

Arcana  
Coelestia

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

EMANUEL SWEDENBORG

Volume 4

(Numbers 2894–3649)

Translated from the Original Latin by  
John Clowes

Revised and Edited by  
John Faulkner Potts

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## Editor's Preface

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

Volume 4 of *Arcana Coelestia* continues Swedenborg's verse-by-verse exposition, or commentary, of the biblical text of the book of Genesis. As was the custom in his day, Swedenborg referred to the Psalms as the book of David, and to the Pentateuch (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) as the books of Moses. In this volume Swedenborg also continues his practice of inserting topical articles or "continuation" passages between each chapter of the textual exegesis. The page number of the start of each of these continuations is listed in the table of contents.

The reader may also wish to read the "Prefatory Notes by the Reviser" in the front volume 1, as it contains further details about the publishing history of this first and largest of Swedenborg's theological works. It also discloses a critical decision made by Potts regarding his translating of the several words used by Swedenborg

to refer to “knowledge.” The reader needs to know that this translation pattern was not followed by other translators of Swedenborg.

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

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## Genesis 23

### PREFACE

2894. We read in John:

In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men. And the light appeareth in the darkness, but the darkness comprehended it not. And the Word was made flesh and dwelt within us; and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth (John 1:1–5, 14).

Few know what is here meant by the “Word.” That it is the Lord is evident from the several particulars; but the internal sense teaches that it is the Lord as to his Divine human that is meant by the “Word,” for it is said: “the Word was made flesh and dwelt within us, and we beheld his glory.” And because the Divine human is meant by the “Word,” all that truth also is meant which relates to him, and is from him, in his kingdom in the heavens, and in his church on the earth. Hence it is said that “in him was life, and the life was the light of men, and the light appeareth in the darkness.” And because truth is meant by the “Word,” all revelation is meant, and thus also the Word itself or holy Scripture.

2895. As regards the Word specifically, it had existed in all times, but not the Word which we have at this day. There had been another Word in the most ancient church which was before the flood, and another Word in the ancient church which was after the flood; then came the Word written by Moses and the prophets in the Jewish church; and lastly the Word that was written by the Evangelists in the new church. The reason why there has been a Word at all times is that by the Word there is communication of heaven with earth; and also because the Word treats of good and truth, from which man is to live happy forever; and on this account

in the internal sense it treats of the Lord alone, because all good and truth are from him.

2896. The Word in the most ancient church which was before the flood was not a written Word, but was revealed to everyone who was of that church. For they were celestial men, and therefore were in the perception of good and truth as the angels are (with whom moreover they were in company), so that they had the Word written on their hearts (concerning which things see n. 597, 607, 895, 920, 1114–1125). As they were celestial men, and had companionship with angels, all the things which they saw and apprehended by any of the senses were to them representative and significative of the celestial and spiritual things which are in the Lord's kingdom; so that they indeed saw worldly and earthly things with their eyes, or apprehended them by some other sense, but from them and by means of them they thought of celestial and spiritual things. In this way, and in no other, were they able to speak with angels; for the things with the angels are celestial and spiritual things, and when they come down to man they fall into such things as are with him in the world. That each one of the things in the world represents and signifies something in the heavens, has been shown from the first chapter of Genesis up to this point. Thence came the representatives and significatives which, when communication with angels began to cease, were collected by those meant by "Enoch," as was signified by the words (Gen. 5:24) "Enoch walked by himself with God, and was no more, for God took him" (see n. 521).

2897. From this source was the Word in the ancient church which was after the flood. As the man of this church was spiritual and not celestial, he knew but did not perceive what the representatives and significatives involved; and as they involved Divine things, they came to be in use among those men, and were employed in their Divine worship; and this in order that they might have communication with heaven; for as before said, all things in the world represent and signify such things as are in heaven. They also had a written Word, which consisted of histories and prophecies, like the Word of the Old Testament; but in

process of time that Word was lost. The histories were called “Wars of Jehovah,” and the prophecies were called “Enunciations,” as is evident in Moses (see Num. 21:14, 27), where they are quoted. Their histories were written in the prophetic style, and were for the most part made up histories, like those in the first eleven chapters of Genesis; as is plain from the quotations from them in Moses, where are these words:

Therefore it is said in the book of the Wars of Jehovah, Vaheb in Suphah, and the rivers of Arnon, and the slope of the rivers that inclineth toward the dwelling of Ar, and leaneth upon the border of Moab (Num. 21:14–15).

[2] Their prophecies were written like the prophecies of the Old Testament as is likewise plain from the quotations made from them also in Moses, where are these words:

Wherefore the Enunciations (or the prophetic Enunciators) say, Come ye to Heshbon, let the city of Sihon be built and established; for a fire is gone out of Heshbon, a flame from the city of Sihon; it hath devoured Ar of Moab, the lords of the high places of Arnon. Woe to thee, Moab; thou hast perished, O people of Chemosh; he hath given his sons as escapers, and his daughters into captivity, unto Sihon king of the Amorite. And we have shot at them; Heshbon is perished even unto Dibon, and we have laid waste even unto Nophah, which reacheth unto Medeba (Num. 21:27–30).

That these prophecies involve heavenly arcana as do the prophecies of the Old Testament is clearly manifest not only from their having been transcribed by Moses and applied to the state of things of which he was then writing, but also from the fact that nearly the same words are found in Jeremiah, inserted in the prophecies of that book; in which it is evident, from what has been said about the internal sense of the Word, that there are as many heavenly arcana as there are words. The words in Jeremiah are:

A fire is gone forth out of Heshbon, and a flame from among Sihon, and hath devoured the corner of Moab, and the crown of the head of the sons of tumult. Woe unto thee, O Moab, the people of Chemosh has perished, for thy sons are taken into captivity, and thy daughters into captivity (Jer. 48:45–46).

From this also it is plain that that Word also had an internal sense. (Concerning the ancient church which was after the flood, see above, n. 640, 641, 765, 1238, 1327, 2385.)

**2898.** That with them there were prophecies which in the internal sense treated of the Lord and of his kingdom may be seen not only from what has been shown, but also from the prophecies of Balaam, who was from Syria, spoken of in Moses (Num. 23:7–10, 18–25; 24:3–10, 15–25), which are expressed in a style similar to the other prophecies of the Word, and plainly foretell the Lord's coming, in these words:

I see him, but not now; I behold him, but not nigh; there shall come forth a Star out of Jacob, and a Scepter shall rise out of Israel and shall smite through the corners of Moab, and break down all the sons of Sheth (Num. 24:17).

These prophecies, like the former, are called "Parables" [*Enuntiata*], for the same word is used (Num. 23:7, 18; 24:3, 15, 20).

**2899.** A Word afterwards followed in the Jewish church that in like manner was written by representatives and significatives, so that it might have within it an internal sense understood in heaven, and that thus by the Word there might be communication, and the Lord's kingdom in the heavens be united to the Lord's kingdom on earth. Unless everything in the Word represents, and unless all the words by which everything therein is written signify, the Divine things pertaining to the Lord, thus the celestial and spiritual things belonging to his kingdom, the Word is not Divine; but being so it could not possibly be written in any other style; for by means of this style and not possibly by any other, human things and human words correspond to heavenly things and heavenly ideas, even to the least jot. From this it is that if the Word is read even by a little child, the Divine things therein are perceived by the angels (see n. 1776).

**2900.** In regard to the Word of the New Testament which is in the Evangelists as the Lord spoke from the Divine itself, the several things spoken by him were representative and significative of

Divine things, thus of the heavenly things of his kingdom and church as has been abundantly shown above.

## GENESIS 23

*1. And the lives of Sarah were a hundred years and twenty years and seven years, the years of the lives of Sarah.*

*2. And Sarah died in Kiriath-arba, the same is Hebron in the land of Canaan; and Abraham came to mourn for Sarah, and to weep for her.*

*3. And Abraham rose up from upon the faces of his dead, and spoke unto the sons of Heth, saying,*

*4. I am a sojourner and a dweller with you; give me a possession of a sepulcher with you, and I will bury my dead from before me.*

*5. And the sons of Heth answered Abraham, saying unto him,*

*6. Hear us, my lord, thou art a prince of God in the midst of us; in the choice of our sepulchers bury thy dead; none of us shall withhold from thee his sepulcher, from burying thy dead.*

*7. And Abraham rose up, and bowed himself to the people of the land, to the sons of Heth.*

*8. And he spoke with them, saying, If it is with your soul that I should bury my dead from before me, hear me, and intercede for me with Ephron the son of Zohar.*

*9. That he may give me the cave of Machpelah, which he hath, which is in the end of his field; in full silver let him give it to me, in the midst of you, for a possession of a sepulcher.*

*10. And Ephron was sitting in the midst of the sons of Heth; and Ephron the Hittite answered Abraham in the ears of the sons of Heth, of all that went in at the gate of his city, saying,*

*11. Nay, my lord, hear me; the field give I thee, and the cave that is therein I give it thee; to the eyes of the sons of my people give I it thee; bury thy dead.*

*12. And Abraham bowed himself before the people of the land.*

*13. And he spoke unto Ephron in the ears of the people of the land, saying, But if thou wilt, I pray thee, hear me; I will give the silver of the field; take it of me, and I will bury my dead there.*

*14. And Ephron answered Abraham, saying unto him,*

*15. My lord, hear me; land of four hundred shekels of silver, what is that between me and thee? Bury therefore thy dead.*

16. *And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver which he had spoken of in the ears of the sons of Heth, four hundred shekels of silver current with the merchant.*

17. *And the field of Ephron, which was in Machpelah, which was before Mamre, the field and the cave which was therein, and every tree that was in the field, that was in all the border thereof round about, were made sure,*

18. *Unto Abraham for an acquisition to the eyes of the sons of Heth, of all that went in at the gate of his city.*

19. *And after this Abraham buried Sarah his wife, in the cave of the field of Machpelah, upon the faces of Mamre, the same is Hebron, in the land of Canaan.*

20. *And the field and the cave that is therein were made sure unto Abraham for a possession of a sepulcher from the sons of Heth.*

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2901. In the internal sense a new spiritual church is here treated of, that was raised up by the Lord after the former church had altogether expired; and also the reception of faith with those who were of the church. “Sarah” here is the truth Divine which expired; “burial” is raising up again; “Ephron and the sons of Heth” are those with whom the good and truth of the church were received; “Machpelah which is before Mamre” is regeneration; “Hebron in the land of Canaan” is a new church.

2902. Truth Divine, that it expired is treated of (verses 1–3); and that the Lord set up again a new church (verse 4); and was kindly received (verses 5–6); from which there was joy (verses 7, 12); that their first state was obscure, and they believed the good of charity and the truth of faith to be from themselves (verses 8–11, 14–15); but they were instructed that good and truth were not from themselves, but from the Lord (verse 13); and thus they were redeemed (verse 16); and regenerated (verses 17–18); and thus there was a new church (verse 19); from the gentiles (verse 20).

## THE INTERNAL SENSE

**2903.** Verse 1. *And the lives of Sarah were a hundred years and twenty years and seven years, the years of the lives of Sarah.* “The lives of Sarah were” signifies the times and states of the church as to the truths Divine that preceded; “a hundred years and twenty years and seven years” signifies their fullness; “the years of the lives of Sarah” signifies while any truth Divine remained on earth.

**2904.** *The lives of Sarah were.* That this signifies the times and states of the church as to the truths Divine that preceded is evident from the signification here of “lives”; and from the representation of “Sarah.” “Lives,” here, because they regard age and its periods, namely, infancy, youth, adult age, and old age, signify states as do all times in general (see n. 2625, 2788, 2837); and because the following verses treat of the church, therefore “lives” signify the times and states of the church. That “Sarah” is truth Divine may be seen above (n. 1468, 1901, 2063, 2172, 2173, 2198, 2507); from which it follows that by “the lives of Sarah were” in the internal sense are here signified the times and states of the church as to the truths Divine which preceded.

[2] That Sarah, while alive as Abraham’s wife, represented the Lord’s Divine truth conjoined with his Divine good, may be seen from the places above cited; and because the Lord’s Divine truth was represented by her, so also the truth Divine of the church is signified; for in the church there is no other truth than that which is the Lord’s. Truth which is not from him is not truth; as is also evident from the Word and from the doctrine of faith derived from it. It is evident from the Word, in John:

A man can receive nothing, except it be given him from heaven  
(John 3:27).

Without me ye can do nothing (John 15:5).

And the same is evident from the doctrine of faith, in that the all of faith, that is, all truth is from the Lord.

[3] All and each of the representatives and significatives in the Word, in the highest sense regard the Lord; hence is the very life of the Word; and as they regard the Lord, they regard his kingdom also, for the Lord is the all in his kingdom; the Divine things which are from the Lord in his kingdom make the kingdom. Therefore insofar as an angel, spirit, or man receives good and truth from the Lord, and believes that it is from the Lord, so far he is in his kingdom; but insofar as he does not receive and does not believe that it is from the Lord, so far he is not in his kingdom. Thus the Divine things that are from the Lord make his kingdom, or heaven; and this is what is meant by the Lord being the all in his kingdom.

2905. *A hundred years and twenty years and seven years.* That this signifies their fullness is evident from the signification of a “hundred” as being what is full (see n. 2636); and of “twenty,” or twice ten as being also what is full (see n. 1988); and of “seven” as being what is holy (see n. 395, 433, 716, 881); thus it is the fullness or the end of what is holy belonging to the church that is here signified. (That numbers in the Word all signify things, may be seen above, n. 482, 487, 647–648, 755, 813, 1963, 1988, 2075, 2252.)

[2] Their fullness, that is, the fullness of the states and times of the church, signifies their end; for the case with the church is like that of the ages of man, of which the first is childhood, the second youth, the third adult age, the fourth old age; the last, or old age, being called the fullness or end. It is also like the times and states of the year; of which the first is spring, the second summer, the third autumn, and the fourth winter; and this last is the end of the year. It is also like the times and states of the day, the first of which is dawn, the second noon, the third evening, and the fourth night; and when this has come, there is fullness or the end. To all these are the states of the church compared in the Word, and they are signified by the same; for by times are signified states (see n. 2625, 2788, 2837).

[3] The good and truth with those who are of the church are wont to decrease in this manner; and when there are no longer any good and truth (or as is said, when there is no longer any faith, that is, no charity) then the church has come to its old age, or its winter, or its night; and its time and state then are called “decision,” “consummation,” and “fulfillment” (see n. 1857). The same is signified when it is said of the Lord that he came into the world in the fullness of times, or when there was fullness; for there was then no longer any good, not even natural good; and consequently there was no truth. These are the things specifically signified by what is said in this verse.

2906. *The years of the lives of Sarah.* That this signifies while any truth Divine remained is evident from the signification of a “year” as being an entire period of the church from beginning to end; thus from the signification of the “years” as being periods (see above, n. 2905); and from the signification of the “lives of Sarah” as being states as to truth Divine (of which also just above, n. 2904); thus denoting here the limit when there was no longer any truth Divine remaining; which also follows from what immediately precedes.

[2] That a “year” signifies the entire time of a state of the church from beginning to end, or what is the same, an entire period; and consequently that “years” signify times or periods within the general period, may be seen from the following passages in the Word. In Isaiah:

Jehovah hath anointed me to preach good tidings unto the afflicted; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and an opening of every kind to the bound, to proclaim the year of Jehovah’s good pleasure, and the day of vengeance to our God (Isa. 61:1–2);

said of the Lord’s advent; the “year of Jehovah’s good pleasure” denotes the time of a new church. In the same:

The day of vengeance is in my heart, and the year of my redeemed is come (Isa. 63:4);

this too is said of the Lord's advent; the "year of the redeemed" denotes the time of a new church. In the same:

It is the day of vengeance to Jehovah; the year of retributions for the controversy of Zion (Isa. 34:8);

where the signification is similar.

[3] The same time is also called the "year of visitation" in Jeremiah:

I will bring evil upon the men of Anathoth, in the year of their visitation (Jer. 11:23).

I will bring upon Moab the year of their visitation (Jer. 48:44).

Still more plainly in Ezekiel:

After many days thou shalt be visited; in the futurity of years thou shalt come into the land that is brought back from the sword, that is gathered out of many peoples, upon the mountains of Israel, which shall be for a waste continually (Ezek. 38:8);

"the futurity of years" denotes the last time of the church, which then becomes no church, those being rejected who before were of the church, and others received from elsewhere. In Isaiah:

Thus hath the Lord said unto me, Yet within a year, according to the years of a hireling, and all the glory of Kedar shall be consumed (Isa. 21:16);

here also is meant the last time.

[4] In Ezekiel:

Thou art become guilty in thy blood that thou hast shed, and art defiled in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come even unto thy years; therefore have I made thee a reproach unto the nations, and a mocking to all the lands (Ezek. 22:4);

“to come even unto the years” denotes to the end, when the Lord withdraws from the church. In Isaiah:

Now hath Jehovah spoken, saying, “Within three years as the years of a hireling, and the glory of Moab shall be brought into contempt, with all his great multitude, and the remnant shall be very small (Isa. 16:14);

“within three years” also denotes the end of the former church. That “three” denotes what is complete, and a beginning, may be seen above (n. 1825, 2788).

[5] Similar is the signification of “seven,” and also of “seventy” (n. 720, 728, 901); and therefore it is said in Isaiah:

And it shall come to pass in that day that Tyre shall be forgotten seventy years, according to the days of one king; after the end of seventy years it shall be to Tyre as in the song of a harlot. And it shall come to pass after the end of seventy years that Jehovah will visit Tyre, and she shall return to her harlot hire (Isa. 23:15–17);

“seventy years” denotes the entire period, from the time at which the church began even till it expires; which is also meant by “the days of one king,” for a “king” signifies the truth of the church (see n. 1672, 1728, 2015, 2069). The “seventy years” of captivity in which the Jews were, also involve something similar, of which likewise it is said in Jeremiah:

These nations shall serve the king of Babel seventy years; and it shall come to pass when seventy years are fulfilled, I will visit their iniquity upon the king of Babel, and upon this nation, saith Jehovah (Jer. 25:11–12; 29:10).

[6] That a “year,” and also “years,” denote the entire period of a church, or the time of its duration, may be seen still further in Malachi:

Behold I send mine angel, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple, even the angel of the covenant whom ye desire; behold he cometh, said Jehovah Zebaoth; and who may endure the day of his coming? Then shall the

offering of Judah and Jerusalem be pleasant unto Jehovah, according to the days of an age, and according to the ancient years (Mal. 3:1-2, 4);

where the advent of the Lord is treated of; the “days of an age” denote the most ancient church; “ancient years,” the ancient church; the “offering of Judah,” worship from celestial love; and the “offering of Jerusalem,” worship from spiritual love; that Judah is not meant here, nor Jerusalem is plain. In David:

I have considered the days of old, and the years of the ages (Ps. 77:5);

where the “days of old” and the “years of the ages” denote the same churches. This is still more plain in Moses:

Remember the days of an age, understand the years of generation and generation; ask thy father, and he will show thee; thine elders, and they will tell thee. When the Most High gave to the nations their inheritance, when he separated the sons of man (Deut. 32:7-8).

[7] That a “year” and “years” denote the full time of a church is also plain in Habakkuk:

O Jehovah, I have heard thy fame, I was afraid; O Jehovah, revive thy work in the midst of the years, in the midst of the years make known; in anger remember mercy. God will come from Teman, and the holy one from Mount Paran (Hab. 3:2-3);

This is said of the Lord’s advent; “in the midst of the years” denotes in the fullness of times; and what is meant by the fullness of times” may be seen just above (n. 2905).

[8] As a “year” and “years” signify the full time between its two limits, which are the beginning and the end when predicated of the Lord’s kingdom on earth (that is, the church) so they signify what is eternal when predicated of the Lord’s kingdom in heaven. As in David:

O God, thy years are to generation and generation; and thou art he, and thy years shall not be brought to an end. The sons of thy

servants shall continue, and their seed shall be established before thee (Ps. 102:24, 27–28).

Thou wilt add days to the days of the king, his years shall be as generation and generation; he shall dwell before God forever (Ps. 61:6–7);

where “years” denote what is eternal, for this treats of the Lord and his kingdom.

[9] The lambs which were offered for burnt offering and sacrifice being “sons of their year” (see Lev. 12:6; 14:10; Num. 6:12; 7:15, 21, 27, 33, 39, 45, 51, 57, 63, 69, 75, 81, and other places) signified the celestial things of innocence in the Lord’s kingdom, which are eternal. And for this reason also the burnt offering of calves that were “sons of a year” is mentioned as being most grateful (Micah 6:6).

[10] That in the internal sense a “year” does not signify a year is also evident from the fact that the angels, who are in the internal sense of the Word, cannot have an idea of any year; but because a year is a full period of time in nature, which belongs to the world, therefore instead of a year they have an idea of what is full in respect to states of the church, and of what is eternal in respect to states of heaven; times with them are states (see n. 1274, 1382, 2625, 2788, 2837).

2907. Verse 2. *And Sarah died in Kiriath-arba, the same is Hebron in the land of Canaan; and Abraham came to mourn for Sarah, and to weep for her.* “Sarah died” signifies night as to the truths of faith; “in Kiriath-arba, the same is Hebron in the land of Canaan” signifies in the church; “and Abraham came to mourn for Sarah, and to weep for her” signifies the Lord’s state of grief.

2908. *Sarah died.* That this signifies night as to the truths of faith is evident from the signification of “dying,” of “dead,” and of “death,” when these are predicated of the church as denoting its last time, when all faith, that is, charity, has expired; which time, throughout the Word is called “night” (see n. 221, 709, 1712,

2353); that “dying” denotes ceasing to be such, may be seen above (n. 494). The same is further evident from the representation of Sarah as being truth Divine (see above, n. 2904); and thus it is plain that the signification is as has been said.

**2909.** *In Kiriath-arba, the same is Hebron in the land of Canaan.* That this signifies in the church is evident from the signification of “Kiriath-arba” as being the church as to truth; and from the signification of “Hebron in the land of Canaan” as being the church as to good. In the Word, and especially in the prophetic parts, where truth is treated of, good is treated of also, because of the heavenly marriage in everything of the Word (see n. 683, 793, 801, 2173, 2516, 2712); therefore here, when Kiriath-arba is mentioned, it is also said, “the same is Hebron in the land of Canaan.” (That the “land of Canaan” denotes the Lord’s kingdom, may be seen above, n. 1413, 1437, 1607; also that the places in that land were variously representative, n. 1585, 1866.)

[2] In regard to Kiriath-arba which is Hebron, it was the region where Abraham, Isaac, and Jacob dwelt. That Abraham dwelt there, appears from what was said in a preceding chapter: “Abraham came and dwelt in Mamre, which is in Hebron” (Gen. 13:18). That Isaac dwelt there, appears from what is said in a later chapter: “Jacob came unto Isaac his father, to Mamre, to Kiriath-arba, the same is Hebron, where Abraham and Isaac sojourned” (Gen. 35:27). That Jacob dwelt there is evident from Joseph being sent to his brethren by Jacob his father, from the valley of Hebron (Gen. 37:14). From the representation of the three as spoken of above, it is plain that Kiriath-arba which is Hebron represented the church before Jerusalem did.

[3] That every church in process of time decreases until it has nothing left of faith and charity, and then is destroyed, was also represented by Kiriath-arba which is Hebron, in its being possessed by the Anakim, by whom were signified dire persuasions of falsity (n. 581, 1673). That it was possessed by the Anakim may be seen in several places (Num. 13:21, 22; Josh. 11:21; 14:15; 15:13, 14; Judges 1:10); and that it came to its end or consummation and was

destroyed, was represented by all things therein being given by Joshua to the curse (Josh. 10:36, 37; 11:21); and the Anakim being smitten by Judah and Caleb (Judges 1:10; Josh. 14:13–15; 15:13, 14). And that there was again a new church was represented by Hebron being assigned to Caleb for an inheritance as to field and villages (Josh. 21:12); but the city itself was made a city of refuge (Josh. 20:7; 21:13); and a priestly city for the sons of Aaron (Josh. 21:10, 11); in the inheritance of Judah (Josh. 15:54).

[4] Hence it is evident that Hebron represented the Lord's spiritual church in the land of Canaan. And likewise on this account David was required by the command of Jehovah to go to Hebron, and was there anointed to be king over the house of Judah; and after he had reigned there seven years and six months, he went to Jerusalem and took possession of Zion (see 2 Sam. 2:1–11; 5:5; 1 Kings 2:11); and then for the first time the spiritual church of the Lord began to be represented by Jerusalem, and the celestial church by Zion.

2910. *And Abraham came to mourn for Sarah and to weep for her.* That this signifies the Lord's state of grief on account of the night as to truths of faith in the church is evident from the representation of Abraham as being the Lord (see n. 1893, 1965, 1989, 2011, 2172, 2501, 2833, 2836). That to "mourn" and to "weep" signify a state of grief is evident without explication; to "mourn" has respect to grief on account of night as to good in the church, and to "weep" as to truths. These two verses treat of the end of the church; its end is when there is no longer any charity. This state is treated of in many places in the Word, especially in the prophets, and in John in Revelation; the Lord also describes this end by many things in the evangelists, and calls it the "consummation of the age," and also "night."

[2] For with churches the case is this: In the beginning charity is fundamental with them; everyone then loves another as a brother, and is affected from good, not for his own sake, but for the sake of the neighbor, the community, the kingdom of the Lord, and above all things for the Lord's sake. But in process of time charity begins

to grow cold and to become naught. Afterwards comes hatred of one another; which, although it does not appear outwardly, because in civic society men are under laws, and are under outward bonds of restraint, still is nourished inwardly. These outward bonds of restraint come from the love of self and of the world; they are the love of honor and eminence, the love of gain and hence also of power, thus the love of reputation. Under these loves hatred against the neighbor conceals itself, which is of such a nature that men desire to have command over all, and to possess all things that are another's; and when these desires are opposed, they treasure in their hearts contempt for the neighbor, they breathe revenge, they take delight in his ruin, and even practice cruelties so far as they dare. Into things like these does the charity of the church at its end at last decline, and then it is said of it that there is no longer any faith, for where there is no charity there is no faith as has been shown many times.

[3] There have been a number of churches, known to us from the Word, that had such an end. The most ancient church thus expired about the time of the flood; in like manner the ancient church which was after the flood; also a second ancient church, called the Hebrew church; and at last the Jewish church, which was by no means a church that commenced from charity, but was only the representative of a church, to the intent that by representatives communication with heaven might survive, until the Lord came into the world. Afterwards a new church was raised up by the Lord, called the church of the gentiles, which was internal, for interior truths had been revealed by the Lord; but this church is now at its end, because now there is not only no charity, but there is hatred instead of charity; which hatred, though it does not appear outwardly, yet is within, and breaks out whenever possible with anyone, that is, whenever outward bonds do not restrain.

[4] Besides these churches there have been very many others that are not so fully described, which in like manner decreased and destroyed themselves. There are many causes for such decrease and self-destruction; one is that parents accumulate evils, and by frequent practice, and at length by habit, they implant them in

their nature, and so by inheritance transcribe them upon their offspring; for what parents acquire from actual life by frequent use is rooted in their nature and is transmitted by inheritance to posterity; and unless the posterity is reformed or regenerated, it is continued to successive generations and is all the time increasing; and thus the will becomes more prone to evils and falsities. But when a church is consummated and perishes, then the Lord always raises up a new church somewhere; but rarely, if ever, from the people of the former church; but from nations that have been in ignorance. Concerning these in what follows.

2911. Verse 3. *And Abraham rose up from upon the faces of his dead, and spoke unto the sons of Heth, saying.* “Abraham rose up” signifies elevation; “from upon the faces of his dead” signifies in that night; “and spoke unto the sons of Heth, saying” signifies those with whom there was to be a new spiritual church.

2912. *Abraham rose up.* That this signifies elevation is evident from the signification of “rising up” as implying some elevation (see n. 2401, 2785); here elevation from grief, since a new church was about to be raised up in place of the former that perished.

*From upon the faces of his dead.* That this signifies in that night is evident from the signification of “dying,” of “death,” and of “dead” as denoting night in regard to the state of the church (concerning which see above, n. 2908).

2913. *And spoke unto the sons of Heth, saying.* That this signifies those with whom there was to be a new spiritual church is evident from the signification of “Heth,” and of the “Hittites.” There were many inhabitants of the land of Canaan, who are enumerated in various places in the Word, and among them the Hittites (see Gen. 15:20; Exod. 3:8, 17; 13:5; 23:23; Deut. 7:1; 20:17; Josh. 3:10; 11:1, 3; 12:8; 24:11; 1 Kings 9:20; and other places). Most of these were from the ancient church (that this extended through many lands, and likewise through the land of Canaan, may be seen above, n. 1238, 2385). All who were of that church acknowledged charity as the principal, and all their doctrinal things were of charity or of

life. Those who elaborated doctrinal things of faith were called “Canaanites,” and were separated from the other inhabitants of the land of Canaan (Num. 13:29; see n. 1062–1063, 1076).

[2] Among the better inhabitants of the land of Canaan were the Hittites as is evident from the fact that Abraham dwelt among them, and afterwards Isaac and Jacob, and had their burial place there; also from their bearing themselves piously and modestly toward Abraham as is very plain from what is related of them in this chapter (particularly in verses 5–6, 10–11, 14–15). And thus by the Hittites as by a well-disposed nation is represented and signified the spiritual church, or the truth of the church. But with these as with the rest of the ancient church, it came to pass that in course of time they declined from charity or the good of faith; and consequently the falsity of the church is afterwards signified by them (as in Ezek. 16:3, 45, and other places). That still the Hittites were among the more honored is evident from the fact that there were Hittites with David as Abimelech (1 Sam. 26:6), and Uriah, who was a Hittite (2 Sam. 11:3, 6, 17, 21), whose wife was Bathsheba, of whom Solomon was born to David (2 Sam. 12:24). (That “Heth” signifies the more external knowledges regarding life, which are the external truths of the spiritual church, may be seen above, n. 1203.)

[3] This verse treats of the new church that the Lord sets up anew when the former church expires; and the verses that follow treat of the reception of faith with them. A church among the sons of Heth is not treated of; but the raising up by the Lord of the spiritual church in general, after the former ceases or is consummated; the sons of Heth are merely those who represent and signify this. See what has been said above concerning churches, namely, that in process of time a church decreases and is contaminated (n. 494, 501, 1327, 2422); that it recedes from charity, and produces evils and falsities (n. 1834–1835); that then the church is said to be laid waste and desolate (n. 407–411, 2243); that a church is set up anew with the gentiles, and why (n. 1366); that in the church which is being devastated, there is always preserved something of the church as a nucleus (n. 468, 637, 931, 2422); that unless there

were a church on earth, the human race would perish (n. 468, 637, 931, 2422); that the church is as the heart and lungs in the grand body, that is, in the human race (n. 637, 931, 2054, 2853); the quality of the spiritual church (n. 765, 2669); that charity constitutes the church, not faith separate (n. 809, 916); that if all had charity, the church would be one, although they should differ as to doctrinal things and worship (n. 1285, 1316, 1798–1799, 1834–1844, 2385); that all men on earth who are in the Lord’s church, though scattered through the world, still as it were make a one as in the heavens (n. 2853); that every church is internal and external, and both together constitute one church (n. 409, 1083, 1098, 1100, 1242); that the external church is nothing, if there is no internal church (n. 1795); that the church is compared to the rising and the setting of the sun, also to the seasons of the year, and the times of the day (n. 1837); that the last judgment is the last time of the church (n. 900, 931, 1850, 2117, 2118).

2914. Verse 4. *I am a sojourner and a dweller with you; give me a possession of a sepulcher with you, and I will bury my dead from before me.* “I am a sojourner and a dweller with you” signifies their first state, that although the Lord was unknown to them, still he could be with them; “give me a possession of a sepulcher with you” signifies that they might be regenerated; “and I will bury my dead from before me” signifies that thus he would come forth and rise again from the night which is with them.

2915. *I am a sojourner and a dweller with you.* That this signifies their first state, that although the Lord was unknown to them still he could be with them is evident from the representation of Abraham as being the Lord (frequently shown above); and from the signification of being a “sojourner with them,” and of being a “dweller with them,” as being unknown and yet with them. That this is the internal sense is plain from what precedes and what follows; for here a new church is treated of, and in this verse its first state, which is such that first of all the Lord is unknown to them; and yet because they live in the good of charity, and in what is just and equitable as to civil life, and in what is honorable and becoming as to moral life, they are such that the Lord can be with them; for the Lord’s presence with man is in good, and therefore in

what is just and equitable, and further in what is honorable and becoming (what is honorable being the complex of all the moral virtues; and what is becoming being simply its form); for these are goods which succeed in order, and are the planes in man on which conscience is founded by the Lord, and consequently intelligence and wisdom. But with those who are not in these goods (that is to say from the heart or affection), nothing of heaven can be inseminated; for there is no plane or ground, thus there is no recipient; and as nothing of heaven can be inseminated, neither can the Lord be present there. The Lord's presence is predicated according to the good, that is, according to the quality of the good; the quality of the good is according to the state of innocence, of love, and of charity, in which the truths of faith have been implanted or can be implanted.

2916. *Give me a possession of a sepulcher with you.* That this signifies that they can be regenerated is evident from the signification of a "sepulcher," which in the internal sense of the Word signifies life or heaven, and in the opposite sense death or hell. That it signifies life or heaven is because the angels, who are in the internal sense of the Word, have no idea of a sepulcher because they have none of death; and therefore instead of a sepulcher they perceive nothing else than continuation of life, and thus resurrection—for man rises again as to his spirit, and is buried as to his body (see n. 1854). And because "burial" signifies resurrection, it also signifies regeneration, for regeneration is man's first resurrection as he then dies in respect to the former man, and rises again as to the new. By regeneration a man from being dead becomes alive; hence comes the signification of a "sepulcher" in the internal sense. That the idea of regeneration occurs to the angels when the idea of a sepulcher is presented is plain also from what was said above about little children (n. 2299).

[2] That in the opposite sense a "sepulcher" signifies death or hell is because the evil do not rise again into life; and therefore when the evil are treated of and a sepulcher is mentioned, no other idea then occurs to the angels than that of hell; this is the reason why hell in the Word is also called a "sepulcher."

[3] That a “sepulcher” signifies resurrection, and also regeneration is plain in Ezekiel:

Therefore prophesy, and say unto them, Thus saith the Lord Jehovih, Behold I will open your sepulchers, and cause you to come up out of your sepulchers, O my people; and I will bring you to the ground of Israel. And ye shall know that I am Jehovah, when I have opened your sepulchers, and caused you to come up out of your sepulchers, O my people; and shall put my spirit in you, and ye shall live, and I shall place you on your own ground (Ezek. 37:12–14);

where the prophet treats of the bones that were made to live, and in the internal sense of regeneration. That he treats of regeneration is plainly evident, for it is said, “when I shall put my spirit in you and ye shall live, and I shall place you on your own ground.” “Sepulchers” here denote the former man and his evils and falsities, to “open,” and to “come up out of” which is to be regenerated. Thus the idea of a sepulcher perishes and is as it were put off, when the idea of regeneration or of the new life comes in.

[4] That the sepulchers were opened, and many bodies of the saints that were sleeping arose and went forth out of their sepulchers after the Lord’s resurrection, and entered into the holy city, and appeared unto many (Matt. 27:52, 53), involves what is similar, namely resurrection because of the Lord’s resurrection, and in a more interior sense every resurrection. That the Lord raised Lazarus from the dead (John 11:1 and the following verses) also involves the raising up of a new church from the gentiles; for all the miracles wrought by the Lord, because they were Divine, involved states of his church. The signification also is similar where it is said that the man who was cast into the sepulcher of Elisha, when he touched his bones, revived (2 Kings 13:20, 21); for by Elisha was represented the Lord.

[5] As “burial” signified resurrection in general, and every resurrection, therefore the ancients were very solicitous about their burials and the places where they should be buried—as Abraham, that he should be buried in Hebron in the land of Canaan; also Isaac and Jacob, with their wives (Gen. 47:29–31; 49:30–32); and

Joseph, that his bones should be carried from Egypt into the land of Canaan (Gen. 50:25; Exod. 13:19; Josh. 24:32); David, and the kings who came after him, that they should be buried in Zion (1 Kings 2:10; 11:43; 14:31; 15:8, 24; 22:50; 2 Kings 8:24; 12:21; 14:20; 15:7, 38; 16:20). The reason of this was that the land of Canaan and Zion represented and signified the Lord's kingdom, and burial represented and signified resurrection; but that the place effects nothing in regard to resurrection must be evident to everyone.

[6] That "burial" signifies resurrection to life is also plain from other representatives as that there should be no wailing for the wicked, and that they should not be buried but cast out (Jer. 8:2; 14:16; 16:4, 6; 20:6; 22:19; 25:33; 2 Kings 9:10; Rev. 11:9); and that wicked persons who had been buried should be cast forth from their sepulchers (Jer. 8:1, 2; 2 Kings 23:16–18). In the opposite sense however, a "sepulcher" signifies death or hell (see Isa. 14:19–21; Ezek. 32:21–23, 25, 27; Ps. 88:5, 6, 11, 12; Num. 19:16, 18, 19).

2917. *I will bury my dead from before me.* That this signifies that thus he would come forth and rise again from the night in which they were is evident from the signification of "burying" as being to rise again (see just above, n. 2916); and from the signification of "dead" as being the state of shade or of night, that is, of ignorance (see also above, n. 2908, 2912), out of which the Lord comes forth and rises with man, when he is acknowledged. Before this he is in night, because he does not appear; he rises again with everyone who is being regenerated.

2918. Verses 5, 6. *And the sons of Heth answered Abraham, saying unto him, Hear us, my lord, thou art a prince of God in the midst of us; in the choice of our sepulchers bury thy dead; none of us shall withhold from thee his sepulcher from burying thy dead.* "The sons of Heth answered Abraham, saying unto him" signifies a reciprocal state with those who are of the new church; "Hear us" signifies reception; "my lord, thou art a prince of God in the midst of us" signifies the Lord as to the good and truth Divine with them; "in

the choice of our sepulchers” signifies good pleasure as to regeneration; “bury thy dead” signifies that so they would come forth from night and be raised up into life; “none of us shall withhold his sepulcher from thee” signifies that they were all prepared to receive regeneration; “from burying thy dead” signifies so that they might come forth from night and be raised up.

2919. *The sons of Heth answered Abraham, saying unto him.* That this signifies a reciprocal state with those who are of the new church is evident from the signification of “answering,” when assent is given to that which is asked as being what is reciprocal; and from the signification of the “sons of Heth” as being those with whom there is to be a new spiritual church (of which above, n. 2913).

2920. *Hear us.* That this signifies reception is evident from the signification of “hear us,” when it is a mode of answering to express assent as being reception.

2921. *My lord, thou art a prince of God in the midst of us.* That this signifies the Lord as to the good and truth Divine with them is evident from the signification of “lord,” and of a “prince of God”; and from the signification of “in the midst of us.” That it is said “Lord” where good is treated of is evident from the Word of the Old Testament; for there Jehovah is now called Jehovah, now God, now Lord, now Jehovah God, now the Lord Jehovah, now Jehovah Zebaoth; and this from a hidden cause which can be known only from the internal sense. In general, when the subject is the celestial things of love, or good, it is said “Jehovah”; but when it is the spiritual things of faith, or truth, it is said “God”; when both together are treated of, it is said “Jehovah God”; but when the Divine power of good or omnipotence is treated of, it is said “Jehovah Zebaoth,” that is, “Jehovah of Armies,” and likewise “Lord,” so that “Jehovah Zebaoth” and “Lord” are of the same sense and signification. From this, namely, the power of good, men and angels are also called “lords”; and in the opposite sense those are called “servants” in whom there is no power, or who have power from the former. From all this it may be seen that here “my lord” in the internal sense signifies the Lord as to good; which will

be illustrated from the Word in the passages that follow. “Prince of God,” however, signifies the Lord as to the power of truth, or as to truth; as is evident from the signification of a “prince,” or of “princes” as being primary truths (see n. 1482, 2089); and also from its being said “prince of God,” for it is said “God” where truth, and “Jehovah” where good is treated of (see n. 2586, 2769, 2807, 2822). That “in the midst of us” means among them, or with them is evident without explication.

[2] That in the Word of the Old Testament “Jehovah Zebaoth” and “Lord” are of the same sense and signification is evident in Isaiah:

The zeal of Jehovah Zebaoth shall perform this; the Lord sent a word into Jacob, and it hath fallen on Israel (Isa. 9:7–8).

A mighty king shall rule over them, saith the Lord, Jehovah Zebaoth (Isa. 19:4).

In Malachi:

Behold the Lord whom ye seek shall suddenly come to his temple, even the angel of the covenant whom ye desire; behold he cometh, saith Jehovah Zebaoth (Mal. 3:1).

Still more plainly in Isaiah:

I saw the Lord sitting upon a throne high and lifted up; above him stood the seraphim; six wings and six wings for each; the one cried to the other, Holy, holy, holy, Jehovah Zebaoth. Woe is me, for I am undone, for mine eyes have seen the King, Jehovah Zebaoth. And I heard the voice of the Lord (Isa. 6:1, 3, 5, 8);

from which it is plain that “Jehovah Zebaoth” and “the Lord” have the same meaning.

[3] But the name “Lord Jehovih” is used especially when the aid of omnipotence is sought and implored as in Isaiah:

Say unto the cities of Judah, Behold your God. Behold the Lord Jehovih will come in a strong one, and his arm shall rule for him; behold his reward is with him and his work before him. He shall feed his flock like a shepherd (Isa. 40:9–11).

That the name “Lord Jehovih” is used when such aid is sought, may be seen further in Isa. 25:8; 40:10; 48:16; 50:4–5, 7, 9; 61:1; Jer. 2:22; Ezek. 8:1; 11:13, 17, 21; 12:10, 19, 28; 13:8, 13, 16, 18, 20; 14:4, 6, 11, 18, 20, 21; Micah 1:2; Ps. 71:5, 16; and frequently elsewhere.

