39. And hence, therefore, they are compelled to acknowledge the power of the Lord, and that there is no power in falsities; and they believe according to the appearance that both evil and good proceed from Him; that both falsity and truth are alike His; and that He has absolute power without regard to order.
40. For the power of the Divine is exerted from the inmost through Divine Truth; and yet it appears to the wicked that it is compulsory;
41. That it is stimulated by selfish love; that the Lord judges from this love; that He really takes vengeance on those who oppose Him, from falsity; and that He really punishes those who, from evil, are averse from Him.
42. Also they believe that the punishment of falsity by the power of the truth, and of evil by the power of the truth, is really from the Lord; even the punishment of those confirmed in evil, and of those not yet so confirmed, and this in relation to inmost evils.
43. But let the good man who is also in truth, rejoice that he is delivered from evil and also from falsity by the
- blood of his servants,
And will render vengeance to his adversaries,
And will make expiation for his land, for his people.
44. And Moses came and spake all the words of this song in the ears of the people, he, and Hoshea the son of Nun.
45. And Moses made an end of speaking all these words to all Israel:
46. And he said unto them, Set your heart unto all the words which I testify unto you this day; which ye shall command your children, to observe to do all the words of this law.
47. For it is no vain thing for you; because it is your life, and through this thing ye shall prolong your days upon the land, whither ye go over Jordan to possess it.
48. And the LORD spake unto Moses that selfsame day, saying,
49. Get thee up into this mountain of Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I
- mercy of the Lord; for indeed the wicked suffer from their own evils, and man is redeemed by the power of the Lord, and also the good and evil must be finally separated.
44. And all these truths concerning the wicked and the good are revealed in the church by Divine Truth and Divine Good.
45. But the state of instruction in truths must be succeeded by other states.
46. And therefore it is further perceived by the man of the Spiritual Church from Divine Truth, that good must be conjoined with truth which is also an evidence of Divine Good in every state by obedience as to the will and understanding.
47. For the truth is not uncertain like falsity, but is the very life of the spiritual man from good; and by means of truth, the spiritual man is regenerated, and is able to enter into the heavenly life by the removal of evils and falsities.
48. Again perception is given from Divine Good to the man of the external church,
49. That his mind must be elevated to an intermediate state,—in which truths are perceived, and good is foreseen and made fruitful, while yet the natural man is in adulterated good with some

give unto the children of Israel for a possession :

50. And die in the mount whither thou goest up, and be gathered unto thy people ; as Aaron thy brother died in mount Hor, and was gathered unto his people :

51. Because ye trespassed against me in the midst of the children of Israel at the waters of Meribah of Kadesh, in the wilderness of Zin ; because ye sanctified me not in the midst of the children of Israel.

52. For thou shalt see the land before thee ; but thou shalt not go thither into the land which I give the children of Israel.

knowledges of truth ;—to take a view of the heavenly state according to his ability ;

50. That he must be established in the good of the natural man which he has acquired, and must be associated with his life in the eternal world and state, even as those who are in natural good interior are associated,

51. Because both natural good exterior and natural good interior are not willing to apprehend interior spiritual truths, and thus abide in appearances which cause contention as to truths, and in a state of external holiness as to good, which is a state of obscurity, but nevertheless a defence against evil, and of comparative weakness as to spiritual life, because such persons cannot realize spiritual states ;

52. And therefore, although they can intellectually view the heavenly country, they are not able to enter into it, or into the truly spiritual state.

REFERENCES AND NOTES

1. "Give ear, ye heavens, and I will speak ; and let the earth hear the words of my mouth," denotes that the Lord, from His Divine Love, by His Divine Truth flows in and reveals Himself to all in the heavens, and also to the church on earth, by truths from the Word, 3163, 2951, 1288, 1733, 6985, 7010.

2. "My doctrine shall drop as the rain, my speech shall distil as the dew," denotes that Divine Truth descends and is accommodated to the states of all men, and that interior truth from good, with the tranquillity of peace, refreshes the soul, 2531, 3084, 8416, 1288,

3579⁵ ; and "as the small rain upon the tender grass, and as the showers upon the herb," denotes that the very beginnings of man's spiritual life are stimulated by appropriate truths, and his advancing states are nourished by heavenly blessings, 8416, 5201, 29.

3. "For I will proclaim the name of the Lord : ascribe ye greatness to our God," denotes that all revelation is from the Divine Human as to good ; that good is conjoined with truth therein ; and that the Lord is to be acknowledged as the source of all good and truth, 6840, 6887, 2001, 2227, 10,576.

4. "The Rock, his work is perfect ; for all his ways are judgment ;" denotes that the Lord in His Divine Human is the object of faith in the Spiritual Church, which is the Ancient Church ; and this genuine faith is from love, and is expressed in good works ; the doctrines of this faith being rational truths proceeding from Divine Truth, and expressive of Divine Good, 8581, 10,436, 1414, 9568, 2234, 8695 ; and "a God of faithfulness and without iniquity, just and right is he," denotes free from all error and perfect, because they are from the Lord in Whom good and truth are united, 2001, 30, 34, 9156, 1813, 612.

5. "They have dealt corruptly with him, they are not his children, it is their blemish ; they are a perverse and crooked generation," denotes that this church declined through the violence of selfish love ; it rejected Divine Truths ; it became merely external and representative, thus departing from genuine charity, and wandering in paths of error, through the adoption of hereditary defilements, 627, 2001, 489, 7837, 9252, 3527 end, 9042.

6. "Do ye thus requite the Lord, O foolish people and unwise ? Is he not thy father that hath bought thee ? He hath made thee, and established thee," denotes that thus their posterity are opposed to Divine Good, and adopt falsities and evils, neglecting the Lord Who from Divine Good redeemed them, and by regeneration confirmed and established their ancestors in good, 4832, 8214, 2001, 4445, 1259, 5070, 3703³, 2937, 16, 5283.

7. "Remember the days of old, consider the years of many generations : ask thy father, and he will show thee ; thine elders, and they will tell thee," denotes that man should remember the perfection of the Most Ancient Church ; and reflect upon that of the Ancient Church ; for the celestial good of the former, and the spiritual good of the latter were and are, both manifested in truths, 10,248, 6075, 2150, 6524-5, 3209, 1259¹.

8. "When the Most High gave to the nations their inheritance, when he separated the children of men, he set the bounds of the peoples according to the number of the children of Israel," denotes that inmost Divine Love communicates good to the celestial, desiring that they may have it as if it were their own, and distinguishes the spiritual by their own particular good, limiting that good by truths, according to the quality of the spiritual man, 8153, 6075.

9. "For the Lord's portion is his people ; Jacob is the lot of his inheritance," denotes that Divine Good earnestly loves those who are in truths internal in the Spiritual Church ; and also those who are in truths external there, by the realization of good, 2001, 4097, 1259, 6098, 2708, 9854, 2658.

10. "He found him in a desert land, in the waste howling wilderness," denotes that man from himself is entirely without good, and also without truth, 2708, 683; and "he compassed him about, he cared for him; he kept him as the apple of his eye," denotes that He gives protection against evil; and also tenderly communicates good, and makes that good the essence of all truths, 2708, 683, 2973, 7007, 2572. Observe here, that the Hebrew word translated by "cared for," is in the *A. V.* rendered "instructed," and in the lexicons, is said to mean "distinguished," "discerned," "made discerning," and thus, evidently, denotes the communication of the knowledge of good; and also notice that the last three expressions taken together indicate three degrees of Divine protection.

11. "As an eagle that stirreth up her nest, that fluttereth over her young, he spread abroad his wings, he took them, he bare them on his pinions" denotes that the Lord gives intelligence from affection, and the activity of truth to increase good; also power to the spiritual man through the activity of truths, conjunction through good, and progress by truths, 3901, 6269³, 6367⁶, 776⁴, 19, 4378-9, 8764³, 9500.

12. "The Lord alone did lead him, and there was no strange god with him," denotes that good was from the Lord alone with the man of the Ancient Church; and that falsity from evil was rejected, 2001, 4366, 8867, 10,436.

13. "He made him to ride on the high places of the earth, and he did eat the increase of the field; and he made him to suck honey out of the rock and oil out of the flinty rock," denotes that thus he was elevated, and made progress above merely natural things, and appropriated good freely from truths; also that he provided him with natural delights, regulated by truths from the Word in ultimates, and with celestial good, acquired by resistance to evil, 6534², 9272¹⁰, 5620⁶, 886, 2039⁸, 8581.

14. "Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and of the blood of the grape thou drankest wine," denotes also with the congenial good of the natural man, and with truths derived from holy charity; yea, He gave him the good of innocence, external spiritual good, and external truths, with delights derived from the discrimination of truth, from good, and also celestial good and spiritual truth, 2184, 3994⁴, 2830⁸, chap. iii. 1, 4169, 5943⁹, 10,032, 5117⁹.

15. "But Jeshurun waxed fat and kicked: thou art waxen fat, thou art grown thick, thou art become sleek," denotes that those who are religious and righteous from merely natural motives, as was the representative church, become infatuated with merely natural love, and act from falsities thence derived, and this as to inmost, as to interior, and as to external affections, 6075², 10,029, 6212³, *A. E.* 1159⁴; and "Then he forsook God who made him, and lightly esteemed the Rock of his salvation," denotes the rejection of Divine Truth internal and external, through which alone regeneration is effected, and man finally realizes the heavenly life of good, 5812, 2001, 16, 5719, 8581, 10,287. It is to be observed here that Jeshurun means *the upright*, or *uprightness*, and thus denotes and describes the state of the Ancient Church before it became corrupted, and also

the similar state of the Israelitish and Jewish Church, when it was outwardly in obedience to the laws delivered to it in the Word. The Book of Jasher, which was a book of the Ancient Word, also means *the book of the upright*.

16. "They moved him to jealousy with strange gods, with abominations provoked they him to anger," denotes that thus he is averted from the Lord by falsities from evil, and by all the evils also, derived from those falsities, 8875, 8867, 7454, 5798, 10,287.

17. "They sacrificed unto demons, which were no God, to gods whom they knew not, to new gods that came up of late, whom your fathers dreaded not," denotes that thus, too, worship is corrupted by falsities substituted for truths, by falsities, indeed, which could not be reconciled with human reason, the result of depraved affections and which have no origin from charity or love, 923, 9272⁹, 8867, 2230, 1205, 9424, 3073¹³.