[4] And besides this in the Word of the Old Testament the name “Lord” involves the like as “Jehovah,” namely, that it is said “Lord” when good is treated of; wherefore also “Lord” is similarly distinguished from “God” as “Jehovah” is distinguished from “God.” As in Moses:

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

In David:

Give thanks unto the God of gods, for his mercy is forever; give thanks unto the Lord of lords, for his mercy is forever (Ps. 136:1–3).

[5] But in the Word of the New Testament, with the evangelists and in Revelation, “Jehovah” is nowhere named; but instead of “Jehovah” it is said “Lord,” and this from hidden causes of which we shall speak below. That in the Word of the New Testament it is said “Lord,” instead of “Jehovah” is very plain in Mark:

Jesus answered, The first of all the commandments is, Hear O Israel, The Lord our God is one Lord; therefore thou shalt love the Lord thy God from all thy heart, and from all thy soul, and from all thy thought, and from all thy strength (Mark 12:29–30).

The same is thus written in Moses:

Hear O Israel, Jehovah our God is one Jehovah; and thou shalt love Jehovah thy God from all thy heart, and from all thy soul, and from all thy strength (Deut. 6:4–5);

where it is plain that “the Lord” is said instead of “Jehovah.” So too in John:

I saw and behold there was a throne set in heaven, and one sitting upon the throne; and round about the throne four animals full of eyes before and behind; each one of them had six wings round about, and was full of eyes within; and they said, Holy, holy, holy, Lord God Almighty (Rev. 4:2, 6, 8).

But in Isaiah we read:

I saw the Lord sitting upon a throne high and lifted up. Above him stood the seraphim; six wings and six wings for each; the one cried to the other, Holy, holy, holy, Jehovah Zebaoth (Isa. 6:1, 3, 5, 8).

Here “the Lord” is said instead of “Jehovah”; or “the Lord God Almighty” instead of “Jehovah Zebaoth” (that the “four animals” are seraphim or cherubim is plain in Ezekiel, 1:5, 13–15, 19; 10:15). That “the Lord” in the New Testament is “Jehovah” is also evident from many other passages as in Luke:

There appeared to Zacharias an angel of the Lord (Luke 1:11);

an “angel of the Lord” meaning an “angel of Jehovah.”

In the same:

The angel said to Zacharias concerning his son, Many of the sons of Israel shall he turn unto the Lord their God (Luke 1:16);

“unto the Lord their God” meaning “unto Jehovah God.” In the same:

The angel said to Mary concerning Jesus, He shall be great, and shall be called the son of the most high, and the Lord God shall give unto him the throne of David (Luke 1:32);

“the Lord God” here is instead of “Jehovah God.” In the same:

Mary said, My soul doth magnify the Lord, and my spirit hath exalted itself upon God my savior (Luke 1:46–47);

here too “the Lord” is instead of “Jehovah.” In the same:

Zacharias prophesied, saying, Blessed be the Lord God of Israel (Luke 1:68);

“the Lord God” is instead of “Jehovah God.” In the same:

An angel of the Lord stood by the shepherds; and the glory of the Lord shone round about them (Luke 2:9);

an angel of “the Lord,” and the glory of “the Lord,” instead of an angel of “Jehovah,” and the glory of “Jehovah.” In Matthew:

Blessed is he that cometh in the name of the Lord (Matt. 21:9; 23:39; Luke 13:35; John 12:13);

“in the name of the Lord,” instead of “in the name of Jehovah.” Besides many other passages as Luke 1:28; 2:15, 22–24, 29, 38, 39; 5:17; Mark 12:10, 11.

[6] Among the hidden causes of their calling Jehovah “the Lord” were the following. If at that time it had been said that the Lord was the Jehovah so often named in the Old Testament (see n. 1736), men would not have accepted it, for they would not have believed it; and moreover the Lord did not become Jehovah as to the human also until he had completely united the Divine essence to the human essence, and the human to the Divine (see n. 1725, 1729, 1733, 1745, 1815, 2156, 2751). The full unition was accomplished after the last temptation, which was that of the cross; and for this reason, after the resurrection the disciples always called him “the Lord” (John 20:2, 13, 15, 18, 20, 25; 21:7, 12, 15–17, 20; Mark 16:19, 20); and Thomas said, “my Lord and my God” (John 20:28). And because the Lord was the Jehovah so often named in the Old Testament, he therefore also said to the disciples:

Ye call me Master and Lord, and ye say well, for I am (John 13:13–14, 16);

and these words signify that he was Jehovah God; for he is here called “Lord” as to good, and “master” as to truth. That the Lord was Jehovah is also meant by the words of the angel to the shepherds:

Unto you is born this day a savior who is Christ the Lord (Luke 2:11);

he is called “Christ” as the messiah, the anointed, king; and “Lord” as Jehovah; “Christ” in respect to truth, and “Lord” in respect to good. One who does not closely study the Word could not know this, for he would think that our savior was called Lord, like others, from the common title of reverence; when yet he was so called because he was Jehovah.

2922. *In the choice of our sepulchers.* That this signifies good pleasure as to regeneration is evident from the signification of “choosing,” of “choice,” and of “chosen” as being what is wished for, or what is of good pleasure; and from the signification of a “sepulcher” as being resurrection and regeneration (concerning which above, n. 2916).

2923. *Bury thy dead.* That this signifies that so they would come forth from night and be raised up into life is evident from the signification of being “buried” as being to rise again, or to be raised up to life (see n. 2916); and from the signification of the “dead” as being night in respect to the goods and truths of faith (see n. 2908, 2912, 2917).

2924. *None of us shall withhold from thee his sepulcher.* That this signifies that they were all prepared to receive regeneration is evident from the signification of a “sepulcher” as being regeneration (see n. 2916); and from the signification of “not withholding” as being willingness to receive.

2925. *From burying thy dead.* That this signifies that they might come forth from night and be raised up is evident from the signification of being “buried,” and of “dead” as being to be raised up from night in respect to the goods and truths of faith (concerning which see just above, n. 2923, where the same words occur).

2926. Verses 7, 8. *And Abraham rose up, and bowed himself to the people of the land, to the sons of Heth. And he spoke with them, saying, If it is with your soul that I should bury my dead from before me, hear me, and intercede for me with Ephron the son of Zohar.* “Abraham rose up, and bowed himself” signifies the Lord’s joy on account of the kind reception; “to the people of the land, to the sons of Heth” signifies by those who were to be of the new spiritual church; “and he spoke with them, saying” signifies thought and perception concerning them; “if it is with your soul” signifies if from the affection of truth from the heart; “that I should bury my dead from before me” signifies that they desired to come forth from night and rise again; “hear me” signifies that they should comply; “and intercede for me with Ephron the son of Zohar” signifies those with whom the truth and good of faith could be received.

2927. *Abraham rose up, and bowed himself.* That this signifies the Lord’s joy on account of the kind reception is evident from the signification of “rising up” as involving something of elevation (see n. 2401, 2785; for the mind is elevated by gladness and joy, and it is therefore here said that he “rose up”); also from the representation of Abraham as being the Lord (as often shown above); and from the signification of “bowing himself” as being to rejoice. Bowing is a movement of the body expressive both of humiliation and of joy; that here it is expressive of joy, and is on account of kind reception is plain from what precedes and what follows.

2928. *To the people of the land, to the sons of Heth.* That this signifies by those who are of the spiritual church is evident from the signification of “people” as being those who are in truths, thus the spiritual (see n. 1259, 1260); from the signification of the “land” as

being the church (see n. 662, 1066, 1067, 1262, 1733, 1850, 2117, 2118 at the end); and from the signification of the “sons of Heth” as being those who are of the new spiritual church (n. 2913). The “people of the land” are sometimes mentioned in the Word where it treats of Israel and of Jerusalem, and by them in the internal sense is signified the spiritual church, or those who are of the spiritual church; for by “Israel” and by “Jerusalem” this church is meant. When Judah and Zion are treated of, the term “nation” is used, for by “nation” is signified the celestial church; and this church is meant by “Judah” and by “Zion.”

[2] That it is said the “people of the land” when Israel and Jerusalem are treated of (thus where it treats of the spiritual church) is evident from many passages in the Word; as in Ezekiel:

Say unto the people of the land, Thus saith the Lord Jehovah to the inhabitants of Jerusalem, to the ground of Israel, They shall eat their bread in sadness, and shall drink their waters in devastation; that her land may be laid waste; the cities that are inhabited shall be laid waste, and the land shall be desolate (Ezek. 12:19–20);

where in the internal sense Jerusalem and the ground of Israel denote the spiritual church; “bread” and “waters,” charity and faith, or good and truth; the “land,” the church itself, which is said to be “wasted” as to good, and “desolate” as to truth.

[3] In the same:

Gog and his multitude shall the house of Israel bury, that they may cleanse the land seven months; and all the people of the land shall bury them (Ezek. 39:11–13);

“Gog” denotes external worship separate from internal, which is idolatrous (n. 1151); the “house of Israel,” the spiritual church in respect to good; the “people of the land,” the same in respect to truth; the “land,” the church itself. The “land” denotes the church for the reason that the land of Canaan represented the Lord’s kingdom and thus the church, for the Lord’s kingdom on earth is the church.

[4] In the same:

All the people of the land shall be for this oblation for the prince in Israel; and upon that day shall the prince prepare for himself and for all the people of the land a bullock for a sin-offering. The people of the land shall bow themselves at the door of the gate in the sabbaths and in the new moons; and the people of the land shall enter, in the appointed feasts (Ezek. 45:16, 22; 46:3, 9);

where the New Jerusalem, that is, the Lord's spiritual kingdom is treated of; they who are in it are the "people of the land"; the "prince" is truth Divine which is from the Lord.

[5] The sons of Heth are so called because by "sons" are signified truths (see n. 489, 491, 533, 1147, 2623). Truths are predicated of the spiritual, because the spiritual are initiated into good by means of truths, that is, into charity by means of faith; and because they do good from the affection of truth, not knowing that it is good from anything else than because they are so instructed. Their conscience also is founded in these truths of faith (see n. 1155, 1577, 2046, 2088, 2184, 2507, 2715, 2716, 2718).

2929. *And he spoke with them, saying.* That this signifies thought and perception concerning them is evident from the signification of "speaking and saying" as being to think and perceive (see n. 1898, 1919, 2080, 2271, 2287, 2506, 2515, 2552, 2619).

2930. *If it is with your soul.* That this signifies if it is from the affection of truth from the heart is evident from the signification of "soul" in the internal sense. In many passages of the Word it is said "from the heart and from the soul," or "from the whole heart and from the whole soul," and by this is signified that it is from all the will and all the understanding. That man has two faculties, namely, will and understanding, may be known to everyone; also that the will is a separate faculty from the understanding, for we are able to understand good and truth and yet will what is evil and false. From the beginning man was so created that his will and understanding should make a one, so that he should not think one thing and will another, nor will one thing and think another. Such is the state

with the celestial, and such it was in the celestial church, which was called “man” or “Adam.” But with the spiritual, or in the spiritual church, one faculty has been separated from the other, that is, the understanding from the will; and the man is reformed by the Lord as to the intellectual part, and in this there is formed a new will and a new understanding (see n. 863, 875, 895, 897, 927, 928, 1023, 1044, 2256). The new will which is from the Lord, in this part is what is called “heart,” and the new understanding is what is called “soul”; and when it is said, “from all the heart and from all the soul,” by this is meant from all the will and from all the understanding.

[2] This is what is meant by “heart and soul” in Moses:

Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy strength (Deut. 6:5).

Now, O Israel, what doth Jehovah thy God require of thee, but to fear Jehovah thy God, to walk in all his ways, and to love him, and to serve Jehovah thy God with all thy heart and with all thy soul (Deut. 10:12; 11:13).

This day Jehovah thy God commandeth thee to do these statutes and judgments; and thou shalt keep and do them with all thy heart and with all thy soul (Deut. 26:16).

in the book of Kings:

David said to Solomon, Jehovah will establish his word which he spoke concerning me, saying, If thy sons take heed to their way to walk before me in truth, with all their heart and with all their soul; there shall not be cut off from thee a man from upon the throne of Israel (1 Kings 2:4).

In Matthew:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul (Matt. 22:37; Mark 12:29, 30).

[3] The same is also predicated of Jehovah or the Lord, because thence comes the affection of good which is of the will, and the affection of truth which is of the understanding, with the man of the church. As in Samuel:

I will raise me up a faithful priest, according to that which is in my heart and in my soul (1 Sam. 2:35).

And in Jeremiah:

I will rejoice over them to do them good, and I will plant them in this land in truth, with all my heart and with all my soul (Jer. 32:41).

And in other passages throughout the Word, “soul” signifies the affection of truth as in Isaiah:

With my soul have I desired thee in the night; yea, with my spirit in the midst of me have I sought thee early; for according to thy judgments to the earth, the inhabitants of the world learn righteousness (Isa. 26:9);

here “soul” denotes the affection of truth; “spirit,” the affection of good (that “judgments” are predicated of truths, and “righteousness” of good, may be seen above, n. 2235).

[4] In the same:

The fool speaketh folly, to make empty the hungry soul; and to cause the thirsty for drink to fail (Isa. 32:6);

the “hungry soul” denotes the desire for good, which the fool maketh empty; the “soul thirsty for drink” denotes the desire for truth, which the fool causeth to fail. In Jeremiah:

Their soul shall be as a watered garden, and I will water the wearied soul, and every sorrowful soul will I fill (Jer. 31:12, 25);

here “soul” denotes the affection of good and of truth. Again:

All her people sigh, they seek bread, they have given their pleasant things for food to restore the soul. The comforter that restoreth my soul is far from me; my sons are desolate. They sought food for themselves, to restore their soul (Lam. 1:11, 16, 19);

“soul” denotes the life of the affection of good and truth; “food,” wisdom and intelligence.

[5] It is said that “soul” signifies the affection of truth from the heart, because there are affections of truth which are not from the heart; as those which are from the love of self or of being eminent, from the love of the world or of making gain, also from the love of meriting; from these in like manner there come forth affections of truth, but they are not genuine; being from the will of the flesh, and not from the heart: that which is from the heart is from the Lord. Moreover “soul” in the Word signifies in the universal sense all life (see n. 1000, 1005, 1040, 1742) for in the universal sense the soul is that from which another thing is, and lives; thus the soul of the body is its spirit, for from this the body lives; but the soul of the spirit is its still more internal life, from which it has wisdom and understanding.

2931. *That I should bury my dead from before me.* That this signifies that they desired to come forth from night and to rise again is evident from the signification of “burying,” which is to rise again; and of “dead” as denoting night in respect to the goods and truths of faith (see above, n. 2923, 2925, where the same words occur).

2932. *Hear me.* That this signifies that they should comply is evident from the signification of “hearing” as being to obey, or comply (see n. 2542).

2933. *And intercede for me with Ephron the son of Zohar.* That this signifies those with whom the truth and good of faith could be received is evident from the fact that the field and the cave in the field, where Sarah was to be buried, belonged to Ephron; and as “burial” signifies regeneration (n. 2916), it follows that by “Ephron” are signified those with whom the truth and good of

faith could be received. The sons of Heth also represent the same, inasmuch as they were of Ephron's city and were his people. By "interceding" is here signified to be prepared to receive.

2934. Verse 9. *That he may give me the cave of Machpelah, which he hath, which is in the end of his field; in full silver let him give it to me, in the midst of you, for a possession of a sepulcher.* "That he may give me the cave of Machpelah, which he hath" signifies the obscurity of faith they have; "which is in the end of his field" signifies where there is little of the church; "in full silver" signifies redemption by means of truth; "let him give it to me, in the midst of you, for a possession of a sepulcher" signifies possession thus, through regeneration.

2935. *That he may give me the cave of Machpelah.* That this signifies obscurity of faith is evident from the signification of a "cave" as being what is obscure (see n. 2463); and from the signification of "Machpelah" as being faith that is in obscurity. A "cave" signifies obscurity because it is a dark place; when a "cave of a mountain" is spoken of, it then means obscurity of good; but when it is said the "cave of the field of Machpelah," it then means obscurity of truth. As it is here said, the "cave of Machpelah," and Machpelah was where there was a field at the end of which was the cave, obscurity of truth is here meant, or what is the same, obscurity of faith; and hence also it is plain that "Machpelah" means faith which is in obscurity.

[2] Those who are being regenerated and being made spiritual are in the greatest obscurity as to truth. Good indeed flows in with them from the Lord, but not so much truth; wherefore between the Lord and the good with man there exist parallelism and correspondence, but not with the truth (see n. 1832). The primary cause of this is that those here treated of do not know what good is; and even if they should know, still they do not believe from the heart; and so long as good is in obscurity with them, so long is truth, for all truth is from good. But to make this more clear: they know only very obscurely that the Lord is good itself, and that all is good which is of love to him and of charity toward the neighbor,

and that all is truth which asserts this and confirms it; indeed they even cherish doubts, and admit reasonings against these things; and so long as they are in such a state, the light of truth from the Lord cannot flow in; they even think of the Lord as another man, and not as God; and they think of love to him from some worldly love; what the genuine affection of charity toward the neighbor is they scarcely know, nor indeed what charity is and what the neighbor, when yet these are essentials. Hence it is evident how far the spiritual are in obscurity; and they are still more so before regeneration, which is the state here treated of.

2936. *Which is in the end of his field.* That this signifies where there is little of the church is evident from the signification of the “end” or extremity as being what is little; and from the signification of “field” as being the church, and also doctrine which is of the church (see n. 368). That the “end” or extremity denotes little may be seen from the description of land, ground, and fields, in the Word; their middle part signifies much, but the extremity signifies little; this extremity is also called the part round about. The reason is that the representative ceases at the extremity; thus here the “end of the field” signifies little of the church.

2937. *In full silver.* That this signifies redemption through truth is evident from the signification of “silver” as being truth (see n. 1551); and from the signification of “let him give me in silver,” or “for silver” as being to buy, and in the spiritual sense to redeem. That the spiritual are said to have been “bought with silver,” may be seen above (n. 2048), that is, redeemed by truth. The reason of this is that they are regenerated, that is, are introduced to good, through the truth of faith; for the spiritual man has no perception of good as the celestial man has; but truth is that by means of which he knows, and from which he afterwards acknowledges, that there is good; and when he acknowledges and believes, then it becomes good to him, and he is affected by it as good, which becomes such in quality as is the truth which he has. Hence it is that the spiritual are said to have been redeemed by means of truth. But still the quality of the good is not born and produced from truth, but from the influx of good into truth of that quality.

2938. *Let him give it to me, in the midst of you, for a possession of a sepulcher.* That this signifies possession thus, through regeneration is evident without explication; for that a “sepulcher” is regeneration was shown above (n. 2916).

2939. Verse 10. *And Ephron was sitting in the midst of the sons of Heth; and Ephron the Hittite answered Abraham in the ears of the sons of Heth, of all that went in at the gate of his city, saying.* “Ephron was sitting in the midst of the sons of Heth” signifies those by whom the good and truth of faith could primarily be received; “and Ephron the Hittite answered Abraham” signifies their state of reception; “in the ears of the sons of Heth” signifies obedience; “of all that went in at the gate of his city, saying” signifies as to the doctrinal things through which there is faith.

2940. *Ephron was sitting in the midst of the sons of Heth.* That this signifies those by whom the good and truth of faith could primarily be received is evident from the representation of “Ephron,” and also from the signification of the “sons of Heth” as being those with whom the truth and good of faith could be received, and with whom there could be a new church (see n. 2913, 2933); and from the signification of “the midst” or “in the midst” as being what is primary, or principal, and also inmost (see n. 1074). That “the midst” in the internal sense signifies what is primary or principal, and also inmost is from representatives in the other life; for when any good is represented by spiritual ideas, then what is best is presented in the midst, and what is less and less good is presented successively from the middle outward; and lastly at the circumference are those things which are not good; it is from this that “in the midst” denotes both what is primary or principal and what is inmost. In this manner likewise are represented the ideas of thought, and also affections, and all changes of state; the goods or evils being thus varied according to their situation in respect to the middle. The origin of this is from the form of spiritual and heavenly things, which is such.

2941. *And Ephron the Hittite answered Abraham.* That this signifies their state of reception is evident from the signification of

“answering,” when assent is given as being reception; as is also plain from what now follows. Ephron is here called “the Hittite,” so as to represent the spiritual church as the head and chief.

2942. *In the ears of the sons of Heth.* That this signifies obedience is evident from the signification of the “ear” as being obedience (see n. 2542).

2943. *Of all that went in at the gate of his city, saying.* That this signifies as to the doctrinal things through which there is faith is evident from the signification of “gate” as being entrance, thus that which introduces (in like manner as “door,” see n. 2145, 2152, 2356, 2385); and from the signification of “city” as being the truth of faith (see n. 402, 2268, 2449, 2451, 2712). Cities in the ancient church were not like the cities of later times and of the present day, that is assemblages and gatherings of people; but they were the dwelling together of separate families. The family of one parent constituted a city as for instance the city of Nahor (to which Abraham’s servant came when he was to betroth Rebekah to Isaac, Gen. 24:10) was Nahor’s family which was there; and Shalem, the city of Shechem (to which Jacob came when he journeyed from Paddan-aram, Gen. 33:18; 34) was the family of Hamor and Shechem, which was there; and so with the other cities of that time.

[2] And as they had learned from the most ancient people that nations and families represented the heavenly societies, and thus the things of love and charity (n. 655, 1159), so when a “city” is mentioned instead of a family, and “people” instead of nation, truth is signified which is of faith. Hence also the “city of God” and the “holy city,” in the genuine sense signify faith in the Lord; and as a walled town or city signified faith, the “gate” of the city signified doctrinal things, because these introduce to faith. This in the representative Jewish church was also signified by the judges and the elders sitting in the gate of the city and judging there; as is plain from the historical parts of the Word; and also in Zechariah:

These are the words that ye shall do: Speak ye every man the truth with his companion, judge truth and the judgment of peace in your gates (Zech. 8:16).

Also in Amos:

Hate the evil and love the good, and establish judgment in the gate  
(Amos 5:15).

(That a “gate” also signifies the way of access to the rational mind, and that this mind is compared to a city, may be seen above, n. 2851.)

2944. Verse 11. *Nay, my lord, hear me; the field give I thee, and the cave that is therein I give it thee; to the eyes of the sons of my people give I it thee: bury thy dead.* “Nay, my lord, hear me” signifies that first state, described before; “the field give I thee, and the cave that is therein I give it thee” signifies preparation by themselves as to the things that are of the church and of faith; “in the eyes of the sons of my people give I it thee” signifies according to the understanding of all; “bury thy dead” signifies that they may come forth from night and be raised up.

2945. *Nay, my lord, hear me.* That this signifies that first state, described above (n. 2935, 2936), namely, that they were in obscurity of faith is evident from the refusal, in that they were not willing to listen to Abraham, that he should give silver in full (verse 9, which means in the internal sense that they should be redeemed by the Lord), but desired to prepare themselves as to the things of the church and of faith, that is, to reform themselves. These words, “Nay, my lord, hear me,” involve their state; that is, the state of their thought about redemption and reformation; for a proposal immediately follows.

2946. *The field give I thee, and the cave that is therein I give it thee.* That this signifies preparation by themselves as to the things that are of the church and of faith is evident from the signification of “field” as being the church (see n. 368, 2936); from the signification of the “cave” therein, that is, in the field as being obscurity of faith (see above, n. 2935); and from the signification of “giving the field” and “giving the cave,” or what is the same, not receiving silver from Abraham as being not to desire to be

redeemed by the Lord, but by themselves, and thus to desire to prepare themselves as to these things. Such is the first state of all who are being reformed and made spiritual, namely, that they do not believe that they are reformed by the Lord but by themselves, that is, they believe all of the will of good and of the thought of truth to be from themselves; they are also left in this state by the Lord, since in no other way can they be reformed. For if before they have been regenerated it should be said to them that they cannot do anything of good from themselves, or think anything of truth from themselves, they would then either fall into the error of thinking that they must wait for influx into the will and influx into the thought, and if this does not take place must attempt nothing; or into the error of thinking that if good and truth were from any other source than themselves, nothing would be imputed to them for righteousness; or into the idea that so they would be as it were machines, and not their own masters, or in control of themselves; or into some other error. It is therefore permitted them at that time to think that good and truth are from themselves.

[2] But after they are regenerate, then by degrees the knowledge is insinuated into them that the case is otherwise, and that all good and truth are solely from the Lord; and still further, when they are becoming more perfected, that whatever does not come from the Lord is evil and false. To the regenerate, if not in the life of the body still in the other life, it is given not only to know this, but also to perceive it; for all the angels are in the perception that it is so. (See what was said above on these subjects, namely, that all good and truth are from the Lord, n. 1614, 2016; that all intelligence and wisdom are from the Lord, n. 109, 112, 121, 124; that man of himself can do nothing of good and think nothing of truth, n. 874–876; that nevertheless everyone ought to do good as if from what is his own, and not hang down his hands, n. 1712; and that if a man compels himself to resist evil and to do good as from himself, he receives from the Lord a heavenly own, n. 1937, 1947.)

2947. *To the eyes of the sons of my people give I it thee.* That this signifies as to the understanding of all is evident from the signification of the “eyes” as being the understanding (see n. 2701);

and from the signification of “sons of the people” as being all; “sons of the people” are those who for the first time are initiated into truths, for “people” are those who are in truths (n. 1259, 1260); therefore it is not said “to the eyes of my people,” but “to the eyes of the sons of my people.”

2948. *Bury thy dead.* That this signifies that they may come forth from night and be raised up is evident from the signification of being “buried” as being to rise again, or what is the same, to be raised up; and from the signification of “dead” as being night as to the goods and truths of faith (see above, n. 2917, 2923, 2925, 2931, where are the same words).

2949. Verses 12, 13. *And Abraham bowed himself before the people of the land. And he spoke unto Ephron in the ears of the people of the land, saying, But if thou wilt, I pray thee, hear me; I will give the silver of the field; take it of me, and I will bury my dead there.* “Abraham bowed himself before the people of the land” signifies the Lord’s joy on account of the good will of those who were of the new spiritual church; “and he spoke unto Ephron” signifies influx with those who were able to receive; “in the ears of the people of the land” signifies even unto obedience as to the truths of the church; “but if thou wilt, I pray thee, hear me” signifies more interior influx; “I will give the silver of the field; take it of me” signifies redemption as to the truths of the church which are from the Lord; “and I will bury my dead” signifies that thus they would come forth from night and be vivified.

2950. *Abraham bowed himself before the people of the land.* That this signifies the Lord’s joy on account of the good will of those who were of the new spiritual church is evident from the signification of “bowing himself,” here being to rejoice (as also above, n. 2927), from the representation of Abraham as being the Lord (concerning which quite often above); and from the signification of the “people of the land” as being those who are of the spiritual church, concerning which see above (n. 2928), where the same words occur; but it is there said that “he bowed himself to the people of the land, to the sons of Heth” (verse 7). The reason

why the sons of Heth also are mentioned there is that there those of the church are signified who are beginning to be initiated, who are also signified by the “sons of the people” (see n. 2947); but here those are meant who are progressing, and therefore it is simply said the “people of the land,” without the addition of the “sons of Heth”; and in the former passage there is signified joy on account of their kind reception, but here because of their good will. Reception comes first, because it is of the understanding; good will comes afterwards, because it is of the will (see n. 2954).

2951. *And he spoke unto Ephron.* That this signifies influx with those who were able to receive is evident from the signification of “speaking” as being to think (n. 2271, 2287), and likewise to will (n. 2626), and thus to flow in, because influx is thereby effected; and from the representation of Ephron as being those with whom the truth and the good of faith could be received (see n. 2933).

2952. *In the ears of the people of the land.* That this signifies even to obedience as to the truths of the church is evident from the signification of the “ear” as being obedience (see n. 2542, 2942); and from the signification of the “people of the land” as being those who are of the spiritual church, and also the truths of this church (see n. 1259, 1260, 2928).

2953. *But if thou wilt, I pray thee, hear me.* That this signifies more interior influx is evident from the series of the discourse. That Abraham’s speaking to Ephron signified influx was stated just above (n. 2951); and here the discourse is continued and the attention aroused by its being said, “but if thou wilt, I pray thee, hear me”; wherefore a more interior influx is signified. The internal sense is of such a nature that the expressions and words are almost nothing; but their sense flowing from the series presents an idea, and indeed before the angels a spiritual idea, to which the external or literal sense serves as the object *ex quo*; for it is the ideas of man’s thought which are the objects of spiritual thoughts with the angels; and in fact chiefly those ideas of thought with man that are from the Word, for the reason that all things in the Word are representative, and the words in both general and particular are

significant; and it is at once observed that they are from the Word, because the spiritual and celestial things therein follow in their order in the most regular manner; and in both there is what is holy from the inmost sense, which treats solely of the Lord and his kingdom.

2954. *I will give the silver of the field; take it of me.* That this signifies redemption as to the truths of the church which are from the Lord is evident from the signification of “giving silver” as being to redeem by truth (see above, n. 2937); for “silver” is truth (n. 1551); from the signification of “field” as being the church, and also the doctrine of truth (see n. 368, 2936); and from the signification of “taking of me” as being what is reciprocal with those who are of the church; the reciprocal is faith that redemption is from the Lord alone. As regards redemption, it is the same as reformation and regeneration and the consequent deliverance from hell and salvation. The redemption or reformation and salvation of the men of the spiritual church is effected through truth; but that of the men of the celestial church through good. The reasons have been repeatedly stated above, namely, that the spiritual have nothing of the will of good, but in its stead have been gifted with the faculty of understanding what is good. The understanding of good is what is principally called truth, and indeed the truth of faith; but willing and thence doing this is what is called good. The spiritual therefore, through the understanding of good, or what is the same, through truth, are introduced into the will of good, or what is the same, into good; not however into anything of the will of good from themselves, for with them all the will of good has been lost (see n. 895, 927, 2124); but into a new will which they receive from the Lord (n. 863, 875, 1023, 1043–1044); and when they have received this will they are then called specifically the redeemed.

2955. *I will bury my dead.* That this signifies that they would come forth from night and be vivified is evident from the signification of being “buried,” and of “dead” as given above (n. 2917, 2923, 2925, 2931, 2948). They are here said to be vivified, because they are in the course of receiving faith; for from faith, that

is, from its good, they receive life; their life is from no other source. That "I will bury my dead" signifies emerging from spiritual night and being vivified is also for the reason that when a former church is dead, a new one is raised up by the Lord in its place; thus life is given in place of death, and in place of night there comes morning; and also for the reason that with everyone who is being reformed and is becoming spiritual, his "dead" is as it were buried, and that which is new, which is living, rises again: thus in place of night with him, or in place of darkness and cold, there arises morning with its light and its heat. Hence it is that the angels, who are in the Lord's life, in place of man's idea about the burial of the dead, have an idea of resurrection and of new life. And this also is the case, for there is always some church on the earth; and when the old expires, and night comes on, then a new church arises elsewhere and there comes morning.

2956. Verses 14, 15. *And Ephron answered Abraham, saying unto him, my lord, hear me; land of four hundred shekels of silver, what is that between me and thee? Bury therefore thy dead.* "Ephron answered Abraham, saying unto him" signifies a state of reception; "my lord, hear me" signifies the first state of reception; "land of four hundred shekels of silver" signifies the price of redemption by means of truth; "what is that between me and thee?" signifies that he gave his assent, but still desired it to be from himself; "bury therefore thy dead" signifies here as before, emerging from night, and a consequent resuscitation.

2957. *Ephron answered Abraham, saying unto him.* That this signifies a state of reception is evident from the signification of "answering," when assent is given as being to receive (see above, n. 2941). That it is a state of reception which is here signified by "answering and saying" is evident from what follows.

2958. *My lord, hear me.* That this signifies the first state of reception is also evident from what follows, and also from what was said above (n. 2945) where the same words occur; there however there was denial, but here affirmation, although there is still doubt, for in what follows presently it is said, "What is that between me

and thee?” by which is signified that he gave assent, but still desired it to be from himself. And besides, “my lord, hear me” is merely a customary form of speech intended to excite reflection in another, yet still it involves a state of making an offer.

2959. *Land of four hundred shekels of silver.* That this signifies the price of redemption by means of truth is evident from the signification of “four hundred shekels” (concerning which presently); and from the signification of “silver” as being truth (see n. 1551, 2048, 2937). That “four hundred shekels” signifies the price of redemption is because “four hundred” signifies vastation; and “shekel” signifies the price. What vastation is may be seen above (n. 2455, 2682, 2694, 2699, 2701, 2704), namely, that it is twofold; of one kind when a church altogether perishes, that is, when there is no longer any charity or faith, and when it is said to be “devastated” or “laid waste”; and of the other kind when they who are of the church are reduced to a state of ignorance, and also of temptation, in order that the evils and falsities with them may be separated and as it were dispersed. They who emerge from this kind of vastation are they who are specifically called the redeemed, for they are then instructed in the goods and truths of faith, and are reformed and regenerated by the Lord (concerning whom see the passages cited). Now whereas “four hundred” when predicated of time as “four hundred years” signifies the duration and state of vastation, so when predicated of shekels it signifies the price of redemption; and when mention is made of silver at the same time, there is signified the price of redemption by means of truth.

[2] That “four hundred years” signifies the duration and state of vastation, may also be seen from what was said to Abram:

Jehovah said unto Abram, Knowing thou shalt know that thy seed shall be a sojourner in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years (Gen. 15:13);

where it seems that by “four hundred years” is meant the stay of the sons of Israel in Egypt. But that their stay in Egypt is not what is signified, but something else which is not manifest to anyone except from the internal sense is evident from the fact that the stay

of the sons of Israel in Egypt was but half of that time; as is clearly evident from the generations from Jacob to Moses; for from Jacob came Levi; from Levi, Kohath; from Kohath, Amram; and from Amram, Aaron and Moses (Exod. 6:16–20). Levi and his son Kohath came with Jacob into Egypt (Gen. 46:11); Moses was of the second generation after this, and he was eighty years old when he spoke to Pharaoh (Exod. 7:7); from all which it is evident that from the coming of Jacob into Egypt to the going forth of his sons was about two hundred and fifteen years.

[3] It is still further evident that by “four hundred” in the Word something else is signified than what is meant by the number itself in the historic sense, from its being said:

The dwelling of the sons of Israel which they dwelt in Egypt was four hundred and thirty years; and it came to pass at the end of four hundred and thirty years, in the selfsame day it came to pass that all the armies of Jehovah went out from the land of Egypt (Exod. 12:40–41);

when nevertheless the stay of the sons of Israel there was but half that number of years; but it was four hundred and thirty years counting from Abraham’s entrance into Egypt; and therefore it was so said for the sake of the internal sense that lies concealed in the words. In the internal sense, by the sojourning of the sons of Jacob in Egypt is represented and signified the vastation of the church; the state and duration of which is described by the number “four hundred and thirty years”; by “thirty” the state of vastation of Jacob’s sons, that it was none at all, because they were such that they could not be reformed by any state of vastation (concerning the signification of the number thirty, see n. 2276); and by “four hundred years,” the general state of vastation of those who were of the church.

[4] Therefore they who go forth from this vastation are they who are called the “redeemed” as is also plain from the words spoken to Moses:

Wherefore say unto the sons of Israel, I am Jehovah, and I will bring you out from under the burdens of Egypt, and I will deliver you

from their bondage, and I will redeem you with a stretched out arm, and with great judgments (Exod. 6:6).

Jehovah brought you out with a mighty hand, and redeemed you out of the house of servants, from the hand of Pharaoh king of Egypt (Deut. 7:8; 13:5).

Thou shalt remember that thou wast a servant in the land of Egypt, but Jehovah thy God redeemed thee (Deut. 15:15; 24:18).

In Samuel:

Thy people whom thou hast redeemed to thee out of Egypt (2 Sam. 7:23).

Because those who emerge from the state of vastation are called the “redeemed,” therefore by “four hundred shekels” is signified the price of redemption.

[5] That a “shekel” signifies the price or estimation is evident from the following passages in the Word; in Moses:

And all thy estimation shall be in the shekel of the holiness (Lev. 27:25).

And in another place:

When a soul hath committed a trespass, and sinned in error from the holy things of Jehovah, he shall bring his guilt offering to Jehovah, a ram without blemish out of the flock, according to thy estimation, in silver of shekels, after the shekel of holiness (Lev. 5:15).

From these passages it is plain that by a “shekel” is signified the price or estimation. It is said the “shekel of holiness,” because the price or estimation has regard to truth and good from the Lord; and truth and good from the Lord are the holy itself in the church. For this reason it is called the “shekel of holiness” in other places also (as in Exod. 30:24; Lev. 27:3; Num. 3:47, 50; 7:13, 19, 25, 31, 37, 43, 49, 55, 61, 67, 73; 18:16).

[6] That the “shekel” denotes the price of what is holy is clearly evident in Ezekiel, where the holy land and the holy city are treated of. It is there said of the shekel:

The shekel shall there be twenty *gerahs*; twenty shekels, five and twenty shekels, fifteen shekels, shall be your *maneh* [pound] (Ezek. 45:12);

that here by “shekel,” and by “pound,” and by the numbers, are signified holy things, that is, good and truth, anyone can see; for the holy land, and the holy city in it (or the new Jerusalem there treated of) is no other than the kingdom of the Lord, where neither shekel nor *gerah* nor pound, nor the counting by them, but the number itself, from its signification in the internal sense, determines the estimation or the price of what is good and what is true.

[7] In Moses:

They shall give every man an expiation for his soul lest there should be a plague, half a shekel, after the shekel of holiness: the shekel is twenty *gerahs* and the half shekel for a *therumah* [an oblation] to Jehovah (Exod. 30:12–13);

where ten *gerahs*, which are the “half shekel,” denote the remains which are from the Lord. (Remains are goods and truths stored up with man, and these are signified by “ten” as may be seen above, n. 576, 1738, 1906, 2284; and also that remains are goods and truths from the Lord stored up with man, n. 1906, 2284). These therefore are called an “oblation to Jehovah,” and it is said that by them there shall be an expiation for the soul. The reason why it is so often said that the shekel was twenty *gerahs* (as in the passages quoted, and also in Lev. 27:25; Num. 3:47; 18:16, and elsewhere) is that the “shekel which is twenty *gerahs*” signifies the estimation of the good of remains (that “twenty” signifies the good of remains may be seen above, n. 2280). On this account the shekel was likewise a weight, according to which the value both of gold and of silver was estimated (see Gen. 24:22; Exod. 38:24; Ezek. 4:10; 45:12); the value of gold, because “gold” signifies good (n. 113, 1551, 1552);

and of silver, because “silver” signifies truth (n. 1551, 2048). From all this it is now plain that by “land of four hundred shekels of silver” is signified the price of redemption by means of truth. It is called “land” because the subject is the spiritual church, which is reformed and regenerated by means of truth from the Lord (n. 2954). (That by “land” is signified the church, may be seen above, n. 662, 1066, 1067, 1262, 1733, 1850, 2117, 2118 at the end.)

2960. *What is that between me and thee?* That this signifies that he gave his assent, but still desired it to be from himself, namely, his being prepared or reformed is evident from the sense of the letter when applied to the internal sense which treats of reformation. Above, it was said by Ephron, “The field give I thee, and the cave that is therein I give it thee” (verse 11), by which was signified that they desired to prepare themselves in regard to the things which are of the church and of faith, that is, reform themselves; that such is the first state of those who are being reformed may be seen above (n. 2946). But when they progress further in the knowledges of truth or of faith, then comes their second state, in which they indeed give assent, but still desire it to be from themselves; this is the state treated of in this verse; but a third state is presently described, namely, the state of belief that they are reformed by the Lord. The cause of their being such in the beginning was stated above (n. 2946). But that when they advance in the knowledges of truth or of faith they indeed acknowledge that they are reformed by the Lord, but still desire it to be from themselves is for the reason that the cloud of ignorance is only gradually dispersed, and that the confirmations of truth are strengthened with time, and that good is perfected by imbuements of the knowledges of truth. It is the good itself in which the truth has been implanted that causes them not only to acknowledge but also to believe that reformation is from the Lord. This is the third state; and it is followed by a fourth, namely, that in which they perceive it to be from the Lord. But there are few who come into this state in the life of the body, for it is an angelic state; but they who are regenerate come into it in the other life. Hence it is evident that in the internal sense is here described the man of the spiritual church, and what his state is while he is yet immature; also what it is when he begins to mature, and at last when he has matured.

2961. *Bury therefore thy dead.* That this signifies an emerging from night, and a consequent resuscitation is evident from the signification of “dead” as being night in regard to the truths of faith; and from the signification of “being buried” as being to be raised up (concerning which see n. 2917, 2923, 2925, 2931, 2948, 2955). The reason why these words are said so often in this chapter is that the subject treated of is the emerging from night in regard to the truths of faith, and the resuscitation (that is, the reformation and regeneration) of the spiritual church.

2962. Verse 16. *And Abraham hearkened unto Ephron, and Abraham weighed to Ephron the silver which he had spoken of in the ears of the sons of Heth, four hundred shekels of silver current with the merchant.* “Abraham hearkened unto Ephron” signifies confirmation for obeying; “and Abraham weighed to Ephron the silver” signifies redemption; “which he had spoken of in the ears of the sons of Heth” signifies according to the capacity of those who are of the new church; “four hundred shekels of silver” signifies the price of redemption; “current with the merchant” signifies adapted to their state.

2963. *Abraham hearkened unto Ephron.* That this signifies confirmation for obeying, namely, by those with whom the good and truth of faith could be received is evident from the signification of “hearkening” as being to obey (see n. 2542); and from the representation of “Ephron” as being those with whom the good and truth of faith could be received (see above, n. 2933). That the confirmation is with them, and by them is plain from the words; for it is said that Abraham “hearkened unto him.”

2964. *And Abraham weighed to Ephron the silver.* That this signifies redemption is evident from the signification of “weighing silver” as being to purchase, and in the spiritual sense to redeem. The “silver” here is the same as the “four hundred shekels,” by which is signified the price of redemption (as was shown above, n. 2959).

2965. *Which he had spoken of in the ears of the sons of Heth.* That this signifies according to the capacity of those who are of the new church is evident from the signification of “speaking in the ears,” and of the “sons of Heth.” In the internal sense to “speak” signifies both to perceive and to will (that it signifies to perceive, see n. 2619; that it signifies to will, n. 2626). But the “ears” signify obedience (see n. 2542); hence to “speak in the ears” denotes according to the capacity (for the capacity depends on the reception, and thus on the obedience accordingly as one perceives and wills); also from the signification of the “sons of Heth” as being those who are of the new spiritual church (concerning which see above, n. 2913). (That the man of the church is reformed, that is, the truth of faith is implanted in him, and that this is conjoined with the good of charity, will be stated below in this verse, n. 2967.)

2966. *Four hundred shekels of silver.* That this signifies the price of redemption was shown above (n. 2959); but what the price of redemption is shall now be told. Redemption is of the Lord alone, and so too is the price of redemption; and this price is also predicated of the reception by man, with whom the price is great according to the reception. The price of redemption is the Lord’s merit and righteousness through the most grievous temptations, whereby he united the human essence to the Divine, and the Divine essence to the human, and this by his own power; and by this union saved the human race, and especially those who are of the spiritual church. (That the Lord was made righteousness through the most grievous temptations, may be seen above, n. 1813, 2025–2027; also that he united the human essence to the Divine essence, and the Divine to the human, n. 1725, 1729, 1733, 1737, 1813, 2083; and that he did this from his own power, n. 1616, 1921, 2025, 2026, 2083, 2500, 2523, 2632; and by this union saved the human race, and especially those who are of the spiritual church, n. 2661, 2716.) These are the things which are signified by the “price of redemption.”

[2] That this price is also predicated of the reception with man, with whom it is great in proportion to his reception is evident from

the fact that it is the Lord's Divine which makes the church with man; for nothing is called the church that is not the Lord's own; for it is the good which is of love and charity, and it is the truth which is of faith, which make that which is called the church. That all good is from the Lord, and that all truth is from him is well known; good and truth that are from man are not good and truth; and from this it is plain that the price of redemption with a man is great in proportion to his reception.

[3] As with the Jews the Lord's redemption was so little esteemed as to be scarcely anything, it is said in Zechariah:

I said unto them, If it be good in your eyes, give me my hire, and if not, forbear. And they weighed my hire, thirty pieces of silver. And Jehovah said unto me, Cast it unto the potter, the goodly price that I was priced at of them (Zech. 11:12-13).

And in Matthew:

They took the thirty pieces of silver, the price of him that was priced, whom they had bought from the sons of Israel, and gave them for the potter's field as the Lord appointed me (Matt. 27:9-10).

That "thirty" denotes what is so little as to be scarcely anything, may be seen above (n. 2276); thus this passage denotes that the Jews placed no value on the merit and redemption of the Lord. But with those who believe all good and all truth to be from the Lord, the price of redemption is signified by "forty," and in a higher degree by "four hundred."

2967. *Current with the merchant.* That this signifies adapted to their state is evident from the signification of the "merchant," and thence of "current with the merchant." A "merchant" in the Word signifies those who have the knowledges of good and truth; and their "merchandise" signifies the knowledges themselves; hence "silver current with the merchant" signifies truth as much as can be received; or what is the same, adapted to the state and capacity of each one. That these added words involve some arcanum, anyone may see.

[2] Concerning the signification of “merchant” and of “merchandise,” something will be said presently; but as regards the thing itself the case is this. All who are being reformed and regenerated are gifted with charity and faith by the Lord, but each according to his capacity and his state; for there are evils and falsities with which man has imbued himself from infancy, which stand in the way of one person’s receiving a like gift with another; these evils and falsities must be vastated before the man can be regenerated; and insofar as there is a residue of heavenly and spiritual life after vastation, this can be enlightened with truth and enriched with good. It is the remains, which are goods and truths from the Lord stored up with man, that then receive life. These goods and truths are acquired from infancy even to the time of reformation, with one person more, with another fewer. These are reserved in his internal man; nor can they be brought forward until his external man has been reduced to correspondence, which is effected chiefly by temptations, and by many kinds of vastation; for until corporeal things, which are contrary to them, become quiescent (such as the things of the love of self and of the world), celestial and spiritual things, which are of the affection of good and truth, cannot flow in; this is the reason why everyone is reformed according to his state and capacity. This also the Lord teaches in the parable concerning the man who went abroad:

Who called his own servants and delivered unto them his goods; and unto one he gave five talents, to another two, to another one; to each according to his several ability. He that received the five talents traded with them, and made other five talents; in like manner he also that received the two, he also gained other two (Matt. 25:14–17, etc.).

So too concerning the ten servants, to whom were given ten pounds, that they might trade with them (Luke 19:12–13, etc.).

[3] That a “merchant” signifies those who have the knowledges of good and truth; and that “merchandise” signifies the knowledges themselves is evident from the passages that have just been quoted from Matthew and Luke, and also from those which now follow. In Ezekiel:

Say unto Tyre, O thou that dwellest at the entrances of the sea, that art the trader of the peoples unto many isles, Tarshish was thy merchant by reason of the multitude of all kinds of riches; in silver, iron, tin, and lead, they furnished thy fairs. Javan, Tubal, and Meshech, these were thy traders; in the soul of man and vessels of brass they furnished thy commerce. The sons of Dedan were thy traders; many isles were the mart of thy hand. Syria was thy merchant in the multitude of thy handiworks. Judah and the land of Israel, they were thy traders; in wheat, minnith and pannag, and honey, and oil, and balm, they furnished thy commerce. Damascus was thy merchant in the multitude of thy handiworks, by reason of the multitude of all kinds of riches, in the wine of Helbon<sup>1</sup> and wool of Zahar. Dan also and Javan furnished yarn in thy fairs. Dedan was thy trader in flowing garments for riding. The Arabian and all the princes of Kedar, they were the merchants of thy hand, in lambs, in rams, and goats, in these were they thy merchants. The traders of Sheba and Raamah, they were thy traders in the chief of all spices. Haran and Canneh, and Eden, the traders of Sheba; Asshur, Chilmad, were thy traders. These were thy traders in perfect things (Ezek. 27:3, 12–13, 15–24).

These things are said concerning Tyre; and by “Tyre” are signified the knowledges of good and truth (see n. 1201) as is plain from the several particulars. The “traffickings,” and “merchandise,” and the “wares” that are here mentioned are nothing else than these knowledges; and for this reason Tyre is called the “dweller at the entrances of the sea” (that “waters” are knowledges; and that the “sea” is a collection of these, may be seen above, n. 28); and is also called the “trader of the peoples unto many isles,” that is, even to those who are more remotely in worship (that “islands” are the more remote kinds of worship, may be seen above, n. 1158; also what is signified by “Tarshish,” n. 1156). The “silver, iron, tin, and lead,” which are from thence, are truths in their order, even to the last which are sensuous. (What “silver” signifies, may be seen above, n. 1551, 2048; also what “iron” signifies, n. 425, 426; also what “Javan, Tubal, and Meshech,” n. 1151–1153, 1155.) The “soul of man,” and the “vessels of brass,” therefrom, are the things which are of natural life (that “soul” signifies all life that is from the Lord, may be seen above, n. 1000, 1040, 1436, 1742; also that “vessels of brass” are the natural goods which receive that life, n. 425, 1551). (What “Dedan” signifies has been stated, see n. 1172; and what “Syria,” n. 1232, 1234.) That “Judah and the land of Israel” are “traders in wheat, minnith and pannag, honey, oil, balm” signifies

celestial and spiritual things from the Word. The other nations and their merchandise which are mentioned, are the various genera and species of truth and good, thus the knowledges which are with those who are signified by "Tyre."

[4] That they are knowledges from which come wisdom and intelligence is plainly evident in the same prophet, where it is thus said:

Son of man, say unto the prince of Tyre, By thy wisdom, and by thine intelligence thou hast gotten thee riches, and hast gotten gold and silver into thy treasures; by the multitude of thy wisdom, by thy trading, thou hast multiplied thy riches, and thy heart is lifted up because of thy riches; therefore behold I will bring strangers upon thee, the terrible of the nations (Ezek. 28:2, 4-7);

where it is manifestly evident that the wares with which they traded are the knowledges of good and truth; for from these, and from no other source, come wisdom and intelligence; and it is therefore said, "by thy wisdom and by thine intelligence thou hast gotten thee riches, and thou hast gotten gold and silver into thy treasures." But when knowledges are for the sake of self, for gaining eminence and reputation, or wealth, then they have no life, and those who acquire them are altogether deprived of them; they are deprived of them in the life of the body by embracing falsities for truths and evils for goods; and in the other life they are wholly deprived even of those which are true; and from this it is said, "because thy heart is lifted up because of thy riches, therefore behold I will bring strangers upon thee" (that is, falsities); and "the terrible of the nations" (that is, evils).

[5] Also in another place in the same prophet:

Tyre is like one that is cut off from the midst of the sea; when thy traffickings went forth out of the seas, thou didst satiate many peoples; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise. Now thou art broken by the seas, in the depths of the waters; thy commerce and all thy company are fallen in the midst of thee; the merchants among the peoples hiss at thee (Ezek. 27:32-34, 36).

Also in Isaiah:

The prophecy concerning Tyre. Let the inhabitants of the isle be silent; the merchants of Zidon that pass over the sea have replenished thee; and in [great] waters [the seed] of Shihor, the harvest of the river, was her revenue, and thou wast the mart of the nations. Who hath purposed this against Tyre that crowneth herself, whose merchants are princes? (Isa. 23:2–3, 8);

where the vastation of Tyre is treated of.

[6] Of Babylon in like manner are predicated “trading” and “merchandise,” which are the knowledges of good adulterated, and the knowledges of truth falsified. As in the Revelation:

Babylon hath made all nations drink of the wine of the wrath of her whoredom, and the kings of the earth have committed whoredom with her, and the merchants of the earth were made rich by the abundance of her delicacies. The merchants of the earth shall weep and mourn over her, for no man buyeth their merchandise any more; the merchandise of gold, and silver, and precious stones, and pearl, and fine linen, and crimson, and silk, and scarlet. The merchants of these things who were made rich by her shall stand afar off for the fear of her torment, weeping and mourning (Rev. 18:3, 11, 15).

That “Babylon” is worship the externals of which appear holy while the interiors are profane, may be seen above (n. 1182–1283, 1295, 1304, 1306, 1326); and from this it is plain what its “tradings” and “merchandise” are.

[7] That a “merchant” is one who procures for himself knowledges of truth and good, and thence intelligence and wisdom is evident from the Lord’s words in Matthew:

The kingdom of the heavens is like unto a merchant man seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had and bought it (Matt. 13:45–46);

the “goodly pearl” is charity, or the good of faith.

[8] That all the knowledges of good and truth are from the Lord is taught in Isaiah:

Thus said Jehovah, The labor of Egypt, and the merchandise of Cush and of the Sabeans, men of stature, shall pass over upon thee, and they shall be thine; they shall go after thee, in chains they shall pass over, and they shall bow themselves down to thee, they shall pray unto thee. Surely God is in thee, and there is no God else (Isa. 45:14);

treating of the Divine human of the Lord.

[9] From all this it may now be seen what is meant by “trading,” that is, buying and selling; namely, that it is procuring for one’s self the knowledges of good and truth, and by means of them good itself. That this is from the Lord alone is taught in the same prophet:

Ho everyone that thirsteth, come ye to the waters, and he that hath no silver; come ye, buy and eat; yea come, buy wine and milk without silver and without price (Isa. 55:1–2);

where “buying” denotes procuring for one’s self; “wine” denotes spiritual truth (n. 1071, 1798); “milk,” spiritual good (n. 2184). Anyone may see that “coming to the waters” here is not coming to the waters, that “buying” is not buying, that “silver” is not silver, and that “wine and milk” are not wine and milk, but are that which is said to correspond to them in the internal sense; for the Word is Divine, and to its several expressions which are from the natural world and man’s sensuous things correspond Divine spiritual and celestial things. In this way and in no other is the Word Divinely inspired.

2968. Verses 17, 18. *And the field of Ephron, which was in Machpelah, which was before Mamre, the field and the cave that was therein, and every tree that was in the field, that was in all the border thereof round about, were made sure unto Abraham for an acquisition to the eyes of the sons of Heth, of all that went in at the gate of his city.* “The field of Ephron” signifies that which belonged to the church; “which was in Machpelah, which was before Mamre” signifies the quality and amount of regeneration; “the field and the cave that

was therein” signifies as to the good and truth of faith; “and every tree that was in the field” signifies interior knowledges of the church; “that was in all the border thereof round about” signifies exterior knowledges; “were made sure unto Abraham for an acquisition” signifies that they were ascribed to the Lord alone; “to the eyes of the sons of Heth” signifies according to their understanding; “of all that went in at the gate of his city” signifies as to all doctrinal things.

2969. *The field of Ephron.* That this signifies that which belonged to the church is evident from the signification of “field” as being the church and also doctrine (see n. 368, 2936); and from the representation of “Ephron” as being those with whom the good and truth of faith, which belong to the church, could be received (n. 2933); hence the “field of Ephron” signifies that which belonged to the church.

2970. *Which was in Machpelah, which was before Mamre.* That this signifies the quality and amount of regeneration is evident from the signification of “Machpelah” as being regeneration by means of the truth which is of faith; and from the signification of “Mamre” as being its quality and amount. By “Machpelah” when the word “cave” is joined to it, or when it is said the “cave of Machpelah” is signified faith which is in obscurity (n. 2935); but by “Machpelah” when named without the word “cave,” and it is stated afterwards that there is a “field with a cave” there is meant regeneration; for by the “field” and “cave” are signified the good and truth of faith by which the regeneration is effected; and besides, Machpelah was a tract of land in which there was a sepulcher, by which last is signified regeneration (n. 2916). But “Mamre,” because it was Hebron (as is said in the 19th verse that follows presently), and was in Hebron (as is said in Genesis 13, verse 18), signifies nothing else than the quality and amount, here, of regeneration, when joined with “Machpelah”; but of the church when joined with “Hebron”; and likewise of perception when joined with “oak-groves” (as in n. 1616). Thus “Mamre” is simply the determination of the state of the thing; for it was a place where

Abraham dwelt (Gen. 13:18); and where Isaac dwelt, and to which Jacob came (Gen. 35:27).

2971. *The field and the cave that was therein.* That this signifies as to the good and the truth of faith is evident from the signification of “field” as being the church, also the good itself of the church. The celestial, or good, which is of love to the Lord and of charity toward the neighbor is compared to “ground,” and also to “field”; it is also called “ground” and “field” because the celestial or good is that which receives the truths of faith, which are compared to seeds and are also called “seeds.” The same is evident also from the signification of a “cave” as being the truth of faith which is in obscurity (see n. 2935); it is said to be in obscurity because it is with the spiritual (see n. 1043, 2708, 2715).

2972. *And every tree that was in the field.* That this signifies interior knowledges of the church is evident from the signification of a “tree” as being perceptions when the celestial church is treated of (see n. 103, 2163), but knowledges when the spiritual church is treated of (see n. 2722); here interior knowledges, because it is said “every tree that was in the field,” and there then follows “that was in all the border thereof round about,” by which is signified exterior knowledges; also from the signification of “field” as being the church (of which above). Mention is made of the tree that was in the field and in the borders thereof round about, on account of that internal sense; otherwise it would not be worthy of mention in a Word that is Divine.

2973. *That was in all the border thereof round about.* That this signifies exterior knowledges is evident from the signification of “borders” and of “round about” as being things which are exterior (of which above, n. 2936); so that here the “tree that was in the border round about” signifies exterior knowledges. Exterior knowledges are those of the ritual and doctrinal things that are the externals of the church; but interior knowledges are those of the doctrinal things that are the internals of the church. What the externals of the church are, and what the internal, has already been repeatedly stated.

[2] Moreover in various places in the Word mention is made of the “midst” and of that which is “round about”; as when speaking of the land of Canaan, that was called the “midst” where were Zion and Jerusalem, but the country “round about” was where the surrounding nations were. By the “land of Canaan” was represented the kingdom of the Lord; its celestial by “Zion,” and its spiritual by “Jerusalem,” where was the dwelling place of Jehovah or the Lord. The country “round about,” even to the borders, represented the celestial and spiritual things flowing forth in their order and derived therefrom; and in the furthest boundaries the representatives of celestial and spiritual things ceased. These representatives had their origin from those in the Lord’s kingdom in the heavens; there the Lord as a sun is in the midst; from this is all celestial flame and spiritual light; they who are nearest are in the highest light, but they who are more remote are in less light, and they who are most remote are in the least; and there are the boundaries, and hell begins, which is outside of heaven.

[3] With celestial flame and spiritual light the case is this: The celestial things of innocence and love, and the spiritual things of charity and faith, are in the like ratio as are the heat and light the angels have; for all the heat and light in the heavens are therefrom. It is from this therefore that the “midst” signifies the inmost, and the circumference signifies the outermost, and the things which proceed in order from the inmost to the outermost are in such degrees of innocence, love, and charity as is their distance from the center. And so it is in every heavenly society; they who are in the midst are the best of that kind, and the love and charity of that kind decreases with them according to their remoteness from the center; that is, it decreases with those who are at a distance from the center, in proportion to the distance.

[4] The case is the like with man; his inmost is where the Lord dwells with him, and from this inmost governs the things which are round about. When man suffers the Lord to dispose the things round about to correspondence with the inmost ones, then man is in such a state that he can be received into heaven; and then the inmost, the interior, and the external things act as one; but when man does not suffer the Lord to dispose the things round about to

correspondence, then he recedes from heaven in the measure in which he does not suffer it. That the soul of man is in the midst, or in his inmost, and that the body is round about or in the outmosts is well known; for it is the body that encompasses and invests his soul or his spirit.

[5] With those who are in celestial and spiritual love, good from the Lord flows in through the soul into the body, and thence the body becomes full of light; but with those who are in bodily and worldly love, good from the Lord cannot flow in through the soul into the body, but their interiors are in darkness; whence also the body becomes full of darkness, according to what the Lord teaches in Matthew:

The lamp of the body is the eye; if the eye be single, the whole body is full of light; but if the eye be evil, the whole body is full of darkness. If therefore the light be darkness, how great is the darkness (Matt. 6:22–23);

by the “eye” is signified the intellectual which belongs to the soul (n. 2701).

[6] But the case is worse still with those whose interiors are darkness, and whose exteriors appear as full of light. These are such as outwardly counterfeit angels of light, but are devils inwardly, and they are called “Babel”; and when with such persons the things that are “round about” are destroyed, they are carried headlong into hell. These things were represented by the city Jericho, in that its walls fell and the city was given to the curse when the priests had gone about it seven times, and had sounded the trumpets (Joshua 6:1–17). They are meant also in Jeremiah:

Set yourselves in array against Babel round about, all ye that bend the bow; sound the trumpet against her round about; she hath given her hand; her foundations are fallen; her walls are thrown down (Jer. 50:14–15).

It is now plain what “round about” means. Moreover in the Word mention is sometimes made of that which is “round about” (as Jer.

21:14; 32:44; 46:14; 49:5; Ezek. 36:3–4, 7; Amos 3:11; and elsewhere), and by the things “round about” are signified those which are exterior; concerning which, of the Lord’s Divine mercy more elsewhere.

2974. *Were made sure unto Abraham for an acquisition.* That this signifies that they were ascribed to the Lord alone, that is, everything of regeneration as to both quality and quantity, in regard to the good and truth of faith, and therefore in regard to all knowledges interior and exterior is evident from the representation of “Abraham” as being the Lord (of which frequently above); and from the signification of an “acquisition” as being his, and thus ascribed to him alone. It is a primary article of faith that all good and all truth are the Lord’s, thus from the Lord alone. The more interiorly anyone acknowledges this, the more interiorly he is in heaven; for in heaven it is perceived to be so, and there is there a sphere of perception that it is so; for they are in good which is from the Lord alone, and this is what is called being in the Lord. The degrees of this perception decrease from the midst even to the circumferences (as was said just above, n. 2973).

2975. *To the eyes of the sons of Heth.* That this signifies to their understanding, that is to say, to the understanding of those who are of the new spiritual church is evident from the signification of the “eyes” as being the understanding (see n. 212, 2701); and from the signification of the “sons of Heth” as being those who are of the new spiritual church (see n. 2913, 2928). It was said above (verse 16), that Abraham spoke “in the ears” of the sons of Heth, by which was signified that it was according to their capacity (n. 2965, 2967); here however it is said “to the eyes” of the sons of Heth, by which is signified to their understanding. What was said before involves application to their will; but what is said here, to their understanding, for man is reformed as to both parts for if the will and understanding do not agree, even so as to make a one, the man has not been regenerated; that is, if good and truth, or what is the same, charity and faith, are not a one; for charity is of the will, and faith is of the understanding. It is because of this that it was before said “in the ears of the sons of Heth”; but here, “before the eyes of the sons of Heth.”

2976. *Of all that went in at the gate of his city.* That this signifies as to all doctrinal things is evident from what was said above (n. 2943), where the same words occur.

2977. Verse 19. *And after this Abraham buried Sarah his wife, in the cave of the field of Machpelah, upon the faces of Mamre, the same is Hebron in the land of Canaan.* “After this” signifies that it was so; “Abraham buried Sarah his wife” signifies that they received from the Lord truth conjoined with good; “in the cave of the field of Machpelah, upon the faces of Mamre” signifies that thus they were regenerated so far as they could be; “the same is Hebron” signifies that this was a new church; “in the land of Canaan” signifies which in the Lord’s kingdom is one.

2978. *After this.* That this signifies that it was so is evident from the series, for here is the conclusion, namely, that they were regenerated, and thus a new spiritual church was set up again.

2979. *Abraham buried Sarah his wife.* That this signifies that they received from the Lord truth conjoined with good is evident from the signification of “burying” as being to regenerate (see n. 2916, 2917; that man is regenerate when he has received from the Lord truth conjoined with good will be shown presently); from the representation of “Abraham” as being the Lord (of which often before); and from the representation of “Sarah as a wife” as being truth conjoined with good (see n. 2063, 2065, 2507).

[2] With the regeneration of the spiritual man the case is this. He is first instructed in the truths of faith, and then he is held by the Lord in the affection of truth. The good of faith, which is charity toward the neighbor is at the same time insinuated into him, but in such a way that he is scarcely aware of it; for it lies hidden in the affection of truth, and this to the end that the truth which is of faith may be conjoined with the good which is of charity. As time goes on, the affection of truth which is of faith increases, and truth is regarded for the sake of its end, that is, for the sake of good, or what is the same, for the sake of the life, and this more and more. Thus is truth insinuated into good, and when this takes place the

man imbues himself with the good of life according to the truth that has been insinuated; and so he acts or seems to himself to act from good. Previous to this time, the truth of faith was principal, but afterwards the good of life becomes so.

[3] When this is the case the man is regenerate; but he is regenerate according to the quality and the amount of the truth that has been insinuated in good; and when truth and good act as one, he is regenerate according to the quality and the amount of the good: such is the case with all regeneration. Regeneration is effected to the end that man may be received into heaven. Heaven is nothing else than the marriage of truth and good, and of good and truth (see n. 2508, 2618, 2728–2729); and if the marriage of truth and good be not formed with a man, he cannot be in the heavenly marriage, that is, in heaven.

2980. *In the cave of the field of Machpelah, upon the faces of Mamre.* That this signifies that thus they were regenerated so far as they could be is evident from the signification of a “cave” as being the truth of faith that is in obscurity (see n. 2935); from the signification of “field” as being the good of faith (see n. 2971); from the signification of “Macphelah upon the faces of Mamre,” or “before Mamre” as being the quality and the amount of regeneration (see n. 2970); thus the signification is that they were regenerated by means of the truth and good of faith so far as they could be, that is, according to their capacity and understanding (see n. 2913, 2928, 2975).

2981. *The same is Hebron.* That this signifies that this is a new church is evident from the signification of “Hebron” as being the spiritual church (concerning which see above in this chapter, n. 2909). It was there said, “Kiriath-arba, the same is Hebron,” for the reason that by “Kiriath-arba” is signified the church as to truth, and by “Hebron,” the church as to good; but here Kiriath-arba is no longer mentioned, but Hebron, because the regenerated man is treated of, who no longer acts from truth, but from good (as said above, n. 2979).

2982. *In the land of Canaan.* That this signifies which church is one in the Lord's kingdom is evident from the representation of the "land of Canaan" as being the kingdom of the Lord (see n. 1413, 1437, 1585, 1607). With the churches of the Lord, the case is this: In ancient times there were many churches at the same time; and there were as at this day distinctions among them in regard to doctrinal matters; but still they made a one in the fact that they acknowledged love to the Lord and charity toward the neighbor as the principal and very essential thing; and therefore that the purpose of doctrinal things was not to teach them how to think, but how to live. And when with each and all, love to the Lord and charity toward the neighbor—that is, the good of life—is the essential thing; then churches, however numerous they may be, make one church, all then being one in the Lord's kingdom. Such also is heaven; there are innumerable societies there, all distinct; but still they constitute one heaven, because in all there is love to the Lord and charity toward the neighbor.

[2] But the case is wholly different with churches that call faith the essential of the church; supposing that if they know this and think this they are saved, no matter what their life may be. In this case the several churches do not make one church, nor indeed are they churches. The good of faith, that is, the very life of love and of charity according to the things of faith is that which makes the church. Doctrinal matters are for the sake of life. Everyone may know this: what are doctrinal matters except for the sake of an end; and what is the end but life; or that a man may become such as those doctrinal things teach?

It is indeed said that the very faith itself which saves is confidence; but this confidence is quite impossible except in the good of life. Without the good of life there is no reception, and where there is no reception there is no confidence, except at times a certain apparent confidence, in suffering conditions of mind or body, when the yearnings of the love of self and of the world are at rest. But with those who are in evil of life, when this crisis passes or the condition is changed, such fallacious confidence altogether vanishes; for a confidence is found even with the wicked. But

whoever desires to know the quality of his confidence, let him examine in himself the affections and ends as well as the practices of his life.

2983. Verse 20. *And the field and the cave that is therein were made sure unto Abraham, for a possession of a sepulcher, from the sons of Heth.* “The field and the cave that is therein” signifies the church and its faith; “were made sure unto Abraham for a possession of a sepulcher” signifies that it was from the Lord alone, through regeneration; “from the sons of Heth” signifies that it was of the gentiles.

2984. *The field and the cave that is therein.* That this signifies the church and its faith is evident from the signification of a “field” as being the church (see above, n. 2969, 2971); and from the signification of a “cave” as being faith (see n. 2935, 2971). It is said “the church and its faith” because the church is so called from the good of charity and thus of life; and its faith is so called from the truth that is adjoined to that good.

2985. *Were made sure unto Abraham, for a possession of a sepulcher.* That this signifies that it was from the Lord alone, through regeneration is evident from the representation of Abraham as being the Lord (often shown before); and from the signification of a “possession” as being his, and thus belonging to the Lord alone (see above, n. 2974) and from the signification of a “sepulcher” as being regeneration (see above, n. 2916).

2986. *From the sons of Heth.* That this signifies that it was a church from the gentiles is evident from the signification of the “sons of Heth.” The sons of Heth were not those with whom the church was set up anew, but are those by whom the church is represented; for all things in the Word are representative; and they do not signify the persons who are named, but through them things of the Lord’s kingdom and church. That by the “sons of Heth” is signified a new church, or what is the same, those who are of the new church, has been stated above repeatedly; but that it was a new church of the gentiles, or from the gentiles is plain from what was

said by Abraham to the sons of Heth—"I am a sojourner and a dweller with you" (verse 4); by which is signified that the Lord was not known to them, but still that he could be with them (n. 2915). From this it is plain that by the "sons of Heth" is signified a church from the gentiles; for it cannot be said of others that the Lord is unknown to them.

[2] Be it known, further, that when any church becomes no church, that is, when charity perishes and a new church is being set up again by the Lord, this is effected rarely if ever with those with whom the old church has been; but with those with whom there was no church before, that is, with the gentiles. So was it done when the most ancient church perished; for then the new church called "Noah," that is, the ancient church which was after the flood, was set up among the gentiles, that is, among those where there was no church before. So too when this church perished; then a semblance of a church was instituted among the posterity of Abraham from Jacob, thus likewise among the gentiles; for Abraham when called was a gentile (see n. 1356, 1992, 2559); and Jacob's posterity in Egypt became still more gentile, even to such an extent that they were absolutely ignorant of Jehovah, and consequently of all Divine worship. After this church had been consummated, the primitive church was set up from the gentiles, the Jews being rejected; so too will it be with this church, which is called Christian.

[3] The reason why a new church will be set up by the Lord among the gentiles is that they have no principles of falsity contrary to the truths of faith, for they are ignorant of these truths. Principles of falsity imbued from infancy, and after wards confirmed, must be shaken off before the man can be regenerated and become a church. In fact the gentiles cannot by evils of life profane holy things, for no one can profane what is holy who knows not what it is (n. 593, 1008, 1010, 1059). As the gentiles are in ignorance, and are free from stumbling blocks [or difficulties], they are in a better state for the reception of truths than those who are of the church; and all those among them who are in the good of

life receive truths easily. (Concerning these things see n. 932, 1032, 1059, 1327, 1328, 1366, 2049, 2051, 2589–2604.)

## CONCERNING REPRESENTATIONS AND CORRESPONDENCES

2987. Few know what representations and correspondences are, nor can anyone know this unless he knows that there is a spiritual world, and this distinct from the natural world; for there exists a correspondence between spiritual things and natural things, and the things that come forth from spiritual things in natural ones are representations. They are called correspondences because they correspond, and representations because they represent.

2988. That some idea may be formed of representations and correspondences, it is only necessary to reflect on the things of the mind, that is, of the thought and will. These things so beam forth from the face that they are manifest in its expression; especially is this the case with the affections, the more interior of which are seen from and in the eyes. When the things of the face act as a one with those of the mind, they are said to correspond, and are correspondences; and the very expressions of the face represent, and are representations. The case is similar with all that is expressed by the gestures of the body, and with all the acts produced by the muscles; for it is well known that all these take place according to what the man is thinking and willing. The gestures and actions themselves, which are of the body, represent the things of the mind, and are representations; and in that they are in agreement, they are correspondences.

2989. It may also be known that such forms do not exist in the mind as are exhibited in the expression, but that they are merely affections which are thus effigied; also that such acts do not exist in

the mind as are exhibited by the acts of the body, but that it is thoughts which are thus figured. The things which are of the mind are spiritual, but those of the body are natural. From this it is evident that there exists a correspondence between spiritual things and natural things, and that there is a representation of spiritual things in natural things; or what is the same, when the things of the internal man are effigied in the external man, then the things that appear in the external man are representative of the internal man; and the things that agree are correspondences.

2990. It is also known, or may be known, that there is a spiritual world, and also a natural world. In the universal sense the spiritual world is where spirits and angels dwell; and the natural world is where men dwell. In particular, there is a spiritual world and a natural world with every man: his internal man being to him a spiritual world, and his external man being to him a natural world. The things that flow in from the spiritual world and are presented in the natural world, are in general representations; and insofar as they agree they are correspondences.

2991. That natural things represent spiritual things, and that they correspond, may also be known from the fact that what is natural cannot possibly come forth except from a cause prior to itself. Its cause is from what is spiritual; and there is nothing natural which does not thence derive its cause. Natural forms are effects; nor can they appear as causes, still less as causes of causes, or beginnings; but they receive their forms according to the use in the place where they are; and yet the forms of the effects represent the things which are of the causes; and indeed these latter things represent those which are of the beginnings. Thus all natural things represent those which are of the spiritual things to which they correspond; and in fact the spiritual things also represent those which are of the celestial things from which they are.

2992. It has been given me to know from much experience that in the natural world and its three kingdoms there is nothing whatever that does not represent something in the spiritual world, or that has not something there to which it corresponds. Besides

many other experiences, this was made evident also from the following. On several occasions when I was speaking of the viscera of the body, and was tracing their connection from those which are of the head to those which are of the chest, and so on to those which are of the abdomen, the angels that were above me led my thoughts through the spiritual things to which those viscera correspond, and this so that there was not the least error. They thought not at all of the viscera of the body of which I was thinking, but only of the spiritual things to which these correspond. Such is the intelligence of angels that from spiritual things they know all things in the body in general and particular, even the most secret things, such as can never come to man's knowledge; nay, they know everything there is in the universal world, without a mistake; and this because from spiritual things are the causes, and the beginnings of causes.

2993. The case is similar with the things in the vegetable kingdom; for nothing whatever exists there that does not represent something in the spiritual world, and correspond thereto; as has been frequently given me to know by a like interaction with angels. The causes also have been told me, namely, that the causes of all natural things are from spiritual things, and the beginnings of these causes are from celestial things; or what is the same, all things in the natural world derive their cause from truth which is the spiritual, and their beginning from good which is the celestial; and natural things proceed thence according to all the differences of truth and of good in the Lord's kingdom; thus from the Lord himself, from whom is all good and truth. These things must needs appear strange, especially to those who will not or cannot ascend in thought beyond nature, and who do not know what the spiritual is, and therefore do not acknowledge it.

2994. So long as he lives in the body, man can feel and perceive but little of this; for the celestial and spiritual things with him fall into the natural things in his external man, and he there loses the sensation and perception of them. Moreover the representatives and correspondences in his external man are such that they do not appear like the things in the internal man to which they correspond, and which they represent; therefore neither can they

come to his knowledge until he has put off those external things. When this happens, blessed is the man who is in correspondence, that is, whose external man corresponds to his internal man.

2995. As the men of the most ancient church (concerning whom see n. 1114–1125) in every thing of nature saw something spiritual and celestial, insomuch that natural things served them merely as objects for thought about spiritual and celestial things, they were for this reason able to speak with angels, and to be with them in the Lord's kingdom in the heavens at the same time that they were in his kingdom on earth, that is, in the church. Thus with them natural things were conjoined with spiritual things, and wholly corresponded. But it was otherwise after those times, when evil and falsity began to reign; that is, when after the golden age there commenced the iron age; for then as there was no longer any correspondence, heaven was closed; insomuch that men were scarcely willing to know that there was anything spiritual; and at last even that there is a heaven and a hell, and a life after death.

2996. In this world it is a great secret, although in the other life nothing is better known to every spirit, that all things in the human body have a correspondence to those in heaven; insomuch that there is not the smallest particle in the body, to which something spiritual and celestial does not correspond; or what is the same, to which heavenly societies do not correspond, for these exist according to all the genera and species of spiritual and celestial things; and this in such an order that together they represent one man, even as to all his parts, in general and in particular, both the interior and the exterior. Hence it is that the universal heaven is also called the grand man; and hence it is that it has been so often said that one society belongs to one province of the body, another to another, and so on. The reason is that the Lord is the only man, and heaven represents him; and the Divine good and truth that are from him are what make heaven; and because the angels are therein, they are said to be in the Lord. But they who are in hell are outside this grand man, and correspond to things unclean, and also to bodily corruptions.

2997. This may also in some degree be known from the fact that the spiritual or internal man (which is man's spirit and is called his soul) has in like manner a correspondence to his natural or external man; and that this correspondence is of such a nature that the things of the internal man are spiritual and celestial, while the things of the external man are natural and corporeal; as may appear from what was said above (n. 2988, 2989) about the expressions of the face and the acts of the body. Moreover as to his internal man, man is a little heaven, because created after the Lord's image.

2998. That such correspondences exist has become so familiar to me in the course of years that hardly anything can be more so; though the fact itself is such that man does not know of its existence, nor believes that he has any connection with the spiritual world; when yet all his connection is from this correspondence; and without this connection neither himself nor any part of him could subsist a moment; for all his subsistence is from it. It has also been given me to know what angelic societies belong to each province of the body, and also of what quality they are; as for instance what societies and of what quality belong to the province of the heart; what and of what quality to the province of the lungs; what and of what quality to the province of the liver; and also what and of what quality belong to the different sensories as to the eye, to the ears, to the tongue, and the rest; concerning which, of the Lord's Divine mercy we shall speak singly.

2999. Moreover nothing is possible in the created world that has not a correspondence to the things in the spiritual world, and therefore that does not in its own manner represent something in the Lord's kingdom. From this comes the existence and subsistence of all things. If man knew how these things are circumstanced, he would never as is his wont attribute all things to nature.

3000. Hence it is that all things in the universe both in general and in particular represent the Lord's kingdom; insomuch that the universe with all its constellations, atmospheres, and three kingdoms is nothing else than a kind of theater representative of the Lord's glory which is in the heavens. In the animal kingdom

not only man, but also each particular animal, even the least and lowest is representative; as for instance the little creatures that creep on the ground and feed on plants; these, when their time for wedding is at hand, become chrysalises, and presently, being supplied with wings they soar from the ground into the atmosphere, their heaven, and there enjoy their delight and their freedom, sporting together and feeding on the spoils of the flowers, laying their eggs and thus providing for a posterity; and being then in their state of heaven, they are also in their beauty. Everyone can see that these things are representative of the Lord's kingdom.

**3001.** That there is one only life, that of the Lord, which flows in and causes man to live, whether he be good or evil, is evident from what has been said and shown above, in the explication of the Word (n. 1954, 2021, 2536, 2658, 2706, 2886-2889). To that life correspond the recipient things which are vivified by that Divine influx, and this in such a manner that they appear to themselves to live from themselves. This correspondence is that of life with the recipients of life. Such as are the recipients, so they live; those men who are in love and charity are in correspondence, for they are in agreement, and the life is received by them adequately; but those who are in things contrary to love and charity are not in correspondence, because the life itself is not received adequately; hence they have an appearance of life in accordance with their quality.

This may be illustrated by many things; as by the organs of motion and of sense in the body, into which the life flows through the soul; according to the qualities of these, such are their actions and sensations. The same may be illustrated also by the objects into which light flows from the sun; the light producing colorings according to the quality of the recipient forms. But in the spiritual world all the modifications that come into existence from the influx of life are spiritual, whence come such differences of intelligence and wisdom.

**3002.** From this also we can see how all natural forms, both animate and inanimate, are representative of spiritual and celestial

things in the Lord's kingdom; that is, that in nature all things, in both general and particular, are representative in accordance with the measure and quality of their correspondence.

**3003.** The subject of representations and correspondences will be continued at the close of the following chapter.

## Genesis 24

### INTERNAL SENSE OF THE WORD

**3004.** That the deepest arcana lie concealed in the internal sense of the Word, which have heretofore come to no one's knowledge, may appear from what has been already said and shown, and also from what of the Lord's Divine mercy will be shown in the following pages. The same can be very plainly seen from the internal sense of the two names of our Lord, "Jesus Christ." When these names are used, few have any other idea than that they are proper names and almost like the names of any other man, but more holy. The more learned indeed are aware that Jesus signifies savior, and that Christ means anointed; and from this they conceive some interior idea; but still these are not the things the angels in heaven perceive from the names in question. The things they perceive are still more Divine. By the name "Jesus," when named by a man who is reading the Word, the angels perceive Divine good; and by "Christ," Divine truth; and by the two names, the Divine marriage of good and truth, and of truth and good; thus the whole Divine in the heavenly marriage, which is heaven. (What the heavenly marriage is may be seen above, n. 2173, 2803.)

**3005.** That "Jesus" in the internal sense is Divine good, and that "Christ" is Divine truth, may be seen from many things in the Word. That "Jesus" is Divine good comes from the fact that "Jesus" means "safety," "salvation," and "savior"; and because it means these, it signifies the Divine good; for all salvation is from the Divine good which is of the Lord's love and mercy; and thus is effected by the reception of that good. That "Christ" is Divine truth comes from the fact that the name means "messiah," "anointed," and "king"; and that these names signify the Divine truth will be evident from what follows.

**3006.** These are the things the angels perceive when "Jesus Christ" is named; and this is what is meant when it is said that

there is salvation in no other name, as also by the Lord so often speaking of his “name.” As in John:

Whatsoever ye shall ask in my name, that will I do (John 14:13).

These things are written that ye may believe that Jesus is the Christ, the son of God; and that believing ye may have life in his name (John 20:31);

and in other places. That the “name” is all in one complex by which the Lord is worshiped, and thus denotes the quality of all worship and doctrine, may be seen above (n. 2724); and therefore here it denotes the good of love and of charity conjoined with the truth of faith, which is the complex of all doctrine and of all worship.

**3007.** That “Christ” is the same as “messiah,” “anointed,” and “king,” and that these names are the same as the Divine truth, may be seen from what now follows.

**3008.** First: that “Christ” is the same as “messiah,” “anointed,” and “king” is evident from the following passages in the Word. In John:

Andrew findeth his own brother Simon, and saith unto him, We have found the messiah, which is, being interpreted, the Christ (John 1:41).

Many of the multitude when they heard the word said, This is of a truth the prophet; others said, This is the Christ; but others said, Shall Christ come out of Galilee? Doth not the Scripture say that the Christ cometh of the seed of David, and from Bethlehem, the town where David was? (John 7:40–42);

“the Christ” here plainly means the messiah whom they expected. In the same:

Have the rulers then indeed known that this is truly the Christ? Howbeit we know this man whence he is; but when the Christ cometh no one knoweth whence he is (John 7:26–27);

“the Christ” denotes the messiah; that no one would know whence he is, was because he would not be acknowledged. In the same:

The Jews came round about Jesus, and said unto him, How long dost thou hold our soul in suspense? If thou art the Christ, tell us plainly. Jesus answered them, I told you, but ye believe not (John 10:24–25).

Here also “the Christ” denotes the messiah whom they expected. In the same:

The multitude answered, We have heard out of the law that the Christ abideth forever (John 12:34);

“the Christ” meaning the messiah.

Martha said, I have believed that thou art the Christ, the son of God, who was to come into the world (John 11:27);

that is, that he was the messiah.