18. "Of the Rock that begat thee thou art unmindful, and hast forgotten God that gave thee birth," denotes that the corrupted representative church does not acknowledge the Divine Human from which is all truth; nor does it recognize the truths thence derived by means of which, good is acquired, 8581, 5160, 5170, 2001, 3919.

19. "And the Lord saw it, and abhorred them, because of the provocation of his sons and of his daughters," denotes that this is why it is averted so strongly from the Lord: it is because falsities and evil affections are opposed to truth and goodness, 2001, 2807, 3605, 9308, 489, 10,490.

20. "And he said, I will hide my face from them, I will see what their end shall be; for they are a very froward generation, children in whom is no faith," denotes that interior things are not revealed to this church, or merely natural man, but that Divine Truth discerns, nevertheless, the states of the wicked in their vastation; it knows their continual tendency to multiply evils, and also to reject all truths, 4317², 358, 223, 6721-2, 2807, 407, 613, 5912, 36.

21. "They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities," denotes that merely natural men strongly avert themselves from the Lord by falsities, and oppose truths proceeding from the Lord by the practice of evils, 8875, 8867, 2001, 9308, 5798, 8882; and "I will move them to jealousy with those which are not a people, I will provoke them to anger with a foolish nation," denotes that they themselves suffer from the consequences of their falsities, and are vastated of all good, by being confirmed in their evils, 2001, 9473, 8875, 1259, 9308, 5798, 4445.

22. "For a fire is kindled in mine anger, and burneth unto the lowest pit, and devoureth the earth with her increase, and setteth on fire the foundation of the mountains," denotes that selfish love is in strong contrast with the love of the Lord, and vastates the wicked even as to their inmost principles, at the same time destroying everything of the church in them, and causing every natural affection to be consumed by its intensity, 934, 5798, 9055, 1691, 5149, 1733, 4981.

23. "I will heap mischiefs upon them; I will spend mine arrows upon them," denotes that evil continually brings upon itself its own

punishment; and that falsity continually suffers from its own inconsistency, 2001, 696, 697⁸, 10,472, 2686.

24. "They shall be wasted with hunger, and devoured with burning heat and bitter destruction," denotes that the wicked have a strong desire to appropriate evils, and are consumed in the love thereof as to everything internal, 407, 10,283, 10,431, 9055, 8349, 2395; and "the teeth of beasts will I send upon them, with the poison of the crawling things of the dust," denotes that falsities from corrupted external affections continually beset them, and that evils from the lowest sensual delights continually draw them downwards, 4424³, 46, 2397, 195, 746, 249.

25. Without shall the sword bereave, and in the chambers of terror, it shall destroy both young man and virgin, the suckling with the man of gray hairs," denotes that outwardly, the punishment arising from falsities, is constantly present, that inwardly the fear of punishment torments them; that then every incipient principle of truth is rejected, and every affection thereof vanishes; yea, even the innocence of ignorance, which distinguishes the young, and the innocence of wisdom peculiar to the aged, 2799, 5336, 3900⁶, 986, 2397, 3183.

26. "I said I would scatter them afar, I would make the remembrance of them to cease among men," denotes that the Lord foresees that the wicked must be gradually separated, and must become entirely external; and that the good will cease to perpetually think of their former evil states, 5361, 1324, 9377², 8884, 930, 2374-5.

27. "Were it not that I feared the provocation of the enemy, lest their adversaries should misdeem, lest they should say, Our hand is exalted, and the Lord hath not done this," denotes lest, indeed evil should become predominant, and falsity should be counted as truth; lest its power should prevail over good, and lest the Lord should be entirely denied, 2001, 589, 390-1, 9308, 2851, 9313-4, 1822, 878, 8271, 2618.

28. "For they are a nation void of counsel, and there is no understanding in them," denotes that the wicked really have no comprehension of wisdom, and no understanding of true doctrine, 1259, 17, 8703, 10,331.

29. "Oh that they were wise, that they understood this, that they would consider their latter end!" denotes that the Lord earnestly desires that they should receive good; and that they should be delivered by Divine Truths in their Judgment, 10,331, 3382², 6221.

30. "How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had delivered them up?" denotes, how is it possible that falsity, which has no real power, should prevail against the fulness of the doctrine of truth, or that evil and falsity conjoined, should be of any weight against the full power of good, unless man himself had fully rejected the truth, and consequently, with it, good also. 9530, 8136, 2575, 5194, 4077, 34, 8581, 5886³, 2001, 696.

31. "For their rock is not our Rock, even our enemies themselves being judges," denotes that indeed the wicked call their falsity truth,

and truth itself they esteem as falsity; for it is falsity itself which thus judges, 8581, 2851, 2258.

32. "For their vine is the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter," denotes that their spiritual truth is falsity, derived from evil and also from the affection of falsity; and that their charity, so called, is contaminated with selfish love, while their faith is in reality truth falsified, 9320, 2240, 1488, 8349.

33. "Their wine is the poison of dragons, and the cruel venom of asps," denotes that their doctrine is altogether perverted by the separation of truth from good, and that it is corrupted by evil drawn from falsities, 6377¹⁰, 9013³, 6952⁴, 3923².

34. "Is not this laid up in store with me, sealed up among my treasures?" denotes that surely these things are fully known to the Lord, both as to the state of the will and understanding of the wicked, 9320³, 2001.

35. "Vengeance is mine, and recompence, at the time when their foot shall slide: for the day of their calamity is at hand, and the things that are to come upon them shall make haste," denotes that yet the Lord is nothing but mercy and truth, and He promotes the real good of the wicked when they fall into evil through the abuse of their natural affections; for the punishment of the wicked is inevitable and immediate, that they may be outwardly reformed, and the consequences of their falsities are certain, that obedience to the laws of their life may be the result, 488, 696, 8223, 2625, 2162, 1689, 487, 2397, 9378, 5249, 5284.

36. "For the Lord shall judge his people, and repent himself of his servants; when he seeth that their power is gone, and there is none remaining shut up or left at large," denotes that Divine Good acts by Divine Truth in Judgment, and the Lord removes evil in the outward act, with those who are willing to serve for the sake of self, because they have no longer any powers for good, and cannot receive truth either in a state of restraint or in a state of freedom, 2001, 8685, 1259, 10,441, 3019, 3863, 8626, 6854⁵, 784, 5897, 6157.

37. "And he shall say, Where are their gods, the rock in which they trusted?" denotes that they are forced to acknowledge that they have no power from their falsities, either in particular or generally, 2001, 5361, 8867, 8581, 2982².

38. "Which did eat the fat of their sacrifices, and drank the wine of their drink offering? Let them rise up and help you, Let them be your protection," denotes that these are conjoined with the evils of false worship, and with the falsities thence resulting; and indeed, how could these falsities give help, either inwardly or outwardly? 2187, 10,033, 923, 3168, 6377¹⁰, 4581, 10,413, 8652, 7437, 683.

39. "See now that I, even I am he, and there is no god with me: I kill, and I make alive; I have wounded and I heal; and there is none that can deliver out of my hand," denotes that the wicked are compelled to acknowledge the power of the Lord, and that there is no power in falsities; and that they believe according to the appearance that both evil and good proceed from Him; that both falsity

and truth are alike His; and that He has absolute power without regard to order, 2150, 2001, 683, 8867, 7043, 1735, 431, 8365, 6854, 4932-3.

40. "For I lift up my hand to heaven, and say, As I live for ever," denotes that the power of the Divine is exerted from the inmost through Divine Truth; and yet that it appears to the wicked as compulsory, 4932-3, 1733, 726.

41. "If I whet my glittering sword, and mine hand take hold on judgement; I will render vengeance to mine adversaries, and will recompense them that hate me," denotes that it appears to be stimulated by selfish love; that the Lord judges from this love; that He really takes vengeance on those who oppose Him from falsity; and that He really punishes those, who, from evil, are averse from Him, 6353^a, 8813^b, 2799, 4402^c, 2258, 488, 696, 8223, 9313-4, 3605.

42. "I will make mine arrows drunk with blood, and my sword shall devour flesh; with the blood of the slain and the captives, from the head of the leaders of the enemy," denotes that the wicked believe that the punishment of falsity by the power of the truth, and of evil by the power of the truth, is really from the Lord; even the punishment of those confirmed in evil, and of those not yet so confirmed, and this in relation to inmost evils, 2001, 696, 2686, 1072, 4735, 2799, 5149, 574, 4503, 7990, 7859, 8314, 2851.

43. "Rejoice, O ye nations, with his people: for he will avenge the blood of his servants; and will render vengeance to his adversaries; and will make expiation for his land, for his people," denotes, Let the good man, who is also in truth, rejoice that he is delivered from evil, and also from falsity by the mercy of the Lord; for indeed the wicked suffer from their own evils, and man is redeemed by the power of the Lord; and also, the good and evil must be finally separated, 4721^b, 1259, 488, 8223, 4735, 8912, 9313-4, 10,042, 566¹, 1259.

44. Moses coming and speaking all the words of this song in the ears of the people, he and Hoshea the son of Nun, denotes that all these truths concerning the wicked and the good, are revealed in the church by Divine Truth and Divine Good, 7010, 5249, 2951, 1288, 8267, 9397, 2542, 1259, 10,557. It is said here, that Hoshea the son of Nun denotes *Divine Good*, because the word Hoshea means a *saviour* or *salvation*, and because it is Divine Good that saves. Also Hoshea, or Joshua, is the same as Jesus, which signifies the Divine Good, while Christ, or the Anointed, signifies the Divine Truth, 3004.

45. Moses making an end of speaking all these words unto all Israel, denotes that the state of instruction in truths must be succeeded by other states, 7010, 3093, 2951, 1288, 3654.

46. Moses saying unto them, Set your heart unto all the words which I testify unto you this day, denotes further perception by the man of the Spiritual Church from Divine Truth, that good must be conjoined with truth, which is also an evidence of Divine Good in every state, 7010, 1822, 3654, 7272, 1288, 4197, 2838; and commanding their children to observe to do all the words of this law, denotes obedience as to the will and understanding, 5486, 5912, 3382, 5755, 1288, 7167.

47. It not being a vain thing for them because it is their life; and through this prolonging their days upon the land whither they went over Jordan to possess it, denotes that the truth is not uncertain like falsity, but is the very life of the spiritual man from good; and that by means of truth the spiritual man is regenerated, and is able to enter into the heavenly life by the removal of evils and falsities, 8882, 3623, 8898, 4255, 2658.