In Luke:

There was a man in Jerusalem whose name was Simeon and to him was the answer made by the Holy Spirit that he should not see death before he had seen the Lord’s Christ (Luke 2:25–26);

meaning that he should see the messiah, or the anointed of Jehovah. In the same:

Jesus said to the disciples, But who say ye that I am? Peter answering said, The Christ of God (9:20; Mark 8:29). See also other passages; as Matt. 26:63–64; John 6:68–69; Mark 14:61–62).

[2] Now as “Christ” and “messiah” are the same, and as “Christ” in the Greek and “messiah” in the Hebrew signify the “anointed,” it is evident that “Christ” is the same as the “anointed”; and likewise the same as “king,” for kings in general were called the “anointed,” as is evident from the historic and prophetic parts of the Word in many passages. As in David:

The kings of the earth set themselves, and [the rulers] took counsel together, against Jehovah and against his anointed (Ps. 2:2).

Now know I that Jehovah saveth his anointed; he will answer him from the heavens of his holiness, in the powers of the salvation of his right hand (Ps. 20:6).

Jehovah is their strength, and a stronghold of salvations to his anointed (Ps. 28:8).

### In Samuel:

Jehovah will give strength unto his king, and exalt the horn of his anointed (1 Sam. 2:10).

In these and many other passages the “anointed” denotes the “king.” In the original language the reading is “messiah.” In these prophetic utterances the Lord is treated of in the internal sense; and that he is the “king” is also plain from passages in the New Testament. As in Matthew:

The governor asked Jesus, Art thou the king of the Jews? Jesus said unto him, Thou sayest (Matt. 27:11).

### And in Luke:

Pilate asked Jesus, saying, Art thou the king of the Jews? And he answering him said, Thou sayest (Luke 23:3; Mark 15:2).

### And in John:

They cried out, Hosanna, blessed is he that cometh in the name of the Lord, even the king of Israel (John 12:13).

Nathaniel said, Rabbi, thou art the son of God, thou art the king of Israel (John 1:49).

**3009.** Second: That “messiah,” “anointed,” and “king” are the same as the Divine truth is evident from very many passages in the Word, and has been shown several times in the explications (as in

n. 1672, 1728, 2015, 2069); and the Lord himself so teaches in John:

Pilate said unto Jesus, Art thou not a king, then? Jesus answered, Thou sayest that I am a king; for this was I born, and for this am come into the world, that I should bear witness unto the truth; everyone who is of the truth heareth my voice (John 18:37).

It is evident from this that it is the Divine truth itself from which the Lord was called “king.” That kings were anointed, and were therefore called the anointed, was because the oil with which they were anointed signified good (n. 886, 2832), denoting that the truth signified by a “king” was from good, consequently was the truth of good; and thus that the royal office with kings might represent the Lord as to the Divine truth which is from Divine good, and thus the Divine marriage of good in truth; while the priestly office represented the Divine marriage of truth in good. The latter is signified by “Jesus”; the former by “Christ.”

**3010.** Hence it is evident what is signified by the “Christ” in Matthew:

See that no man seduce you; for many shall come in my name, saying, I am the Christ; and shall seduce many. Then if anyone shall say unto you, Lo here is the Christ, or there, believe it not; for there shall arise false Christs, and false prophets (Matt. 24:4–5, 23–24; Mark 13:21–22).

Here by “false Christs” are signified truths not Divine, or falsities; and by “false prophets,” those who teach them (n. 2534). And again:

Be not ye called masters, for one is your Master, even Christ (Matt. 23:10);

“Christ” denotes truth Divine. Hence it is evident what a Christian is, namely, one who is in truth from good.

3011. From what has been said it may be seen what hidden things the Word has stored within it; which can by no means come to anyone's knowledge except from the internal sense.

## GENESIS 24

*1. And Abraham being old was come into days; and Jehovah blessed Abraham in all things.*

*2. And Abraham said unto his servant, the elder of his house, who administered all that he had, Put I pray thy hand under my thigh.*

*3. And I will make thee swear by Jehovah the God of heaven and the God of the earth, that thou shalt not take a woman for my son of the daughters of the Canaanite, in the midst of whom I dwell;*

*4. But thou shalt go unto my land, and to my nativity; and take a woman for my son for Isaac.*

*5. And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land; bringing shall I bring back thy son unto the land whence thou camest out?*

*6. And Abraham said unto him, Beware that thou bring not back my son thither.*

*7. Jehovah the God of heaven, that took me from my father's house, and from the land of my nativity, and that spoke unto me, and that swear unto me, saying, Unto thy seed will I give this land, he shall send his angel before thee, and thou shalt take a woman for my son from thence.*

*8. And if the woman be not willing to follow thee, then thou shalt be clear from this mine oath; only thou shalt not bring back my son thither.*

*9. And the servant put his hand under the thigh of Abraham his lord, and sware to him concerning this word.*

*10. And the servant took ten camels, of the camels of his lord, and departed, and every good of his lord was in his hand; and he arose and went to Aram-naharaim, unto the city of Nabor.*

11. *And he made the camels kneel down, without the city, by the well of waters, about the time of evening, about the time the drawers go out.*

12. *And he said, O Jehovah God of my lord Abraham, cause to meet I pray before me this day; and do mercy with my lord Abraham.*

13. *Behold, I stand by the fountain of waters; and the daughters of the men of the city come out to draw waters.*

14. *And let it come to pass, that the girl to whom I shall say, Let down thy pitcher, I pray thee, that I may drink, and she shall say, Drink, and I will give thy camels drink also, her hast thou appointed for thy servant Isaac; and thereby shall I know that thou hast done mercy with my lord.*

15. *And it came to pass that scarcely had he done speaking, when behold Rebekah came out, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.*

16. *And the girl was exceeding good to look upon, a virgin, neither had any man known her; and she went down to the fountain, and filled her pitcher, and came up.*

17. *And the servant ran to meet her, and said, Let me I pray sip a little water from thy pitcher.*

18. *And she said, Drink, my lord; and she hastened, and let down her pitcher upon her hand, and made him drink.*

19. *And she finished making him drink, and she said, I will draw for thy camels also, until they have done drinking.*

20. *And she hastened, and emptied her pitcher into the trough, and ran again unto the well to draw, and drew for all his camels.*

21. *And the man marveling at her, withheld himself, to know whether Jehovah had prospered his way or not.*

22. *And it came to pass when the camels had done drinking, that the man took a jewel of gold, of half a shekel weight, and two bracelets for her hands, ten of gold their weight.*

23. *And he said, Whose daughter art thou? Tell me I pray is there room in thy father's house for us to pass the night?*

24. *And she said unto him, I am the daughter of Bethuel the son of Milcah, whom she bare unto Nahor.*

25. *And she said unto him, We have both straw and much provender, also room to pass the night.*

26. *And the man bent himself, and bowed himself down to Jehovah.*

27. *And he said, Blessed be Jehovah the God of my lord Abraham, who hath not forsaken his mercy and his truth from my lord. I being in the way, Jehovah hath led me to the house of my lord's brethren.*

28. *And the girl ran, and told her mother's house according to these words.*

29. *And Rebekah had a brother, and his name was Laban; and Laban ran out of doors unto the man, unto the fountain.*

30. *And it came to pass when he saw the jewel, and the bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spoke the man unto me, that he came unto the man; and behold he stood by the camels at the fountain.*

31. *And he said, Come thou blessed of Jehovah, wherefore standest thou without? For I have swept the house, and there is room for the camels.*

32. *And the man came into the house, and loosed the camels, and gave straw and provender for the camels, and water to wash his feet, and the feet of the men that were with him.*

33. *And there was set before him to eat; and he said, I will not eat until I have spoken my words. And he said, Speak.*

34. *And he said, I am Abraham's servant.*

35. *And Jehovah hath blessed my lord exceedingly, and hath made him great, and hath given him flock and herd, and silver and gold, and menservants and maidservants, and camels and asses.*

36. *And Sarah, my lord's wife, bare a son to my lord after she was old; and he hath given unto him all that he hath.*

37. *And my lord made me swear, saying, thou shalt not take a woman for my son of the daughters of the Canaanite, in whose land I dwell.*

38. *But thou shalt go unto my father's house, and to my family, and take a woman for my son.*

39. *And I said unto my lord, Peradventure the woman will not follow me.*

40. *And he said unto me, Jehovah, before whom I have walked, will send his angel with thee, and prosper thy way; and thou shalt take a woman for my son from my family, and from my father's house.*

41. *Then shalt thou be clear from my oath, when thou comest to my family; and if they give not to thee, thou shalt be clear from my oath.*

42. *And I came this day unto the fountain, and said, O Jehovah God of my lord Abraham, if now thou do prosper my way wherein I do walk;*

43. *Behold I stand by the fountain of waters; and let it come to pass that the maiden which cometh forth to draw, and to whom I shall say, Let me drink I pray a little water from thy pitcher;*

44. *And she shall say to me, Both drink thou, and I will also draw for thy camels, let her be the woman whom Jehovah hath appointed for my lord's son.*

45. *I scarcely had done speaking in mine heart, when behold Rebekah came forth; and her pitcher on her shoulder; and she went down unto the fountain and drew; and I said unto her, Let me drink, I pray.*

46. *And she made haste, and let down her pitcher from upon her, and said, Drink, and I will give thy camels drink also; and I drank, and she gave drink to the camels also.*

47. *And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, the son of Nahor, whom Milcah bare unto him. And I put the jewel upon her nose, and the bracelets upon her hands.*

48. *And I bent and bowed myself down to Jehovah, and blessed Jehovah God of my lord Abraham, who led me into the way of truth, to take the daughter of my lord's brother for his son.*

49. *And now if ye will do mercy and truth with my lord, tell me; and if not, tell me; and I will look to the right hand, or to the left.*

50. *And Laban and Bethuel answered and said, The word hath gone forth from Jehovah; we cannot speak unto thee evil or good.*

51. *Behold Rebekah is before thee; take her, and go, and let her be the woman of thy lord's son, as Jehovah hath spoken.*

52. *And it came to pass that when Abraham's servant heard their words, he bowed himself down to the earth unto Jehovah.*

53. *And the servant brought forth vessels of silver and vessels of gold, and garments, and gave to Rebekah; he gave also precious things to her brother and to her mother.*

54. *And they did eat and drink, he and the men that were with him; and they passed the night; and they rose up in the morning, and he said, Send me away unto my lord.*

55. *And her brother and her mother said, Let the girl abide with us days, at least ten; afterwards thou shalt go.*

56. *And he said unto them, Do not delay me, and Jehovah hath prospered my way; send me away, and I will go to my lord.*

57. *And they said, Let us call the girl, and inquire at her mouth.*

58. *And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.*

59. *And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.*

60. *And they blessed Rebekah, and said unto her, Our sister, be thou for thousands of ten thousands; and may thy seed inherit the gate of those that hate thee.*

61. *And Rebekah arose, and her girls, and they rode upon the camels, and followed the man; and the servant took Rebekah, and went away.*

62. *And Isaac came from coming from Beer-labai-roi; and he dwelt in the land of the south.*

63. *And Isaac went out to meditate in the field toward evening; and he lifted up his eyes and saw, and behold there were camels coming.*

64. *And Rebekah lifted up her eyes, and saw Isaac, and she alighted from off the camel.*

65. *And she said unto the servant, What man is this that walketh in the field to meet us? And the servant said, It is my lord. And she took a veil and covered herself.*

66. *And the servant told Isaac all the words that he had done.*

67. *And Isaac brought her into his mother Sarah's tent; and he took Rebekah, and she was to him for a woman, and he loved her; and Isaac was comforted after his mother.*

## THE CONTENTS

3012. In the internal sense there is described the whole process of the conjunction of truth with good in the Lord's Divine rational; in this chapter, the process of initiation which precedes conjunction. "Isaac" is the good of the rational; "Rebekah" here is truth to be initiated into good; "Laban" is the affection of good in the natural man.

3013. In the internal sense the process of initiation is thus described: When the state was prepared, and all things had been reduced by the Lord into Divine celestial order, so that Divine truth might be conjoined with the Divine good of his rational, and this by the common way from the natural man, that is, from the memory-knowledges, knowledges, and doctrinal things therein, then by the Lord's Divine influx truths were called forth thence; were initiated into good in the rational; and were made Divine. Thus was the rational made Divine by the Lord in respect to truth as well as in respect to good.

3014. From this chapter, and from those which follow, it may be seen what arcana are contained in the internal sense of the Word.

#### THE INTERNAL SENSE

3015. Verse 1. *And Abraham being old was come into days; and Jehovah blessed Abraham in all things.* "Abraham being old was come into days" signifies when the state was at hand that the Lord's human should be made Divine; "and Jehovah blessed Abraham in all things" signifies when all things were disposed by the Lord into Divine order.

3016. *Abraham being old was come into days.* That this signifies when the state was at hand that the Lord's human should be made Divine is evident from the representation of Abraham, as being the Lord (see n. 1893, 1965, 1989, 2011, 2172, 2198, 2501, 2833, 2836, and many other places); and from the signification of "old," or of "old age," as being to put off what is human, and put on what is heavenly (see n. 1854, 2198); and when predicated of the Lord, as being to put on the Divine. The same is evident also from the signification of "day" as being state (see n. 23, 487, 488, 493, 893, 2788); and hence from the signification of "coming into days" as being when the state was at hand. Such things are signified by "old"

and “coming into days,” for the reason that the angels have no idea of old age, or of the advancing age which is meant by “coming into days”; but an idea of state in regard to the life in which they are; and therefore when mention is made in the Word of advancement in age, and of old age, the angels who are with man can have no other idea than of the state of life in which the persons are, and in which men are while passing through their ages even to the last; namely, that they thus successively put off what is human and put on what is heavenly. For human life, from infancy to old age, is nothing else than a progression from the world to heaven; and the last age, which is death, is the transition itself. Therefore burial is resurrection, because it is a complete putting off (see n. 2916, 2917). As the angels are in such an idea, nothing else can be signified by “coming into days” and by “old age” in the internal sense which is principally for angels and for men who are angelic minds.

3017. *And Jehovah blessed Abraham in all things.* That this signifies when all things were disposed by the Lord into Divine order, or what is the same, when the Lord had disposed all things into Divine order, is evident from the fact that “Jehovah” is the Lord as to the Divine itself (see n. 1343, 1736, 1815, 2004, 2005, 2018, 2025, 2921); and that in this case Abraham represents the Lord as to the Divine human (n. 2833, 2836); and therefore when it is said that “Jehovah blessed Abraham in all things,” in the internal sense is meant that the Lord from the Divine itself in his human disposed all things into Divine order; for to “bless,” when said of the Lord’s human, signifies these things. For to “be blessed,” when predicated of man, means to be enriched with spiritual and celestial good (see n. 981, 1096, 1420, 1422); and he is enriched with it when the things in him are disposed by the Lord into spiritual and celestial order, thus into the image and likeness of Divine order (n. 1475); the regeneration of man being nothing else. But what is meant when it is said that all things were disposed by the Lord into Divine order in his human, is evident from what follows in this chapter, namely, that his Divine rational, represented by Isaac, which was conceived from the Divine good represented by Abraham, and was born of the Divine truth represented by Sarah, was now disposed into such Divine order that

Divine truths from the human itself could be conjoined with it. These are the arcana contained in this chapter in the internal sense, concerning which the angels have clear light from the Lord. For in the light of heaven these things are open as in clear day; whereas in the light of the world in which man is, scarcely anything is so, except something in an obscure manner with one who is regenerate, for he also is in some light of heaven.

**3018.** Verse 2. *And Abraham said unto his servant, the elder of his house, who administered all that he had, Put I pray thy hand under my thigh.* “Abraham said unto his servant, the elder of his house” signifies the arrangement in order and influx of the Lord in his natural, which is “the servant, the elder of the house”; “who administered all that he had” signifies the offices of the natural man; “Put I pray thy hand under my thigh” signifies the pledging of it according to its power to the good of conjugal love.

**3019.** *Abraham said unto his servant, the elder of his house.* That this signifies the arrangement in order and influx of the Lord in his natural, which is the “servant the elder of the house,” is evident from the signification here of “saying” as being to command, because it is said to a servant; and as the subject here treated of is the disposition by the Divine of the things that are in the natural man; “to say” denotes to arrange in order and to flow in; for all that is done in the natural or external man is arranged in order by the rational or internal man, and is effected by influx. That the “servant the elder of the house” is the natural, or the natural man, is evident from the signification of “servant” as being that which is lower and which serves what is higher; or what is the same, that which is outer and serves what is inner (see n. 2541, 2567). All things that are of the natural man, such as memory-knowledges of whatever kind, are nothing but things of service; for they serve the rational by enabling it to think equitably and will justly. That the “elder of the house” is the natural man may be seen from what follows.

**3020.** *Who administered all that he had.* That this signifies the offices of the natural man is evident from the signification of “administering,” and indeed of “administering all things” as being

to discharge offices or duties. (That the natural man in respect to the rational, or what is the same, the external man in respect to the internal, is like the administrator in a house, may be seen above, n. 1795.) All things that are in man are as one household (that is, as one family) in this respect, that there is one who fills the office of master of the house, and others who fill that of servants. The rational mind itself is that which disposes all things as master of the house, and arranges them in order by influx into the natural mind; but it is the natural mind that ministers and is the administrator.

[2] As the natural mind is distinct from the rational mind and is in a degree below it, and as it also acts as if from what is its own, it is called relatively a “servant the elder of the house,” and it is said to administer all the things in itself that belong to it. That the natural mind is distinct from the rational, and is in a lower degree, and is as if in what is its own, may be seen from the things within it, and from its offices. The things which are therein are all memory-knowledges, thus also all knowledges of every kind whatever; in a word, they are all things in both general and particular that belong to the outer or corporeal memory (concerning which see n. 2471, 2480). To this mind also belongs all the imaginative faculty, which is the interior sensuous with man, and which is in the greatest vigor with children; and in the first age of adolescence; to the same mind belong also all natural affections that man has in common with brute animals; all of which shows what its offices are.

[3] But the rational mind is more internal. The knowledges in it are not open before man, but while he lives in the body are imperceptible; for they are all things in both general and particular that belong to the interior memory (concerning which see n. 2470–2474, 2489, 2490). To this mind also belongs all the thinking faculty that is perceptive of what is equitable and just, and of what is true and good; also all spiritual affections, which are properly human, and by which man is distinguished from the brute animals. From these things this mind flows into the natural mind, and excites the things that are therein, and views them with a kind of sight, and in this manner judges and forms conclusions. That these two minds are distinct is clearly evident from the fact that

with many persons the natural mind bears rule over the rational mind; or what is the same, the external man over the internal man; and that it does not bear rule but serves with those only who are in the good of charity, that is, who suffer themselves to be led by the Lord.

3021. *Put I pray thy hand under my thigh.* That this signifies pledging it according to its power to the good of conjugal love, is evident from the signification of “hand” as being power (see n. 878); and from the signification of “thigh” as being the good of conjugal love, concerning which in what follows. That it is pledging to the extent of its power, is evident from the fact that they who were pledged to anything that related to conjugal love, by an ancient rite placed the hand under the thigh of him to whom they were being pledged, and in this manner they were put under oath by him; and this for the reason that the “thigh” signified conjugal love, and the “hand” power, or so far as was possible; for all the parts of the human body correspond to spiritual and celestial things in the grand man which is heaven, as was shown above (n. 2996, 2998); and as will be shown more fully, of the Lord’s Divine mercy hereafter. The thighs themselves together with the loins, correspond to conjugal love.

These things were well known to the men of the most ancient times; and therefore they had a number of rites based on this correspondence, of which one was that they placed the hands under the thigh when they were pledged to any good of conjugal love. The knowledge of such things, which was in highest esteem among the ancients, and was one of the chief things of their knowledge and intelligence, is at this day wholly lost; so completely that it is not even known that there is any correspondence; and some may therefore wonder that such things are signified by the rite here described. The rite is mentioned in the present case because the betrothing of Isaac to some one of the family of Abraham is treated of, and the discharge of the duty was intrusted to the elder servant.

[2] That as before said the “thigh” from correspondence signifies conjugal love, may also be seen from other passages in the Word;

as from the process enjoined when a woman was accused by her husband of adultery. In Moses:

The priest shall cause the woman to swear with the oath of cursing; and the priest shall say unto the woman, Jehovah make thee a curse and an oath in the midst of thy people, when Jehovah doth make thy thigh to fall away, and thy belly to swell. And when he hath given her the water to drink, then it shall come to pass, if she be defiled, and hath trespassed a trespass against her husband, that the waters that are accursed shall enter into her and become bitterness, and her belly shall swell, and her thigh shall fall away, and the woman shall be a curse among her people (Num. 5:21, 27).

That the “thigh should fall away” signified evil relating to conjugal love, that is, it signified adultery. The other particulars mentioned in the same process signify each of them some special thing belonging to the subject, so that there is not the least thing that does not involve something, however surprising this may seem to a man who reads the Word without any idea of its sanctity. Because of the signification of the “thigh” as being the good of conjugal love, mention is sometimes made of “coming forth from the thigh”—as is said of Jacob:

Be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come forth from thy thighs (Gen. 35:11).

Every soul that came with Jacob into Egypt, that came forth from his thigh (Gen. 46:26; Exod. 1:5).

And of Gideon:

Gideon had seventy sons that came forth from his thigh (Judges 8:30).

[3] And as the “thighs” and the “loins” signify the things belonging to conjugal love, they also signify the things of love and charity, for the reason that conjugal love is the fundamental love of all loves (see n. 686, 2733, 2737–2739); for all loves are from the same origin, that is, from the heavenly marriage, which is that of good and truth (see n. 2727–2759). That the “thigh” signifies the

good of celestial love and the good of spiritual love is evident from the following passages. In John:

He that sat on the white horse had upon his vesture and upon his thigh a name written: king of kings, and Lord of lords (Rev. 19:16).

That he who sat on the white horse is the Word, thus the Lord who is the Word, may be seen above (n. 2760–2762); also that “vesture” is the Divine truth (n. 2576); therefore he is called “king of kings” (n. 3009). Hence it is plain what the “thigh” is, namely, the Divine good which is of his love; from which he is also called “Lord of lords” (n. 3004–3011). And because this is the Lord’s quality, it is said that he “had thereon a name written”; for “name” signifies quality (n. 1896, 2009, 2724, 3006).

[4] In David:

Gird thy sword upon thy thigh, O Mighty one, in thy glory and honor (Ps. 45:3);

speaking of the Lord; where “sword” denotes truth combating (n. 2799); and “thigh” the good of love; to “gird the sword upon the thigh” signifies that the truth from which he would fight would be from the good of love. In Isaiah:

Righteousness shall be the girdle of his loins, and truth the girdle of his thighs (Isa. 11:5);

speaking here too of the Lord; and because “righteousness” is predicated of the good of love (n. 2235), it is called the “girdle of the loins”; and because truth is from good, it is called the “girdle of the thighs”; thus “loins” are predicated of the love of good, and “thighs” of the love of truth.

[5] In the same:

None shall be weary nor stumble in him, he shall not slumber nor sleep, neither is the girdle of his thighs loosed, nor the latchet of his shoes broken off (Isa. 5:27).

This again is said of the Lord, and the “girdle of his thighs” denotes the love of truth, as before. In Jeremiah:

Jehovah said unto Jeremiah that he should buy a linen girdle and put it on his loins, but should not pass it through water; and that he should go to the Euphrates and hide it in a hole of the rock; and having done this, when he went and took it from the place, it was marred (Jer. 13:1–6).

The “linen girdle” denotes truth, and “putting it on the loins” was a representative that truth was from good. Everyone can see that these are representatives, and their signification cannot be known except from correspondences, concerning which of the Lord’s Divine mercy something will be said at the end of certain chapters.

[6] So too with the signification of the things seen by Ezekiel, by Daniel, and by Nebuchadnezzar. As in Ezekiel:

Above the expanse that was over the heads of the cherubim was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man above upon it. And I saw as the appearance of a burning coal, as the appearance of fire within it round about; from the appearance of his loins and upward, and from the appearance of his loins and downward, I saw as it were the appearance of fire, and there was brightness round about him; as the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about, so was the appearance of the likeness of the glory of Jehovah (Ezek. 1:26–28).

That this was representative of the Lord and of his kingdom is evident; and that the appearance of the loins upward and the appearance of the loins downward has reference to his love is evident from the signification of “fire” as being love (n. 934); and from the signification of “brightness” and a “rainbow” as being the derivative wisdom and intelligence (n. 1042–1043, 1053).

[7] Concerning Daniel it is said:

A man appeared to him clothed in linen, whose loins were girded with pure gold of Uphaz; his body also was like the tharshish stone, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and feet like the shining of burnished brass (Dan. 10:5–6).

What is signified by these particulars—by “loins,” “body,” “face,” “eyes,” “arms,” and “feet”—can appear to no one except from representations and their correspondences. From these it is evident that the Lord’s celestial kingdom is thus represented, in which the “loins” are Divine love; and the “gold of Uphaz” with which these were girded, is the good of wisdom which is from love (n. 113, 1551, 1552).

[8] Concerning what was seen by Nebuchadnezzar we read in Daniel:

The head of the statue was good gold; its breast and its arms were silver; its belly and thighs were brass; the feet were part iron and part clay (Dan. 2:32–33).

By that statue were represented the successive states of the church; by the “head which was gold,” the first state, which was celestial, because it was a state of love to the Lord; by the “breast and arms which were silver,” the second state, which was spiritual, as it was a state of charity toward the neighbor; by the “belly and thighs which were brass,” the third state, which was a state of natural good (for this is “brass,” n. 425, 1551). Natural good is of love or charity toward the neighbor in a degree below spiritual good. By the “feet which were iron and clay” is meant the fourth state, which was one of natural truth (which is “iron,” n. 425, 426); and also of no coherence with good (which is “clay”). From all these things it may be seen what is signified by the “thighs” and the “loins,” namely, in the chief place conjugal love, and from this all genuine love, as is evident from the passages quoted, and likewise from others (Gen. 32:25, 32; Isa. 20:2–4; Nahum 2:1; Ps. 69:23; Exod. 12:11; Luke 12:35, 36). In the opposite sense also are signified the opposite loves, which are the loves of self and of the world (see 1 Kings 2:5; Isa. 32:10, 11; Jer. 30:6; 48:37; Ezek. 29:7; Amos 8:10).

3022. Verses 3, 4. *And I will make thee swear by Jehovah the God of heaven and the God of the earth, that thou shalt not take a woman for my son of the daughters of the Canaanite, in the midst of whom I dwell; but thou shalt go unto my land, and to my nativity; and take a woman for my son for Isaac.* “And I will make thee swear by Jehovah

the God of heaven and the God of the earth” signifies a most holy pledging to the Divine which is in the highest and in that which is therefrom; “that thou shalt not take a woman for my son of the daughters of the Canaanite” signifies that the Divine rational was not to be conjoined with any affection disagreeing with truth; “in the midst of whom I dwell” signifies the discordant things in the maternal human, that encompass; “but thou shalt go unto my land, and to my nativity” signifies to the Divine celestial and spiritual things which the Lord had acquired to himself; “and take a woman for my son for Isaac” signifies that thence was the affection of truth which should be conjoined with the affection of good of the rational.

3023. *I will make thee swear by Jehovah the God of heaven and the God of the earth.* That this signifies a most holy pledging to the Divine which is in the highest and in that which is therefrom, is evident from the signification of “causing to swear” as being to pledge by oath; for to cause to swear is nothing else than to pledge; and this is most holy when it is by Jehovah the God of heaven and the God of the earth, that is, to the Divine which is above and which is beneath, or what is the same, to the Divine which is in the highest and in that which is therefrom. “Jehovah the God of heaven,” being said of the Lord, denotes Jehovah himself who is called the Father, from whom he was conceived, thus who was his Divine essence; for the conception itself gave the veriest essence from which he was. “Jehovah the God of the earth” in this case means Jehovah who is called the son, thus his human essence; this came forth from the Divine essence when the Lord made it also Divine. Thus by “Jehovah the God of heaven” is signified the Divine that is in the highest; and by “Jehovah the God of the earth” is signified the Divine that is in that which is therefrom. But the Lord is called “Jehovah the God of heaven” from his Divine that is in the heavens; and he is called the “God of the earth” from his Divine that is on earth. The Divine in the heavens is also that which is with man in his internals; but the Divine on earth is that which is in his externals; for the internals of man are his heaven, because by them he is conjoined with the angels; but his externals are his earth, for by them he is conjoined with men (n. 82, 913, 1411, 1733). When a man is regenerate, the internals flow into the

externals, and the externals are from the internals. Hence also it may be known what the internals of the church are, and what its externals.

3024. *That thou shalt not take a woman for my son of the daughters of the Canaanite.* That this signifies that the Divine rational was not to be conjoined with any affection disagreeing with truth, is evident from the signification of “taking a woman” as being to be conjoined by a covenant of marriage; from the signification of “my son,” namely Isaac, as being the Lord’s Divine rational (see n. 1893, 2066, 2083, 2630); from the signification of “daughters” as being affections (see n. 489–491, 568, 2362); and from the signification of the “Canaanite” as being evil (see n. 1444, 1573, 1574); from which it is that the “daughters of the Canaanite” are affections that do not agree with truth. The subject here treated of is the Divine truth that was to be adjoined to the Divine good of the Lord’s rational, as may be seen from the Contents (n. 3013). By the “woman” who was to be associated by a covenant of marriage, is meant that truth itself, which was to be called forth from the natural man by the common way; by “my son” is meant the Lord’s rational in respect to good, to which it was to be adjoined or associated; hence it may be known that by “not taking a woman from the daughters of the Canaanite” is signified that this rational was not to be conjoined with any affection that disagreed with truth. All conjunction of truth with good is effected by means of affection; for no truth can possibly enter into man’s rational and be conjoined there, except by means of affection; for in affection is the good of love, which alone conjoins (n. 1895); as may also be known to anyone who reflects.

[2] That the “daughters of the Canaanite” signify affections which disagree with truth, that is, affections of what is false, is evident from the signification of “daughters”; for daughters are mentioned in many passages of the Word, and everyone can see that daughters are not there meant, as where it is said, the “daughter of Zion,” the “daughter of Jerusalem,” the “daughter of Tarshish,” the “daughter of my people.” That by these are signified affections of good and of truth has been shown in passages quoted above. And because they are affections of good and of truth, they

are also churches, for churches are churches from these affections. Thus by the “daughter of Zion” is signified the celestial church, and this from the affection of good; but by the “daughter of Jerusalem” is signified the spiritual church, from the affection of truth (n. 2362); this is also signified by the “daughter of my people” (Isa. 22:4; Jer. 6:14, 26; 8:19, 21–22; 14:17; Lam. 2:11; 4:6; Ezek. 13:17).

[3] From this it is evident what is signified by the “daughters” of the nations; as by the “daughters of the Philistines,” the “daughters of Egypt,” the “daughters of Tyre and of Zidon,” the “daughters of Edom,” the “daughters of Moab,” the “daughters of the Chaldeans” and “of Babel,” and the “daughters of Sodom,” namely, the affections of evil and falsity from which were their religious systems, and thus the religious systems themselves. That such is the signification of “daughters” may be seen from the passages that follow. In Ezekiel:

The daughters of the nations shall lament for Egypt. Wail for the multitude of Egypt, and cause her to go down, her and the daughters of the famous nations, unto the earth of the regions below, with them that go down into the pit (Ezek. 32:16, 18).

The “daughters of the famous nations” denote the affections of evil. In Samuel:

Tell it not in Gath, publish it not in the streets of Ashkelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph (2 Sam. 1:20).

In Ezekiel:

Thou hast committed whoredom with the sons of Egypt; I have delivered thee unto the will of them that hate thee, the daughters of the Philistines, before thy wickedness was discovered, as at the time of the reproach of the daughters of Syria, and of all that are round about her, the daughters of the Philistines which do despise unto thee round about (Ezek. 16:26–27, 57).

That daughters are not meant here, anyone can see; but the religiosities of such as are signified by the Philistines, which are of such a kind that they talk much about faith and lead no life of faith (see n. 1197, 1198); for this reason they are also called the “uncircumcised,” that is, those who are devoid of charity.

[4] In Jeremiah:

Go up into Gilead, and take balm, O virgin daughter of Egypt. O thou daughter that dwellest in Egypt, make thee vessels of exile. The daughter of Egypt shall be put to shame, she is delivered into the hand of the people of the north (Jer. 46:11, 19, 24).

The “daughter of Egypt” denotes the affection of reasoning from memory-knowledges concerning the truths of faith, as to whether they be so; thus she denotes the kind of religion that arises from this, which is such that nothing is believed except that which is comprehended by the senses, and thus nothing of the truth of faith (see n. 215, 232, 233, 1164, 1165, 1186, 1385, 2196, 2203, 2209, 2568, 2588).

[5] In Isaiah:

He said, thou shalt no more exult, O thou oppressed daughter of Zidon (Isa. 23:12).

And in David:

The daughter of Tyre with a gift, the rich among the people shall entreat thy faces (Ps. 45:12).

What is meant by the “daughter of Zidon” and the “daughter of Tyre” is evident from the signification of Zidon and of Tyre (see n. 1201). In Jeremiah:

Rejoice and be glad O daughter of Edom. Thine iniquity is consummated, O daughter of Zion. He will no more cause thee to migrate; thine iniquity shall be visited, O daughter of Edom (Lam. 4:21–22).

## In Isaiah:

As a wandering bird, a nest sent forth, shall the daughters of Moab be (Isa. 16:2).

Come down and sit in the dust, O virgin daughter of Babel; sit on the earth, without a throne, O daughter of the Chaldeans. Sit thou silent, and enter into darkness, O daughter of the Chaldeans, for thou shalt no more be called the lady of kingdoms (Isa. 47:1, 5).

## In Jeremiah:

A people cometh from the north set in array as a man to the battle, against thee, O daughter of Babel (Jer. 50:41–42).

The daughter of Babel is like a threshing floor, it is time to thresh her (Jer. 51:33).

## In Zechariah:

Alas O Zion, escape, thou that dwellest with the daughter of Babel (Zech. 2:7).

## In David:

The daughter of Babel is laid waste (Ps. 137:8).

## In Ezekiel:

Thy sisters, Sodom and her daughters, shall return to their ancient estate, and Samaria and her daughters shall return to their ancient estate (Ezek. 16:55).

[6] Anyone can see that in these passages by “daughters” are not meant daughters, but affections that disagree with truth, and thus religiosities that come from this source; but what these religiosities are, is evident from the signification of the peoples named—as Edom, Moab, the Chaldeans, Babel, Sodom, and Samaria, which have been treated of in many places in the explications of the

foregoing chapters of Genesis. Hence now it is evident what is here meant by the “daughters of the Canaanite.”

[7] That the Israelites were not to contract marriages with the daughters of the Canaanites also had regard to the spiritual laws that good and falsity, and evil and truth are not to be joined together; for thence comes profanation. The prohibition was also representative of the matter concerning which we read in Deuteronomy 7:3; and in Malachi:

Judah hath profaned the holiness of Jehovah, in that he hath loved and hath married the daughter of a strange god (Mal. 2:11).

3025. *In the midst of whom I dwell.* That this signifies things discordant in the maternal human which encompass is evident from the signification of “dwelling in the midst,” here of the Canaanite, as referring to the things that are round about, or that encompass; and that these are in disagreement with truth is evident from what was said above respecting the signification of the “daughters of the Canaanite.” That these are the things which the Lord received hereditarily from the mother, and which he afterwards expelled when he made his human Divine, is evident from what has been said and shown before on the same subject (see n. 1414, 1444, 1573, 2159, 2574, 2649).

3026. *But thou shalt go unto my land and to my nativity.* That this signifies to the Divine celestial and spiritual things which the Lord acquired to himself is evident from the signification of “land” as being the celestial of love (see n. 1413, 1607); and from the signification of “nativity” as being the spiritual of love (see n. 1145, 1255); here Divine celestial and spiritual things, because the Lord is treated of; and that he acquired these to himself by his own power, may be seen above (n. 1815, 1921, 2025–2026, 2083, 2500).

3027. *And take a woman for my son for Isaac.* That this signifies that thence was the affection of truth that was to be conjoined with the affection of good of the rational is evident from what was said above (n. 3024).

3028. Verses 5, 6. *And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land; bringing shall I bring back thy son unto the land whence thou camest out? And Abraham said unto him, Beware thou that thou bring not back my son thither.* “The servant said unto him” signifies the Lord’s perception concerning the natural man; “Peradventure the woman will not be willing to follow me unto this land” signifies a doubt of the natural man concerning that affection as to whether it was separable; “bringing shall I bring back thy son unto the land whence thou camest out?” signifies a question whether it could nevertheless be conjoined with the Divine good of the rational; “Abraham said unto him” signifies the Lord’s perception from the Divine; “Beware thou that thou bring not back my son thither” signifies that it could by no means be conjoined.

3029. *The servant said unto him.* That this signifies the Lord’s perception concerning the natural man is evident from the signification of “saying” as being to perceive (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2506, 2515, 2552); and from the signification here of “servant” as being the natural man (see n. 3019, 3020). Whatever is done in the natural man, and what the quality of the natural man is, is perceived in the rational; for that which is lower in man is perceived by that which is higher (see n. 2654). Hence it is that by “the servant said unto him” is signified the Lord’s perception concerning the natural man.

3030. *Peradventure the woman will not be willing to follow me unto this land.* That this signifies a doubt of the natural man concerning that affection, as to whether it was separable, is evident from the signification of “woman” as being truth, here from the natural, which was to be conjoined with the Divine good of the rational. And as all conjunction is effected by means of affection (as was said above, n. 3024), so by “woman” is signified the affection of that truth: and also from the signification of “going after” or “following me unto this land” as being to be separated from the natural and conjoined with the rational; for “land” here as above (n. 3026) is the good of love that is of the rational. That there is doubt is seen from its being said “peradventure she be not willing.”

[2] From what has been said above, it is evident what is involved in these words, and in what follows to verse 8, and further; and in order that these things may be better understood, we may say a few words more. The genuine rational is from good, but comes forth [*existit*] from truth. Good flows in by an internal way; but truth by an external way. Good thus conjoins itself with truth in the rational, and they cause the rational to be. Unless the good therein is conjoined with truth, there is no rational; although there appears to be, because the man can reason (n. 1944). This is the common way in which the rational is formed with man.

[3] As the Lord was born like another man, and as it was his will to be instructed like another man, so did he will to make his rational Divine in a similar way, namely, as to good by influx from his Divine by the internal way, and as to truth by influx through the external way. When therefore the rational as to good had been so far formed as to be in a state for receiving truth (which is meant by the words in the beginning of this chapter, “Abraham being old was come into days, and Jehovah blessed Abraham in all things,” by which is signified when the state was at hand that the Lord’s human should be made Divine, and when all things should be disposed into Divine order, as may be seen above, n. 3016–3017), there next follows that truth is to be conjoined with the good of the rational, and this, as before said, by the common way, that is, by means of memory-knowledges and knowledges from the natural man.

[4] The good itself of the rational, which is formed by the internal way, is the very ground; but truth is the seed which is to be sown in this ground. The genuine rational is never born in any other way. In order that it might come forth with the Lord in the same way, and be made Divine by his own power, the Lord came into the world, and it was his will to be born as are other men. Otherwise he might have assumed a human without birth, as was frequently done in ancient times when he appeared to men.

[5] These are the things contained in this chapter, namely, how truth, called forth from the natural man, was to be conjoined with

the good of the rational; and as the good there was Divine, how the truth there should also be made Divine. To man these things (especially to one who does not know that the rational is something distinct from the natural, and who therefore does not know that the rational is formed successively, and this by knowledges) are very obscure, so that they are not understood; but still they are among things easily understood by those who have any knowledge concerning the rational and the natural man, and who are in enlightenment. The angels see them all as in clear day.

[6] Some idea of them may be obtained from what has been said and shown above, namely: that the rational as to truth is formed by influx into memory-knowledges and knowledges (n. 1495, 1563, 1900, 1964); that it is not born from these two kinds of knowledges, but from the affection of them (n. 1895, 1900); that these two kinds of knowledges are only vessels for good (n. 1469, 1496); that empty memory-knowledges must be destroyed (n. 1489, 1492, 1499, 1500); that in the rational, the affection of good is as a soul in the affection of truth (n. 2072); What is the affection of rational truth, and of the truth of mere memory (n. 2503); that by knowledges the external man is conjoined with the internal, that is, the rational man with the natural, when knowledges are being implanted in things celestial, which are those of love and charity (n. 1450, 1451, 1453, 1616).

3031. *Bringing shall I bring back thy son unto the land whence thou camest out?* That this signifies a question whether it could nevertheless be conjoined with the Divine good of the rational is evident from what was said above concerning Abraham, and concerning the land whence he came forth (see n. 1353, 1356, 1992, 2559); from which it is evident that the land whence Abram came was Syria, where was the second ancient church, called the Hebrew church from Eber by whom it was established (n. 1238, 1241, 1327, 1343). But about the time of Abraham this church also fell away from the truth, and some of its households to such an extent that they were wholly ignorant of Jehovah, and worshiped other gods. This is the "land" here meant, and concerning which the servant asked Abraham whether he should bring back his son to

the land whence he came out; and it is from this that by the “land” is here signified an affection which does not agree with truth. And because this is its meaning, by bringing back the son, or what is the same, by his marrying a woman there, and remaining there with her, is signified to conjoin an affection that does not agree with truth, with the Divine good of the rational. But that this could not be done is declared by Abraham’s answer, the consideration of which now follows.

3032. *Abraham said unto him.* That this signifies the Lord’s perception from the Divine is evident from the signification of “saying” as being to perceive (see n. 3029); and from the representation of Abraham as being the Lord as to the Divine human, from which comes this perception.