48. The Lord speaking unto Moses that selfsame day saying, denotes that again perception is given from Divine Good to the man of the external church, 2001, 2951, 8582, 2838, 1822.

49. "Get thee up into this mountain of Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho," denotes that his mind must be elevated to an intermediate state, in which truths are perceived, and good is foreseen and made fruitful, while yet the natural man is in adulterated good, with some knowledge of the truth, because to go up, or ascend, signifies elevation, 1543; a mountain, in this case, signifies an elevated state respectively, 795; Abarim means *passages*, and therefore signifies an intermediate state, 8321, 8323; "Nebo means *one that speaks, prophesies, or fructifies*, and therefore it denotes the same as Dibon, and Heshbon, on the highest planes, namely celestial truth or knowledge," which is the knowledge of good, and that good makes fruitful, 2951, 2534, 913; Moab denotes a state of adulterated good, 2468; and over against Jericho, denotes some knowledge of the truth, this word meaning *his moon*, 2441^b, 9325¹⁰, 10,550; and beholding the land of Canaan, which the Lord gives unto the children of Israel for a possession, denotes taking a view of the heavenly state according to his ability, 2150, 3705, 2001, 8899, 3654, 2658.

50. Moses dying in the mount whither he went up, and being gathered unto his people, as Aaron his brother died in mount H101, and was gathered unto his people, denotes that he must be established in the good of the natural man which he has acquired and must be associated with his like in the eternal world and state, even as those who are in natural good interior are associated, 8,582, 3326, 795, 1543, 3255, Num. xx. 27-28.

51. Moses and Aaron trespassing against the Lord "in the midst of the children of Israel, at the waters of Meribah of Kadesh, in the wilderness of Zin," and not sanctifying Him in their midst, denotes that both natural good exterior and natural good interior are not willing to apprehend interior spiritual truths, and thus abide in appearances, which cause contention as to truths, and a state of external holiness as to good, which is a state of obscurity, but nevertheless a defence against evil, and of comparative weakness as to spiritual life, because such persons cannot realize spiritual states, Num. xx. 11-12, 2001, 200, 3654, 2702, 1678, 2708, Num. xx. 1, 8042.

52. Moses seeing the land before him but not going into it; and its being given to the children of Israel, denotes that, therefore, although they can, intellectually, view the heavenly country, they are not able to enter into it, or into the truly spiritual state, 2150, 6901, 3705, 8899, 3654.

As stated at the conclusion of the commentary on the last chapter, the song of Moses contained in this chapter, denotes the Word; but also the book of the law denotes the Word, and since this is the case,

it may be interesting to consider here, the distinction between the Word as a song, and the Word as a law. It is in fact, the same as between the expression of the feelings and thoughts in music and singing, and their expression in ordinary language; and as music and singing, are evidently a particular combination of feeling with thought in which the former prevails, we may thence discern that songs are especially significative of affection and intelligence conjoined, while ordinary language, may be more adapted to the exact expression of truths. We can easily understand therefore, why music and singing are so appropriate and so useful in public worship, and also why songs correspond more particularly to the glorification of the Lord in such worship. Hence therefore we now see, generally, why this song of Moses is introduced just here, and why its preservation, as a part of the book of the law, took place as described.

We have next, however, to study this song, as a description of the glorification of the Lord in another sense, or of the making of His Human Divine, also as describing the regeneration of man, and consequently as relating to the condition of the Ancient Churches, both in their state of prosperity, and their state of corruption, decline and consummation. And the various parts of the first section, are a picture of the Most Ancient church, and the Ancient, respectively denoted, in the Word, by Adam and his descendants, and by Noah and his descendants. We may therefore, with advantage, reflect upon them. The first three verses are introductory, and they show, in their spiritual sense, that Revelation from the Lord extends to all mankind, and is adapted to the states of those in heaven, and of those on earth, or to the understanding, and to the life of the internal and external man. But it appeals especially to the life of man, and calls for his obedience above all things. We notice next the continual double expressions, however, and hence learn that not only affection, but corresponding thought also, constitutes the Word, and is essential to man's perfection. And how fine is the symbolism of doctrine with rain and dew! And how it shows in a most striking manner the necessity of Divine truths for the nourishment of the soul, and also that these truths must be accompanied by good, and must be adapted to the state of the regenerating man! But above all things must the Divine Human be acknowledged; for this is the central truth of Revelation, and without it, there is no proper understanding of the Word at all. And, in ver. 4, this is called the Rock; and thus we are strongly reminded of the Lord's words to Peter, which have been so much misunderstood and perverted. And we see, too, how the language of this verse illustrates and enforces the real truth. For the redemption of man is the perfect work of the Lord; and all the interior truths of the Word concerning it are the manifestation of that Divine perfection, and therefore show, that, in Him Truth is united with Good, and thus that with Him is no error, because His justice and righteousness are one. But turning from Divine things, the men of the church departed from perfection, and by ceasing to be spiritual images and likenesses of Him, became forms of evil and error, both inwardly and outwardly, as is denoted by the two pairs of double expressions in ver. 5. And therefore now, the opposition of the perverted churches is put strongly in contrast, in ver. 6, with the Divine Good and the Divine Truth, from which is all the life of man; and therefore also it is fitting that man, in every state of corruption and perversity, should still have the capacity to understand what is good and what is true; to reflect upon the states of the Most Ancient Church as to its general principles,

signified by its days; to meditate upon the states of the Ancient Church, as to its particulars, which are denoted by years; and thus to appeal to the Divine Love in the Word, which is signified by the father, and to the Divine Wisdom therein which is represented by the elders. For it is only from the Word, as revealed to the Most Ancient Church through the state of celestial good in which they were, that they were able to be a church; and only from the Word, as revealed to the Ancient Church, through the state of spiritual good in which they were, that they also would be preserved in their integrity. And we proceed now to sum up the remainder of the section. Generally, it describes, in the internal sense, the happy state of the church as formed in man, and as protected by the Lord, and concludes with a statement of its becoming corrupt. But we notice that the last verse of the first section is so constructed as to form also the commencement of the second, and that it describes at once the corrupt state, of the posterity of the Ancient Churches, and the depraved state of the Israelitish and Jewish churches. But still it is the state of the Ancient Churches which is particularly represented in vers. 8-9, by Israel and by Jacob, and thus generally the state of the genuine churches as distinguished from the merely representative church among the Israelites and Jews themselves. Secondly, it is to be noted, that man before becoming a church, is in a merely natural or unregenerate state, denoted by a desert land, and by a waste howling wilderness. And thirdly, the Lord's protection of the Ancient Church, His great care for it, its state of instruction, and its state of prosperity, are described. And when we remember, that the same picture describes the Lord's loving care for His Church in all ages, or for His Church generally, and also for His Church in each individual, and thus in ourselves, we have every reason to be confident in that Divine Care, and to be assured that if each of us is faithful unto death, we shall certainly receive the promised crown of life (Rev. ii. 10). Thus then we conclude the section, and enter upon the consideration of the next.

And here, we have a wonderful description of the real state of the corrupted church, which indeed can only be best understood by a careful study of the internal sense as it is given in the series on account of the difficulty of giving a general view which shall be satisfactory; and we reflect therefore only on some of the particulars. When it is said that the Lord is moved to jealousy and excited to anger, we know very well that these things cannot be predicated of the all perfect Divine Being, but on the contrary, that it is the wicked themselves, who, from their love of evil, turn themselves to the falsities of their evil as is described in vers. 16-17. And consequently, they deny and reject the DIVINE HUMAN, apart from the acknowledgment of which, spiritual things cannot be comprehended; and hence, too, such things were not and are not revealed to the merely representative of the church, as clearly appears from vers. 18-20; and it is most important that the spiritual man should now understand these truths. And consider too the internal contents of the next four verses. The wicked, by turning away from the Lord, plunge themselves into falsities and evils, and these returning upon themselves, they are deprived of all truth and are devastated of all good. For selfish love, denoted by fire, takes away all good, and this even to inmost things, while evils and falsities inevitably bring upon themselves their own punishment; and the wicked must needs be given up to vile passions, denoted by wild beasts, and merely sensual things, signified by crawling things of the dust.

But consider further, the truths set forth as far as ver. 30. As to

the external, those who are in evil, are overcome by falsities, denoted by the sword; and as to the internal the fear of punishment, assails them; and thus, incipient truths and their affections signified by the young men and the virgins, are destroyed, and this as to every principle of innocence, represented by the suckling, and by the man of grey hairs. And moreover, being scattered afar, evidently denotes becoming thoroughly external; and the remembrance of them ceasing, signifies that the good will cease to remember the former evil states. But can it be possible that the Lord should fear the triumph of those who oppose the good and the true, or their misunderstandings? And is it not more reasonable to recognize, that evil cannot become predominant; that falsity cannot become truth; and that the power of falsity cannot prevail over good? And again, how plain is it, that the evil are without wisdom, and that they can have no proper understanding of the truth? And is it not equally clear, that the Divine Being desires the salvation of all, as described in ver. 29; and that the wicked have no power against the good, because, indeed they have alienated themselves from the Lord, as appears from ver. 30?

Again let us reflect upon the four verses following, and note how exactly they describe the state of a corrupted and devastated church and people. For the Rock on which they depend is falsity, nor have they any perception of the Divine Human, because it is falsity from evil itself which judges; and hence all their so-called spiritual truth is falsity from evil, and from the love of what is false; their charity so-called being contaminated with selfish love, and their faith being falsified, because the vine and grapes correspond to spiritual truth and charity, and Sodom and Gomorrah, as is well known, denote evil and falsity. And who cannot see that the poison of dragons and the cruel venom of asps, predicated of wine, are representative of evils and falsities, defiling and corrupting the doctrine of the Spiritual Church? And certainly these things are known to the Lord, as described in ver. 34. And proceeding now to meditate on the remainder of this song, in which, throughout, all the poetical figures are also exact correspondences in a series, as we cannot fail to observe since it is a portion of the Divine Word, we take particular notice of ver. 35. Taken in the literal sense only, it is a very terrible picture of the Almighty God and Lord delighting in taking revenge, and deliberately looking forward to the time when His enemies shall be at the greatest disadvantage, and He can exercise His power against them. This, however, is not the true character of the Lord, but represents Him just as imperfect and depraved human beings think of Him. For He is love itself and mercy itself, nor does He ever change. And it is for this very reason that the wicked are "not consumed," any more than the good in the Judgment which awaits every one after death (Mal. iii. 6); while yet the inevitable consequences of their disobedience to the laws of order fall upon them, and are the means by which they are restrained from doing evil beyond the permitted limits, which use, or Divine Good in its ultimate forms really requires; as we find in the contents of ver. 36. But lastly, notice particularly ver. 39, and the context to the end of the poem; and remember that all this shows that the evil are compelled by their fears to acknowledge the Divine Power by submitting themselves to its control; that they are continually brought into subjection, and are the better for it; that it is well for them to think and feel that they are controlled; that they are prevented by this control from doing injury; that thus the evil and the good are eternally preserved in the enjoyment of their life; and that

it is impossible to conceive that every human being in the infernal regions, is not at last brought into such a state, as no longer to require incessant punishment, although from the very character of predominating selfish love, it is equally impossible to conceive, that there is not, with all such, the necessity of incessant and beneficial restraint (Matt. xxv. 46). And if we consider now the concluding words of the section we shall also see that it is good for the man of the church in all ages, to understand and continually profit by the teaching of the internal sense of the Word in this song. For it is certain also that, in his probationary state, man needs not only to be continually conjoining good in the heart with truth in the intellect for his eternal benefit, as we read in ver. 46, but that in addition, he requires the external restraints under which Divine Providence has placed him, since these, too, are good for him who may not be always willing to restrain himself from evil or to avoid error by self-compulsion from the best motives.

And now, finally, section 3 only requires of us a short commentary, since the subject has previously occupied us (chap. iii. 27). The important thing to be first noticed here is, that Moses does not represent Divine Truth, nor does Aaron represent Divine Good, but the merely natural man, or the merely representative church as to their external and internal states 8582, 8588⁴. And this being understood, we can see why they were not permitted to enter the promised land. For the merely natural man cannot enter heaven (John iii. 3-5). But man is nevertheless permitted to see it. That is, he has the capacity to understand truths and to be regenerated, by receiving a new life from the Lord. If he does not, however, he must remain merely natural. And this is the meaning of Moses dying in the mount; while by his being gathered unto his people, is represented the association of such persons with their like in the eternal world. For no one actually dies; and it is a universal law of Divine Order, that both the wicked and the good should thus be respectively associated according to their characters, this, of course, being one grand means of the preservation of order. Secondly, ver. 51 shows, in the spiritual sense, why the natural man, unregenerated, cannot enter heaven. It is because he is not willing to do so, but prefers his own life of selfishness and worldliness, which is the cause of all evil, and produces nothing but contention and strife. And thirdly, while we seriously consider these wonderful general truths, and endeavour to profit by them, let us also notice the particular correspondential correctness of all the proper names used in vers. 49-52, that it may be to us a further confirmation of the Divine origin and character of the Word of the Lord; of its continual preservation; of its internal sense; and of its perfect adaptability to promote the regeneration of mankind to the uttermost.

CHAPTER XXXIII

SUMMARY OF THE SPIRITUAL SENSE

1. That there is conjunction between the Lord and the man of the Spiritual Church by means of representative worship while he is in a state merely natural, and in a state of instruction, vers. 1-5.
2. And this conjunction is also by means of the general truths of the church in their order, vers. 6-25.
3. The happy state which is the consequence of true conjunction with the Lord, vers. 26-29.

THE CONTENTS OF EACH VERSE

1. And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death.
 1. The conjunction of the man of the Spiritual Church with the Lord is effected by representatives, or by external worship separated from internal, so long as he is in a merely natural state, or in a state of instruction by means of Divine Truths, or by the Divine Law, until such merely natural state is either put off by regeneration or is confirmed so that regeneration is no longer possible.
2. And he said,
The LORD came from Sinai,
And rose from Seir unto them;
He shined forth from mount Paran,
And he came from the ten thousands of holy ones :
 2. And thence the man of the church is enabled to perceive, that Divine Love manifests itself through the natural truths in the literal sense of the Word, by natural good from the Divine Human, and thus illuminates his mind, and infuses spiritual life, the effect on the natural man being an abundance of knowledges combined with a state of external

At his right hand was a fiery law unto them.

holiness, the acknowledgment of the Lord as the omnipotent God, and inducing a respect for truths under the fear of punishment.

3. Yea, he loveth the peoples;
All his saints are in thy hand :
And they sat down at thy feet ;
Every one shall receive of thy words.
 3. For the Lord earnestly desires conjunction with man by means of truths, and this outward holiness powerfully affects the natural man, through the glorification of the Lord's Human Nature, and thus through the Divine Natural, whence truths are received adapted to the state.
4. Moses commanded us a law,
An inheritance for the assembly of Jacob.
 4. And Divine Truth flows in, even as the Divine Law, according to which the natural man may act as from himself :
5. And he was king in Jeshurun,
When the heads of the people were gathered,
All the tribes of Israel together.
 5. And thus it rules in the external church by outward obedience and justice, regulating the mind from inmost principles acting in truths, and arranging it in order according to the general truths of the church.
6. Let Reuben live, and not die;
Yet let his men be few.
 6. And first in order is faith in the understanding, which is preserved inviolate by the Lord, the quality of which is liability to perish.
7. And this is *the blessing* of Judah : and he said,
Hear, LORD, the voice of Judah,
And bring him in unto his people :
With his hands he contended for himself ;
And thou shalt be an help against his adversaries.
 7. Secondly, celestial love in the interior man, about which it is perceived that obedience from this love gives conjunction with the Lord, that it desires conjunction with truths, that with power it resists evil, and that through it the Lord delivers man from all falsities.

8. And of Levi he said,
Thy Thummim and thy
Urim are with thy
godly one,
Whom thou didst prove
at Massah,
With whom thou didst
strive at the waters of
Meribah;

9. Who said of his father,
and of his mother, I
have not seen him;
Neither did he acknow-
ledge his brethren,
Nor knew he his own
children:
For they have observed
thy word,
And keep thy cove-
nant.

10. They shall teach Jacob
thy judgements,
And Israel thy law:
They shall put incense
before thee,
And whole burnt of-
fering upon thine
altar.

11. Bless, LORD, his sub-
stance,
And accept the work
of his hands:
Smite through the
loins of them that
rise up against him,
And of them that hate
him, that they rise
not again.

12. Of Benjamin he said,
The beloved of the
LORD shall dwell in
safety by him;

8. Thirdly, love and charity
in the highest degree from the
Lord, Who thence controls all
things; from which proceed
Divine Truth in its brightness
and Divine Good in its splen-
dour, both originating in the
Lord, to Whom the merely
natural man is opposed in
temptation, and Whom he
resists in selfish complaining,

9. For the Lord, in His
glorification and man in his
regeneration reject hereditary
evil and its falsity, and all
actual evil thence derived
whether matured or incipient;
also they are obedient to
Divine Truth, and are con-
joined with the Lord by love
and charity.

10. And thence the natural
man is instructed in truth
exterior, and the spiritual man
in truth interior; offering to
the Lord acceptable spiritual
worship from charity, and
celestial worship from love.

11. And the Lord conjoins
Himself with man through
charity manifested in truths
and established by good works
accepted with full power in
uses, and, thus overcoming all
inmost evils of the will and
all outward evils in the life,
so that they never again
become active.

12. And hence, spiritual
truth from celestial good is a
medium, concerning which it
is perceived that good abides

He covereth him all
the day long,
And he dwelleth be-
tween his shoulders.

13. And of Joseph he
said,
Blessed of the LORD
be his land;
For the precious
things of heaven,
for the dew,
And for the deep that
coucheth beneath,

14. And for the precious
things of the fruits
of the sun,
And for the precious
things of the growth
of the moons,

15. And for the chief
things of the ancient
mountains,
And for the precious
things of the ever-
lasting hills,

16. And for the precious
things of the earth
and the fulness
thereof,
And the good will of
him that dwelt in
the bush:
Let the blessing come
upon the head of
Joseph,
And upon the crown
of the head of him
that was separate
from his brethren.

17. The firstling of his

in this truth and is protected
by it; that it serves as a cover-
ing to good in every state;
and that by it the full power
of good is exercised.

13. Fourthly, the Celestial
of the Spiritual, of which it is
perceived, that it conjoins the
external with the internal man
by means of Divine Truths in-
ternally and also externally
which are subordinated;

14. By means of every
action proceeding from love,
and every action proceeding
from truth in its increase;

15. By means of the primary
principles proceeding from the
Most Ancient Church, and by
those proceeding from the
Ancient Church;

16. By means of every-
thing valuable in the external
man in all fulness; and by
every natural affection of truth
in ultimates; for conjunction
with the Lord is by inmost
good celestial and by inmost
truth spiritual.

17. Moreover every prin-

bullock, majesty is his;

And his horns are the horns of the wild-ox:

With them he shall push the peoples all of them, *even* the ends of the earth:

And they are the ten thousands of Ephraim,

And they are the thousands of Manasseh.

18. And of Zebulun he said,

Rejoice, Zebulun, in thy going out;
And, Issachar, in thy tents.

19. They shall call the peoples unto the mountain;

There shall they offer sacrifices of righteousness:

For they shall suck the abundance of the seas,

And the hidden treasures of the sand.

20. And of Gad he said, Blessed be he that enlargeth Gad:

He dwelleth as a lioness,

And teareth the arm, yea, the crown of the head.

21. And he provided the

ciple of innocence in the natural mind from celestial good is noble; and its power by truths in ultimates from good is immense; and by means of these, all falsities are resisted, through, fifthly, the intellect in full activity in the natural man, and sixthly, through the new will of good there.

18. Seventhly, concerning conjugal love external it is perceived, that it is full of heavenly joy in its procedure; and eighthly, concerning conjugal love internal that it is eminently holy.

19. For by these, truth is conjoined with good; the Lord is worshipped from love; they are insinuated into all natural truths; and enter into the mysteries of all things of science.

20. Ninthly, good works, concerning which it is perceived, that the full conjunction of good and truth is there, through the affection of truth in its power and the destruction of the might of evil outwardly and inwardly.

21. For good works belong

first part for himself,

For there was the lawgiver's portion reserved;

And he came *with* the heads of the people, He executed the justice of the LORD,

And his judgements with Israel.