3033. *Beware thou that thou bring not back my son thither.* That this signifies that it could by no means be conjoined is evident from what was said above (n. 3031), where it was explained what is signified in the internal sense by bringing back his son to the land from which Abraham went forth. That an affection which does not agree with truth cannot be conjoined with the good of the rational is evident from what has been said above concerning the conjunction of good and truth, or what is the same, concerning the heavenly marriage (see n. 2173, 2507, 2727–2759). (That on this account the ancients instituted a marriage between the affection of good and the affection of truth may be seen above, n. 1904; also that falsity cannot possibly be conjoined with good, or truth with evil, because they are of a contrary nature, n. 2388, 2429, 2531; and that good is insinuated into the knowledges of truth as its own recipient vessels, and that thus conjunction is effected, n. 1469, 1496, 1832, 1900, 1950, 2063, 2189, 2261, 2269, 2428, 2434, 2697.)

[2] That there can be no conjunction of falsity with good, or of truth with evil, but only of falsity with evil, and of truth with good, it has been given me to perceive to the life; and I have perceived that the case is as follows: When a man has the affection of good, that is, when he wills good from the heart, then whenever anything

is to be thought of that is to be willed and done, his good willing flows into his thinking, and there it applies itself to the knowledges which are there, and joins itself with them as its recipient vessels, and by this conjunction impels him so to think, to will, and to act. It is as it were an ingrafting of good in truths or in the knowledges of truth. But when a man has not the affection of good, but the affection of evil, that is, then he wills evil (as when he believes all to be good that is for himself, so that he may become great and may be rich, thus possess honor and wealth, and this is his end), then when anything is to be thought of that is to be willed and done, his willing equally flows into his thinking, and there excites knowledges which appear in the semblance of truth; and so it impels the man to think, to will, and to do; and this by a wrong application of knowledges, and by looking upon certain general truths which he has drawn from the sense of the letter of the Word or from other knowledge as being applicable in every sense: it is in this way that evil is coupled with falsity, for in this case the truth which is therein is deprived of all the essence of truth.

[3] In the other life such persons (however much in this life they may have seemed to be more highly instructed than others) are more stupid than others and so far as they are in the persuasion that they are in truth, they induce thick darkness on others. Such have at times been with me; but they were not susceptible of any affection of good from truth, howsoever the truths were recalled to their mind which they had known in the life of the body; for evil was with them, with which truths could not be conjoined. Neither can such persons be in the company of the good; but if there is anything of natural good with them, they are vastated even till they know nothing of truth; and then there is insinuated into the remaining good something of truth, as much as the little remaining good can receive. But they who have been in the affection of good from the heart, are able to receive all truth in accordance with the amount and the quality of the good that has been with them.

3034. Verse 7. *Jehovah the God of heaven, that took me from my father's house, and from the land of my nativity, and that spoke unto me, and that sware unto me, saying, Unto thy seed will I give this land,*

*he shall send his angel before thee, and thou shalt take a woman for my son from thence.* “Jehovah the God of heaven” signifies the Lord’s Divine itself; “that took me from my father’s house, and from the land of my nativity” signifies by virtue of which it was that the Lord freed himself from the things of the mother as to evils and falsities; “and that spoke unto me, and that sware unto me, saying” signifies by virtue of which was his Divine willing and understanding; “unto thy seed will I give this land” signifies the Divine truth pertaining to the Lord’s human; “he shall send his angel before thee” signifies Divine providence; “and thou shalt take a woman for my son from thence” signifies that the affection of truth was indeed thence, but from a new source.

3035. *Jehovah the God of heaven.* That this signifies the Lord’s Divine itself is evident from what was said above (n. 3023), namely, that “Jehovah the God of heaven” is the Lord’s Divine itself; for by “Jehovah,” so often named in the Word of the Old Testament, is meant the Lord alone; for all things therein in general and particular treat of him in the internal sense; and all and each of the rites of the church represented him (see n. 1736, 2921); and that the men of the most ancient times, who were of the celestial church, understood by Jehovah no other than the Lord (n. 1343). In the sense of the letter here and elsewhere the appearance is that another, who is higher, is meant by “Jehovah”; but the sense of the letter is such as to separate what the internal sense unites; and this for the reason that the man who is to be instructed from the sense of the letter cannot have an idea of a one, unless he first has an idea of more than one; for a one with man is formed from many; or what is the same, from successive things is formed that which is simultaneous. There are many things in the Lord, and all are Jehovah. This is the reason why the sense of the letter makes a distinction, while heaven by no means does so; but acknowledges one God in a simple idea, and no other than the Lord.

3036. *That took me from my father’s house, and from the land of my nativity.* That this signifies by virtue of which it was that the Lord freed himself from the things of the mother as to evils and falsities is evident from the signification here of the “father’s house” and of

the “land of nativity” as being the maternal, or that which was hereditary from the mother, from which came the evil and falsity against which the Lord fought, and which he expelled, and thus made his human Divine by his own power. (See what was said above, n. 3031, concerning the house and the land from which Abram came; also what was said concerning the Lord’s heredity; that from Jehovah there was what was Divine, and from the mother what was evil [n. 1414, 1444]; that he fought against the evil inherited from the mother; but that he had no actual evil [n. 1444, 1573]; that the Lord put off all that was inherited from the mother, so that at length he was not her son [n. 2159, 2574, 2649]; this heredity from the mother is what is signified in the internal sense by the “father’s house” and the “land of nativity”; by the “father’s house,” the maternal heredity as to evil; and by the “land of nativity,” the maternal heredity as to falsities; for where evil is, there are falsities, for they are conjoined with each other; these he expelled by his own power [n. 1616, 1813, 1921, 2025, 2026, 2083, 2523].)

3037. *And that spoke unto me, and that sware unto me, saying.* That this signifies by virtue of which was the Lord’s Divine willing and understanding is evident from the signification of “speaking” as being to perceive (see n. 3029), and to will (see n. 2626); and from the signification of “swearing” as being confirmation from the Divine, and as being predicated of truths, which belong to the understanding (n. 2842). When it is said concerning Jehovah that he “speaks,” in the internal sense it is meant that he wills; for whatever Jehovah speaks, he wills; and when it is said concerning Jehovah that he “swears,” it is meant in the internal sense that he understands it to be true; thus by “swearing,” when predicated of Jehovah, is signified understanding, as may also be seen from the passages adduced from the Word (n. 2842).

3038. *Unto thy seed will I give this land.* That this signifies the Divine truth pertaining to the Lord’s human is evident from the signification of “seed” as being the faith of charity, and also those who are in the faith of charity (see n. 1025, 1447, 1610, 2848); and because all the good and truth of faith is from the Lord, it is

the Divine truth itself that is meant by “seed” in the supreme sense; and also from the signification of “this land,” namely, Canaan, as being heaven, or the Lord’s kingdom (see n. 1413, 1437, 1607); and because it is heaven, or the Lord’s kingdom, it is the Lord’s Divine human itself that is meant in the supreme sense by the “land of Canaan”; for the Divine itself cannot flow into heaven except through the Lord’s Divine human; which also the Lord showed plainly in Matthew:

All things are delivered unto me of my Father; and no one knoweth the son but the Father, neither knoweth anyone the Father but the son, and he to whom the son willeth to reveal him (Matt. 11:27).

And in John:

No man hath seen God at any time; the only-begotten son, who is in the bosom of the Father, he hath declared him (John 1:18).

The “son” is the Lord’s Divine human. He who believes that any other Father than the Lord is adored in heaven is much mistaken.

**3039.** *He shall send his angel before thee.* That this signifies Divine providence is evident from the signification of “angel” in the Word as being the Lord; but what of the Lord is meant appears from the series (see n. 1925); and that Divine providence is meant here is evident. That the Lord is meant by “angels” in the Word is because all that was spoken in the Word by the prophets and others under the dictation of angels, is from the Lord, that is, belongs to the Lord himself. The angels in heaven also acknowledge and perceive that nothing of good and truth is from themselves, but all from the Lord; and this so fully that they are averse to all things that induce any other idea. Hence it is that by “angels,” that is, by good angels, is meant the Lord; but what of his, becomes apparent from the series, or connection.

**3040.** *And thou shalt take a woman for my son from thence.* That this signifies that the affection of truth was indeed thence, but from a new source, is evident from the signification of a “woman” as being the affection of truth (concerning which see above); for by

Rebekah, of whom this chapter treats, is represented the Divine truth that was to be conjoined with the Divine good of the rational, which is "Isaac." That the affection of truth is thence, that is, from what is signified by the "house of the father" and the "land of nativity," but from a new source, cannot as yet be explained, but it is treated of in many things that follow. I may however briefly state that all the affection of truth in the natural man comes forth by an influx from the affection of good out of the rational, or through the rational from the Divine; the affection of truth which through this influx comes forth in the natural man is not in the beginning the affection of genuine truth; for genuine truth comes by successive steps, and is also by successive steps substituted in place of former things that were not in themselves truths, but only means leading to genuine truth. From these few words it may be seen what is meant by its being said that the affection of truth is indeed therefrom, but from a new source.

3041. Verses 8, 9. *And if the woman be not willing to follow thee, then thou shalt be clear from this mine oath; only thou shalt not bring back my son thither. And the servant put his hand under the thigh of Abraham his lord, and sware to him concerning this word.* "If the woman be not willing to follow thee" signifies here as before if the affection of truth should not be separated; "then thou shalt be clear from this mine oath" signifies the freedom belonging to the natural man; "only thou shalt not bring back my son thither" signifies here as before that from thence there could be no conjunction. "And the servant put his hand under the thigh of Abraham his lord" signifies here as before the pledging of the natural man, according to power, to the good of conjugal love; "and sware to him concerning this word" signifies a sacred obligation.

3042. *If the woman be not willing to follow thee.* That this signifies if the affection of truth should not be separated is evident from the signification of a "woman" as being the affection of truth; and from the signification of "going after," or "following thee to this land" as being to be separated from the natural, and conjoined with the rational (as shown above, n. 3030, where are the same words).

3043. *Then thou shalt be clear from this mine oath.* That this signifies the freedom belonging to the natural man is evident from the signification of the “servant” of whom these things are said as being the natural man (n. 3019); and from the signification of “being clear if the woman is not willing to follow” as being in the proximate sense that he would be under no pledge if the affection of truth should not be separated. That these words involve the freedom belonging to the natural man is evident; for the affection of truth here treated of, and the separation also, are predicated in the internal sense of the natural man; in the historical sense there is another connection, but in the internal sense it is such as has been stated.

[2] Concerning man’s freedom, see what was said and shown above (n. 892, 905, 1937, 1947, 2744, 2870–2893) from which it is evident how the case is with freedom. Freedom is predicated of the natural man, but not in the same way of the rational; for good flows through the rational into the natural in heavenly freedom from the Lord. The natural man is that which is to receive this good; and in order that it may receive it, and may thus be conjoined with the heavenly freedom which flows in through the rational, the natural is left in freedom. For freedom is of love or affection; and unless the natural man receives the affection of truth from the inflowing affection of good, it cannot possibly be conjoined with the rational. Such is the case with man; and that he is reformed of the Lord through freedom may be seen (n. 1937, 1947, 2876–2878, 2881).

[3] In regard to the Lord, he likewise left the natural in freedom when he made his rational Divine as to truth; that is, when he adjoined Divine truth to the Divine good of the rational; for it was his will to make his human Divine in the usual manner, that is, in the way in which man is reformed and regenerated. The reformation and regeneration of man is therefore itself a kind of image; by reformation and regeneration also a man is made new, and hence is said to be born anew and created new; and insofar as he is reformed, insofar he has as it were what is Divine in him. But there is this difference, that the Lord made himself Divine from his

own power, while man cannot do the least thing from his own power, but only from the Lord. It is said “as it were what is Divine,” because man is but a recipient of life; whereas the Lord as to each essence is life itself (see n. 1954, 2021, 2658, 2706, 3001).

3044. *Only thou shalt not bring back my son thither.* That this signifies that from thence there could be no conjunction, is evident from what was said above (n. 3031, 3033), where the same words occur.

3045. *And the servant put his hand under the thigh of Abraham his lord.* That this signifies the pledging of the natural man, according to power, to the good of conjugal love, is evident from what was said above (n. 3021), where also the same words occur.

3046. *And sware to him concerning this word.* That this signifies a sacred obligation is evident from the signification of “swearing” as being a binding pledge, and indeed a most holy one, because he swore by Jehovah the God of heaven and the God of the earth (see n. 3023); and thus a sacred obligation, for a sacred obligation is nothing else than a binding pledge.

3047. Verse 10. *And the servant took ten camels, of the camels of his lord, and departed, and every good of his lord was in his hand; and he arose and went to Aram-naharaim, unto the city of Nahor.* “The servant took ten camels, of the camels of his lord, and departed” signifies general Divine memory-knowledges in the natural man; “and every good of his lord was in his hand” signifies the goods and truths of these knowledges with it; “and he arose” signifies elevation; “and went to Aram-naharaim” signifies the knowledges of truth therefrom; “to the city of Nahor” signifies kindred doctrinal things.

3048. *The servant took ten camels, of the camels of his lord, and departed.* That this signifies general memory-knowledges in the natural man is evident from the signification here of “servant” as being the natural man (see above, n. 3019–3020); and from the signification of “ten” as being remains (that these are goods and

truths with man stored up by the Lord may be seen above, n. 468, 530, 560–561, 660–661, 1050, 1906, 2284; and that “ten,” or remains, when predicated of the Lord, are the Divine things which the Lord acquired for himself, n. 1738, 1906); and also from the signification of “camels” as being general memory-knowledges; and because these were Divine, or acquired by the Lord, it is said that they were “ten,” and then it is said that they were “camels, of the camels of his lord.” That he “departed” signifies the initiation thereby which is treated of in this chapter.

[2] The subject here is the process of the conjunction of truth with good in the Lord’s Divine rational; first, the process of initiation (n. 3012–3013), the nature of which is described in a series; here, that the Lord separated in the natural man the things which were from himself, that is, which were Divine, from those which were of the maternal. The things which were from himself, or which were Divine, are the things by which the initiation was effected; and they are here the “ten camels, of the camels of his lord.” And hence it is that in the following verses much mention is made of “camels” as that he made the camels fall on their knees without the city (verse 11); that Rebekah also gave drink to the camels (verses 14, 19–20); that they were brought into the house, and that straw and provender were given them (verses 31–32); and further, that Rebekah and her girls rode upon the camels (verse 61); and that Isaac saw the camels coming; and when Rebekah saw Isaac, that she alighted off her camel (verses 63–64). Camels are mentioned so often because of the internal sense, in which they signify the general memory-knowledges in the natural man, from which comes the affection of truth which is to be initiated into the affection of good in the rational, and this in the usual way, as shown above; for the rational as to truth cannot possibly be born and perfected without memory-knowledges and knowledges.

[3] That “camels” signify general memory-knowledges is evident from other passages in the Word where they are mentioned, as in Isaiah:

The prophecy of the beasts of the south: In the land of straitness and distress; from whence come the young lion and the old lion, the

viper and the flying fire serpent; they carry their riches upon the shoulder of young asses, and their treasures upon the hump of camels, to a people that shall not profit; for Egypt shall help in vain and to no purpose (Isa. 30:6–7).

The “beasts of the south” denote those who are in the light of knowledges, or in knowledges, but in a life of evil; “carrying their riches upon the shoulder of young asses” denotes the knowledges pertaining to their rational (that a “young ass” is rational truth may be seen above, n. 2781); “their treasures upon the hump of camels,” denotes the knowledges pertaining to their natural; the camels’ “hump” is what is natural; the “camels” themselves signify the general memory-knowledges which are there; the “treasures” are the knowledges which they hold as precious; that “Egypt shall help in vain and to no purpose” denotes that memory-knowledges are of no use to them; that “Egypt” is memory-knowledge may be seen above (n. 1164–1165, 1186, 1462, 2588 at the end). That “camels” here are not camels is plain; for it is said “the young lion and the old lion carry their treasures upon the hump of camels”; and anyone can see that some arcanum of the church is hereby signified.

[4] Again:

The prophecy of the wilderness of the sea: Thus hath the Lord said, Go, set a watchman; let him declare what he seeth: and he saw a chariot, a pair of horsemen, a chariot of an ass, a chariot of a camel, and he hearkened diligently. And he answered and said, Babel is fallen, is fallen (Isa. 21:1, 6–7, 9).

The “wilderness of the sea” here denotes the emptiness of memory-knowledges that are not for use; a “chariot of an ass,” a collection of particular memory-knowledges; a “chariot of a camel,” a collection of general memory-knowledges in the natural man. It is the empty reasonings with those signified by “Babel” which are thus described.

[5] Again:

Thy heart shall be enlarged because the multitude of the sea shall be converted unto thee, the wealth of the nations shall come unto thee. The abundance of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and incense, and they shall proclaim the praises of Jehovah (Isa. 60:5–6).

This is concerning the Lord, and concerning the Divine celestial and spiritual things in his natural: the “multitude of the sea” denotes the immense supply of natural truth; the “wealth of the nations,” the immense supply of natural good; the “abundance of camels,” the abundant supply of general memory-knowledges; “gold and frankincense,” goods and truths, which are the “praises of Jehovah”; “from Sheba” is from the celestial things of love and faith (see n. 113, 117, 1171). That:

The queen of Sheba came to Solomon to Jerusalem with exceeding great riches, with camels that bare spices, and very much gold, and precious stones (1 Kings 10:1–2)

represented the wisdom and intelligence which came to the Lord, who in the internal sense here is “Solomon.” The “camels bearing spices, gold, and precious stones” are the things of wisdom and intelligence in the natural man.

[6] In Jeremiah:

To Arabia, and to the kingdoms of Hazor, which Nebuchadnezzar king of Babel smote: Arise ye, go up to Arabia, and lay waste the sons of the East. Their tents shall they take, and they shall carry away for themselves their curtains, and all their vessels, and their camels. And their camels shall be a booty, and I will scatter them to every wind (Jer. 49:28–29, 32).

Here “Arabia and the kingdoms of Hazor,” in the opposite sense, denote those who are in knowledges of celestial and spiritual things, but for the end of no other use than that they may be esteemed wise and intelligent by themselves and the world; the “camels which should be taken away from them, and should be for a booty, and should be scattered to every wind,” are in general the memory-knowledges and the knowledges of good and truth which are also

taken away from them in the life of the body by their believing contrary things, and in the other life wholly.

[7] In Zechariah:

And this shall be the plague wherewith Jehovah will smite all the peoples that shall fight against Jerusalem; thus shall be the plague of the horse, of the mule, of the camel, and of the ass, and of every beast (Zech. 14:12, 15).

Here the “plague of the horse, of the mule, of the camel, and of the ass,” denotes the privation of intellectual things, which thus succeed in order from rational things to natural things (what is meant by the “horse,” may be seen above, n. 2761, 2762; what by the “mule” n. 2781; and what by the “ass,” n. 2781); “camels” denote the general memory-knowledges in the natural man. The like was signified by the murrain in Egypt, which was “upon the cattle in the field, upon the horses, upon the asses, upon the camels, upon herd and upon flock” (Exod. 9:2–3).

[8] From these passages it is evident that by “camels” in the internal sense of the Word are signified the general memory-knowledges of the natural man. General memory-knowledges are those which include in themselves many particulars, and these singulars; and they form in general the natural man as to the intellectual part of it.

3049. *And every good of his lord was in his hand.* That this signifies the goods and truths of these knowledges with the natural man is evident from the signification of “every good of his lord” as being both good and truth; for in itself truth is good, because from good; and truth is the form of good, that is to say, when good is formed so as to be perceived intellectually, it is then called truth; and also from the signification of “hand” as being power (see n. 878); “in his hand” therefore meaning that which he had. In themselves general memory-knowledges are not goods, nor are they alive; it is the affection of them that causes them to be goods, and to be alive; for when there is this affection they are for the sake of use; since no one

is affected by any memory-knowledge or truth except for some use; use makes it a good; and such as the use is, such is the good.

3050. *And he arose.* That this signifies elevation is evident from the signification of “arising” as involving something of elevation wherever it is mentioned (see n. 2401, 2785, 2912, 2927); here, that the Divine truth from memory-knowledges was to be initiated into the Divine good of the rational.

3051. *And went to Aram-naharaim.* That this signifies the knowledges of truth therefrom is evident from the signification of “Aram” or “Syria” as being the knowledges of good (see n. 1232, 1234); but “Aram-naharaim,” or “Syria-of-the-rivers” signifies the knowledges of truth, from *naharaim* or “rivers”; because “rivers” signify the intelligence which is of the knowledges of truth, as may be seen from the passages of the Word collected above (n. 108, 109, 2702); and from many others, concerning which, of the Lord’s Divine mercy elsewhere.

3052. *To the city of Nahor.* That this signifies kindred doctrinal things is evident from the signification of a “city” as being doctrine (see n. 402, 2449); and from the representation of “Nahor” as being what is akin; for Nahor was the brother of Abram, and from him came Bethuel, from whom was Rebekah. Memory-knowledges and doctrinal things are distinct from each other in this way: doctrinal things come from memory-knowledges, for they look to use, and are procured from memory-knowledges by means of reflection. They are here said to be “kindred” by reason of their derivation from things Divine.

3053. Verse 11. *And he made the camels kneel down, without the city, by the well of waters, about the time of evening, about the time that the drawers go out.* “He made the camels kneel down” signifies a holy disposing of general memory-knowledges; “without the city” signifies removal from doctrinal things; “by the well of waters” signifies for receiving the truths of faith; “about the time of evening” signifies a state of more obscurity at that time; “about the time that the drawers go out” signifies a state of instruction.

3054. *He made the camels kneel down.* That this signifies a holy disposing of general memory-knowledges is evident from the signification of “making to kneel down” as being to dispose themselves to what is holy; and from the signification of “camels” as being general memory-knowledges (see above, n. 3048).

3055. *Without the city.* That this signifies removal from doctrinal things is evident from the signification of a “city” as being doctrine (see n. 402, 2449); thus “without the city” evidently means outside of doctrinal things; thus removal from them.

3056. *About the time of evening.* That this signifies a state of more obscurity at that time is evident from the signification of “time” as being state (see n. 2625, 2788, 2837); and from the signification of “evening” as being what is obscure; for “evening” in the Word signifies the state which precedes the last state of a church that is coming to its close, which last state is called “night”; and it also signifies the first state of a church just rising, which state is called “morning” (see n. 2323); in either sense it denotes what is obscure, which is signified by “evening,” but it here denotes the obscurity that precedes the morning.

3057. *About the time that the drawers go out.* That this signifies a state of instruction is evident from the signification of “time” as being state (see just above, n. 3056); and from the signification of a “drawer,” that is, one who draws water, as being to be instructed—to be explained in what follows. What has now been told (from n. 3054) is what is signified in the internal sense by the things related historically in this verse; but what these particulars involve in a series is not easily made plain to one who has not been instructed concerning the natural man, and concerning the memory-knowledges and doctrinal things therein, and also how truths are elevated therefrom into the rational, and become rational; and still less if he does not know what is the quality of the rational relatively to the natural, that is, the quality of the things in the rational relatively to those in the natural.

[2] The things in the rational are not apparent to man while he lives in the body; for those in the natural are what come to perception, and seldom those in the rational, except by a certain kind of light illuminating the things in the natural, or as an inflowing capacity by which the ideas of thought are disposed into order; and also as a faculty of perceiving that which the mind is considering. Unless these and other things be known, what is contained in this verse can with difficulty be explained to the apprehension, as that there is a holy disposing of the general memory-knowledges, and then a removal from doctrinal things for receiving the truths of faith; and that when this is taking place there is an obscure state, and that such is the state of instruction. Nevertheless we may briefly state as much as can be apprehended, and here, how the case is with a man then he is being reformed by the Lord; for the reformation of a man is a kind of image of what took place with the Lord then he was in the world (as was said above, n. 3043).

[3] When a man is being reformed, the general things in his natural man are disposed by the Lord to correspondence with those which are in heaven. (What correspondence is, and that it is between spiritual things and natural things, may be seen above, n. 2987, 2989–2991, 3002.) General things are first disposed, in order that particulars may be successively insinuated into them by the Lord, and singulars into the particulars; for if the general things are not in order, there cannot come forth order in the particulars, because the particulars enter into the generals, and confirm them; still less can there be order in the singulars, because these enter into the particulars as into their generals, and illustrate them. These are the things that are meant by a holy disposing of general memory-knowledges; and this is meant in the internal sense by “making the camels kneel down”; for so they submit themselves for the reception of influx.

[4] When the general memory-knowledges are being disposed in this way, doctrinal things are removed, as they are conclusions from these knowledges; for there flows in through the rational as it were a dictate that this is true, and this not true; but in this way—that it is true because it agrees with the orderly disposition of the general

memory-knowledges; and that it is not true because it disagrees; there is no other influx as to truths. Doctrinal things are indeed there before, but they are not doctrinal things until they are believed, but are merely memory-knowledges; and therefore when the man thinks about them, no conclusion is drawn from them, but only concerning them, from other things. This is what is meant by removal from doctrinal things, and it is what is here signified in the internal sense by “without the city.” But this is the state that is called an obscure state, and is signified by the “time of evening”; whereas when doctrinal things have been confirmed, so that they are believed, then comes the “morning,” or a state of light. The other things contained in this verse are evident from what has been already stated.

3058. That to “draw waters” signifies instruction, and likewise enlightenment from it (as in what follows in this chapter), comes from the fact that in the internal sense “waters” signify the truths of faith (see n. 2702); and therefore to “draw waters” is nothing else than to be instructed in the truths of faith, and thereby to be enlightened; as also in other passages of the Word. In Isaiah:

With joy shall ye draw waters out of the fountains of salvation. In that day shall ye confess unto Jehovah (Isa. 12:3–4).

To “draw waters” is to be instructed, to understand, and to be wise. Again:

Bring ye waters to meet him that is thirsty, ye inhabitants of the land of Tema (Isa. 21:14).

To “bring waters to meet him that is thirsty” means to instruct. Again:

The afflicted and the needy seek waters, and there are none, and their tongue faileth for thirst (Isa. 41:17).

“They that seek waters” are they who desire to be instructed in truths. That “there are none” signifies that no one has truths. Moreover by the “drawers of water” were represented in the Jewish

church those who continually desire to know truths, but for no other end than to know them, while caring nothing for the use. Such were accounted among the lowest, and were represented by the Gibeonites (concerning whom see Joshua 9:21, 23, 27).

**3059.** Verses 12–14. *And he said, O Jehovah God of my lord Abraham, cause to meet I pray before me this day; and do mercy with my lord Abraham. Behold I stand by the fountain of waters; and the daughters of the men of the city come out to draw waters. And let it come to pass that the girl to whom I shall say, Let down thy pitcher I pray thee that I may drink, and she shall say, Drink, and I will give thy camels drink also, her hast thou appointed for thy servant Isaac; and thereby shall I know that thou hast done mercy with my lord.* “He said” signifies communication; “Jehovah God of my lord Abraham” signifies of the Divine itself which is the Father, with the Divine human which is the son; “cause to meet I pray before me this day” signifies providence from eternity; “and do mercy” signifies an influx of love; “with my lord, Abraham” signifies the Divine human. “Behold I stand by the fountain of waters” signifies the state of the conjunction of truth Divine with the human; “and the daughters of the men of the city come out to draw waters” signifies the affections of truth, and instruction through them; “and let it come to pass that the girl to whom I shall say” signifies an affection in which is innocence; “let down thy pitcher I pray thee” signifies the submission of memory- knowledges; “that I may drink” signifies instruction in truth therefrom; “and she shall say, Drink” signifies the reciprocal thereto; “and I will give thy camels drink also” signifies the consequent enlighten ment of all the memory- knowledges in the natural man; “her hast thou appointed for thy servant Isaac” signifies the conjunction of truth Divine with Divine good in the rational; “and thereby shall I know that thou hast done mercy with my lord” signifies that from the Divine love there is a marriage.

**3060.** *He said.* That this signifies communication is evident from the signification of “saying” in the historical portions of the Word, as being to perceive and to will (concerning which often before);

and because it signifies these, it also signifies to communicate, for from perceiving and willing comes communication.

**3061.** *Jehovah God of my lord Abraham.* That this signifies of the Divine itself which is the Father, with the Divine human which is the son (that is, communication), is evident from what has been so often said and shown above, namely, that “Jehovah God” is the Divine itself of the Lord, which is called the “Father”; and that by Abraham is represented his Divine human (n. 2833, 2836). It may be seen above that in the Word of the Old Testament “Jehovah” is the Lord himself (n. 1736, 1815, 2921); and that the most ancient church before the flood and the ancient church after the flood understood by “Jehovah” no other than the Lord (n. 1343, 1676, 1990, 2016, 3035). Also that in the Lord is the trinity—the Divine itself, the Divine human, and the proceeding Divine holy—and these are a one (n. 1999, 2149, 2156, 2288, 2329, 2447). That all the trinity in the Lord is Jehovah (n. 2156, 2329); and that each and all things in the Lord are Jehovah (n. 1902, 1921). That the Lord is one with the Father, and that no other is understood in heaven by the Father (n. 14–15, 1725, 1729, 1733, 1815, 2005, 2018, 2025, 2803, 3038). That the Lord is the universal heaven, for he is the all there; and that from him is the all of innocence, of peace, of love, of charity, of mercy, of conjugal love; and all good and truth. That Moses and the prophets, thus the Word in every particular is concerning him; and that all the rites of the church represented him (n. 2751). That the Lord as to the Divine human is called the “son” (n. 2628). That the Divine human of the Lord was not only conceived, but was also born of his Divine essence, which is Jehovah (n. 2798); and that thereby the Lord as to the human was made Jehovah, and life of himself (n. 1603, 1737).

[2] That the Lord was from eternity is plainly evident from the Word (see n. 2803), although he was afterwards born in time; for he spoke by Moses and the prophets; he likewise had appeared to many, and it is there said that he was Jehovah. But this deepest of arcana could be revealed to none but those who are in Divine perception, thus to scarcely any but the men of the most ancient church, who were celestial and in this perception. From these I have heard that Jehovah himself was the Lord as to the Divine

human when he descended into heaven and flowed in through heaven; for heaven represents one man as to all his members, and is therefore also called the grand man (n. 684, 1276, 2996, 2998, 3021). The Divine itself in heaven, that is, in the grand man, was the Divine human, and was Jehovah himself thus clothed with the human.

[3] But when mankind became such that the Divine itself, clothed as the Divine human, could no longer affect them (that is, when Jehovah could no longer come to man, because man had so far removed himself), then Jehovah, who is the Lord as to the Divine essence, descended and took upon himself a human, by conception Divine, and by birth from a virgin such as is that of another man; but this he expelled, and by Divine means made Divine the human that was born, from which proceeds all the holy. Thus the Divine human became an essence by itself which fills the universal heaven, and which also makes it possible for those to be saved who could not be saved before. This then is the Lord, who as to the Divine human is alone man, and from whom man has it that he is man (n. 49, 288, 477, 565, 1894).

**3062.** *Cause to meet I pray before me this day.* That this signifies providence from eternity is evident from the signification of “causing to meet” as being to provide; and from the signification of “this day” as being from eternity (see n. 2838) and moreover it is evident that what is here treated of, and for which supplication was made, is of Providence.

**3063.** *And do mercy.* That this signifies an influx of love is evident from the essence of mercy as being love. Love is itself turned to mercy and becomes mercy when anyone who is in need of help is regarded from love or charity; hence mercy is the effect of love toward the needy and miserable. But here by “mercy” in the internal sense is meant love; and by “doing mercy” is meant an influx of love, because it is from the Lord’s Divine itself into his Divine human; for it was the Lord’s Divine love through which he made his human Divine; for love is the very being of life, and no one has Divine love but the Lord.

(See what has been said before concerning the Lord's love, namely, that his life was love toward the universal human race, n. 2253; that from this love he fought, n. 1690, 1789, 1812, 1813, 1820; that it transcends all understanding, n. 1799, 2077; that the Lord is Divine love itself, n. 2077, 2500, 2572; that "Jehovah" is love, n. 1735; that nothing lives but love, n. 1589; that whoever has mutual love has the Lord's life, n. 1799, 1802, 1803; that love and charity are the celestial itself, n. 1419, 1824.)

3064. *With my lord Abraham.* That this signifies the Divine human is evident from the representation of Abraham here, as being the Lord's Divine human (see n. 2833, 2836).

3065. *Behold I stand by the fountain of waters.* That this signifies the state of conjunction of truth Divine in the human is evident from the signification of a "fountain" as being truth (see n. 2702); here truth Divine, because the Lord is treated of. The state of conjunction itself is signified by "standing by the fountain"; that this conjunction was in the human is evident from the series.

3066. *And the daughters of the men of the city come out to draw waters.* That this signifies the affections of truth and instruction through them is evident from the signification of "daughters" as being affections (see n. 489–491, 2362); and from the signification of "the men of the city" as being truths. (The inhabitants of a city are frequently called in the Word the "men of the city," and frequently the "inhabitants of the city"; when they are called the "men of the city," truths are signified, and when they are called the "inhabitants," goods are signified; what "men" signify may be seen above, n. 265, 749, 915, 1007, 2517; and what "inhabitants," n. 2268, 2451, 2712; what a "city," n. 402, 2450, 2943.) The signification of the above words is evident also from the signification of "drawing water" as being to be instructed (see above, n. 3058). Hence it is evident that by the "daughters of the men of the city coming out to draw waters," are signified the affections of truth, and instruction through them. No one is ever instructed by means of truths, but by means of the affections of truth; for truths apart from affection do indeed come to the ear as

sound, but do not enter into the memory; that which causes them to enter into the memory and to abide in it is affection. For the good of affection is like soil, in which truths are sown as seeds; but such as the soil is (that is, such as the affection is), such is the produce of that which is sown. The end or use determines the quality of the soil, or of the affection, and thus the quality of the produce of what is sown; or, if you prefer to say so, the love itself determines it; for in all things the love is the end and the use, for nothing is regarded as the end and use except that which is loved.

3067. *And let it come to pass, that the girl to whom I shall say.* That this signifies an affection in which is innocence is evident from the signification of a “girl.” In the Word the affections of good and of truth are called “little children,” “girls,” “young women,” and “daughters”; but in all cases with a difference as to state: when “daughter” is named, affection in general is signified; when “young woman” is named, affection in which is charity is signified; but when it is said “girl,” affection in which is innocence is signified, because the age of girlhood is next to that of infancy, which in the internal sense is innocence. The case is the same with “boy,” or “little boy,” by which is signified a state in which is innocence (see n. 430).

3068. *Let down thy pitcher, I pray thee.* That this signifies the submission of memory-knowledges is evident from the signification of “letting down” as being to submit; and from the signification of a “pitcher” as being memory-knowledges. That a “water-jar” or “pitcher” signifies memory-knowledges comes from the fact that “water” signifies truth (n. 680, 739, 2702); and a pitcher is a vessel containing water, just as memory-knowledge is a vessel in which is truth; for every memory-knowledge is a vessel for truth, and every truth is a vessel for good. Memory-knowledge without truth is an empty vessel; and so too is truth without good; but memory-knowledge in which there is truth, and truth in which there is good, are full vessels. Affection which is of love is that which conjoins so that they may be within in order; for love is spiritual conjunction.

3069. *That I may drink.* That this signifies instruction in truth therefrom is evident from the signification of “drinking” as being to be instructed. In the Word throughout mention is made of “drinking”; and where the good and truth of faith are treated of, there “drinking” signifies being instructed in them and receiving them. As in Isaiah:

The new wine shall mourn, the vine languisheth, all the glad of heart shall sigh; they shall not drink wine with a song, strong drink shall be bitter to them that drink it (Isa. 24:7, 9);

“not drinking wine with a song,” denotes not being instructed from the affection of truth and not being delighted thereby; that “strong drink shall be bitter to them that drink it” denotes aversion. In the same:

It shall be as when a thirsty one dreameth, and behold he drinketh; but he awaketh, and behold he is weary, and his soul hath appetite (Isa. 29:8);

a “thirsty one” denotes one who desires to be instructed; “drinking,” being instructed, but in things that are vain.

[2] In Jeremiah:

We have drunk our water for silver; our wood cometh for a price (Lam. 5:4);

“drinking waters for silver” denotes being instructed not without cost, and also attributing truth to one’s self. That it is given free of cost, and thus that it is not from one’s self, but from the Lord, is thus taught in Isaiah:

Ho everyone that thirsteth, come ye to the waters, and he that hath no silver; come ye, buy (Isa. 55:1).

Also in John:

Jesus said, If anyone thirst, let him come unto me and drink; whosoever believeth in me, out of his belly shall flow rivers of living water (John 7:37–38);

where by “drinking” is signified being instructed, and receiving. In Luke:

They shall say, We did eat and drink in thy presence, and thou didst teach in our streets; but the Lord says, I know you not whence ye are; depart from me, all ye workers of iniquity (Luke 13:26–27);

where “eating and drinking in the Lord’s presence” denotes instructing and preaching the good and truth of faith from knowledges that are from the Word, which is meant by the words, “thou didst teach in our streets.” But as they did this from themselves, for the sake of their own honor and gain, and thus from no affection of good and truth, and were thus in knowledges of truth but in a life of evil, it is said, “I know you not whence ye are; depart from me, all ye workers of iniquity.”

[3] In the same:

Jesus, speaking to the disciples, said, That ye may eat and drink at my table in my kingdom (Luke 22:30).

That they do not eat and drink in the kingdom of the Lord, and that there is no table there, is plain to everyone; so that by “eating and drinking at the Lord’s table in his kingdom” something else is signified, namely, enjoying the perception of good and truth. So too with what the Lord says in Matthew:

I say unto you, that I will not drink henceforth of this product of the vine, until that day when I shall drink it with you in my Father’s kingdom (Matt. 26:29);

where “drinking” signifies instructing to the life concerning truths, and giving perception of good and truth. These words of the Lord:

Be not anxious for your life [*anima*], what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on (Matt. 6:25, 31; Luke 12:29);

are significative of spiritual things, namely, that the all of faith as to good and truth is given by the Lord. In John:

Jesus said to the woman of Samaria, Everyone that drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a fountain of water springing up unto eternal life (John 4:7–14);

where “drinking” manifestly denotes being instructed in good and truth, and receiving them.

3070. *And she shall say, Drink.* That this signifies the reciprocal thereto, is evident from its being a response, and confirmation, consequently what is reciprocal.

3071. *And I will give thy camels drink also.* That this signifies the enlightenment of all memory-knowledges in the natural man therefrom is evident from the signification of “camels” as being general memory-knowledges, thus these knowledges in general, or all (see above, n. 3048); and from the signification of “giving to drink” as being to enlighten. That “drawing water” denotes to instruct was shown above (n. 3058); thus to “give to drink” denotes to enlighten; for enlightenment comes from instruction.

3072. *Her hast thou appointed for thy servant Isaac.* That this signifies the conjunction of truth Divine with Divine good in the rational is evident from the signification of “appointing,” that is to say, for a wife, as being to conjoin by a covenant of marriage, and from the representation of Isaac as being the Divine good of the rational (see n. 3024). That “she,” or Rebekah, represents the truth Divine that is to be conjoined with the Divine good of the rational has been stated above in several places; and the same is evident from the particulars in the internal sense of this chapter.

3073. *And thereby shall I know that thou hast done mercy with my lord.* That this signifies that the marriage is from Divine love is evident from the signification of “mercy” as here in the internal sense being the Divine love (see n. 3063). And because the subject treated of is the betrothing of Rebekah to Isaac, that is, of the conjunction of Divine truth with the Divine good of the rational; by “doing mercy with my lord” nothing else is signified than a marriage, thus a marriage from Divine love. This also is the conclusion of his supplication, and the end that was had in view.

3074. What is contained in these three verses in the internal sense may in some measure be seen from the explication. But as these things are disconnected, that which they involve in their series cannot appear unless they are all collected together into a single idea, and the mental view is then withdrawn from the sense of the letter; for so long as the attention is there, not only is the idea confused, but the mind is also held in doubt; and so far as it is in doubt, it is obscured. A summary description is here given of the process in which truth appears by means of memory-knowledges, and is elevated from them out of the natural man into the rational, and becomes rational truth (in the Lord, Divine); namely, that this is effected by the influx of the Divine love into the human, from which comes the affection of truth in which is innocence. By virtue of such an influx, the memory-knowledges in the natural man were enlightened, and the truths made their appearance that were to be elevated into the rational and there conjoined with the good of the Divine love. The same things are described more particularly in what follows. But he who does not know that all things in general and in particular are disposed, even in the natural man, by an influx of love, and from this of an affection in which there is innocence, can have but a very obscure idea, if any, of what was said above and of what has now been said.

3075. Verses 15, 16. *And it came to pass that scarcely had he done speaking, when behold Rebekah came out, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham’s brother, with her pitcher upon her shoulder. And the girl was exceeding good to look upon, a virgin, neither had any man known her; and she went down to the*

*fountain, and filled her pitcher, and came up.* “And it came to pass that scarcely had he done speaking” signifies the effect of will; “when behold Rebekah came out” signifies the affection of truth from doctrinal things; “who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham’s brother” signifies all the origin of this affection; “with her pitcher upon her shoulder” signifies receptions of truth and endeavor; “and the girl was exceeding good to look upon” signifies the beauty of the affection of truth; “a virgin, neither had any man known her” signifies pure from all falsity; “and she went down to the fountain” signifies truth Divine; “and filled her pitcher” signifies the vessels of reception; “and came up” signifies elevation.

3076. *And it came to pass that scarcely had he done speaking.* That this signifies the effect of will is evident from what immediately follows, that is, that all things in general and particular came to pass according to his prayer, or were accomplished as he wished. That “speaking” signifies willing may be seen above (n. 2626, 3037).