22. And of Dan he said, Dan is a lion's whelp, That leapeth forth from Bashan.

23. And of Naphtali he said,

O Naphtali, satisfied with favour,
And full with the blessing of the LORD:

Possess thou the west and the south.

24. And of Asher he said, Blessed be Asher with children;

Let him be acceptable unto his brethren,

And let him dip his foot in oil.

25. Thy bars shall be iron and brass;

And as thy days, so shall thy strength be.

26. There is none like unto God, O Jeshurun,

to the external man, because they are done from internal Divine Love, from which is derived inmost truth; they are according to the decision of interior wisdom and intelligence; and they are the outward expression of holy charity combined with a clear discernment of external truths in agreement therewith.

22. Tenthly the affirmation of truth, concerning which it is perceived, that it is the first principle of the church in its power, and belongs especially to the natural mind.

23. Eleventhly, the freedom of the natural man after temptations, concerning which it is perceived, that it is the freedom of love, the result of conjunction with the Lord in every state of obscurity and brightness.

24. And lastly, the delight of the natural affections, concerning which it is perceived, that it is fruitful in good, and truth arising from that conjunction, necessary to give life to all truths, and vivified inwardly from celestial love;

25. Strengthened with natural truth and natural good; and being thereby supported according to every state.

26. For no finite power or being is equivalent to the Lord as Divine Truth, Who

Who rideth upon the
heaven for thy help,
And in his excellency
on the skies.

flows through the heavens to
aid the spiritual man, and this
both as to the Internal and
External of his life.

27. The eternal God is
thy dwelling place,
And underneath are
the everlasting
arms:
And he thrust out the
enemy from before
thee,
And said, Destroy.

27. For the eternal God is
He in Whom the spiritual
man abides internally, and by
Him he is protected exter-
nally, so that evil is entirely
destroyed.

28. And Israel dwelleth
in safety,
The fountain of Jacob
alone,
In a land of corn and
wine;
Yea, his heavens drop
down dew.

28. And thus the spiritual
man is safe from all evil by
the reception of Divine Truth
from the Word adapted to the
natural man, and is distin-
guished from the wicked,
being endowed with natural
good and truth in abundance,
and also with good and truth
internally with a state of peace
and innocence.

29. Happy art thou, O
Israel:
Who is like unto thee,
a people saved by
the LORD,
The shield of thy
help,
And that is the sword
of thy excellency!
And thine enemies
shall submit them-
selves unto thee;
And thou shalt tread
upon their high
places.

29. For the spiritual man
is filled with delight, and is
superior to all merely natural
men, because in him truth is
conjoined with love, and the
Lord is his Divine Protector,
enabling him to withstand all
falsity by the power of truth,
all evil by the force of charity,
and all false worship by the
power of love in the natural
man.

conjunction of the man of the Spiritual Church with the Lord is effected by representatives, or by external worship separated from internal so long as he is in a merely natural state, or in a state of instruction by means of Divine Truths, or by the Divine Law, until such merely natural state is either put off by regeneration, or is confirmed so that regeneration is no longer possible, 3514, 8298⁴, 10,574, 10,526, 6827, 3134, 2001, 3654, 3326, 5407, 9928.

2. "And he said, The Lord came from Sinai, and rose from Seir unto them," denotes that thence the man of the church is able to perceive that Divine Love manifests itself through the natural truths in the literal sense of the Word, by natural good from the Divine Human, 1822, 2001, 8399, 1543, 3527², 3322²; and "he shined forth from mount Paran, he came from the ten thousands of holy ones: at his right hand was a fiery law for them," denotes illumination of mind, and the infusion of spiritual life, the effect on the natural man being an abundance of knowledges, combined with a state of external holiness, the acknowledgment of the Lord as the omnipotent God, and inducing a respect for truths under the fear of punishment, 2714, 2513, 576, 2575, 8887, 4933, 934, 7167.

3. "Yea, he loveth the peoples; all his saints are in thy hand; and they sat down at thy feet; everyone shall receive of thy words," denotes that the Lord earnestly desires conjunction with man by means of truths, and that this outward holiness perpetually affects the natural man through the glorification of the Lord's Human Nature, and thus through the Divine Natural, whence truths are received adapted to the state, 2342³, 1259, 8887, 4933, 9422, 2162, 3527², 3322², 1288.

4. "Moses commanded us a law, an inheritance for the assembly of Jacob," denotes that Divine Truth flows in, even as the Divine Law, according to which the natural man may act as from himself, 7010, 5486, 7167, 2658, 7843, 1409³.

5. "And he was king in Jeshurun when the heads of the people were gathered, all the tribes of Israel together," denotes that thus it rules in the external church, by outward obedience and justice regulating the mind from inmost principles, acting in truths, and arranging it in order, according to the general truths of the church, 3322², chap. xxxii. 15, 3728, 1259, 6112, 3858, 3654.

6. "Let Reuben live, and not die, yet let his men be few," denotes that first in order is faith in the understanding, as to good, which is preserved inviolate by the Lord, the quality of which is liability to perish, 4605, 32-34, 3326, 4518, 392.

7. "And this is the blessing of Judah: and he said, Hear, Lord, the voice of Judah, and bring him in unto his people: with his hands he contended for himself, and thou shalt be an help against his adversaries," denotes celestial love in the interior man, about which it is perceived that obedience from this love gives conjunction with the Lord, that it desires conjunction with truths, that with power it resists evil, and that through it the Lord delivers man from all falsities, 3514, 3881, 1822, 2542, 2001, 9384, 8764, 1259, 878, 9024, 3322², 8652, 9313-4.

8. "And of Levi he said, Thy Thummim and thy Urim, are with thy godly one, whom thou didst prove at Massah; with whom thou didst strive at the waters of Meribah," denotes love and charity in

REFERENCES AND NOTES

1. This being the blessing wherewith Moses the man of God blessed the children of Israel before his death, denotes that the

the highest degree from the Lord, Who thence controls all things; from which proceed Divine Truth in its brightness and Divine Good in its splendour, both originating in the Lord to Whom the merely natural man is opposed in temptations, and Whom he resists in selfish complaining, 3875, 3877, 1822, 9905, 2001, 8864, 2768, 8587, 9024, 2702, 8588.

9. "Who said of his father, and of his mother, I have not seen him; neither did he acknowledge his brethren, nor know his own children," denotes that the Lord, in his glorification, and man in his regeneration, reject hereditary evil and its falsity, and all actual evil thence derived whether matured or incipient, 1822, 3703²; and "for they have observed thy word and keep thy covenant," denotes that they are obedient to Divine Truth, and are conjoined with the Lord by love and charity, 3382, 665.

10. "They shall teach Jacob thy judgements, and Israel thy law: they shall put incense before thee, and whole burnt offering upon thine altar," denotes that thence the natural man is instructed in truth exterior, and the spiritual man in truth interior; offering to the Lord external spiritual worship from charity, and celestial worship from love, 7007, 921, 1409³, 8337, 3654, 3382, 10,177, 923, 4541.

11. "Bless, Lord, his substance, and accept the work of his hands: smite through the loins of them that rise up against him; and of them that hate him that they rise not again," denotes that the Lord conjoins Himself with man through charity manifested in truths, and established by good works accepted with full power in uses, and thus overcoming all inmost evils of the will, and all outward evils of the life, so that they never again become active, 3514, 2001, 3877, 4105, 2511, 5148, 878, 10,510, 3021, 10,413, 693.

12. "Of Benjamin he said, The beloved of the Lord shall dwell in safety by him; he covereth him all the day long, and he dwelleth between his shoulders," denotes spiritual truth from celestial good is a medium concerning which it is perceived that good abides in this truth, and is protected by it; that it serves as a covering to good in every state; and that by it the full power of good is exercised, 4592, 1822, 4592⁷, 1293, 10,160, 2576, 487, 1085.

13. "And of Joseph he said, Blessed of the Lord be his land; for the precious things of heaven, for the dew, and for the deep that coucheth beneath," denotes the celestial of the spiritual, of which it is perceived, that it conjoins the external with the internal man, by means of Divine Truths internally, and also externally which are subordinated, 3969³, 3969⁷, 1822, 3514, 3705, 1733, 3579³, 6431.

14. "And for the precious things of the fruits of the sun, and for the precious things of the growth of the moons," denotes by means of every action proceeding from love, and every action proceeding from truth in its increase, 3166, 1873, 2441⁵, 2646.

15. "And for the chief things of the ancient mountains, and for the precious things of the everlasting hills," denotes, by means of the primary principles proceeding from the Most Ancient Church; and by those proceeding from the Ancient Church, 10,438, 3166, 6435.

16. "And for the precious things of the earth and the fulness thereof, and the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the crown of the head of him that was separate from his brethren, denotes by means of everything valuable in the external man in all fulness, and by every natural affection of truth in ultimates; for conjunction with the Lord, is by inmost good celestial and inmost truth spiritual, 3166, 1733, 2636, 2184⁷, 1293, 6832, 3514, 3728, 3969³, 6437.

17. "The firstling of his bullock, majesty is his; and his horns are the horns of the wild-ox: with them he shall push the peoples all of them, even the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh," denotes that every principle of innocence in the natural mind from celestial good is noble; and its power by truth, in ultimates from good is immense; and by means of these all falsities are resisted, through the intellect in full activity in the natural man, and through the new will of good there, 9081, 9990, 3690⁵, 2832, 1259, 2973, 1733, 576, 2575, 6237-8.

18. "And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents," denotes that concerning conjugal love external, it is perceived that it is full of heavenly joy in its procedure; and concerning conjugal love internal that it is eminently holy, 3957, 3960, 9927, 414, 4721³.

19. "They shall call the peoples unto the mountain; there shall they offer sacrifices of righteousness: for they shall suck the abundance of the seas, and the hidden treasures of the sand," denotes that by these, truth is conjoined with good; the Lord is worshipped from love; they are insinuated into all natural truths; and they enter into the mysteries of all things of science, 6762.

20. "And of Gad he said, Blessed be he that enlargeth Gad: he dwelleth as a lioness, and he teareth the arm, yea the crown of the head," denotes good works, concerning which it is perceived that the full conjunction of good and truth is there through the affection of truth in its power, and the destruction of the might of evil outwardly and inwardly, 3934, 1822, 3514, 1101, 1293, 6367, 725, 5828, 1085, 6437.

21. "And he provided the first part for himself; for there was the lawgiver's portion reserved; and he came with the heads of the people, he executed the justice of the Lord, and his judgements with Israel," denotes that good works belong to the external man, because they are done from internal Divine Love, from which is derived inmost truth; they are according to the decision of interior wisdom and intelligence; and they are the outward expression of holy charity, combined with a clear discernment of external truths in agreement therewith, 2807, 9828, 3934, 10,814, 4097, 2576, 3934³, 1853, 3728, 1259, 3858, 5755, 612, 2001, 3654.

22. "And, of Dan he said, Dan is a lion's whelp, that leapeth forth from Bashan," denotes the affirmation of truth, concerning which it is perceived, that it is the first principle of the church in its power, and belongs especially to the natural mind, 3923, 1822, 3923³, 9081, chap. i. 4.

23. "And of Naphtali he said, O Naphtali satisfied with favour, and full with the blessing of the Lord: possess thou the west and the south," denotes the freedom of the natural man after

temptations, concerning which it is perceived that it is the freedom of love, the result of conjunction with the Lord in every state of obscurity and brightness, 3928³, 1822, 6297, 2184⁷, 3514, 2001, 2658, 3708.

24. "And of Asher he said, Blessed be Asher with children; let him be acceptable unto his brethren, let him dip his foot in oil," denotes the delight of the natural affections, concerning which it is perceived that it is fruitful in good and truth, arising from that conjunction, necessary to give life to all truths, and vivified inwardly from celestial love, 3938, 1822, 3514, 5912, 301, 367, 2162.

25. "Thy bars [or shoes] shall be iron and brass, and as thy days so shall thy strength be," denotes strength from natural truth and natural good; and being thereby supported according to every state, 402, 2162, 425, 487, 6343.

26. "There is none like unto God, O Jeshurun, who rideth upon the heaven for thy help, and in his excellency on the skies," denotes that no finite being or power is equivalent to the Lord as Divine Truth, Who flows through the heavens to aid the spiritual man, and this both as to the Internal and External of his life, 2001, chap. xxii. 15, 2761, 1733, 8652, 8283, 8106.

27. "The eternal God is thy dwelling place, and underneath are the everlasting arms: and he thrust out the enemy from before thee, and said Destroy," denotes that the eternal God is He in Whom the spiritual man abides internally, and by Him he is protected externally so that evil is entirely destroyed, 3404, 2001, 9481, 1085, 2657, 2851, 358, 1822, 2395.

28. "And Israel dwelleth in safety, the fountain of Jacob alone; in a land of corn and wine; yea, his heavens drop down dew," denotes that thus the spiritual man is safe from all evil by the reception of Divine Truth from the Word adapted to the natural man, and is distinguished from the wicked, being endowed with natural good and truth in abundance; and also with good and truth internally with a state of peace and innocence, 3654, 1293, 10,160, 2702, 1409³, 3705, 3580, 1733, 2445, 3579³.

29. "Happy are thou, O Israel! Who is like unto thee, a people saved by the Lord, the shield of thy help, and that is the sword of thy excellency! And thine enemies shall submit themselves unto thee; and thou shalt tread upon their high places," denotes that the spiritual man is filled with delight, and is superior to all merely natural men, because, in him truth is conjoined with love, and the Lord is his Divine Protector, enabling him to withstand all falsity by the power of truth, all evil by the force of charity, and all false worship by the power of love in the natural man, 545, 3654, 51, 1250, Num. xiii. 8, 1788, 8652, 2799, 8283, 2851, 3091, 258, 2722.

This blessing of Moses, wherewith he blessed the children of Israel before his death, represents the conjunction of the man of the Spiritual Church with the Lord, by representatives or by external worship separated from internal so long as he is in a merely natural state, because Moses here denotes the representative church, and his death denotes the end of the representative church, as the references show; and therefore all the particulars that follow have reference to this conjunction, and especially is this the case with regard to the arrangement of the tribes as we shall see farther on. But it is necessary first to

consider the section before us. And the spiritual contents of the second verse affords an evidence of the general truth stated in the first. For it teaches that Divine Love manifest itself in Divine Truth in the literal sense of the Word, by natural good from the Divine Human, signified by mount Seir and mount Paran, the former being representative of celestial love, and the latter of spiritual love, or of love to the Lord and love to the neighbour according to the state. And it is said, "according to the state," on account of what immediately follows, and from the signification of Sinai, 9399. Consider, too, more particularly what is here involved. The Lord continually, from His Divine Love, desires the salvation of everyone. And this is effected, as far as it is possible, by means of Divine Truths conjoined with good signified by saints in his hand, and also by means of good and adapted to the state, this being denoted by the foot. Also it is well known that the Israelites and Jews were of such a character that they were delighted with external forms of worship and with ceremonies and rituals, and that by these, as means, they were kept in outward obedience.

And then, by Moses commanding a law, an inheritance for the assembly of Jacob, is evidently denoted that Divine Truths are accommodated to the state; for Moses himself denotes such truth in general, 4859; it is called a law as adapted to the intellect, and it is called an inheritance as adapted to the will; also an assembly, or rather a congregation, denotes a state relatively external, 7843; and Jacob in relation to Israel denotes what is natural in relation to what is spiritual, 4286. And if now lastly, we reflect on the internal sense of ver. 5, where Moses is called king in Jeshurun, which word has the same meaning as Jasher, that is the *upright*, and where he is said to have come with the heads of the people, we shall be convinced that the section truly describes the conjunction between the Lord and the man of the Spiritual Church by means of representative worship, while he is in a state merely natural and in a state of instruction.

But turning to the second section we have to note the blessings pronounced upon each tribe, and also the peculiarity of the arrangement of the tribes; and the first is that of Reuben, who here denotes faith in the understanding, now become faith in the will, or the good of faith, and therefore his name occurs first, the state of the Spiritual Church being the general subject, and its conjunction with the Celestial Church being first described as to its three degrees of good the other two being denoted respectively by Judah and Levi; and it is added "let his men be few" to denote evidently the liability of faith separate from good to perish (*A.E.* 434¹⁴). Secondly, celestial love is described; and we notice that, it being the essential love of the third heaven, what is said about it is in perfect harmony with it. For we learn that obedience from this love gives conjunction with the Lord, as is denoted by the Lord hearing the voice of Judah; that it desires conjunction with truths, signified by Judah being brought unto his people; that with power it resists evil, represented by Judah contending for himself with his hands; and that through it the Lord delivers man from all falsities, this being meant by the Lord being a help against the adversaries of Judah. And we notice further, that of these four things the first two have relation to the internal man, as to the will and understanding, and the second two to the external man as to the will and understanding. But with regard to the position of Judah, or celestial love, as taking a middle place in an ascending series of three principles, when yet it is superior, generally, to the succeeding tribe or principle denoted

by Levi, it is to be observed that Levi, in what follows, especially denotes the priesthood, or celestial love in its threefold character as descending from the Lord and effecting the conjunction of all the heavens with the Lord. And hence it is not surprising that the celestial heaven, and the church corresponding to it, should be represented by a descending series of three, with Levi holding the highest position and Reuben the lowest, or that Reuben should here represent the good of faith and not faith in the understanding simply.

But let us now consider the particulars of Levi's representation. It is said that he denotes love and charity in the highest degree from the Lord, and this, what is said about him also shows. For the breastplate of judgment called the Urim and Thummim, worn by the high priest, and by means of which responses were given, represented the revelation of Divine Truth in its brightness and splendour from the Lord through the celestial and spiritual heavens even to ultimates, Urim meaning "a shining fire," and Thummim, "the sparkling forth from it," while Aaron himself represented the work of the salvation of those in the Lord's celestial kingdom; besides which the word Thum in the Hebrew, means what is *complete, entire, or perfect*; and hence we see very clearly, that Levi, in this chapter along with Judah and Reuben, really represents the Celestial Church, and thus signifies the same as Aaron the high priest. And this is strongly confirmed by all that is said about Levi as it is explained by the many correspondences to the end of ver. 11. And although the explanation given so fully in *A.E.* 444⁹, is from a different aspect, it is perfectly harmonious, with what is here deduced and which moreover, as we shall see just now, is in harmony also with what is said about Joseph, Ephraim and Manasseh.

But first we have the blessing on Benjamin of which the spiritual signification is, that he represents "spiritual truth from celestial good; that good abides in this truth and is protected by it; that it serves as a covering to good in every state; and that by it the full power of good is exercised"; and thus that it is the medium between the celestial and spiritual kingdoms, 4592. And therefore now we may see why it is that, in the series, the tribe of Benjamin comes between Levi and Joseph, and also why here we have thirteen tribes instead of twelve, that is, four triads describing, respectively, the celestial and spiritual heavens and churches specifically, and the celestial-natural and spiritual-natural heavens and churches, constituting together the ultimate heaven (*H.H.* 31). And the second triad now demands our attention, and we notice at once that, as with Levi, so here with Joseph, who represents the Spiritual Church as distinguished from the Celestial, a great deal is said about it, which is very interesting, and which being explained in the series and in giving the references, need not be repeated. We must remark, however, that what is described of it, is in an orderly arrangement from inmost principles to things most external as may be seen by a careful consideration, one by one, of each of the particulars brought out by the correspondences, and from the fact that its second and ultimate degrees are represented by Ephraim and Manasseh, the former taking the place of Reuben, and the latter of Simeon, 6238. And of course, these three degrees are respectively, charity, faith and good works, this accounting for the fact that Manasseh who was the elder and who under other circumstances represents the new will of good, is placed after Ephraim, the arrangement of the tribes here involving the imperfection of the conjunction of the representative Israelitish and Jewish church with the Lord, as well as the conjunction of the true churches with Him. The third triad consists

of the tribes of Zebulun, Issachar, and Gad, and they represent, respectively, the three degrees of good in the natural man, corresponding to the same three degrees in the celestial heaven; and we see that that is the reason, why the former two, who in other circumstances have a higher signification, occupy a lower position in this series. For they both denote affection or love; and in this place Issachar is put after Zebulun, although from the description of him elsewhere he has a higher signification, 3956-7, again to indicate the imperfection of the conjunction of the representative church with the Lord, while yet, all the particular things in the internal sense ascribed to this triad clearly signify what conjoins the true church with Him in the natural degree. For all through the chapter, the descending and ascending series indicates that man is conjoined with the Lord by reciprocating the love which is from Him. And now also we shall find that the last triad, consisting of the tribes of Dan, Naphtali and Asher, respectively signifying the affirmation of truth, the freedom of the natural man after temptations, and the delight of the natural affections, properly represents the state of the spiritual-natural degree, and that the particulars related of each tribe have a special relation to what each tribe signifies, in the internal sense. And notice also again that, while the celestial-natural has a descending series, that of the spiritual-natural is ascending. We may be sure, therefore, that all these things are not the result of accident but of Divine Providence in relation to the revelation of the Word, so that man may be conjoined to the Lord by means of the Word, that therein all his possible states of regeneration are described, and that each particular is arranged with the greatest exactitude, and in harmony with the general subject, and its various divisions.