3077. *And behold Rebekah came out.* That this signifies the affection of truth from doctrinal things is evident from the representation of Rebekah as being the truth Divine that was to be conjoined with the Divine good of the rational; but here, before she was betrothed, she puts on the representation of the affection of truth from doctrinal things; for from this comes truth, truth not being truth unless it has life, and its life is affection which is of love. That Rebekah represents the truth Divine that was to be conjoined with the Divine good of the rational is evident from the several things contained in this chapter in the internal sense, and also from the fact that Isaac represents the Lord’s Divine rational (n. 1893, 2066, 2083, 2630); thus Rebekah, who became wife to Isaac, represents that in the rational which was conjoined as a wife to a husband; and it may be seen that this is Divine truth. For in the same way Abraham represented the Divine good itself, and Sarah his wife the Divine truth itself conjoined with the Divine good (n. 1468, 1901, 2063, 2065, 2904); and it is the same with Isaac and Rebekah, but in the Lord’s Divine human, namely, in his rational. In general, by a husband in the Word is signified good, and by a wife its truth (n. 1468, 2517). Moreover the essence of all marriage

also (that is, conjugal love) is from the Divine marriage of good and truth, and of truth and good, in the Lord (n. 2508, 2618, 2728–2729, 2803). That the affection of truth is from doctrinal things is because it is said that she “came out,” that is, from the city; and that by a “city” are signified doctrinal things may be seen above (n. 402, 2451). Moreover truths are from doctrinal things.

*3078. Who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham’s brother.* That this signifies all the origin of this affection is evident from the representation of Bethuel, and also of Milcah, and of Nahor, and of Abraham. What each represents specifically cannot be set forth and presented to the apprehension, for the reason that the first affection of truth did indeed derive its origin from the Divine things acquired by the Lord in the natural man (n. 3019), but still things from the mother were there, which could not be separated in a moment, and the affection was from them also. The quality of this affection in its origin is described in the internal sense by the words “born to Bethuel the son of Milcah, the wife of Nahor, Abraham’s brother.”

[2] Every affection, although it appears simple and as one thing, nevertheless contains within it things so innumerable that it cannot be comprehended by any idea, still less be described; for in every affection there is the man’s whole life that has been acquired from his infancy even to the time of life when he is in the affection; nay, there are other things besides, namely, those which he has inherited from father and mother, grandparents and great-grandparents; for the affection is the whole man such as he is. In the other life, by a manifestation of the affection there is sometimes presented to view how much there is in anyone of the love of self, and how much of the love of the world; and how much of the love of principles, and for what end and use; also how much of the love of good and truth, and what is the quality of that good and truth, and also how the good and truth are disposed, that is, how far conjoined, approximating, or separate; thus how much they agree or disagree with heavenly order. As just stated, all these things are presented to view by a manifestation of the affection, because the affection is the

whole man. That such is the case appears incredible to man, and yet it is true.

3079. *With her pitcher upon her shoulder.* That this signifies receptions of truth and endeavor is evident from the signification of a “pitcher” as being memory-knowledge, and thus a receptacle of truth (see n. 3068); and from the signification of the “shoulder” as being all power, and thus endeavor (see n. 1085). That “pitchers” or “water-jars,” also vessels in general, signify in the internal sense things which are in the position of being a receptacle (as are memory-knowledges and knowledges in relation to truths, and as are truths themselves in relation to good) may be seen from many passages in the Word. The “vessels” of the temple and of the altar have no other signification, and because they signified such things they were also holy, their holiness being from no other source.

[2] And when Belshazzar, with his great men and his wives, was drinking wine out of the vessels of gold and of silver that Nebuchadnezzar his father had brought from the temple of Jerusalem, and they were praising the gods of gold, silver, brass, iron, wood, and stone, it was because of such signification of the vessels that the writing then appeared on the wall of his palace (Dan. 5:2, etc.). The “vessels of gold and of silver” denote the knowledges of good and truth, which were profaned; for the Chaldeans denote those who are in knowledges, but such as have been profaned by the falsities that are in them (n. 1368); so that the knowledges serve them to worship gods of gold and silver; for Belshazzar is called king of the Chaldeans in this same chapter (verse 30).

[3] That “vessels” signify the externals of spiritual things is also plain from other passages in the Word, as in Isaiah:

As the sons of Israel bring their offering in a clean vessel into the house of Jehovah (Isa. 66:20);

where the Lord’s kingdom is treated of. The “offering in a clean vessel” is representative of the external man relatively to the

internal; that which brings the gift is the internal man; the “clean vessel” is the external man that is in agreement, thus it denotes the things in the external man, which are memory-knowledges, knowledges, and doctrinal things.

[4] In Jeremiah:

The cry of Jerusalem is gone up, and their nobles have sent their little ones to the waters; they came to the pits, they found no waters, they returned with their vessels empty, they are ashamed (Jer. 14:2–3);

“empty vessels” denote knowledges wherein there is no truth, and also truths wherein there is no good. Again:

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

where an “empty vessel” has a similar meaning. That it is Babel that lays waste may be seen above (n. 1327, at the end). In Moses:

As the valleys are they planted, as gardens by the river’s side; waters shall flow from his buckets, and his seed shall be at many waters (Num. 24:6–7).

This is Balaam’s parable concerning Jacob and Israel; “waters flowing from his buckets” signify that truths flow from knowledges.

[5] In the parable of the ten virgins, five of whom took oil in their vessels with their lamps, while the foolish did not (Matt. 25:4), by the “virgins” are signified affections. That the wise “took oil in their vessels” denotes that there was good in truths, and thus charity in faith. That “oil” denotes good may be seen above (n. 886); “lamps” denote love.

**3080.** *And the girl was exceeding good to look upon.* That this signifies the beauty of the affection of truth is evident from the signification of a “girl” as being an affection in which is innocence (see n. 3067). That “exceeding good to look upon” signifies beauty

(here the beauty of the affection of truth, because it is said of the girl) comes from the fact that all beauty is from good in which there is innocence. Good itself when it flows in from the internal man into the external, makes beauty; and from this is all human beauty. This may likewise be seen from the fact that no one is affected by the face of another, but by the affection which beams forth from the face; and that they who are in good are affected by the affection of good which is there, and in the measure in which there is innocence in the good. Thus it is the spiritual in the natural which affects, but not the natural without the spiritual. In like manner they who are in good are affected by little children, who appear to them beautiful in proportion to the innocence of charity in their faces, gestures, and speech. (That goodness and charity are what form and cause beauty may be seen above, n. 553.) Hence then it is that the “girl exceeding good to look upon” signifies the beauty of the affection of truth in which there is good.

3081. *A virgin, neither had any man known her.* That this signifies pure from all falsity is evident from the signification of a “virgin.” A “virgin” is often mentioned in the Word, and there signifies the Lord’s kingdom, and likewise the church, and consequently everyone who is a kingdom of the Lord or who is a church; and this from the conjugal love in chaste virgins. In the spiritual sense conjugal love is the affection of good in truth, and the affection of truth from good, from which affections, conjoined as it were in marriage, comes conjugal love (see n. 2508, 2618, 2727–2729). And because as before said this is seen in a virgin, the kingdom of the Lord, which is also compared to marriage and is called a marriage, is called a “virgin.” That by “a man had not known her” is signified pure from all falsity is because by a “man” in the Word is signified not only rational truth, but also in the opposite sense falsity (see n. 265, 749, 1007); thus to be “known by a man” is to be contaminated with falsity, and “not to be known by a man” is to be pure from falsity: by a “man” is not here meant a husband [*vir conjugii*].

[2] That by a “virgin” in the Word are signified those who are in the kingdom of the Lord, or what is the same, those in whom the kingdom of the Lord is, is evident in John:

These are they who were not defiled with women, for they are virgins; these are they who follow the lamb whithersoever he goeth, for they are without spot before the throne of God (Rev. 14:4–5).

Here those are plainly called “virgins” who follow the lamb, that is, who are in the Lord’s kingdom; and they are also said to be “without spot.”

[3] In the proper sense, those are “virgins” who are in love to the Lord, that is, the celestial, and thus those who are in the affection of good. Those also are called “virgins” who are in charity toward the neighbor, that is, the spiritual, and thus who are in the affection of truth; as may be seen from passages in the Word. Thus in Isaiah:

The virgin daughter of Zion hath despised thee, and hath mocked thee; the daughter of Jerusalem hath shaken her head after thee (Isa. 37:22).

This is said to the king of Asshur; the “virgin daughter of Zion” denotes the celestial church; the “daughter of Jerusalem,” the spiritual church.

[4] In Jeremiah:

Again will I build thee, and thou shalt be built, O virgin of Israel; again shalt thou deck thy timbrels, and shalt go forth in the dance of them that make merry. Their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin be glad in the dance, and the young men and the old together (Jer. 31:4, 12–13).

The “virgin of Israel” denotes the spiritual church; the affection of truth from good in this church is described here, as in other places, by “timbrels and dances.” In the same:

The ways of Zion do mourn, her priests do sigh, her virgins are sad. The Lord hath trodden the winepress for the virgin daughter of Judah. Behold my sorrow; my virgins and my young men are gone into captivity (Lam. 1:4, 15, 18).

“Virgins” denote the affections of good and of truth. And again in the same:

The women in Zion were ravished, the virgins in the cities of Judah (Lam. 5:11).

Here the “virgins” denote the affections of good.

[5] In Amos:

They shall run to and fro to seek the word of Jehovah, and shall not find it. In that day shall the fair virgins and the young men faint for thirst (Amos 8:12–13).

The “fair virgins” denote the affections of truth; the “young men,” truths, or what is the same, those who are in them; concerning these it is said that “they shall run to and fro to seek the word of Jehovah, and shall not find it,” and consequently “they shall faint for thirst.”

[6] In Zechariah:

Jehovah their God shall preserve them in that day, as the flock of his people; for how great is his goodness and how great is his beauty: corn shall make the young men grow [*germinare*], and new wine the virgins (Zech. 9:16–17);

“young men” denoting truths, and “virgins,” affections. In David:

The king’s daughter is all glorious within; her clothing is of inweavings of gold. She is led unto the king in brodered work; the virgins, her companions, that follow her, are brought unto thee (Ps. 45:13–14).

The “king’s daughter” denotes the Lord’s spiritual kingdom; the “virgins, her companions, that follow her,” denote the affections of truth.

[7] In the same:

They have seen thy goings, O God, the goings of my God in the sanctuary. The singers went before, the players on the harp followed after, in the midst of the girls playing the timbrels (Ps. 68:24–25).

The “girls playing the timbrels” also denote the affections of truth, the term “virgin” being used in distinction from “girl” to express innocence. “Virgins” are so called from conjugal love, and thus denote those who are in innocence; for conjugal love is innocence itself (see n. 2736). In John therefore in the passage quoted from Revelation, they are said to “follow the lamb whithersoever he goeth”; for by the “lamb” is meant the Lord as to innocence; and all who are in heaven are called “virgins” from the innocence which is in their good. According to the amount and quality of the innocence in good, they “follow the lamb.”

**3082.** *And she went down to the fountain.* That this signifies Divine truth is evident from the signification of the “fountain” as being Divine truth (see n. 2702, 3065).

**3083.** *And filled her pitcher.* That this signifies vessels of reception is evident from the signification of a “pitcher,” which, being a vessel for the reception of water, is in the internal sense a recipient of the knowledges of truth, and also of truth itself, which is signified by “water.” (That “water” in the internal sense denotes knowledges, and also truth, may be seen above, n. 28, 680, 2680, 2702, 3058.)

**3084.** *And came up.* That this signifies elevation is evident from the signification of “coming up” as being to be elevated. Being elevated is said of passing from what is lower to what is higher, and also therefore of passing from what is exterior to what is interior, which is the same thing; for what is lower or higher in a human idea is exterior or interior in the angelic idea; for instance, heaven, which appears to man higher, but to angels interior; and the natural with man—this is exterior relatively to his spiritual; and so again is the spiritual relatively to the celestial; or what is the same, memory-knowledge, which is of the natural man, is exterior relatively to truth, and truth is exterior relatively to good; and therefore memory-knowledge relatively to truth is called a veil and also clothing, and truth likewise is so called relatively to good; and it is from this that one is said to “go up” to Jerusalem, but to “go down” from Jerusalem; also to “go up from Jerusalem to Zion,” and to “go

down from Zion to Jerusalem”; for by what is round about Jerusalem are signified the exteriors of the church, but by Jerusalem the interiors, and by Zion the inmosts. As in the passage before us in the internal sense there is described the first of the elevation of truth out of the natural man to the rational, it is therefore said first that the affection of truth represented by Rebekah “went down to the fountain,” and then that she “came up”; for, as before said (n. 3074), the Divine love flows into the affection of good, and from this into the affection of truth, and vivifies and enlightens the things that are in the natural man, and then disposes them in order (this is signified by “going down”); and by virtue of this, truths are raised out of the natural man into the rational, and are conjoined with the good there (this is signified by “going up”).

3085. In these two verses is described the affection of truth as to origin, as to quality, and as to the first of initiation; as to origin, by the words, “Rebekah came out, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham’s brother,” by which in the internal sense is set forth all the origin of this affection (as may be seen, n. 3077, 3078); as to quality, by the words, “her pitcher was upon her shoulder; and the girl was exceeding good to look upon,” by which is described the quality (see n. 3079–3081); as to the first of initiation, by the words, “she went down to the fountain, and filled her pitcher, and came up” (as may be seen, n. 3082–3084).

[2] But as before said, these things are not only beyond ordinary apprehension, but are also beyond that of more cultivated men—that is to say, such things as are contained in the internal sense in this chapter and in some that follow. The reason of this is that it scarcely enters the mind of anyone that there is a continual Divine influx through the internal man into the external; that is, an influx of celestial and spiritual things through the rational man into the natural, or what is the same, into the natural things of the external man; and that by this influx truths are continually called forth from the natural man, are elevated, and are implanted in the good which is in the rational. As it is not known that this takes place, how should all the process be known, and in what manner it is effected; a process of wisdom so great (because from the Divine)

that it can never be explored as to a ten-thousandth part; the things that can be seen being only the most general?

[3] And as such is the case, let no one wonder that the things here contained in the internal sense cannot be described to the apprehension, and that what are described transcend the apprehension; for they treat of this process and describe it. And besides, the internal sense is principally for the angels; and this in order that through the Word there may be communication between heaven and man; and by the angels such things as are referred to above are accounted as things most delightful, because heavenly food is nothing else than all that which is of intelligence and wisdom; and to them the blessedness of wisdom and intelligence is whatever treats of the Lord.

3086. That some idea, although a most general one, may be formed of what is here contained in the internal sense, be it known that this whole chapter treats of the truth Divine that was to be conjoined with the Divine good; to wit that Divine good flowed into the natural man, that is, into the memory-knowledges, the knowledges, and the doctrinal things therein, for these are of the natural man insofar as they are in its memory; and that by this influx it enlightened, vivified, and disposed into order all things therein; for all light, life, and order in the natural man are from influx from the Divine, as may be known to everyone if he attends to it. By means of this influx there comes forth affection; first, the general affection of truth, treated of in these two verses in regard to its origin (n. 3077–3078); its quality (n. 3079–3081); and the first of initiation (n. 3082–3084); but in the verses now immediately following, the process is further described in the internal sense, namely, the exploration of that truth, also the separation of the things from the mother, which at first were adjoined to it, and so on.

[2] But I know that these are arcana too deep to fall within apprehension; and this as before said for the reason that they are things unknown; but as the internal sense describes them, and this as to all their circumstances, they must needs be set forth, no

matter how much they may appear to be above the apprehension. At the very least it may in this way be seen what great arcana there are in the internal sense of the Word; also that the arcana are such as scarcely to be seen in the light of the world, in which man is during his life in the body, but that they always appear more distinctly and clearly in proportion as man comes from the light of the world into the light of heaven, into which he comes after death; thus into the light in which blessed and happy souls are, that is, the angels.

3087. Verses 17–20. *And the servant ran to meet her, and said, Let me I pray sip a little water from thy pitcher. And she said, Drink, my lord; and she hasted, and let down her pitcher upon her hand, and made him drink. And she finished making him drink, and she said, I will draw for thy camels also, until they have done drinking. And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw, and drew for all his camels.* “The servant ran to meet her, and said” signifies exploration from Divine good; “let me I pray sip a little water from thy pitcher” signifies inquiry whether anything of truth from this source can be conjoined; “and she said, Drink, my lord” signifies reciprocation; “and she hasted, and let down her pitcher upon her hand” signifies submission of the recipients from power; “and made him drink” signifies initiation. “And she finished making him drink” signifies what is successive; “and she said, I will draw for thy camels also, until they have done drinking” signifies reciprocation as to the enlightenment of all the memory-knowledges in the natural man. “And she hasted, and emptied her pitcher into the trough” signifies the separation of the affection of truth which was being initiated into Divine good; “and ran again unto the well” signifies a lower affection of truth; “and drew for all his camels” signifies whereby the general memory-knowledges were enlightened.

3088. *The servant ran to meet her, and said.* That this signifies exploration from Divine good is evident from the signification of “running to meet her” as being an exploration as to whether the case was as he had spoken in his heart (the internal sense so dictates); also from the signification of “saying” as being to perceive

(often shown before) and thus to explore. That this was from Divine good is because the servant here acts in the stead of his lord, that is, of Abraham and also of Isaac; for he that is sent puts on the personality of him who sends. This is often the case in the Word, as when angels are spoken of who are first mentioned as angels, and are afterwards called “Jehovah” (as the angel who appeared to Moses in the bush, Exod. 3:2, 4; and the angel that appeared to Gideon, Judges 6:11–12, 14). For the same reason Rebekah addresses him as “my lord” in the next verse.

**3089.** *Let me I pray sip a little water from thy pitcher.* That this signifies inquiry whether anything of truth from this source could be conjoined is evident from the signification of “sipping” as being similar to that of “drinking”; but diminutively, because exploring is implied. (That “to drink” is to perceive may be seen above, n. 3069.) In the internal sense “to drink” also denotes to be communicated and to be conjoined, and is predicated of what is spiritual, as “to eat” is predicated of what is celestial (n. 2187, 2343). The same is further evident from the signification of “water” as being truth (see n. 680, 739, 2702). Here therefore the words “let me I pray sip a little water from thy pitcher” signify exploring whether anything of truth from this source could be conjoined. The “pitcher” is the recipient, in which and out of which is truth (n. 3068, 3079). That there was an exploration is because the first affection of truth was attended with something from the maternal, which was to be separated (n. 3040, 3078). With a man about to be regenerated the case is that his first affection of truth is very impure; for there is in it an affection of use and an end for the sake of himself, for the sake of the world, for the sake of glory in heaven, and the like, which ends regard himself, but not the community, the Lord’s kingdom, and still less the Lord. Such an affection necessarily precedes; nevertheless it is successively purified by the Lord, till at last falsities and evils are removed and are cast as it were into the circumference; and yet they had been of service as means.

**3090.** *And she said, Drink, my lord.* That this signifies reciprocation is evident from the assent or consent. What the reciprocation of truth is when it is to be conjoined with good is

apparent from marriages; for marriage comes from the fact that there is consent on both sides. This has its origin from the marriage of good and truth; on the side of good there is will, and on that of truth there is consent, and from this comes the conjunction. Although this reciprocation is not apparent with man when he is being regenerated, that is, when he is entering into the heavenly marriage, it nevertheless takes place. The same is more manifest from the fact that when a man is being regenerated, there is effected a likeness of a marriage between the will and the understanding; good being of the will, and truth of the understanding. Therefore the ancients instituted a marriage between the will and the understanding, and between the several things of the will and those of the understanding (n. 54–55).

3091. *And she hasted, and let down her pitcher upon her hand.* That this signifies submission of the recipients from power,<sup>1</sup> is evident from the signification of “letting down” as being submission; from the signification of a “pitcher” as being a recipient (see n. 3068, 3079); and from the signification of the “hand” as being power (see n. 878). The submission of the recipients, from power, consists in the doctrinal things, the knowledges, and the memory-knowledges (which are the recipients, n. 3068, 3079), applying themselves.

There is a chain of subordination, thus of application, and consequently of submission, from the first of life, or the Lord. As the things which are in a lower place ought to serve the higher, they must be in submission; for without their submission there is no conjunction. The “power” here spoken of is from truth; this causes the things which are below to submit. In the Word power is especially attributed to truth; and therefore the “hands,” “arms,” and “shoulders” (by which in the internal sense powers are signified) are predicated of truth (see n. 878, 1085); and the power which appears to be from truth is itself from good, through truth.

3092. *And made him drink.* That this signifies initiation is evident from the signification of “giving to drink” [*potare*], in that it is almost the same as that of “drinking” [*bibere*]; but “drinking”

here involves more activity on the part of him who drinks. That “drinking” is receiving, and also being conjoined, may be seen above (n. 3069, 3089); thus “making him drink” [*facere potare*] denotes to give an opportunity to receive, which is the first of initiation.

3093. *And she finished making him drink.* That this signifies what is successive of initiation is evident from the fact that “finished,” or “to finish,” involves the end of the act that precedes and the beginning of the act that follows, and thus what is successive; and also from the signification of “making to drink” as being to be initiated (of which just above, n. 3092).

3094. *And she said, I will draw for thy camels also, until they have done drinking.* That this signifies reciprocation as to the enlightenment of all the memory-knowledges in the natural man is evident from the signification of “camels” as being general memory-knowledges in the natural man (see n. 3048, 3071); and from the signification of “drawing,” that is, “drawing water” as being to instruct and also to enlighten (see n. 3058, 3071). It is evident that this is reciprocation because she said that she would do this, and also did it; that is, drew water for the camels.

The enlightenment that is here treated of is on the part of truth, although it is from good through truth. As regards the enlightenment of memory-knowledges in the natural man the case is this: all enlightenment is from good; for the good which is of love is comparatively as the sun’s flame, from which are heat and light; but truth is as the object through which the flame shines, by which there is enlightenment from light; and such as is the light therefrom, such is the enlightenment.

[2] There is nothing else that receives good but truth, and such as is the truth, such is the reception, and such is the consequent enlightenment. When therefore there is enlightenment by means of truth, the enlightenment appears to be from the truth, as if it were its own; although it is of good, which thus gives light through the truth. Moreover the enlightenment of good by means of truth

penetrates still further, and affects more deeply, and produces a lower affection of truth, which will be spoken of presently. The light of heaven is from the Divine good of the Lord through his Divine truth; and because it is through the Divine truth in his human, it penetrates not only to those who are celestial, but also to the spiritual, and enlightens with wisdom and intelligence all who are in heaven. And because this is the source of wisdom and intelligence, therefore the Divine good and the Divine truth in the Lord's human are so much treated of in the internal sense of the Word; and in the present passage, this sense treats of the first enlightenment of truth from good, and of good through truth.

3095. *And she hasted and emptied her pitcher into the trough.* That this signifies the separation of the affection of the truth which was being initiated into Divine good is evident from the signification of "emptying the pitcher" as being to separate the truth; for by a "pitcher" as a containing vessel, is signified not merely the memory-knowledge in which is truth, but also the truth in which is good (see n. 3068, 3079); and here, because initiation is treated of, it signifies the truth which was being initiated into Divine good. And because truth itself cannot possibly be conjoined with good except through its affection (see n. 3024 at the beginning, 3066), for in affection is the life through which is conjunction, therefore here it is the affection of truth that is meant. The meaning of the passage is also evident from the signification of a "trough," or "watering place" as being the good of truth; for the water in the trough signifies truth (see n. 739, 2702), and the trough itself signifies the same as wood, namely, good (see n. 2784, 2812). The good of truth is that which is produced from good by means of truth, and is like an offspring born of truth as a mother, and of good as a father. All the genuine good in the natural man is from this, that is, from the marriage of good and truth in the rational. This good is that which is called the good of truth, and is signified in the Word by a "trough," or "watering place."

3096. *And she ran again unto the well to draw.* That this signifies a lower affection of truth is evident from the signification of a "well" as being truth (see n. 2702), but truth that is lower; and as the

initiation of truth is here treated of, a lower affection of truth is signified, as just said (n. 3094). The difference of signification in the internal sense between a “fountain” and a “well” may be seen in the number already cited (n. 2702), namely, that the term “fountain” is used when a purer and a higher truth is treated of, but “well” when a truth not so pure and also lower; as is the case in this chapter likewise, in which it is sometimes said a “fountain” and sometimes a “well.” Natural truth is lower truth; and the affection of natural truth is a lower affection of truth; from this affection, proximately, are the general memory-knowledges enlightened; and that this enlightenment penetrates further and affects more deeply may be seen above (n. 3094).

3097. *And drew for all his camels.* That this signifies that general memory-knowledges were enlightened thereby is evident from the signification of “drawing” as being to instruct, and also to enlighten (see n. 3058, 3071); and from the signification of “camels” as being general memory-knowledges (n. 3048).

3098. The things contained in the internal sense from n. 3088 to this point are also such as can be apprehended by those only who have been instructed concerning the internals of man, and who are in truths; for through truths and according to truths comes enlightenment. The subject here is the first initiation of truth into good; for as before said good itself flows into the natural through the rational, thus by an internal way, and enlightens the things which are therein; whereas truth itself inflows into the natural through the sensuous part, especially that of hearing and sight, and thus by an external way. Truth has its rise from this source, as may be known to everyone who reflects; but the conjunction of good and truth is not there, but is in the rational; therefore truth is called forth therefrom, thus out of the natural sphere into the spiritual; for the truth that is to be conjoined with good is spiritual. How the case is with the truth that is first called forth thence is treated of in these verses (n. 3087–3097).

3099. Verses 21, 22. *And the man, marveling at her, withheld himself, to know whether Jehovah had prospered his way or not. And it*

*came to pass when the camels had done drinking that the man took a jewel of gold, of half a shekel weight, and two bracelets for her hands, ten of gold their weight.* “And the man, marveling at her, withheld himself” signifies a state of perception as to those things; “to know whether Jehovah had prospered his way or not” signifies concerning Divine truth, what it was; “and it came to pass when the camels had done drinking” signifies acknowledgment from enlightenment in general memory-knowledges; “that the man took a jewel of gold” signifies Divine good; “of half a shekel weight” signifies sufficient for initiation; “and two bracelets” signifies Divine truth; “for her hands” signifies the power of the affection of truth; “ten of gold their weight” signifies what is full for initiation.

**3100.** *The man marveling at her, withheld himself.* That this signifies a state of perception as to those things is evident from the signification of “marveling,” and of “withholding himself” (when he saw that those things which he spoke in his heart had come to pass), as being somewhat of acknowledgment, and at the same time of waiting to see whether it was not so; for he marveled because he acknowledged that it had so come to pass, and he withheld himself because he waited to see whether it was not so; this is the state of perception which is signified.

**3101.** *To know whether Jehovah had prospered his way or not.* That this signifies inquiry concerning Divine truth, what it was, is evident from the signification of a “way” as being truth (see n. 627, 2333); whether it was Divine is signified by its being said “whether Jehovah had prospered it,” which is the same as inquiring whether it was from Jehovah, or from the Divine, and thus what truth it was; for truths which are called forth from the natural man into the rational are not all received; but only those which agree with the good there, and thus by insemination and insertion act as one with it; the rest, although they had appeared as truths before they were elevated, still are not received, because they are not acknowledged. It is good that acknowledges its own truth, and it is truth that acknowledges its own good. That the truth was acknowledged for what it was, and that thus it was received, is also clear from what now follows.

3102. *And it came to pass when the camels had done drinking.* That this signifies acknowledgment from enlightenment in general memory-knowledges is evident from the fact that the two expressions, “it came to pass,” and “had done” signify what is successive, and involve the end of the act that precedes and the beginning of the act that follows (see above, n. 3093); here therefore they signify acknowledgment as shown just above. The same is evident also from the signification of “camels” as being general memory-knowledges (see n. 3048, 3071); and from the signification of “drinking” as being here the same as “drawing waters” (see n. 3097), and also the same as “giving to drink” (see n. 3058, 3071), namely, being enlightened. Hence it is evident that by these words, “and it came to pass when the camels had done drinking,” is signified the acknowledgment of truth Divine from enlightenment in general memory-knowledges.

[2] The case is really this: every truth that is elevated out of the natural man, that is, out of memory-knowledges (or out of knowledges and doctrinal things, for these are of the natural man) into the rational, and there received, must first be acknowledged for what it is, and whether it is in agreement with the good that is in the rational or not; if it is in agreement, it is received; and if not, it is rejected. There are many apparent truths in a single company; but only those are conjoined which acknowledge the good there, and thus which mutually love each other. In order, however, that they may be acknowledged to be such, there must be enlightenment in the natural man, by which all things there both in general and in particular may be seen at one view, and that thus there may be choice. This enlightenment in the natural man is from good, but still is by means of truth (see n. 3094). It is this enlightenment that is signified by Rebekah’s drawing for the camels, and making them drink, or giving them to drink.

3103. *And the man took a jewel of gold.* That this signifies Divine good is evident from the signification of a “jewel of gold” as being good; and here, because in the internal sense the Lord is treated of, it signifies the Divine good; and because this is from the rational, the term “man” [*vir*] is used (that a “man” denotes the rational,

may be seen above, n. 265, 749, 1007). In ancient times, when the forms of worship in churches were representative, and it was known what they signified, when marriages were being entered upon it was customary to give the bride a jewel of gold and bracelets, because the church was represented by the bride, its good by the jewel, and its truth by the bracelets; and because it was known that the conjugal love with the bride and the wife descends from the marriage of the Lord's Divine good and Divine truth (n. 2508, 2618, 2727–2729). The jewel of gold was put upon the nose, as is evident also from what is said afterwards, that he “put the jewel upon her nose” (verse 47), for the reason that the nose signified the life of good, from the respiration there, which in the internal sense is life, and also from the fragrance, which is what is grateful to the love, the good of which it is (n. 96, 97).

[2] That the “jewel” was the badge of marriage as to good is evident also from other passages of the Word as in Ezekiel:

I decked thee with ornaments, and I put bracelets upon thy hands, and a chain upon thy throat; and I put a jewel upon thy nose (Ezek. 16:11–12);

concerning the ancient church, here called “Jerusalem,” which is described as a bride, to whom were given bracelets, a chain, and a jewel. “Bracelets upon the hands” were a badge representative of truth; and a “jewel upon the nose” was a badge representative of good.

[3] In Isaiah:

Because the daughters of Zion are haughty, the Lord will make bald the crown of their head, and will take away the rings, and the nose jewels, the changes of garments, and the mantles (Isa. 3:16–18, 21–22).

The “daughters of Zion who are haughty” denote the affections of evil within the church (n. 2362, 3024); the “rings and the nose jewels which will be removed” denote good and its badges; the “changes of garments and the mantles,” truth and its badges.

## [4] In Hosea:

I will visit upon her the days of the Baalim to which she burned incense; and she put on her nose jewel and her ornaments, and went after her lovers (Hos. 2:13);

treating of the perverted church, and the new church after it. The “nose jewel” here also denotes a badge of the good of the church. When these jewels were fitted to the ears, they also signified good, but good in act; and in the opposite sense evil in act (as in Gen. 35:4; Exod. 32:2, 3).

3104. *Of half a shekel weight.* That this signifies sufficient for initiation is evident from the signification of a “shekel,” a “half shekel,” and “weight.” That a “shekel” is the price or estimation of good and truth, and that a “half shekel” is the determination of its quantity, may be seen above (n. 2959). That “weight” signifies the state of a thing as to good will be seen presently; and thus it is evident that “of half a shekel weight” signifies and involves the quantity in respect to the good meant by the jewel of gold. That it is for initiation follows from what precedes and follows.

[2] That “weight” is the state of a thing as to good is evident from the following passages of the Word. In Ezekiel:

The prophet was to eat food by weight, twenty shekels a day; and was to drink water by measure, the sixth part of a hin; for behold, I will break the staff of bread in Jerusalem, and they shall eat bread by weight and with anxiety, and they shall drink water by measure and with astonishment, that they may want bread and water (Ezek. 4:10–11, 16–17).

Here the vastation of good and of truth is treated of, a representation of which was made by the prophet. The state of vastated good is signified by their “eating food and bread by weight”; and the state of vastated truth by their “drinking water by measure” (that “bread” is the celestial, and thus is good, may be seen above, n. 276, 680, 1165, 2177; also that “water” is the

spiritual, and thus is truth, n. 739, 2702, 3058); hence it is evident that “weight” is predicated of good, and “measure” of truth.

[3] Again:

There shall be balances of justice, and an ephah of justice, and a bath of justice (Ezek. 45:10, etc.).

This is said of the holy land, by which is signified the Lord’s kingdom in the heavens, as may be known from the several particulars there mentioned by the prophet; where there will be no balances, ephah, and bath, but goods and truths which are signified by these weights and measures. In Isaiah:

Who hath measured the waters in the hollow of his hand, and hath made ready the heavens with the palm of his hand, and hath comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? (Isa. 40:12).

To “weigh the mountains in scales, and the hills in a balance” denotes that from the Lord are the celestial things of love and charity, and that he alone disposes their states. (That “mountains and hills,” concerning which such weights are predicated, are the celestial things of love may be seen above, n. 795–796, 1430, 2722.)

[4] In Daniel:

The writing upon the wall of the palace of Belshazzar was, Mene, Mene, Tekel, Upharsin. This is the interpretation: Mene, God hath numbered thy kingdom, and finished it; Tekel, thou art weighed in the balances, and art found wanting; Peres, thy kingdom is divided and given to the Mede and the Persian (Dan. 5:25–28);

where *mene* or “hath numbered” is predicated of truth; while *tekel* or “weighed in the balances” is predicated of good; in the internal sense consummation is treated of.

3105. *And two bracelets.* That this signifies Divine truth is evident from the signification of “bracelets” as being truth, here Divine truth, because the Lord is treated of in the internal sense; they are said to have been “two” to denote fullness. Bracelets were placed on the hands of a bride because by a bride was signified the church, and by her hands were signified powers from truth (that “hands” are predicated of truth may be seen above, n. 3091). (That “bracelets” have such a signification may be seen in Ezek. 16:11; see above, n. 3103; also Ezek. 23:42.) Bracelets were not only for a bride, but also for a king (but for a king they were on the arm, as appears in 2 Sam. 1:10), for the reason that royalty was representative and significative of Divine truth pertaining to the Lord (n. 1672, 1728, 2015, 2069, 3009); and the “arm” is significative of power (n. 878).

3106. *For her hands.* That this signifies the power of the affection of truth is evident from the signification of a “hand” as being power (see n. 878, 3091); and from the representation of Rebekah—here meant by “her”—as being the affection of truth (see n. 2865, 3077).

3107. *Ten of gold their weight.* That this signifies what is full for initiation is evident from the signification of “ten” as being a full state, like a “hundred” (see n. 1988, 2636); and from the signification of “gold,” which is here a kind of coin from the weight of which the valuation was made; and from the signification of “weight” as being the state of a thing as to good (see above, n. 3104). Hence it is evident that “ten of gold their weight” signifies a full state of what is estimated, as to good. That it is for initiation is evident from the several particulars in this chapter in which initiation is treated of, that is, betrothal.

3108. These two verses treat of the initiation of truth into good; but what is the nature of this initiation does not easily fall into the idea of thought with anyone who has been enlightened only by such things as are of the light of the world, and not at the same time by such things as are of the light of heaven, from which light the things which are of the light of the world may themselves be

enlightened. They who are not in good, and thence in faith, have no other ideas of thought than those which have been formed from objects of the light of the world. These do not know that there is anything spiritual, nor indeed what the rational is in the genuine sense, but only the natural to which they attribute all things; and this is the reason why these things which are said in the internal sense concerning the initiation of truth into good, are to them too remote to appear to amount to anything; when yet to those who are in the light of heaven these are among their precious things. As regards the initiation of truth into good the case is this: before truth has been initiated and rightly conjoined, it is indeed with man, but it has not been made as it were of him, or as his own; but as soon as it is being initiated into his good, it is appropriated to him; and it then vanishes from his external memory, and passes into the internal memory; or what is the same, it vanishes from the natural or external man, and passes into the rational or internal man, and puts on the very man, and makes his human, that is, his quality as to the human.

Such is the case with all truth that is being conjoined with a man's good; such also is the case with the falsity that is being conjoined with evil which he calls good; but the difference is that the former opens the rational, and so makes the man rational; whereas the latter closes the rational and makes the man irrational; although he seems to himself, in the darkness in which he then is, to be pre-eminently rational.

3109. Verses 23–25. *And he said, Whose daughter art thou? Tell me I pray is there room in thy father's house for us to pass the night? And she said unto him, I am the daughter of Bethuel the son of Milcah, whom she bare unto Nahor. And she said unto him, We have both straw and much provender, also room to pass the night.* “He said, Whose daughter art thou?” signifies further exploration concerning innocence; “tell me I pray is there room in thy father's house for us to pass the night” signifies exploration concerning the good of charity; “and she said unto him, I am the daughter of Bethuel the son of Milcah, whom she bare unto Nahor” signifies here as above the whole of its origin; “and she said unto him” signifies

perception; “we have both straw” signifies truths in the form of memory-knowledge; “and much provender” signifies their goods; “also room to pass the night” signifies the state.

3110. *He said, Whose daughter art thou?* That this signifies further exploration concerning innocence is evident from the question, “Whose daughter art thou?” as being exploration; that here it is further exploration is evident from what has been said above (n. 3088, 3101). That it was exploration concerning innocence is evident from the signification of a girl, as being an affection in which is innocence (see n. 3067). In this verse indeed the word “girl” is not found; but seeing that above (in verses 14 and 16) Rebekah is called a girl, and the question is here addressed to her, therefore “thou” here means nothing else than girl.

[2] As regards the thing itself here treated of, namely, that truth was explored as to what innocence it had, and then also as to what charity, before it was initiated into good and conjoined with it, this cannot but appear wonderful to those who have no knowledge of the subject; but still let them know that in regard to the initiation and conjunction of truth with good in every man there is the most exquisite exploration, and such as surpasses all belief. To the veriest good there is never admitted anything but the veriest truth; for when anything not so true approaches, it does not conjoin itself with good itself, but with some good that in itself is not good, but appears as good; if falsity approaches, the good withdraws itself inward, and the falsity conjoins itself outwardly with some evil which it believes to be good.

[3] This Divine disposal is effected by the Lord, spirits and angels being the mediums; and in this world it is very secret, but it is perfectly well known in the other. Moreover everyone who is of sound reason is able to know it, or at least to have some apprehension of it; for evil and falsity together are hell, and flow in from hell; whereas good and truth together are heaven, and also flow in through heaven from the Lord; and since this is so, evil and truth can no more be joined together than can hell and heaven; wherefore there is a more exquisite balance applied in these things

than it is possible for anyone to believe; and this is what is meant by exploration.

3111. *Tell me I pray is there room in thy father's house for us to pass the night?* That this signifies exploration concerning the good of charity is evident from the signification of “tell me I pray is there” as being exploration; from the signification of a “house” as being good (see n. 2048, 2233, 2331); and from the signification of “father,” in this case, Bethuel, as being the good of charity such as there is with the better gentiles (see n. 2865) —the very origin of the affection of truth represented by Rebekah being from such good—and from the signification of “room to pass the night” as being a state of “abiding” (see below, n. 3115).

[2] That there is in the internal sense a description of the exploration concerning the origin of the affection of truth as to innocence and the good of charity, is for the reason that the truth which is to be initiated and conjoined with good derives its first origin from no other source, as may be seen from all those with whom truth is received and wedded to good. Within the church they who have not some measure of innocence and of charity toward the neighbor, howsoever they may be acquainted with truth and profess it with the lips, yet in no wise do they acknowledge it at heart. Outside of the church, among the gentiles who are called to the truth of faith, or are instructed concerning it in the other life, no others receive it than those who are in innocence, and who live together in mutual charity; for innocence and charity produce the ground in which the seeds of faith can take root and grow.

3112. *And she said unto him, I am the daughter of Bethuel the son of Milcah, whom she bare unto Nahor.* That this signifies the whole of its origin, that is, the whole of the origin of the affection of truth, is evident from the representation of Bethuel, and also of Milcah and of Nahor, as being the origin of the affection of truth, which is represented by Rebekah (see n. 3078).

3113. *And she said unto him.* That this signifies perception is evident from the signification in the historical parts of the Word of

“saying” as being in the internal sense to perceive, as frequently shown above.

3114. *We have both straw and much provender.* That “straw” signifies truths in the form of memory-knowledge, and that “much provender” signifies their goods, is evident from the signification of “straw” and of “provender.” That “straw” signifies these truths is because it is spoken of as being the food of camels; for when by “camels” is signified the natural man as to the general memory-knowledges therein, then by their food, namely, by straw, nothing else than these can be signified; for the natural man has no other food which is the food of its life, seeing that its nourishment is from such truths; for if such food should fail it, that is, knowing, it would not continue to exist. That this is the case is evident from the life after death; for then such things are to spirits in place of food (see n. 56–58, 680, 681, 1480, 1695, 1973, 1974). In the natural man, as in the rational, there are two classes of things in general which constitute its essence, namely, those of the understanding and those of the will. To the things of the understanding pertain truths; to those of the will pertain goods. The truths of the natural man are truths in the form of memory-knowledge, that is, whatever things are in his external memory; these are what are signified by “straw,” when camels, and also when horses, mules, and asses are treated of. But the goods of the natural man are delights, chiefly those of the affection of such truths.

3115. *Also room to pass the night.* That this signifies the state is evident from the signification of “room” as being state (see above, n. 2625, 2837); and from the signification of “passing the night” as being to abide or have an abode (see n. 2330); here therefore there is signified the state of the affection of truth, in regard to its origin. Its origin is described by the things represented by Bethuel, Milcah, and Nahor; and its relationships by “Laban” in the verses that follow. And because this origin was obscure, its state is signified by “room to pass the night” as also above.

3116. These three verses treat of the exploration of the truth which is to be initiated and thus conjoined with good; and this

indeed especially in regard to its origin, for on the origin depend all things in general and in particular; from it the derived things have their form, as from their root, or their seed, as a plant or a tree has from its root or seed. These truths the Lord saw and explored in himself from the Divine, and from his own wisdom and intelligence initiated; that is to say he initiated truths into the good of the rational. The exploration itself is here described in the internal sense; but the things contained therein can be explained only very briefly. Exploration takes place likewise with every man who is being reformed, and also with everyone who receives remains; but of this exploration the man knows nothing at all; it is so entirely in obscurity with him that he does not even believe that there is any; when yet it is taking place every moment, but from the Lord, who alone sees man's state—not only his present state, but also his future state to eternity. The exploration is a most exquisite balancing, to prevent even the least of falsity from being conjoined with good, and the least of truth from being conjoined with evil; for if there should be such conjunction, the man would perish eternally; because then in the other life he would hang between hell and heaven; and by reason of the good he would be spewed out from hell, and by reason of the evil from heaven.