But we consider now our third section and reflect a little on the truths contained in it. For it describes the happy state which is the consequence of true conjunction with the Lord. And indeed, it is very clear from what is first said, that by Jehovah riding upon the heavens and upon the skies, especially when it is said to be for the help of man, cannot be meant anything like riding literally or externally. For this is poetical language, and as it stands here, will readily be recognized as such. And yet we are forcibly reminded of the fact that for hundreds of years in the past, it has actually been believed by the Christian world that the Lord will actually come to judge mankind in clouds of the sky literally understood. But that this will not happen is abundantly clear from the Lord's words, when He was spoken to on this very subject, namely, that "the kingdom of God cometh not with observation; neither shall they say, Lo here! or Lo there! for behold, the kingdom of God is within you" (Luke xvii. 20). The meaning, therefore, of the Lord coming in the clouds is that He reveals Himself in His Word, and this through the clouds, or obscurities, of the literal sense of that Word. And so in our section He helps us by influx through the heavens, and by revelation in His Word. In the next verse also, how consoling and cheering is the language! The Lord continually protects the spiritual man by His Omnipotence, and delivers him from all evil through His Divine Mercy and His Truth. For the fountain of living waters from the Word continually refresh the soul; and the good affections in the natural man with their corresponding truths represented here by new wine, nourish and vivify the external life. And the spiritual man is truly happy because he has fought the good fight, and has overcome evil, as is implied in the very word Israel; he is superior to all others by the state of love in which he is; he is defended by the shield of his faith; Divine Truth is his

eternal safeguard; and by its means he can subdue all evils and overcome all errors, so that he is never more in fear lest his enemy should triumph. Such, therefore, is genuine conjunction with the Lord as it is described in this whole chapter; and such conjunction may be ours, if only we are obedient, and especially, if our obedience is no longer the result of merely representative external worship, but of genuine and intelligent delight in everything good and true and heavenly for its own sake.

CHAPTER XXXIV

SUMMARY OF THE SPIRITUAL SENSE

1. The state of the merely natural man is described, namely, that he can be elevated as to the understanding so as to perceive the truths of the heavenly state, but that he cannot realize the heavenly life when he has confirmed himself in the merely natural state, vers. 1-6.

2. The natural man who is regenerated, however, enjoys a full and perfect state of the heavenly life both as to understanding and will; and in the new state of the church is obedient to Divine Truth, as he makes progress, vers. 7-9.

3. The excellence and power of Divine Truth, or the Word, as being superior to all other truth, vers. 10-12.

THE CONTENTS OF EACH VERSE

1. And Moses went up from the plains of Moab unto mount Nebo, to the top of Pisgah, that is over against Jericho. And the LORD shewed him all the land of Gilead, unto Dan;

2. And all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, unto the hinder sea;

3. And the South, and the Plain of the valley of Jericho the city of palm trees, unto Zoar.

1. And now the merely representative church, or the merely natural man is elevated, as to the understanding separated from the corrupted will, by means of the affection of knowing into the perception of Divine Truths in general so that he understands natural good and natural truth.

2. And thence farther also, the freedom of the new natural man; the new intellectual and voluntary life of the spiritual man; and even celestial love in obscurity.

3. And thence also interior truths and exterior truths from natural affection delighted with knowledge, and the good of life even to its ultimates.

4. And the LORD said unto him, This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.

5. So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

6. And he buried him in the valley in the land of Moab over against Beth-peor: but no man knoweth of his sepulchre unto this day.

7. And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

8. And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping in the mourning for Moses were ended.

9. And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

4. And in this way the natural man has a perception from the Lord that the heavenly state is confirmed to man in its threefold character as celestial, spiritual, and natural, from which are all truths; but although he understands these things, he cannot realize them.

5. On the contrary true spiritual life is rejected by him, in his state of corrupted good, according to Divine Order.

6. And he is raised to life in a state and place which is agreeable to the natural man both in will and understanding; but the quality of this life is not known to any but the Lord.

7. But the natural man who is regenerated, is in a full state of spiritual life both as to understanding and will.

8. Nevertheless, the spiritual man, in the corrupted church, mourns for the want of truth, when it completely disappears, and is succeeded by another state, which is one of transition.

9. But the new state which brings salvation and is to be eternal, is a state of heavenly wisdom arising from the reception of Divine Truth in its power; and the Spiritual Church therefore, is obedient to this wisdom according to influx from the Lord into Divine Truth instructing man.

10. And there hath not arisen a prophet since in Israel like unto Moses, whom the LORD knew face to face;

11. In all the signs and the wonders, which the LORD sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land;

12. And in all the mighty hand, and in all the great terror, which Moses wrought in the sight of all Israel.

10. For Divine Truth from the Word is superior to all other truth, because it is the manifestation of Divine Good,

11. And enables man to resist evil and falsity in the merely natural life, both as to the will and understanding internally and externally;

12. And this even with full spiritual power, in all respects, by Divine Truth operating in the Spiritual Church.

REFERENCES AND NOTES

1. Moses going up from the plains of Moab to mount Nebo, to the top of Pisgah, that is over against Jericho; and the Lord showing him all the land from Gilead unto Dan, denotes that the merely representative church, or the merely natural man is elevated, as to the understanding separated from the corrupted will, by means of the affection of knowing into the perception of Divine Truths in general, so that he understands natural good and natural truth, 8928⁴, 1543, 2418, 2468, 795, chap. xxxii. 49, 3728, Num. xxiii. 14, 10,550, 2001, 2150, 3705, 4117, 3923.

2. And all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah unto the hinder sea, or western sea, denotes farther also the freedom of the new natural man; the new intellectual and voluntary life of the spiritual man; and even celestial love in obscurity, 3928³, 6237-8, 3881, 3708.

3. And the South, and the Plain of the valley of Jericho the city of palm trees, unto Zoar, denotes and thence also interior truths from natural affections delighted with knowledge, and the good of life even to its ultimates, 3708, 2418, 1723, chap. xxxii. 49, 402, 8369, 1589. Observe here, that Zoar means *little*, or *small*; and that man's merely external life is of but little value in comparison with his higher or spiritual life.

4. The Lord saying unto him, This is the land which I swore unto Abraham, unto Isaac, and unto Jacob saying, I will give it unto thy seed; I have caused thee to see it with thine eyes but thou shalt not go over thither, denotes that, in this way the natural man has a perception, from the Lord, that the heavenly state is confirmed

to man in its threefold character, as celestial, spiritual and natural, from which are all truths; but that although he understands these things, he cannot realize them, 2001, 1822, 3705, 2842, 6098, 8899, 3373, 2150, 2148, 901⁴.

5. Moses the servant of the Lord dying there in the land of Moab, according to the word of the Lord, denotes that true spiritual life is rejected by him in his state of corrupted good, according to Divine Order, 8928⁴, 2541, 2001, 304, 2468, 1288.

6. Burying him in a valley in the land of Moab, over against Beth-peor, but no man knowing of his sepulchre unto this day, denotes that he is raised to life in a state and place which are agreeable to the natural man both in will and understanding; but the quality of this life is not known to any but the Lord, 2916, 1723, 2468, 10,550, Num. xxiii. 28, 2230, 2838. See also chap. iii. 29.

7. Moses being one hundred and twenty years old when he died, his eye not being dim, nor his natural force abated, denotes that the natural man who is regenerated is in a full state of spiritual life both as to understanding and will, 7010, 575, 488, 1854, 2148, 3493, 6343, 887.

8. The children of Israel weeping for Moses in the plains of Moab thirty days: so the days of weeping in the mourning for Moses being ended, denotes that the spiritual man, in the corrupted church mourns for the want of truth, when it completely disappears, and is succeeded by another state, which is one of transition, 3654, 2689, 7010, 2418, 2468, 9082, 487, 2910, 3093.

9. Joshua the son of Nun being full of the spirit of wisdom, because Moses had laid his hands upon him; and the children of Israel hearkening unto him, and doing as the Lord commanded Moses, denotes that the new state which brings salvation, and is to be eternal is a state of heavenly wisdom arising from the reception of Divine Truth in its power; and that the Spiritual Church therefore is obedient to this wisdom, according to the influx from the Lord into Divine Truth instructing man, Num. xiii. 8, 5070, 7010, 10,130, 3654, 2542, 3755, 2001, 5486.

10. There not having arisen a prophet since in Israel like unto Moses whom the Lord knew face to face, denotes that Divine Truth from the Word is superior to all other truth, because it is the manifestation of Divine Good, 2401, 2534, 3654, chap. xviii. 15, 10,554.

11. In all the signs and the wonders, which the Lord sent him to do in the land of Egypt to Pharaoh and all his servants and land, denotes enabling man to resist evil and falsity in the merely natural life both as to the will and understanding internally and externally, 7273, 2001, 2397, 5755, 4973, 5160, 2541, 1733.

12. And in all the mighty hand, and in all the great terror, which Moses wrought in the sight of all Israel, denotes this even with full spiritual power in all respects, by Divine Truth operating in the Spiritual Church, 8315, 878, 2227, 986, 7010, 5755, 2403, 3654.