3117. Verses 26, 27. *And the man bent himself, and bowed himself down to Jehovah; and he said, Blessed be Jehovah the God of my lord Abraham, who hath not forsaken his mercy and his truth from my lord; I being in the way, Jehovah hath led me to the house of my lord's brethren.* “The man bent himself, and bowed himself down to Jehovah” signifies gladness and joy; “and he said, Blessed be Jehovah the God of my lord Abraham” signifies here as before, from the Divine itself and the Divine human; “who hath not forsaken his mercy” signifies a perception of the influx of love; “and his truth from my lord” signifies the influx of charity therefrom; “I being in the way” signifies in a state of the conjunction of truth with good in the rational; “Jehovah hath led me to the house of my lord's brethren” signifies to the good of truth.

3118. *The man bent himself, and bowed himself down to Jehovah.* That this signifies gladness and joy is evident from the signification of “bending himself,” and of “bowing himself down” as denoting to

be glad and to rejoice. Bending and bowing down are gestures of humiliation, that is, they are humiliation in act, whether in a state of grief or in a state of joy—in a state of grief when that which is wished for does not come to pass, but in a state of joy when it does come to pass; as in this case that Rebekah, according to the vow of his heart, gave him to drink out of her pitcher, and made his camels drink also. (That “bowing down” is a gesture of joy also, may be seen above, n. 2927, 2950.) The term “gladness” is used, and also “joy,” for the reason that in the Word “gladness” is predicated of truth, and “joy” of good. Moreover gladness is of the countenance, but joy of the heart; or what is the same, gladness is of spiritual affection or of truth, but joy is of celestial affection or of good; thus gladness is in a degree less than joy, as bending is likewise less than bowing down, which is also evident from the fact that the man of the spiritual church merely bends himself before the Lord, and invokes grace, whereas the man of the celestial church bows himself down before the Lord and implores mercy (see n. 598, 981, 2423). Both terms are used by reason of the marriage of truth and good in every single thing of the Word (n. 683, 793, 801, 2516, 2712).

*3119. And he said, Blessed be Jehovah the God of my lord Abraham.* That this signifies from the Divine itself and the Divine human is evident from what was said above (n. 3061), where the same words occur, except that the word “blessed” is here added. “Blessed be Jehovah” was a form of thanksgiving, thus also of joy and gladness, when wished-for events took place. (What the ancients meant by “blessing Jehovah” may be seen above, n. 1096, 1422.)

*3120. Who hath not forsaken his mercy.* That this signifies a perception of the influx of love is evident from the signification of “mercy” as being love (see n. 1735, 3063, 3073). That “who hath not forsaken his mercy” signifies a perception of the influx of love is because these are words of acknowledgment and confession; and all acknowledgment and confession are from the perception of influx.

*3121. And his truth from my lord.* That this signifies an influx of charity therefrom is evident from the signification of “truth” as being charity. “Truth” in its proper sense signifies the same as

“faith,” and in the Hebrew language faith is expressed by a like word; so that what is called “truth” in the Word of the Old Testament is in various places called “faith” in the Word of the New Testament; and for this reason also it has been so often said in the foregoing pages that truth is of faith and good is of love. And yet that in the internal sense faith is nothing else than charity may be seen from what has been said and shown above in many places—as that there is no faith except by love (n. 30–38); that no faith is possible except where there is charity (n. 654, 724, 1162, 1176, 2261); that faith is the faith of charity (n. 1608, 2049, 2116, 2343, 2349, 2419); that charity makes the church, not faith separate from charity (n. 809, 916, 1798, 1799, 1834, 1844, 2190, 2228, 2442). From all this it is evident that in the internal sense truth or faith is the same as charity; for all faith is from charity; the faith which is not from charity not being faith; or what is the same, in the internal sense all truth is good; for all truth is from good, and the truth which is not from good is not truth, truth being nothing else than the form of good (n. 3049); its birth is from no other source, and its life is from no other.

3122. Moreover in regard to this truth by which is signified charity, the case is this; the most ancient people, who were celestial, by mercy and truth from the Lord understood nothing else than the reception of the influx of love to the Lord, and of the derivative charity toward the neighbor. But the ancients, who were spiritual, by the mercy and truth from the Lord with themselves, understood charity and faith; the reason of which is that the celestial never thought concerning those things which are of faith or truth, but concerning those which are of love or good, as may be seen from what has been said above concerning the celestial man (n. 202, 337, 2669, 2715). Moreover celestial men when being reformed and regenerated were introduced into love to the Lord through charity toward the neighbor. It is evident therefore that by “mercy from the Lord” nothing else is signified than a perception of the influx of love to him; and by “truth,” a derivative influx of charity toward the neighbor.

[2] But it is otherwise with the spiritual; these think concerning the things of faith; and when being reformed and regenerated they

are introduced by means of the things of faith into charity toward the neighbor. And therefore when the spiritual are treated of, by “mercy from the Lord” is meant an influx of charity toward the neighbor; and by “truth” is meant an influx of faith. But still this faith, when the spiritual man has been regenerated, becomes charity; for he then acts from charity; insomuch that one who does not act from charity is not regenerate, but he who acts from charity is regenerate; and in this case he is not solicitous about the things of faith or truth, for he lives from the good of faith, and no longer from its truth; for truth has so conjoined itself with good that it no longer appears, except merely as the form of charity. [3] From what has been said we can see what the most ancient people, and what the ancients, understood by “mercy and truth,” so frequently mentioned in the Word. As in David:

The king shall dwell before God forever; O prepare mercy and truth, that they may preserve him (Ps. 61:7).

Mercy and truth shall meet together, righteousness and peace shall kiss each other (Ps. 85:10).

Thou O Lord art a God great in mercy and truth (Ps. 86:15).

My truth and my mercy shall be with him (Ps. 89:24).

Jehovah hath remembered his mercy and his truth toward the house of Israel (Ps. 98:3).

O Jehovah, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake (Ps. 115:1).

In Micah:

Jehovah God will give the truth to Jacob, the mercy to Abraham, which thou hast sworn unto our fathers from the days of old (Micah 7:20);

where “Jacob” denotes the Lord’s external man, and “Abraham” the internal, as to the human. In Hosea:

Jehovah hath a controversy with the inhabitants of the land, because there is no truth, and no mercy, and no knowledge of God (Hos. 4:1).

“No truth” denotes no reception of the influx of charity; “no mercy,” no reception of the influx of love; “no knowledge of God,” no reception of the influx of the truth of faith.

3123. *I being in the way.* That this signifies in a state of the conjunction of truth with good in the rational is evident from the signification of a “way” as being truth (see above, n. 627, 2333). That “in the way” here denotes the conjunction of truth with good in the rational is because this is the subject treated of in this chapter (see n. 3012–3013); for one is said to be “in the way” when he is making progress toward the place to which he intends to go.

3124. *Jehovah hath led me to the house of my lord’s brethren.* That this signifies to the good of truth is evident from the signification of the “house of the brethren,” of which was Rebekah, as being the good from which is the truth. That the “house of the brethren” is good, here the good from which is the truth, is evident from the signification of a “house” as being good (see n. 2233, 2234, 2559); and of “brethren” as being the origin of that good from which is the truth represented by Rebekah.

3125. The foregoing verses treat of the exploration of the truth which was to be conjoined with good in the rational, in regard to innocence, to charity, and to origin. For inasmuch as the Lord, by his own proper power, made his rational Divine in respect to truth as well as in respect to good, he therefore explored the truth which he conjoined with good. But with men, truth is never conjoined with good by their own power, but by the power of the Lord; which may be seen from the fact that all good and truth flow in from the Lord, and that all reformation and regeneration are from the Lord, and that man does not know one whit of how he is regenerated.

At the present day he does not even know that he is regenerated by truth and good, still less that truth is initiated and conjoined

with good, and that this is effected as by exploration, that is, most exactly. These two verses treat of perception in regard to the quality of truth, and whence it was; and at the same time of joy because of it. Therefore in what now follows the initiation is treated of.

3126. Verses 28–30. *And the girl ran, and told her mother's house according to these words. And Rebekah had a brother, and his name was Laban; and Laban ran out of doors unto the man, unto the fountain; and it came to pass when he saw the jewel, and the bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spoke the man unto me; that he came unto the man; and behold he stood by the camels at the fountain.* “And the girl ran” signifies the desire [*animus*] of that affection; “and told her mother's house according to these words” signifies toward natural good of every kind whithersoever enlightenment could reach”; and “Rebekah had a brother” signifies the affection of good in the natural man; “and his name was Laban” signifies the quality of that affection; “and Laban ran out of doors unto the man, unto the fountain” signifies its desire [*animus*] toward the truth which was to be initiated into truth Divine; “and it came to pass when he saw the jewel, and the bracelets upon his sister's hands” signifies when it was observed that Divine good and Divine truth were in the power of the affection of truth which is the “sister”; “and when he heard the words of Rebekah his sister” signifies the inclination of that affection; “saying, Thus spoke the man unto me” signifies the propensity or inclination of truth in the natural man; “that he came unto the man” signifies that it adjoined itself; “and behold he stood by the camels” signifies presence in general memory-knowledges; “at the fountain” signifies their enlightenment from truth Divine.

3127. *The girl ran.* That this signifies the desire of that affection is evident from the signification of “running” as meaning that which is of the inclination or of the desire; and from the signification of a “girl” as being an affection in which is innocence (see above, n. 3067, 3110).

3128. *And told her mother's house according to these words.* That this signifies toward natural good of every kind whithersoever

enlightenment could reach is evident from the signification of the “mother’s house” as being the good of the external man, that is, natural good. (That a “house” denotes good may be seen above, n. 2233–2234, 2559; also that man’s external or natural is from the mother, but the internal from the father, n. 1815.) The good with man is compared in the Word to a “house,” and on this account a man who is in good is called a “house of God”; but internal good is called the “father’s house,” and the good that is in the same degree is called the “house of the brethren”; but external good, which is the same as natural good, is called the “mother’s house.” Moreover all good and truth are born in this manner, namely, by the influx of internal good as of a father into external good as of a mother.

[2] As this verse treats of the origin of the truth which is to be conjoined with good in the rational, it is therefore said that Rebekah (by whom this truth is represented) ran to the house of her mother, for that was the origin of this truth. For as before said and shown, all good flows in by an internal way (that is, by the way of the soul) into man’s rational, and through this into his faculty of knowing, even into that which is of the senses; and by enlightenment there it causes truths to be seen. Truths are called forth thence, and are divested of their natural form, and are conjoined with good in the midway, that is, in the rational, and at the same time they make the man rational, and at last spiritual. But how these things are accomplished is utterly unknown to man; because at this day it is scarcely known what good is, and that it is distinct from truth; still less that man is reformed by means of the influx of good into truth, and by the conjunction of the two; neither is it known that the rational is distinct from the natural. And when these things, which are most general, are not known, it cannot possibly be known how the initiation of truth into good, and the conjunction of the two, is effected—which are the subjects treated of in this chapter in its internal sense. But whereas these arcana have been revealed, and are manifest to those who are in good, that is, who are angelic minds, therefore however obscure they may appear to others, they nevertheless are to be set forth, because they are in the internal sense.

[3] Concerning the enlightenment from good through truth in the natural man, which is here called the “mother’s house,” the case is this: Divine good with man inflows into his rational, and through the rational into his natural, and indeed into its memory-knowledges, that is, into the knowledges and doctrinal things therein, as before said; and there by a fitting of itself in, it forms truths for itself, through which it then enlightens all things that are in the natural man. But if the life of the natural man is such that it does not receive the Divine good, but either repels it, or perverts it, or suffocates it, then the Divine good cannot be fitted in, thus it cannot form for itself truths; and consequently the natural can no longer be enlightened; for enlightenment in the natural man is effected from good through truths; and when there is no longer enlightenment, there can be no reformation. This is the reason why in the internal sense the natural man also is much treated of in regard to its quality; thus whence truth is, namely, that it is from good there.

3129. *And Rebekah had a brother.* That this signifies the affection of good in the natural man is evident from the signification of a “brother” and a “sister” in the Word, namely, that a “brother” is the affection of good, and a “sister” is the affection of truth (see n. 367, 2360, 2508, 2524); for in the natural man, as in the rational, there are relationships by both blood and marriage of all the things therein (see n. 2556, 2739). And it also is from this that the mind, both the rational and the natural, is called a “house” (or family), where parents, brothers, sisters, kinsmen, and other relatives exist in order.

3130. *And his name was Laban.* That this signifies the quality of that affection is evident from the signification of “name” as being the quality of anyone (see n. 144, 145, 1754, 1896, 2009, 2724). “Laban” therefore is the quality of that affection which is here treated of.

3131. *And Laban ran out of doors unto the man, unto the fountain.* That this signifies its desire, that is, the desire of the affection of good, toward the truth which was to be initiated into truth Divine,

is evident from the signification of “running” as manifesting the inclination or desire (as above, n. 3127); from the representation of Laban as being the affection of good (of which just above, n. 3129–3130); from the signification of “the man” as being truth (of which, n. 265, 749, 1007); and from the signification of a “fountain” as also being truth, here truth Divine (see n. 2702, 3096; also below, n. 3137).

[2] From these and from the other things here treated of, we can see what is the quality of the internal sense, and what arcana there are in it. Who could know, except from an interior searching of the Word, and at the same time from revelation, that these words, “Laban ran out of doors unto the man, unto the fountain,” signify the desire of the affection of good toward the truth that was to be initiated into truth Divine? And yet this is what the angels perceive when these words are read by man; for such are the correspondences between a man’s ideas and an angel’s that while the man takes these words according to the sense of the letter, and has the idea of Laban as running out of doors to the man unto the fountain, the angel perceives the desire of the affection of good toward the truth which was to be initiated into truth Divine. For the angels have no idea of Laban, nor of running, nor of a fountain, but they have spiritual ideas corresponding to these. That there is such a correspondence of actual things, and thence of ideas, natural and spiritual, may be seen from what was said above concerning correspondences (see n. 1563, 1568, 2763, 2987–3003, 3021).

[3] As regards the actual thing itself, namely, that truth was to be initiated into truth Divine, the case is this: the first truth in the natural man was not truth Divine, but was truth that appeared as if Divine; for in its first infancy no truth is truth, but is apparent truth; but in process of time it puts off the appearance, and puts on the essence of truth. In order that this may be comprehended, it may be illustrated by examples, but for the present merely by the following. It is a truth Divine that the Lord is never angry, never punishes anyone, still less does evil to anyone, and that from the Lord there never comes anything but good; nevertheless in its first infancy this truth takes the form that the Lord is angry when

anyone sins, and that therefore the Lord punishes; nay, with some that evil is from the Lord; but as a man advances from childhood, and grows up and matures in judgment, he puts off that which was as truth to him from its appearing to be so, and gradually puts on the real truth, namely that the Lord is never angry, that he does not punish, that still less does he do what is evil; and thus by the former truth he is initiated into this. For that which first enters is the general truth, which in itself is obscure, and in which scarcely anything appears until it has been enlightened by particulars, and these by singulars; and when it has been enlightened the interior things are clear. Thus fallacies and appearances, which in time of ignorance are truths, are dissipated and shaken off.

3132. *And it came to pass when he saw the jewel, and the bracelets upon his sister's hands.* That this signifies when it was observed that Divine good and Divine truth were in the power of the affection of truth, which is the “sister,” is evident from the signification of “seeing” as being to observe (n. 2150); from the signification of the “jewel” as being Divine good (see n. 3103, 3105); from the signification of “bracelets” as being Divine truth (see n. 3103, 3105) from the signification of “hands” as being power (see above, n. 878, 3091); and from the signification of “sister” as being the affection of truth (see n. 2508, 2524, 2556); from all which it is evident that to “see the jewel and the bracelets upon his sister’s hands” is to observe that Divine good and Divine truth were in the power of the affection of truth.

[2] The case herein is this: the conjunction of Divine good and Divine truth in the Lord is the very Divine marriage from which is the heavenly marriage, which is likewise a marriage of good and truth; from this also comes conjugal love (see n. 2727–2759). Hence it is that where marriage is treated of in the Word, in the internal sense there is signified the heavenly marriage, which is that of good and truth; and in the supreme sense the Divine marriage, which is in the Lord; wherefore nothing else is here meant by the marriage between Isaac and Rebekah. The conjunction of good and truth is the marriage itself, but the initiation is the betrothal, or the state preceding marriage. But the state that precedes betrothal is

what is here described. As in this state it is within the power of the girl to be betrothed, and afterwards as a wife to be conjoined with a husband, so it is within the power of the affection of truth to be initiated into Divine truth, and in this manner to be conjoined with Divine good. And further: in the first affection and afterwards in every affection of truth with the Lord, there was inmosty the Divine good itself and the Divine truth itself, because there was Jehovah himself; from this came the power that is here treated of.

3133. *And when he heard the words of Rebekah his sister.* That this signifies the inclination of that affection is evident from the affection in these words; and also from the affection in the words that precede; for they bear witness to the inclination on the part of the affection of truth which is here represented by Rebekah the sister.

3134. *Saying, Thus spoke the man unto me.* That this signifies the inclination of truth in the natural man is in like manner evident from the affection in these words, and also from what the man, or Abraham's servant, spoke to Rebekah; from which it is evident that it is the inclination that is signified; and also from the signification of a "man" as being truth (see n. 265, 749, 1007), here truth in the natural man from the Divine— because the man is here Abraham's elder servant, by whom is signified the natural man (as may be seen above, n. 3019). In the Word, especially the prophetic, the word "man" [*vir*] often occurs; as "man and wife," "man and woman," "man and inhabitant," also "man [*vir*] and man [*homo*]" ; and in such places by "man" [*vir*] in the internal sense is signified that which is of the understanding, which is truth; and by "wife," "woman," "inhabitant," and "man" [*homo*], that which is of the will, which is good. As in Isaiah:

I see, and there is no man; even among them, and there is no counselor (Isa. 41:28);

"no man" denotes no one intelligent, thus no truth. Again:

I came, and there was no man; I called, and there was none to answer (Isa. 50:2);

the meaning here being the same.

[2] Again:

Truth hath stumbled in the street, and uprightnes cannot enter; and truth hath been taken away; and he that departeth from evil is mad. And Jehovah saw, and it was evil in his eyes that there was no judgment, and no man, and he was amazed (Isa. 59:14–16).

“No man” plainly means no one intelligent, and thus in the universal sense no truth. It here treats of the last time of the church, when there is no longer any truth; and it is therefore said, “truth hath stumbled in the street, uprightnes cannot enter, truth hath been taken away.” (That “street” also is predicated of truth, may be seen above, n. 2336; and “judgment” also, n. 2235.) In Jeremiah:

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that doeth judgment, that seeketh truth (Jer. 5:1).

Here a “man” evidently denotes one who is intelligent; and also truth. In Zephaniah:

I will make their streets desolate, that none passeth by; their cities shall be devastated, so that there shall be no man; that there shall be no inhabitant (Zeph. 3:6).

“No man” denotes no truth; “no inhabitant,” no good (see above, n. 2268, 2451, 2712, and many other places).

3135. *He came unto the man.* This signifies that it (that is, the affection of good that is represented by Laban, see n. 3129, 3130) adjoined itself to the truth signified by the “man” (n. 3134), both of them in the natural man.

3136. *And behold he stood by the camels.* That this signifies presence in general memory-knowledges is evident from the signification of “standing by” as being to be present; and from the signification of “camels” as being general memory-knowledges (see n. 3048, 3071).

3137. *At the fountain.* That this signifies their enlightenment from Divine truth is evident from the signification of a “fountain” as being truth (see n. 2702, 3096), here Divine truth (as above, n. 3131). As the Word is Divine truth, it is called a “fountain.” That in the internal sense “to stand at the fountain” here involves the enlightenment of those things which are in the natural man, follows from the series; for where there is Divine truth, there is also enlightenment.

3138. These three verses treat of the preparation and enlightenment of the natural man in order that the truth might be called forth thence which was to be conjoined with good in the rational. But with preparation and enlightenment the case is as follows: There are two lights which form the intellectual things of man—the light of heaven, and the light of the world; the light of heaven is from the Lord, who to angels in the other life is a sun and moon (see n. 1053, 1521, 1529, 1530); the light of the world is from the sun and moon which appear before the bodily sight. The internal man has its sight and its understanding from the light of heaven; but the external man has its sight and its understanding from the light of the world. The influx of the light of heaven into the things which are of the world’s light, effects enlightenment and at the same time observance; an observance of truth if there is correspondence, and an observance of falsity instead of truth if there is not correspondence. But enlightenment and observance are impossible unless there is affection or love, which is spiritual heat, and which gives life to the things that are enlightened by the light; comparatively as the sun’s light does not give life to the things of the vegetable kingdom, but the heat that is in the light, as is evident from the seasons of the year.

[2] In the verses which next follow, the preparation is further described—namely, that the light of heaven which is the Lord’s Divine light inflowed into the things that were of the light of the world in his natural man, in order that he might bring out thence the truth which was to be conjoined with good in the rational; thus by the ordinary way. And therefore in order that the Lord might make the human Divine by the ordinary way, he came into the

world; that is, it was his will to be born as a man, and to be instructed as a man, and to be reborn as a man; but with the difference that man is reborn of the Lord, whereas the Lord not only regenerated himself, but also glorified himself, that is, made himself Divine; and further, that a man is made new by an influx of charity and faith, but the Lord, by the Divine love which was in him and which was his. Hence it may be seen that the regeneration of man is an image of the glorification of the Lord; or what is the same, that in the process of the regeneration of man may be seen as in an image, although remotely, the process of the Lord's glorification.

3139. Verses 31–33. *And he said, Come, thou blessed of Jehovah, wherefore standest thou without? For I have swept the house, and there is room for the camels. And the man came into the house, and loosed the camels; and he gave straw and provender for the camels, and water to wash his feet and the feet of the men that were with him. And there was set before him to eat; and he said, I will not eat until I have spoken my words. And he said, Speak.* “He said, Come, thou blessed of Jehovah” signifies an invitation of the Divine within him; “wherefore standest thou without?” signifies somewhat therefrom; “for I have swept the house” signifies that all things were prepared and full of goods; “and there is room for the camels” signifies a state for all things that would be serviceable to him; “and the man came into the house” signifies influx into the good therein; “and loosed the camels” signifies freedom for those things which were to serve; “and he gave straw and provender for the camels” signifies instruction in truths and goods; “and water to wash his feet” signifies purification there; “and the feet of the men that were with him” signifies purification of all things belonging to him, in the natural man; “and there was set before him to eat” signifies that good in the natural man desired these things should be appropriated; “and he said, I will not eat” signifies refusal; “until I have spoken my words” signifies until instruction should be given; “and he said, Speak” signifies longing.

3140. *He said, Come, thou blessed of Jehovah.* That this signifies an invitation of the Divine within him, is evident from the

signification of “Come” as being invitation; and from the signification of the “blessed of Jehovah” as being the Divine; that the “blessed Jehovah” is the Divine itself, may be seen above (n. 1096, 1420, 1422); and it follows that the “blessed of Jehovah” is the Divine therefrom. Good is the Divine itself, but truth is the Divine thence derived. By the “man” here who was sent by Abraham is signified the truth which was from the Divine in the natural man (n. 3134); it is Divine truth which is called the “blessed of Jehovah,” and which is invited.

3141. *Why standest thou without?* That this signifies somewhat therefrom is evident without explication. The case herein is as follows: The Lord’s Divine rational was born of the Divine truth itself conjoined with the Divine good. The Divine rational is Isaac, who was born to Abraham (who here is the Divine good) of Sarah who here is the Divine truth; as before shown. The rational of the Lord alone was thus born Divine, and indeed from himself; for the veriest being of the Lord was Jehovah or the Divine good itself; and the veriest being of the Lord from this was of Jehovah or was the Divine truth itself. The Divine good in the rational, which is “Isaac,” was thus born; and this was not good separate from truth, but was Divine good with Divine truth; and yet both together are called good in the rational, with which was to be conjoined truth from the natural man, which truth is “Rebekah.” In order that the Lord might make his human Divine, both as to good and as to truth, and this by the ordinary way (as before said, n. 3138), it could not be done otherwise; for such is the Divine order, according to which is all regeneration, and thus according to which was the Lord’s glorification (see n. 3138 at end).

[2] This Divine good through Divine truth in the rational, was that which was flowing into the natural man, and was enlightening all things there. The process itself is here described, namely, that at first it flowed in somewhat more remotely, which is meant here by there being “somewhat therefrom,” and that it was not willing to flow in with fuller presence before instruction. For the ordinary way is that instruction must precede, and that influx takes place according to the degrees of instruction; and that truth continually

comes into existence thence, which is initiated, and is afterwards conjoined with the good of the rational. From all this it may be seen what is the nature of the arcana that are contained in the internal sense of the Word; and that these arcana are such as to be scarcely apprehended by man even as to their most general things; and yet that they are evident to the angels, together with innumerable particulars which can never be uttered in words.

3142. *For I have swept the house.* That this signifies that all things were prepared, and full of goods, is evident from the signification of “sweeping” as being to prepare and to be filled (of which we shall speak presently); and from the signification of a “house” as being good (concerning which above, n. 2233–2234, 2559; and that man himself, from the good which is in him, is called a house, n. 3128). The reason “to sweep” signifies to prepare and to be filled, is that nothing else is required of man than to sweep the house; that is, to reject the yearnings of evil and the derivative persuasions of falsity; for he is then filled with goods, because good is continually flowing in from the Lord—but into “the house,” that is, into the man who is purified from such things as impede the influx, that is, which reflect, or pervert, or suffocate the inflowing good. Hence it was common with the ancients to speak of sweeping or cleaning the house, and of sweeping and preparing the way; and by sweeping the house was meant to purify one’s self from evils, and thereby to prepare one’s self for goods to enter; but by sweeping the way was meant to prepare one’s self so that truths might be received (for by a “house” was signified good, n. 3128; and by a “way,” truth, n. 627, 2333). [2] As in Isaiah:

The voice of one crying in the wilderness, Sweep [prepare] ye the way of Jehovah; make straight in the desert a highway for our God (Isa. 40:3).

Cast up, cast up, sweep [prepare] the way, take away the stumbling block out of the way of my people (Isa. 57:14).

Go through, go through the gates, sweep [prepare] the way of the people; cast up, cast up the highway, gather out the stones (Isa. 62:10).

In Malachi:

Behold I send mine angel, and he shall sweep [prepare] the way before me; and the Lord, whom ye seek, shall suddenly come to his temple (Mal. 3:1).

In these passages, to “sweep the way” signifies to make themselves ready and prepare to receive truth. The subject treated of therein is the advent of the Lord, for which they were to prepare themselves for receiving the truth of faith, and thereby the good of charity, and by this eternal salvation.

[3] In David:

Thou hast brought a vine out of Egypt, thou didst drive out the nations and plantedst it; thou didst sweep before it, and didst cause its root to be rooted, and it filled the land (Ps. 80:8–9);

where in the supreme sense the Lord is treated of; the “vine out of Egypt” is truth from memory-knowledges; “driving out the nations” is purifying from evils; “sweeping before it” is making ready so that goods may fill. In the opposite sense “to sweep the house” is said also of the man who deprives himself of all goods and truths, and thus is filled with evils and falsities; as in Luke:

The unclean spirit, finding no rest, says, I will return into my house whence I came out; and when he is come he findeth it swept and garnished; then goeth he and taketh to him seven other spirits worse than himself, and they enter in and dwell there (Luke 11:24–26; Matt. 12:43–45).

3143. *And there is room for the camels.* That this signifies a state for all things that would be serviceable to him is evident from the signification of “room” as being state (see above, n. 1273–1277, 1376–1381, 2625); and from the signification of “camels” as being general memory-knowledges (see n. 3048, 3071). That these are things for service may be seen above (n. 1486, 3019, 3020); for all things that belong to the natural man are for no other use than to serve the spiritual; wherefore also menservants, maidservants,

camels, and asses, in the internal sense chiefly signify the things which belong to the natural man.

3144. *And the man came into the house.* That this signifies influx into the good therein is evident from the signification of “coming”; here, to flow in; and from the signification of a “house” as being good (see n. 2233, 2234, 2559).

3145. *And loosed the camels.* That this signifies freedom for those things which were to serve is evident from the signification of “loosing” as being to make free; and from the signification of “camels” as being general memory-knowledges, and thus the things which were to serve (as just above, n. 3143). The real case herein is this: without freedom no production of truth in the natural man is possible, nor any calling forth therefrom into the rational, and conjunction with good there. All these things take place in a free state; for it is the affection of truth from good which produces freedom. Unless truth is learned from affection, thus in freedom, it is not implanted; still less is it exalted toward the interiors and there made faith. That all reformation is effected in freedom, and that all freedom is of affection, and that the Lord keeps man in freedom, so that he may from himself and from what is his own be affected with truth and good and thereby be regenerated, may be seen above (n. 2870–2893). This is what is signified by “loosing the camels”; for if they were not significative of such things, these particulars would be too trifling to be recorded.

3146. *And he gave straw and provender for the camels.* That this signifies instruction in truths and goods is evident from the signification of “straw” as being the truths of the natural man, and from the signification of “provender” as being the goods therein (concerning which see above, n. 3114). Because these things are signified by “straw and provender,” it follows that to “give straw and provender” is to instruct in truths and goods. That freedom is for the sake of these things, namely, that man may be instructed in the affection and from the affection of truth, and thus that truths may be insinuated even to the spiritual man, or even to the soul, and may there be conjoined with good, may be seen from what was

shown above concerning freedom (n. 2870–2893). Such is the inrooting of faith, or of the truth which is of faith, that unless it is coupled with good in the rational, the truth of faith never receives any life, nor does any fruit come from it; for all that which is called the fruit of faith, is the fruit of the good of love and charity through the truth of faith. Unless spiritual heat, which is the good of love, operated by spiritual light, which is the truth of faith, the man would be as ground hard frozen as in winter time, when nothing grows, still less bears fruit. For as light without heat produces nothing, so faith produces nothing without love.

3147. *And water to wash his feet.* That this signifies purification there is evident from the signification of “water for washing,” or of washing with water, as being to purify (concerning which presently); and from the signification of “feet” as being natural things, or what is the same, the things in the natural man (see n. 2162). In the representative church it was customary to wash the feet with water, and thereby to signify that the unclean things of the natural man were washed away. The unclean things of the natural man are all those things which are of the love of self and of the love of the world, and when these unclean things have been washed away, then goods and truths flow in, for it is solely these unclean things that hinder the influx of good and truth from the Lord.

[2] For good is continually flowing in from the Lord, but when it comes through the internal or spiritual man to his external or natural man, it is there either perverted, turned back, or suffocated. But when the things which are of the love of self and of the love of the world are removed, then good is received there and is made fruitful; for then man practices the works of charity. This is evident from many considerations; as when in misfortune, distress, and sickness, the things that belong to the external or natural man are merely lulled, the man forthwith begins to think piously and to will what is good, and also to practice works of piety insofar as he is able; but when the state is changed, there is a change also in all this.

[3] These things were signified by the washings in the ancient church, and the same were represented in the Jewish church. The

reason why they were signified in the ancient church, but represented in the Jewish church, was that the man of the ancient church regarded the rite as a something external in worship, and did not believe that he was purified by that washing, but by the washing away of the impurities of the natural man, which as before said are the things which are of the love of self and of the world. But the man of the Jewish church believed that he was purified by that washing; neither knowing nor desiring to know that the purification of the interiors was signified.

[4] That by “washing” is signified a cleansing from the impurities referred to is evident in Isaiah:

Wash you, make you clean, put away the evil of your doings from before mine eyes, cease to do evil (Isa. 1:16);

where it is evident that to “wash themselves” means to make themselves pure and to put away evils. Again:

When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, in the spirit of judgment and in the spirit of expurgation (Isa. 4:4);

where “washing away the filth of the daughters of Zion, and purging the blood of Jerusalem,” denotes purifying from evils and falsities. In Jeremiah:

O Jerusalem, wash thy heart from wickedness that thou mayest be saved. How long shall the thoughts of thine iniquity lodge within thee? (Jer. 4:14).

[5] In Ezekiel:

I washed thee with water, and I washed away thy bloods from upon thee, and anointed thee with oil (Jer. 16:9);

concerning Jerusalem, by which is there meant the ancient church; “washing with waters” denotes purifying from falsities; “washing

away bloods” denotes purging from evils; “anointing with oil” denotes filling then with good. In David:

Wash me from mine iniquity, and cleanse me from my sin. Thou shalt purge me with hyssop, and I shall be clean; thou shalt wash me, and I shall be whiter than snow (Ps. 51:2, 7).

Here “being washed” plainly denotes being purified from evils and their falsities.

[6] These are the things that were signified by “washing” in the representative church; and it was commanded for the sake of the representation that when they had become unclean they should wash the skin, the hands, the feet, and also the garments, and should be cleansed; by all which things were signified those which are of the natural man. Lavers also, of brass, were placed outside the temple, namely, the brazen sea and the ten brazen lavers (1 Kings 7:23–39); and a laver of brass at which Aaron and his sons were to wash was placed between the tent of meeting and the altar; and thus outside the tent (Exod. 30:18, 19, 21); by which also was signified that only external or natural things were to be purified; for unless these have been purified, that is, unless the things that are of the love of self and of the world have been removed, the internal things which are of love to the Lord and toward the neighbor cannot possibly flow in, as before said.

[7] For the better understanding of how these things are circumstanced, namely, that external things are to be purified, take as an example and illustration good works, or what is the same, the goods of charity which at this day are called the fruits of faith; these are external things, because they are the exercises of charity. Good works are evil works unless those things are removed which are of the love of self and of the world; for when works are done before these have been removed, they indeed appear good outwardly, but are inwardly evil; for they are done either for the sake of reputation, or for gain, or for the sake of one’s honor, or for recompense, thus they are either self-meritorious<sup>2</sup> or hypocritical; for that which is of the love of self and the world causes the works to be such. But when these evils are removed, the works then become good; and

they are goods of charity; that is, in them there is not regard to self, to the world, to reputation, to recompense; thus they are neither self-meritorious nor hypocritical; for then celestial love and spiritual love flow in from the Lord into the works and cause them to be love and charity in act; and then the Lord through these loves also purifies the natural or external man, and disposes it into order, so as to receive correspondently the celestial and spiritual things that flow in.

[8] This is clearly evident from what the Lord taught when he washed the feet of the disciples, as we read in John:

Then cometh he to Simon Peter; and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now, but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that hath been washed, needeth not save to wash his feet, but is clean every whit; ye are clean already, but not all (John 13:4–17).

“He that hath been washed, needeth not save to wash his feet” signifies that he who has been reformed, has need only to be cleansed as to natural things, that is, has need that evils and falsities should be removed from them; and then all things are disposed into order by the influx of spiritual things from the Lord. Moreover to wash the feet was an office of charity, as meaning not to reflect on the evils of another; and it was also an office of humility, as meaning to cleanse another from evils as from impurities; as also is evident from the Lord’s words in the passage just quoted (verses 12–17; also Luke 7:37, 38, 44, 46; John 11:2; 1 Sam. 25:41).

[9] Everybody can see that washing himself does not purify anyone from evils and falsities, but only from the impurities that cling to him; nevertheless, as washing was among the rites commanded in the church, it follows that it involves something special, namely, spiritual washing, that is, purification from the uncleannesses which inwardly adhere to man. Therefore they who knew these things in that church, and thought about the purification of the heart, or the removal of the evils of the love of

self and of the love of the world from the natural man, and who endeavored to effect this with all diligence, observed the rite of washing as external worship according to commandment; but those who did not know this and did not desire to know it, but thought that the mere rite of washing their garments, skin, hands, and feet, would purify them, and that provided they did these things they might be allowed to live in avarice, hatreds, revenge, unmercifulness, and cruelties, which are spiritual impurity, practiced this rite as an idolatrous one. Nevertheless they could represent by it, and by representation exhibit something of the church, whereby there might be some conjunction of heaven with man before the Lord's advent; yet such conjunction as affected the man of the church little or not at all.

[10] The Jews and Israelites were such that they had no thought about the internal man, nor willingness to know anything about it; thus none at all concerning celestial and spiritual things, relating to the life after death. But yet lest all communication with heaven and thus with the Lord should perish, they were bound to external rites, whereby internal things were signified. All their captivities and plagues were in general for the end that external rites might be strictly observed for the sake of the representation.

Hence then it was that Moses washed Aaron and his sons with water at the door of the tent, that they might be sanctified (Exod. 29:4; 40:12; Lev. 8:6); that Aaron and his sons were to wash their hands and feet before they entered into the tent of meeting and came near to the altar to minister, that they might not die; and that this was to be to them a statute forever (Exod. 30:18–21; 40:30–31); that Aaron was to wash his flesh before he put on the garments of ministry (Lev. 16:4, 24); that the Levites were to be purified by being sprinkled with the water of expiation; and that they were to cause a razor to pass over their flesh, and to wash their garments, and thus should be pure (Num. 8:6–7); that whoever should eat the carcass even of a clean beast, or one that was torn, should wash his garments, and bathe himself in water; and if he did not wash himself and bathe his flesh, he should bear his iniquity (Lev. 17:15–16); that whoever touched the bed of one affected with

the flux, or who sat upon a vessel on which he had sat, and whoever touched his flesh, should wash his garments, and bathe himself with water, and should be unclean till the evening (Lev. 15:5–7, 10–12); that whoever let go the he-goat, as a scapegoat, should wash his flesh (Lev. 16:26); that when a leprous person was cleansed, he was to wash his garments, shave off all his hair, and wash himself with water, and he should be clean (Lev. 14:8, 9); nay, that the very vessels which were made unclean by the touch of things unclean, should be passed through water, and should be unclean until evening (Lev. 11:32). From these things it may be seen that no one was made clean or pure as to internal things by the rite of washing, but only represented one pure or spiritually clean, for the reason given above. That this is so, the Lord teaches plainly in Matthew (15:1–2, 20), and in Mark (7:1–23).

3148. *And the feet of the men that were with him.* That this signifies the purification of all things belonging to him, in the natural man, is evident from the signification of “feet” as being the things of the natural man (see n. 2162); and from the signification of “the men that were with him” as being all things there. It was the custom for travelers, when they came into any house, to wash their feet; as when the brethren of Joseph were introduced into Joseph’s house (Gen. 43:24); and when the Levite and his attendant were received into the house of the old man (Judges 19:21); and when Uriah on his return home was commanded by David to go down to his house and to wash his feet (2 Sam. 11:8). The reason was that traveling and journeying signified what relates to instruction, and thence to life (see n. 1293, 1457, 1463, 2025); and that these were to be purified was shown above; and further, lest the impurity understood in the spiritual sense should adhere, and defile the house, that is, the man; as is also evident from the fact that the disciples were to shake off the dust of the feet, if the city or the house would not receive peace (Matt. 10:14).

3149. *And there was set before him to eat.* That this signifies that it was the will of the affection of good in the natural man that these things should be appropriated is evident from the representation of Laban, by whom it was set, as being the affection of good in the

natural man (see n. 3129–3130); and from the signification of “eating” as being to be communicated and appropriated (see n. 2187, 2343), namely, the Divine things treated of above (n. 3140–3141).

3150. *And he said, I will not eat.* That this signifies refusal, that is, that they were not yet to be so appropriated is evident without explication.

3151. *Until I have spoken my words.* That this signifies until instruction should be given is evident from the signification of “speaking words” as being to instruct. Moreover the things which he spoke, and that follow in the series, belong to instruction. That Divine things flow into those which are in the natural man, according to the instruction and the consequent progress, may be seen above (n. 3141 at the end).

3152. *And he said, Speak.* That this signifies longing, is evident from the signification of “speaking words” as being to instruct; here, in the imperative form, as meaning that he should instruct. It is evident that these words involve a longing.

3153. What is contained in these three verses, in the internal sense, is indeed manifest from the explication, namely, that the things of the natural man were being prepared for receiving what is Divine, and that so the truths signified by “Rebekah,” which were to be initiated and conjoined with the good of the rational, were being made Divine, and this by influx. But the things in the internal sense here are such that if they are not seen in one view of the thought, they appear too obscure for comprehension, and this the more because they are things not known—for example, how truths are called forth out of the natural man, and are initiated into good in the rational, when man is being regenerated.

To most persons at this day these things are so wholly unknown that they do not even know that this takes place; chiefly because at this day there are few who are being regenerated; and those who are do not know from doctrine that it is the good of charity into which

the truth of faith is initiated and with which it is conjoined, and this in the rational; and that then the state is wholly changed, and this so that the man no longer thinks from the truth of faith to the good of charity, but from this good to truth. With the Lord however there was not regeneration, but glorification; that is, all things were made Divine by him, both those in the rational and those in the natural. How this was done is described in the internal sense.