There is a statement in the literal sense of the first section of this chapter, which goes to show that, whoever the writer of it was,

he wrote some time after the death of Moses; and the allusion is to the expression, "unto this day," occurring in ver. 6. But this does not prevent us from believing that Joshua, or some person living in the time of Joshua was the writer both of this chapter, and of the book of Joshua, since we find it said in the first verse of the first chapter of the latter book that Joshua was appointed by the Lord to carry on the work that Moses had begun; and it is easy to conceive that the addition of this short supplement to the book of Deuteronomy, may not have been written until some years after the death of Moses, and not immediately after it, on account of the special work which Joshua was appointed to carry out. And again, we may notice also that the writer states, that Moses was buried in the valley over against Beth-peor, although he died on the summit of mount Nebo, and we cannot but wonder, how the writer knew this. But a simple explanation is, if we admit that he may have been Joshua, that he knew by revelation, this being very likely, because we now know, and it may now be known more extensively, that both the book of Deuteronomy and the book of Joshua are parts of the inspired Word, because they contain the internal sense in a series, and the man of the Christian Church is quite capable, at the present time, of knowing the truth of this by experience. And we mention this in the commentary on our last chapter, because the demonstration of the Divinity of the Word by such experience exceeds all other demonstration, and we know that the writer of our chapter must have written by inspiration, and thus by revelation, as to everything he wrote, in order that the literal sense of the Word, in which is the internal sense, might exist. Let us therefore now review the spiritual teaching before us.

The Lord has provided that even the natural men such as are here represented by Moses, shall have the capacity of understanding heavenly truths, even although they themselves decide, from their freedom of choice, to remain merely natural men. And this is represented in the section by Moses viewing the promised land from the top of a high mountain, and afterwards being buried, notwithstanding, in a low valley said to be over against Beth-peor, which means *the house of the hole or of the opening*. And then, another important thing here revealed is, that nobody but the Lord knows fully the state and character of such natural men in their eternal abode. And this is quite true, and is represented by no man knowing of the sepulchre of Moses unto this day. It does not mean, however, that *no* revelation is given concerning the state of the wicked after death, because it is previously said Moses was buried in a valley; and it is generally known, that the state of the merely natural man after death is a low state; that it is a state of restraint; and that it is eternal. See Matt. xxv. 46, and remember again, that the Greek word translated in the versions *punishment* just means this restraint, and not necessarily torment. But the expression "unto this day," does signify what is eternal; and thus the internal sense of the Word and its literal sense in Matthew agree; and we note also, that the term eternal, or everlasting, is applicable to the evil and the good alike, since the law is the same for the former as for the latter, this being, clearly, inevitable. But we must not forget, that, had the merely natural man chosen he might have realized all the great spiritual blessings, to which the various parts of the land of Canaan, as named in our section, correspond; and upon these, too, we may reflect as things we ourselves shall realize, if we persevere in following the Lord our Saviour, Who is Joshua in the highest sense, and Whose great work of redemption is adequately

described in the accounts of the various victories gained by the Israelites in expelling their enemies under their great leader. And further, it will here be very well to observe, that, as the places are named, they denote the successive advance of the truly spiritual man in his regeneration. And this may be fully realized by a study of the explanation, and of the series as given in the parallel column. However, the states cannot be realized actually, apart from the necessary conflict.

Turning, therefore, to our next section, we carefully, also, consider its stimulating lessons. And here, of course, Moses represents the truly spiritual man. And his death, as we may easily understand, has, for us, a double signification. For first, we must all die unto sin by giving up, with determination, the old life of selfishness and worldliness into which we were born; while, on the other hand, we must gradually be filled with the new life of love to the Lord and love to the neighbour, which is truly a spiritual resurrection, just comparatively as our passing out of the consciousness of the earthly life, is really a resurrection into an eternal state of existence in which there will be "no more death, neither sorrow, nor crying; neither shall there be any more pain: for the former things are passed away" (Rev. xxi. 4). For these words may be applied, in the case of the regenerated man, both to his actual entrance into the conscious life of the spiritual world, and to his entrance into the perfect heavenly state. But then, he must do the latter, during his life in this world, if he would do the former when he dies. And in order to be regenerated, he must pass through all the states of regeneration; and this really is what is signified by Moses being one hundred and twenty years old when he died. This, therefore, now requires a little consideration. For it may seem very strange to the natural man, that all the numbers used in the Word should signify spiritual things, and their qualities; but nevertheless it is true. But still from the frequent recurrence and application of the simple numbers, such as three and seven, for example, it may be seen that numbers have a spiritual value. For the former is evidently used to denote completeness, as when the Lord said, "I must work to-day and to-morrow, and the *third* day I shall be perfected" (Luke xiii. 32); and the latter is plainly a symbol of holiness, since we are commanded to remember the Sabbath day, which is every *seventh* day, to keep it holy. And again, we find that the number forty is symbolic of states of temptation, and we remember, that the flood of Noah was upon the earth forty days and forty nights; that the Israelites wandered in the wilderness forty years; and that the Lord is described as to his states of temptation, as fasting forty days and forty nights, so that we have no doubt about this correspondence; and we may be sure also that it is the same with all the other numbers occurring in the Word, although it may be difficult, in a great many cases, to see what particular numbers signify in particular places. But now, consider, that the numbers three and forty multiplied together make up one hundred and twenty, and that, therefore, this number, spiritually, really denotes, on this account, all the temptations through which the truly spiritual man has to pass, during his regeneration, in order to be made perfect, so that, although it is an historical truth that Moses was just one hundred and twenty years old when he died, yet his age, in the spiritual sense of the Word, really is symbolic of the full course of temptations, through which we must all pass in order to be prepared for heaven. And all this is really involved in the spiritual interpretation of ver. 7, and is implied in the "full state of spiritual life," there mentioned,

the number one hundred and twenty, which is also produced by multiplying twelve by ten, or by multiplying three, and four, and ten together; three signifying completeness, 2788, four denoting union, or conjunction as to good and truth, or as to will and understanding, 9864, twelve meaning perfection in this respect, 648, and ten representing the remains of good and truth or of love and intelligence stored up by the Lord in man, so that he may be capable of regeneration, 575-6. How much, therefore, is involved and implied in this number one hundred and twenty may now be seen. And no wonder that it is said also of the fully regenerated man that he is perfect as to understanding and will, this being denoted by the eye of Moses not being dim, and by his natural force not being abated, as the references show.

And if now, we were to enlarge upon the contents of the other two verses of the section, as we have upon the first, our exposition would be extended very much indeed beyond the limits usually allotted to our commentary. But the student will, of course, be able to do this for himself with regard to these and many other parts of this work, which certainly might have been expanded into several volumes instead of consisting of only three, if its object had not been rather to produce a convenient and comprehensive work of reference, than an abundance of varied illustrations, while at the same time, the correct spiritual interpretation of not a single verse should be omitted, nor the materials necessary for its more extended development by preachers and teachers, as occasion might require. But our last section calls for attention; and although it is but short like this, it still involves very much more, than can be elaborated, in the remaining space at our disposal, so completely as it might be, and may be by those who may make use of it, in discourses for the instruction of a class, or in sermons for the stimulating of the life of religion in a general congregation.

For the first verse is exceedingly comprehensive, since by Moses is here represented Divine Truth, or the Lord Himself as to the Word, and we have to consider, that by Moses knowing the Lord face to face, in the supreme sense is meant, that the Lord Himself is the inmost of the inspired Word, because the face corresponds to the inmost of man's life. And we dwell a moment on this aspect of our subject. Outwardly indeed, as to its literal sense the Word appears as ordinary writing, but inmostly it is the very Divine Truth united to Divine Good, or what is the same thing, it is the Lord's Divine Love for the whole Human Race, manifesting itself in His Divine Wisdom, and becoming accommodated in its descent into human minds to the requirements of the angels of all the heavens and of all mankind on earth, so that as to all and each of its expressions, in the ultimate form of correspondential language, it is continually the Divine Love itself speaking to man; for it is impossible to conceive that any expression of the Word can ever be really separated from its origin, although every state of evil and of falsity in a man causes the Word, in that man, to be so far, apparently, vitiated, because evil and falsity are opposed to good and truth, and reject them. And therefore the literal sense of the Word is such outwardly as to be adapted to man's imperfect states, and thus is capable of appealing to all kinds of men, and yet of being an ultimate expression of Divine Good and Truth united. And thus, therefore, we may now see further, that the Divine Truth of the Word is superior to all other truth.

But the other verses show us something more. For they teach that no other truth but the truth of the Word, is of any avail in

delivering man from evil and error, Moses representing Divine Truth or the Word; and deliverance from Egyptian bondage, as is well known, denoting deliverance from evil and error. On this subject, however, it is not necessary to enlarge, as it is familiar to most people, and therefore it only remains to be said that, throughout this whole work, which has occupied the leisure time of more than five years, the writer has been continually helped by the Lord, both in the perception of the internal sense, and in the expression of it, as well as in the explanations. For who can perceive the wonderful things of the internal sense, except from Him, Who is the origin of all life, and without Whom we can do nothing. To the Lord, therefore, the Church is indebted for this exposition of the spiritual teaching contained in the three books of the Word, which complete the Pentateuch. And to the Lord may we, humbly and gratefully ascribe all the merit and all the praise. And it may be of interest here also to add, with emphasis, that this work demonstrates, that all the laws of Moses are really explained, either directly, or indirectly, in the magnificent work of Emanuel Swedenborg entitled *Arcana Cœlestia*, as to their spiritual signification, and that it is finished, just at the time when the society for printing and publishing the writings of that celebrated man of science, philosopher, and theologian, is about to hold its centenary celebration in London. And let it be remembered, above all things, that this Society, like the British and Foreign Bible Society, is truly catholic in its aims; that it appeals to ministers and people of all religious denominations; that it desires that men of all shades of religious thought, and of all nationalities, should recognize the value of those Writings, which their author many times solemnly affirms he was appointed by the Lord Jesus Christ Himself to give to the world.

Apart from the Writings of Swedenborg, therefore, the present work could not have been written, just as, apart from the inspired books of the Bible, the Writings of Swedenborg could never have been published. And we may depend upon it that the time is rapidly approaching, when the Christian world in general, will become fully aware of the inestimable value of the works of Emanuel Swedenborg, as being the great means by which, not only the true Doctrines of the Christian Church may be firmly established from the Bible, but by which the inner meaning of the Word of the Lord, may be accurately known, clearly understood, and fully appreciated as the spirit and life, which continually elevate the soul into Divine Light, and fill it with Divine Love. For who can have spiritual light, unless he receives it from the Lord through the Word, or who can have spiritual heat, or love, or life, unless he receives it from the Lord Himself? May abundant success, therefore, attend the great Congress, and may its results be far reaching, and of universal benefit!