3154. Verses 34–48. *And he said, I am Abraham's servant. And Jehovah hath blessed my lord exceedingly, and hath made him great, and hath given him flock and herd, and silver and gold, and menservants and maidservants, and camels and asses. And Sarah, my lord's wife, bare a son to my lord after she was old; and he hath given unto him all that he hath. And my lord made me swear, saying, Thou shalt not take a woman for my son of the daughters of the Canaanite, in whose land I dwell. But thou shalt go unto my father's house, and to my family, and take a woman for my son. And I said unto my lord, Peradventure the woman will not follow me. And he said unto me, Jehovah, before whom I have walked, will send his angel with thee, and prosper thy way; and thou shalt take a woman for my son from my family, and from my father's house. Then shalt thou be clear from my oath, when thou comest to my family; and if they give not to thee, thou shalt be clear from my oath. And I came this day unto the fountain, and said, O Jehovah God of my lord Abraham, if now thou do prosper my way wherein I do walk; behold I stand by the fountain of waters; and let it come to pass that the maiden which cometh forth to draw, and to whom I shall say, Let me drink, I pray, a little water from thy pitcher; and she shall say to me, Both drink thou, and I will also draw for thy camels, let her be the woman whom Jehovah hath appointed for my lord's son. I scarcely had done speaking in my heart, when behold Rebekah came forth, and her pitcher on her shoulder; and she went down unto the fountain and drew; and I said into her, Let me drink, I pray. And she made haste, and let down her pitcher from upon her, and said, Drink, and I will give thy camels drink also; and I drank, and she gave drink to the camels also. And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, the son of Nahor, whom Milcah bare unto him. And I put the jewel upon her nose, and the bracelets upon her hands. And I bent and bowed*

*myself down to Jehovah, and blessed Jehovah God of my lord Abraham, who led me into the way of truth, to take the daughter of my lord's brother for his son.*

[2] “He said, I am Abraham’s servant” signifies that it was from the Divine good; “and Jehovah hath blessed my lord exceedingly, and hath made him great” signifies the Divine human as to good and as to truth; “and hath given him flock and herd” signifies goods in general; “and silver and gold” signifies truths in general; “and menservants and maidservants, and camels and asses” signifies truths specifically. “And Sarah, my lord’s wife, bare a son to my lord” signifies the Divine rational, from Divine truth; “after she was old” signifies when the state was; “and he hath given unto him all that he hath” signifies that to the Divine rational belong all Divine things.

[3] “And my lord made me swear” signifies here as before a binding pledge, and a sacred obligation; “saying, Thou shalt not take a woman for my son of the daughters of the Canaanite” signifies here as before that the Divine rational was not to be conjoined with any affection not in agreement with truth; “in whose land I dwell” signifies the discordant things in which Divine good is. “But thou shalt go unto my father’s house” signifies good which is from the Divine; “and to my family” signifies truth which is from the Divine; “and take a woman for my son” signifies that thence should be conjunction.

[4] “And I said unto my lord, Peradventure the woman will not follow me” signifies here as before the doubting of the natural mind concerning that affection, as to whether it was separable; “and he said unto me” signifies instruction; “Jehovah, before whom I have walked, will send his angel with thee” signifies here, as before, Divine providence; “and prosper thy way” signifies as to truth; “and thou shalt take a woman for my son” signifies that there should be conjunction; “from my family, and from my father’s house” signifies from the good and truth which are there from the Divine. “Then shalt thou be clear from my oath” signifies here as before, the freedom which the natural man has; “when thou comest to my

family, and if they give not to thee” signifies as to the separation; “thou shalt be free from my oath” signifies that then there shall be no blame to the natural man. The other words, to verse 48, signify the same as before.

3155. An explication of these particulars may be omitted, because they have been already explained in this chapter. They were repeated for the sake of the instruction of the natural man. For with the initiation and conjunction of truth with good, the case is as when a virgin is betrothed and afterwards joined to a husband; that is to say, she ought to be instructed in all things before she gives consent. Although such things do not appear with a man when the truths in the natural are being initiated and conjoined, that is, when the man is being reformed, still they take place; that is, instruction precedes, of good concerning truth, and of truth concerning good; and afterwards there is consent on each side, concerning which see what now follows.

3156. Verses 49–51. *And now if ye will do mercy and truth with my lord, tell me; and if not, tell me; and I will look to the right hand or to the left. And Laban and Bethuel answered, and said, The word hath gone forth from Jehovah; we cannot speak unto thee evil or good. Behold Rebekah is before thee; take her, and go, and let her be the woman of thy lord’s son, as Jehovah hath spoken.* “Now if ye will do mercy and truth with my lord” signifies exploration of the consent from each of their faculties, that of the will, and that of the understanding; “tell me and if not, tell me” signifies their free state of deliberation; “and I will look to the right hand or to the left” signifies reciprocal freedom. “And Laban and Bethuel answered and said, The word hath gone forth from Jehovah; we cannot speak unto thee evil or good” signifies acknowledgment that it was of the Lord alone. “Behold Rebekah is before thee; take her, and go, and let her be the woman of thy lord’s son, as Jehovah hath spoken” signifies consent inspired from the Lord.

3157. *Now if ye will do mercy and truth with my lord.* That this signifies exploration of the consent from each of their faculties, that of the will, and that of the understanding, is evident from the

signification of “mercy” as being what is of good or of love (see n. 3063, 3073, 3120); and from the signification of “truth” as being what is of truth, or of faith (n. 3121–3122) and because the good which is of love is of the will, and the truth which is of faith is of the understanding, and these things are said to Laban and Bethuel, thus to men, that they should do mercy and truth, they signify what is from each of their faculties, namely, the will and the understanding. That it is exploration of consent is evident both from its being said, “if ye will do,” and from the words that follow, “tell me; and if not, tell me; and I will look to the right hand or to the left.” In the regeneration of man, which is an image of the Lord’s glorification (see n. 3138), the case is that the truth of faith is indeed learned, but is not acknowledged, still less received by good, unless there is consent from each faculty, namely, the will and the understanding. Consent is acknowledgment itself; by this is effected reception, and indeed from the will, for good is there; and when the truth of faith has been received by the will, or what is the same, by good, then the man is regenerate; for then truth is of good, or faith is of charity, or as to life is charity itself (n. 3121).

3158. *Tell me; and if not, tell me.* That this signifies their free state of deliberation, is evident from the sense of the words. From all that precedes it is evident that the words which in the sense of the letter in this chapter treat of the betrothal and marriage of Rebekah with Isaac, in the internal sense treat of the initiation and conjunction of good and truth; for the initiation and conjunction of good and truth are spiritual betrothal and spiritual marriage. In each there is required a free state of deliberation. That this is necessary in betrothal and marriage is well known; but that it is required in the initiation and conjunction of good and truth is not so well known, because it is not apparent to the natural man, and because such initiation and conjunction are among the things that are accomplished without man’s reflecting upon them; nevertheless during every moment when man is being reformed and regenerated, it comes to pass that he is in a state of freedom when truth is being conjoined with good.

[2] Everyone may know, if he only considers, that nothing is ever man's, as his, unless it is of his will; what is only of the understanding does not become man's until it becomes of the will also; for what is of the will constitutes the being [*esse*] of a man's life; but what is of the understanding constitutes the coming forth [*existere*] of his life thence derived. Consent from the understanding alone is not consent, but all consent is from the will; wherefore unless the truth of faith which is of the understanding is received by the good of love which is of the will, it is not at all truth which is acknowledged, and thus it is not faith. But in order that truth may be received by the good which is of the will, it is necessary that there be a free state. All that is of the will appears free; the very state of willing is liberty; for that which I will, that I choose, that I long for, because I love it and acknowledge it as good. All this shows that truth, which is of faith, never becomes man's as his until it has been received by the will, that is, until it has been initiated and conjoined with the good there; and that this cannot be effected except in a free state.

3159. *And I will look to the right hand, or to the left.* That this signifies reciprocal freedom is evident without explication. The case is this: good from the Lord is continually flowing in through the internal man into the external, and in the earliest years it appears in the external man under the form of the affection of truth. So far as a man looks to celestial and spiritual good as the end, so far truth is initiated and conjoined with good; or what is the same, so far the affection of truth is initiated and conjoined with the affection of good. But so far as a man looks to good that is his own, and thus to himself and the world, as the end, so far does celestial and spiritual good recede. This is the reciprocal freedom which is signified by "looking to the right or to the left."

3160. *And Laban and Bethuel answered and said, The word hath gone forth from Jehovah; we cannot speak unto thee evil or good.* That this signifies acknowledgment that it was of the Lord alone may be seen from the explication of the several words as to the internal sense; but that this is the conclusion from them, is evident without such explication. That "the word hath gone forth from Jehovah"

signifies from the Lord, is evident; for by “Jehovah,” so often named in the Old Testament, no other is ever meant than the Lord (see n. 1343, 1736, 1815, 2156, 2329, 3023, 3035). That these things involve arcana is evident from the fact that here Laban made answer, who was a brother, and then Bethuel who was the father; but not the father and mother; and that the virgin did not answer till afterwards. The reason of this is that by Laban as a brother is represented the affection of good in the natural man (see n. 3129, 3130); and by Bethuel, the origin of the affection of good. The affection of good and the affection of truth in the natural man are as brother and sister; and the affection of truth called forth from the natural man into the rational and there conjoined with good, is as a married woman.

[2] The secret reason why Laban and Bethuel answered, that is, the brother first and then the father, is that while good from the rational man is flowing into the natural, it does not flow immediately into the truth there, but into the good there, and through the good into the truth; and unless there is this influx the affection of truth cannot come into actual being. The affection of good in the natural man is that which acknowledges, and thus is that which first consents; for there is an immediate communication between rational good and natural good, but not between rational good and natural truth (concerning the parallelism of these see above, n. 1831, 1832). Two ancient formulas of speech are found here, namely, “The word hath gone forth from Jehovah” meaning that it was done of Jehovah; and “We cannot speak unto thee evil or good” meaning that they neither dared to deny nor to affirm. Concerning the acknowledgment that it was of the Lord alone, see what now follows.

3161. *Behold Rebekah is before thee; take her and go, and let her be the woman of thy lord's son, as Jehovah hath spoken.* That this signifies consent inspired from the Lord is also evident from the explication of the several words of which in the internal sense this is a general conclusion. The case herein is this: when the Lord lived in the world he by his own power made the human in himself Divine. The human begins in the inmost of the rational (n. 2106, 2194);

and it is here described how he made this Divine; namely, that as this had been done before as to good, so now it is done as to truth; for the rational consists of good and truth. The good there, was from his veriest Divine, that is, from Jehovah the Father, of whom he was conceived; but the truth was to be procured in the ordinary way, as with other men.

[2] For it is well known that man is not born rational, but only into the capacity of becoming rational; and that he becomes so through memory-knowledges, namely through knowledges of many genera and species, the first of which are means leading to those which follow next, and this in order even to the last, which are knowledges of the spiritual things of the Lord's kingdom, and are called doctrinal things. That these are learned in part from the doctrine of faith, in part immediately from the Word, and so in part by the man's own study, is also well known. So long as these doctrinal things are only in the memory, they are only truths in the form of memory-knowledge; nor are they yet appropriated to the man as his; but they are for the first time appropriated to him when he begins to love them for the sake of life, and still more when he applies them to life. When this is done, then the truths are raised out of the natural memory into the rational, and are there conjoined with good; and when they have been conjoined, they are no longer of memory-knowledge merely, but of the life; for then the man no longer learns from truths how he should live, but lives from them, and thereby the truths are appropriated to him, and become of the will. Thus man enters into the heavenly marriage; for the heavenly marriage is the conjunction of good and truth in the rational. These things the Lord does with men.

[3] But in himself the Lord did all these things from himself; and from the Divine itself he not only begat the rational as to good, but also through this the natural as to truth, which he conjoined with good; for it is good that chooses truth for itself, and also forms it, since good acknowledges nothing else as truth than that which is in agreement. In this way did the Divine good, which was the Lord's, make for itself truth; nor did it acknowledge as truth anything else than that which agreed with Divine good, that is, that was Divine

from him. Thus he did all things both in general and in particular from his own power. All this is what is signified by the acknowledgment that it was of the Lord alone, and by consent inspired from the Lord.

3162. Verses 52–54. *And it came to pass that when Abraham’s servant heard their words, he bowed himself down to the earth unto Jehovah. And the servant brought forth vessels of silver and vessels of gold, and garments, and gave to Rebekah; he gave also precious things to her brother and to her mother. And they did eat and drink, he and the men that were with him; and they passed the night; and they rose up in the morning, and he said, Send me away unto my lord.* “And it came to pass that when Abraham’s servant heard their words, he bowed himself down to the earth unto Jehovah” signifies a perception of joy in the natural man; “and the servant brought forth vessels of silver and vessels of gold, and garments” signifies truth and good, and their adornments; “and gave to Rebekah” signifies which then were for the affection of truth; “he gave also precious things to her brother” signifies spiritual things thence for natural good; “and to her mother” signifies for natural truth also; “and they did eat and drink” signifies the appropriation of good and of truth thus initiated; “he and the men that were with him” signifies which are in the natural man; “and they passed the night” signifies its peace; “and they rose up in the morning” signifies a degree of elevation; “and he said, Send me away unto my lord” signifies the affection of conjunction.

3163. *And it came to pass that when Abraham’s servant heard their words, he bowed himself down to the earth unto Jehovah.* That this signifies a perception of joy in the natural man is evident from the signification of “hearing the words” as being to perceive; from the representation of the servant of Abraham, as being in general the natural man insofar as it serves the rational, here the Divine (see n. 3019, 3020); and from the signification of “bowing himself down to Jehovah” as being to rejoice (see n. 2927, 2950, 3118).

3164. *And the servant brought forth vessels of silver, and vessels of gold, and garments.* That this signifies truth and good, and their

adornments, is evident from the signification of “vessels of silver, vessels of gold, and garments,” in the internal sense. (That “silver” signifies truth, may be seen above, n. 1551, 2048; also that “gold” signifies good, n. 113, 1551, 1552.) “Vessels” of silver and “vessels” of gold are here mentioned, because they are predicated of the affection of truth, which here is “Rebekah”; for regarded in itself truth is but a vessel or recipient of good (n. 1496, 1832, 1900, 2063, 2261, 2269, 3068); “vessels of silver” specifically are memory-knowledges, for these are recipients of truth; “vessels of gold” specifically are truths, for these are recipients of good; and that “garments” denote adornments is evident without explication. In ancient times such things were given to a virgin when she was betrothed; and this because of the representation and signification in order that the betrothed virgin might represent the truth of the church that is to be conjoined with good. So also is described the ancient church, in its first age. In Ezekiel:

When it was the time of loves, I clothed thee with brodered work, I girded thee about with fine linen, and covered thee with silk, I decked thee also with ornament, and I put bracelets upon thy hands, and a necklace upon thy throat, and I put a jewel upon thy nose, and earrings in thine ears, and a crown of adornment upon thy head. Thus wast thou decked with gold and silver, and thy raiment was of fine linen and silk and brodered work (Ezek. 16:8–13).

And when the same church fell away from truth and good, it is thus described in the same chapter:

Thou didst take of thy garments, and madest for thee high places with diverse colors; thou didst take the vessels of thine adornment, of my gold and of my silver, which I had given thee, and madest for thee images of a male; and thou tookest thy brodered garments, and coveredst them (Ezek. 16:16–18).

From these passages it plainly appears that “silver, gold, and garments” denote nothing else than the things which are of the church, namely, truth and good, and the things which are of truth and good.

3165. *And gave to Rebekah.* That this signifies which then were of the affection of truth is evident from the representation of

Rebekah, as being the affection of truth (see n. 2865, 3077). By the things mentioned just above—the vessels of silver, the vessels of gold, and the garments—is described the affection of truth, as a bride; wherefore by these words is signified that such then was the affection of truth; or what is the same, that those things then were of the affection of truth.

3166. *He gave also precious things to her brother.* That this signifies spiritual things thence for natural good is evident from the signification of “precious things” as being spiritual things, whereof we shall speak presently; and from the signification of her “brother” as being natural good (see n. 3160); Laban also, who is here the brother, is the affection of good in the natural man (see n. 3129, 3130). That “precious things” signify spiritual things is evident from other passages in the Word, as where Joseph is treated of, in Moses:

Blessed of Jehovah be his land, for the precious things of heaven, for the dew, and for the deep lying beneath; and for the precious things of the produce of the sun, and for the precious things of the growth of the months, and for the precious things of the hills of eternity, and for the precious things of the earth, and of the fullness thereof (Deut. 33:13–16);

where by the “precious things of heaven, the precious things of the produce of the sun, the precious things of the growth of the months, the precious things of the hills of eternity, and the precious things of the earth” are signified various kinds of spiritual things. Moreover the things called precious were precious stones, pearls, balsams, spices, and the like, all which signify spiritual things.

[2] What spiritual things are has been frequently stated above, namely, that in the Lord’s kingdom there are celestial things and spiritual things, and that celestial things are of good, and spiritual things are of the derivative truth. There is nothing in the universe that does not refer to good and truth; whatever is of use, and of life, refers to good; but whatever is of doctrine and memory-knowledge, especially concerning use and life, refers to truth; or what is the same, whatever is of the will, is called good or evil; but whatever is

of the understanding is called truth or falsity; and therefore good, which is solely of love and charity, and which flows in from the Lord, is celestial; whereas truth, which is therefrom, is spiritual. The reason why precious things were given to the brother, when vessels of silver, vessels of gold, and garments were given to the sister, on her becoming a bride, is that the “brother” signified good in the natural man, and this good is enlightened when truth is being initiated into good in the rational; for all the enlightenment of good and of truth in the natural man is thence.

3167. *And to her mother.* That this signifies for natural truth also (namely, that it thence has spiritual things, as is the case with natural good, concerning which see just above) is evident from the signification of “mother” as being the church, which is called “mother” from truth (see n. 289, 2717). In order that it may be known how it is that natural good and natural truth have spiritual things from the fact that truth is initiated into good in the rational, this may be briefly explained. Every man has an internal and an external; his internal is called the internal man, and his external the external man; but what the internal man is and what the external is known to few. The internal man is the same as the spiritual man, and the external is the same as the natural man; the spiritual man is that which understands and is wise from those things which are of the light of heaven, but the natural man from those things which are of the light of the world (concerning which two lights see above, n. 3138). For in heaven there are nothing but spiritual things, whereas in the world there are nothing but natural things. Man has been so created that in him spiritual things and natural things, that is, his spiritual and natural man, should agree or make a one; but in this case the spiritual man ought to dispose all things in the natural, and the natural ought to obey, as a servant his lord.

[2] But by the fall the natural man began to exalt itself above the spiritual man, and thus inverted Divine order itself; hence the natural man separated itself from the spiritual, and no longer possessed any spiritual things, except such as could enter as through chinks, and confer the capacity of thinking and speaking. But in order that spiritual things might again flow into the natural man, this had to be regenerated by the Lord; that is, truth out of the

natural man must be initiated and conjoined with good in the rational; and when this is effected, spiritual things come to the natural man, for then the light of heaven flows in and enlightens the things in the natural man, and causes them to receive light; the goods therein the heat of light, that is, love and charity; and the truth the rays of light, that is, faith; and in this way natural good and natural truth receive spiritual things. In this case natural good is all the delight and pleasure that come from having as an end the being of service to what is spiritual, thus to the neighbor, still more to the public weal, and still more to the Lord's kingdom, and above all to the Lord; and natural truth is all the doctrine and memory-knowledge that has as an end to be wise, that is, the doing of these things.

3168. *And they did eat and drink.* That this signifies the appropriation of the good and of the truth thus initiated appears from the signification of "eating" as being to be communicated and conjoined, thus to be appropriated (see n. 2187, 2343); and as this is predicated of bread, and by "bread" is signified good (n. 276, 680, 2165, 2177, 2187), it is the appropriation of good which is signified by "eating"—and also from the signification of "drinking" as also being to be communicated and conjoined, thus to be appropriated (see n. 3089); but as this is predicated of wine, and by "wine" is signified truth (n. 1071, 1798), it is the appropriation of truth which is signified by "drinking." The real case herein is as before said (n. 3167), that when truth is being initiated into good, and still more when it is being conjoined with it, in the rational, the good and truth of the spiritual man, that is, spiritual things, are appropriated to the natural man.

3169. *He and the men that were with him.* That these words signify the things in the natural man appears from the representation of the servant, who here is "he" as being the natural man (see n. 3019, 3020); and from the signification of "the men that were with him" as being all things in the natural man (see n. 3148).

3170. *And they passed the night.* That this signifies the peace thereof, appears from the signification of “passing the night” as being to rest, and in the internal sense to have peace. The case herein is this: when spiritual things are being appropriated to the natural man, those things recede which belong to yearning of evil and persuasion of falsity, thus which induce unrest; and those approach which belong to the affection of good and of truth, consequently those things which cause peace; for all unrest is from evil and falsity, and all peace is from good and truth. (What peace is, and what is the quality of its state, may be seen above, n. 92, 93, 1726, 2780.)

3171. *And they rose up in the morning.* That this signifies a degree of elevation appears from the signification of “rising up” as involving elevation (see n. 2401, 2785, 2912, 2927); and from the signification of “morning” as being the Lord, also his kingdom, and likewise a state of peace thence derived (see n. 2405, 2780). The natural is said to be “elevated” when spiritual things are appropriated to it; for all elevation is from things spiritual and celestial, as by these man is elevated toward heaven, thus nearer to the Lord.

3172. *And he said, Send me away unto my lord.* That this signifies the affection of conjunction is evident from the general sense which results from the internal sense of the words; for his desiring to be sent to his lord was of affection, in order that the affection of truth, which is “Rebekah,” might be conjoined; for the betrothal, that is the initiation, was already accomplished; the affection of conjunction being that which is here signified.

3173. Verses 55–58. *And her brother and her mother said, Let the girl remain with us days, at least ten; afterwards thou shalt go. And he said unto them, Do not delay me, and Jehovah hath prospered my way; send me away, and I will go to my lord. And they said, Let us call the girl, and inquire at her mouth. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.* “Her brother and her mother said” signifies a doubting of the natural man; “Let the girl remain with us” signifies detention by them; “days, at least ten; afterwards thou shalt go” signifies the state for

departure, appearing to them full; “and he said unto them, Do not delay me” signifies the will of the affection of good; “and Jehovah hath prospered my way” signifies that all things were now provided; “send me away, and I will go to my lord” signifies as to the state of initiation; “and they said, Let us call the girl and inquire at her mouth” signifies the consent solely of the affection of truth; “and they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go” signifies its full consent.

3174. *Her brother and her mother said.* That this signifies a doubting of the natural man appears from the signification of “brother” as being good in the natural man (see n. 3160); and from the signification of “mother” as being the truth there (see n. 3167); consequently “brother” and “mother” signify the natural man, for this is constituted of good and truth; that there is doubt is manifest, namely, whether the girl should remain some days, or should go at once with the man.

3175. *Let the girl remain with us.* That this signifies a detention by them appears from the signification of “remaining” as here being to be detained, as is also evident from the series in the internal sense. For the case is this: man is never born into any truth, not even into any natural truth—as that he should not steal, should not kill, should not commit adultery, and the like; still less is he born into any spiritual truth—as that there is a God, and that he has an internal which will live after death. Thus of himself man knows nothing that relates to eternal life. Man learns both these kinds of truth; otherwise he would be much worse than a brute animal; for from his hereditary nature he loves himself above all and desires to possess all things in the world. Hence unless he were restrained by civil laws and by fears for the loss of honor, of gain, of reputation, and of life, he would steal, kill, and commit adultery, without any perception of conscience. That this is the case is very evident; for a man, even when instructed, commits such crimes without conscience, nay, defends them, and by many considerations confirms himself in the commission of them so far as he is allowed; what then would he not do if he had not been instructed? The case is the same in spiritual things; for of those who are born within the

church, who have the Word, and are constantly instructed, there are still very many who ascribe little or nothing to God, but everything to nature; thus who do not at heart believe that there is any God, and therefore do not believe that they shall live after death; and who accordingly have no wish to learn anything relating to eternal life.

[2] From all this it is evident that man is born into no truth, but that he has all to learn, and this by an external way, namely, that of hearing and seeing. By this way truth has to be insinuated, and implanted in his memory; but so long as the truth is there only, it is merely memory-knowledge; and in order that truth may pervade the man it must be called forth thence, and be conveyed more toward the interiors; for his human is more internal, being in his rational; for unless man is rational, he is not man; and therefore according to the quality and the measure of a man's rational, such is the quality and the measure of the man. Man cannot possibly be rational unless he possesses good. The good whereby man surpasses the animals, is to love God, and to love the neighbor; all human good is from this. Into this good truth must be initiated and conjoined, and this in the rational. Truth is initiated into good and conjoined with it when man loves God and loves his neighbor, for then truth enters into good, inasmuch as good and truth mutually acknowledge each other, all truth being from good, and having respect to good as its end and as its soul, and thus as the source of its life.

[3] But truth cannot without difficulty be separated from the natural man, and be thence elevated into the rational; for in the natural man there are fallacies, and yearnings of evil, and also persuasions of falsity; and so long as these are there and adjoin themselves to the truth, so long the natural man detains truth with himself, and does not suffer it to be elevated from itself into the rational; and this is what is signified in the internal sense by the words, "Let the girl remain with us days, at least ten, afterwards thou shalt go." The reason is that the natural man puts truth in doubt, and reasons about it as to whether it is so; but as soon as the yearnings of evil and persuasions of falsity, and the derivative

fallacies, are separated by the Lord, and the man begins from good to be averse to reasonings against truth, and to be superior to doubts, then truth is in a state to depart from the natural and to be elevated into the rational, and to put on a state of good; for then truth becomes of good and has life.

[4] For the better comprehension of this, let us take examples. It is a spiritual truth that all good is from the Lord, and all evil from hell: this truth must in many ways be confirmed and illustrated before it can be elevated out of the natural man into the rational, nor can it ever be elevated until the man is in the love of God; for before this it is not acknowledged, consequently is not believed. The case is similar in regard to other truths, as in regard to the truth that the Divine providence is in the veriest singulars; and that unless it is in these, it is not in what is universal. Again: in regard to the truth that man first begins to live when that perishes which in the world he believes to be the all of life; and that the life which he then receives is relatively ineffable and unlimited; and that he is altogether ignorant of this so long as he is in evil—these and similar truths can never be believed, unless the man is in good; for it is good which comprehends, because the Lord through good flows in with wisdom.

3176. *Days, at least ten, afterwards thou shalt go.* That this signifies the state for departure appearing to them full is evident from the signification of “day” as being state (see n. 23, 487–488, 493, 893, 2788); and from the signification of “ten” as being what is full (see n. 1988, 3107); here, appearing full to the natural; and from the signification of “going” as being to depart. From this it is evident that “days, at least ten, afterwards thou shalt go” signifies the state for departure appearing to them full; wherefore it now follows, “he said to them, do not delay me” by which is signified the “will” of the affection of good.

3177. *Jehovah hath prospered my way.* That this signifies that all things were now provided is evident without explication; for that “Jehovah prospers the way” signifies that he provides here, as to the

truth which was to be conjoined with good; for by “way” is signified truth (n. 627, 2333).

3178. *Send me away, and I will go to my lord.* That this signifies as to the state of initiation is evident from the sense which results from the internal sense of these words. The same words also imply the affection of conjunction, for this affection pertains to the state of initiation.

3179. *And they said, Let us call the girl and inquire at her mouth.* That this signifies the consent solely of the affection of truth, appears from the signification of a “girl” as being an affection wherein is innocence (see n. 3067, 3110); here the affection of truth, because she is Rebekah, who, before she consents, is called “girl,” but when she consents, as presently follows, is called “Rebekah” (that “Rebekah” is the affection of truth, may be seen above, n. 3077); and from the signification of “inquiring at her mouth” as being to perceive whether this consents; thus it is the consent solely of the affection of truth that is here signified.

[2] The case is this: truth itself, which is to be initiated into good, acknowledges its own good; because good acknowledges its own truth; hence comes consent, but that it is a consent inspired into truth from good may be seen above (n. 3161). With man it never appears that there is any consent on the part of truth when it is being initiated and conjoined with good (that is, when man is being regenerated), nor on the part of good as knowing its own truth, and initiating and conjoining such truth with itself; and yet these things are effected precisely in this way; for the things that take place during man’s regeneration are altogether unknown to him; and if he were to know only one out of ten thousand of them he would be astounded. There are innumerable, nay, illimitable secret things by which man is at that time led of the Lord, some only of which shine forth from the internal sense of the Word.

[3] The ancient church formed for itself an idea of these things from marriages; namely, from the state of a virgin before betrothal, from her state after betrothal, from her state when she was to be

wedded, afterwards when she was married, and lastly when she bore offspring to her husband; the fruits of truth from good, or of faith from charity, they called children, and so on. Such was the wisdom of the ancient church; their books were also written in this way; and this manner of writing was transmitted from them to the gentiles; for it was their desire by things which are in the world to express those which are in heaven, and indeed from natural things to see spiritual ones; but at the present day this wisdom is altogether lost.

**3180.** *And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.* That this signifies full consent is evident from the sense resulting from the internal sense of these words; for when to the question she replied, “I will go,” it denotes that she fully consented. The full consent of truth is given when truth perceives in itself an image of good, and in good the very effigy of itself from which it is.

**3181.** Verses 59–61. *And they sent away Rebekah their sister, and her nurse, and Abraham’s servant and his men. And they blessed Rebekah, and said unto her, Our sister, be thou for thousands of ten thousands, and may thy seed inherit the gate of those that hate thee. And Rebekah arose, and her girls, and they rode upon the camels, and followed the man, and the servant took Rebekah and went away.* “They sent away Rebekah their sister” signifies separation from the affection of Divine truth; “and her nurse” signifies from the innocence pertaining thereto; “and Abraham’s servant and his men” signifies from Divine things in the natural man; “and they blessed Rebekah, and said unto her” signifies devout wishes from Divine enlightenment; “Our sister, be thou for thousands of ten thousands” signifies the fructification of the affection of truth to infinitude; “and may thy seed inherit the gate of those that hate thee” signifies the Lord’s spiritual kingdom from the marriage of good and truth in the Divine human, to which kingdom belong charity and faith where before were evil and falsity; “and Rebekah arose” signifies the elevation of the affection of truth, and the consequent separation; “and her girls” signifies the subservient affections; “and they rode upon the camels” signifies the intellectual part elevated upon natural memory-knowledges; “and followed the

man” signifies under the auspices of Divine truth natural; “and the servant took Rebekah and went away” signifies that Divine good natural performed the initiation.

3182. *They sent away Rebekah their sister.* That this signifies separation from the affection of Divine truth is evident from the signification of “sending” as denoting to be separated; and from the representation of Rebekah the sister as being the affection of Divine truth (see n. 3077, 3179; that “sister” is truth may be seen above, n. 1495, 2508, 2524, 2556, 3160). How the case herein is may be seen from what has been said and shown above in this chapter; but to make the matter plainer, a few words more shall be said. When the truth which is to be initiated and conjoined with good is elevated out of the natural, it is separated from what is therein; and this separation is what is signified by their sending away Rebekah their sister. Truth is separated when the man no longer from truth regards good, but from good truth; or what is the same, when he no longer from doctrine regards life, but from life doctrine. For example: doctrine teaches the truth that no one is to be held in hatred; for whoever holds another in hatred, kills him every moment. In early life a man scarcely admits the truth of this, but as he advances in age and is being reformed, he accounts this as one of the doctrinal things according to which he ought to live. At last he lives according to it; and then he no longer thinks from the doctrine, but acts from the life. When this is the case, this truth of doctrine is elevated out of the natural, and indeed is separated from the natural and implanted in good in the rational; and this being effected he no longer suffers the natural man by any of its sophistry to call it in doubt; nay, he does not suffer the natural man to reason against it.

3183. *And her nurse.* That this signifies from the innocence appertaining thereto (that they also sent this away, that is, separated it from themselves), appears from the signification of a “nurse,” or one that gives suck, as being innocence. Repeated mention is made in the Word of those that suck, and of those that give suck; and by the former is signified the first state of infants, which state it is evident must be a state of innocence; for when first born, man is introduced into a state of innocence, in order that this may be a

plane for all the succeeding states, and be the inmost in them; which state is signified in the Word by a “suckling.” Next he is introduced into a state of the affection of celestial good, that is, of love toward his parents, which with such infants is in the place of love to the Lord; and this state is signified by an “infant.”

Afterwards he is introduced into a state of the affection of spiritual good, or of mutual love, that is, of charity toward his playmates, which state is signified by “boys.” As he advances further in age, he is introduced into a state of the affection of truth; this is signified by “young men”; and the subsequent states are signified by “men,” and finally by “old men.” This last state, signified by “old men,” is the state of wisdom, in which is the innocence of infancy; thus the first state and the last are united; and man when old, being again a little child, but wise, is introduced into the Lord’s kingdom.

[2] From all this it is evident that innocence is the first state, which is that of the sucking child. Hence also she that gives suck signifies innocence; for of the giver and the receiver, as of the actor and the one acted upon, a similar state is perceived. It is here said that they sent away also the nurse (or her who gave suck), to the intent that the affection of truth might be described, namely, that it was from innocence; for the affection of truth is not the affection of truth unless innocence is in it (see n. 2526, 2780, 3111); for by innocence the Lord flows into this affection, and indeed with wisdom, since true innocence is wisdom itself (see n. 2305, 2306); and in the eyes of the angels they who are in innocence appear as infants (n. 154, 2306).

[3] That in the Word a “sucking child” signifies innocence, is also evident from other passages; as in David:

Out of the mouth of babes and sucklings hast thou founded  
strength (Ps. 8:2; Matt. 21:16);

where “babes” denote celestial love, and “sucklings,” innocence. In Jeremiah:

Wherefore commit ye great evil against your souls, to cut off from you man and woman, the infant and the suckling out of the midst of Judah, that I should leave you none remaining? (Jer. 44:7);

where the “infant and the suckling” in like manner denote celestial love and the innocence thereof; and when these become none, then there are no longer any “remains,” that is, any good and truth remaining stored up by the Lord in the internal man (that these are remains, may be seen above, n. 1906, 2284); for all goods and truths perish together with innocence, inasmuch as innocence is immediately from the very Divine, and thus is the very essential in them all.

[4] Again:

The infant and the suckling faint in the streets of the city (Lam. 2:11);

where the signification is the same. Again:

The whales draw out the breast, they give suck to their young ones; the daughter of my people is become cruel; the tongue of the suckling cleaveth to the roof of his mouth for thirst; the little children ask bread, and no man reaches it unto them (Lam. 4:3–4);

the “suckling” again denoting innocence; “little children,” the affections of good. In Moses:

Without shall the sword bereave, and from the chambers terror, both the young man, and the virgin, the suckling with the old man (Deut. 32:25);

the “sword bereaving the young man, the virgin, the suckling with the old man” signifies that falsity will destroy the affection of truth, and the affection of good; also innocence together with wisdom. In Isaiah:

They shall bring thy sons in their bosom, and thy daughters shall be carried upon the shoulder, and kings shall be thy nourishers, and their queens those who give thee suck (Isa. 49:22–23);

where “kings thy nourishers” denotes intelligence; and “queens those who give thee suck,” wisdom; and that this is of innocence, has been stated above.

3184. *And Abraham’s servant, and his men.* That this signifies from Divine things in the natural man is evident from the signification of “Abraham’s servant” as being the natural man (see n. 3019–3020); and from the signification of “his men” as being all things therein (see n. 3169); it is evident that Divine things in the natural man are signified, because the servant was sent by Abraham, who, as has been abundantly shown above, represents the Divine of the Lord.

3185. *And they blessed Rebekah, and said unto her.* That this signifies devout wishes from Divine enlightenment, is evident from the signification of “blessing,” in saying farewell to one who is departing, as being devout wishes for success and happiness; that here these were from Divine enlightenment is evident from what presently follows; and also because enlightenment flows into the natural man through the affection of truth, which is “Rebekah,” when being initiated into good, which is “Isaac.”

3186. *Our sister, be thou for thousands of ten thousands.* That this signifies the fructification of the affection of truth to infinitude, appears from the signification of “sister,” who is Rebekah, as being the affection of truth (see n. 3077, 3179, 3182); and from the signification of “being for thousands of ten thousands” as being fructification to infinitude; “thousands of ten thousands” here denote what is infinite, because the subject treated of is the Lord, in whom all things both in general and in particular are infinite. With man the case is this: goods are not fructified and truths are not multiplied with him, until the conjunction of truth and of good has been effected in his rational, that is, until he is regenerate; for then the fruits or offspring come forth from legitimate or heavenly marriage, which is that of good and truth. It is true that previously to this time the goods which he does appear as if they were goods and the truths appear as if they were truths; but they are not genuine, for the very soul, which is good wherein is innocence from

the Lord, is not in them; thus neither do they affect the man and make him happy. The affection of love and of charity, together with the happiness thereof, which affection is the soul, is given of the Lord when man is being regenerated.

[2] That by “thousands” is signified much, and also what is infinite, may be seen above (n. 2575); and still more by “ten thousands,” and still more by “thousands of ten thousands” as also in other passages. Thus in Moses:

When the ark rested, he said, Return Jehovah, the ten thousands of the thousands of Israel (Num. 10:36);

where by “the ten thousands of the thousands” is also signified what is infinite, because it is predicated of the Lord, who is here “Jehovah.” Again:

Jehovah rose from Seir unto them; he shone forth from Mount Paran, and came from the ten thousands of holiness (Deut. 33:2);

where “ten thousands” also denote what is infinite. In David:

The chariots of God are ten thousands of thousands of peaceable ones (Ps. 68:17);

where the “chariots of God” denote those things which are of the Word and of the doctrine thence derived; “ten thousands of thousands” denote the infinite things which are therein. In John:

I saw, and I heard the voice of many angels round about the throne; their number was ten thousands of ten thousands, and thousands of thousands (Rev. 5:11);

denoting that they were innumerable.

3187. *And may thy seed inherit the gate of those that hate thee.* That this signifies the Lord’s spiritual kingdom derived from the marriage of good and truth in the Divine human, to which kingdom pertain charity and faith where before were evil and

falsity, may appear from what was said and explained above (n. 2851), where nearly the same words occur. That “seed” denotes those who are called the spiritual, thus in the universal sense all who constitute the Lord’s spiritual kingdom, or what is the same, that kingdom itself, is evident from the signification of “seed” as being charity and faith (see n. 1025, 1447, 1610, 1940), and accordingly those who are in charity through faith (for that these are the spiritual, may be seen above, n. 2088, 2184, 2507, 2708, 2715, 2954; also that these have charity and faith from the marriage of good and truth in the Lord’s Divine human, thus that they have salvation therefrom, n. 2661, 2716, 2833, 2834).

[2] In the ancient church this was a customary devout wish to a betrothed virgin, when she was going to be married: “be thou for thousands of ten thousands, and may thy seed inherit the gate of thine enemies,” or of “them that hate thee”; but the wise ones of that church by these words understood spiritual things; namely, that when they entered into the marriage of good and truth, that is, when they were regenerate, then goods and truths would be fructified to thousands of ten thousands, that is, immeasurably; and that charity and faith would succeed in the place where evil and falsity were before; but when the wisdom of the ancient church expired, they then no longer received from this devout wish any spiritual sense, but a wholly worldly sense, namely, that the posterity might be innumerable, and that it might take possession of and inherit the land of the gentiles.

Preeminently did the descendants of Jacob so understand these words; and they confirmed themselves in so doing by the fact that they not only increased immensely, but also inherited the land, which was to them the gate of their enemies; not knowing that all these things were representative, that is, representative of the Lord’s celestial and spiritual kingdom, and that on the expulsion thence of evils and falsities there would succeed in their place good and truth; which meaning will clearly appear when of the Lord’s Divine mercy these representatives are opened.

[3] In particular, that is, with every man who becomes a kingdom of the Lord, the case also is this: before he becomes this kingdom, that is, before he is being regenerated, he is inwardly nothing but evil and falsity; and infernal and diabolical spirits have possession of that which is called the “gate” (concerning which see n. 2851); but when he is becoming a kingdom of the Lord, that is, when he is being regenerated, then evils and falsities, or what is the same, infernal and diabolical spirits, are driven out, and good and truth enter and inherit that place; and then there is in him a conscience of good and truth. And as the case is in particular, so also is it in general. From all this it is evident what is meant in the internal sense by the above words.

**3188.** *And Rebekah arose.* That this signifies the elevation of the affection of truth and a consequent separation, that is, an elevation to the rational, and a separation from the natural, appears from the signification of “arising” as implying elevation (concerning which see n. 2401, 2785, 2912, 2927, 3171); and whereas it implies elevation, it implies also separation; and also from the representation of Rebekah as being the affection of truth (see n. 3077, 3179). From this it is evident that “Rebekah arising” signifies the elevation of the affection of truth, and a separation from the natural (concerning which see above, n. 3182).

**3189.** *And her girls.* That this signifies the subservient affections is evident from the signification of “girl,” when Rebekah was so called, as being an affection in which is innocence (see n. 3067, 3110); but when they are so called who followed Rebekah to serve her, they signify subservient affections. Every affection appears as something simple, or as one thing; but that it contains things innumerable may be seen above (n. 3078); all things which are therein are affections, consociated in an incomprehensible form; they are also mutually subordinate to one another, for there are some which administer and some which serve. The societies of heaven are in such a form, nay, so is the whole heaven, being arranged in order by the Lord according to the Divine form which is in himself. The form of the Lord’s spiritual kingdom comes forth in accordance with the orderly arrangement of the affections in his

Divine human, which orderly arrangement is treated of in the internal sense of this chapter and the following one. But there are very few things herein which can be unfolded to the apprehension, they being adapted to the perception of angels.

3190. *And they rode upon the camels.* That this signifies the intellectual part elevated above natural memory-knowledges is evident from the signification of “riding” as being to be elevated as to the intellectual part (see n. 2761–2762) and from the signification of “camels” as being general memory-knowledges in the natural man (see n. 3048, 3071), thus natural memory-knowledges. The case herein is this: when truth is elevated out of the natural into the rational, it is taken out of the sphere of worldly light into the sphere of heavenly light, thus as it were from the obscurity of night into the clearness of day; for the things which are of the light of the world, in which are all natural things, are relatively as in night, but the things which are of the light of heaven, in which are spiritual things, are relatively as in day; and therefore when truth is elevated out of the natural toward the rational, the man is at the same time elevated into intelligence and into wisdom; moreover all intelligence and wisdom with man are from this source. This is what is signified by the intellectual part being elevated above natural memory-knowledges.

3191. *And followed the man.* That this signifies under the auspices of Divine truth natural is evident from the signification of “going after” or “following” as being here in the internal sense under the guidance or auspices; and from the signification of the “man” as being truth (see n. 3134); here, Divine truth natural (as above, n. 3184).

3192. *And the servant took Rebekah and went away.* That this signifies that Divine good natural effected the initiation is evident from the signification of the “servant” as being Divine good natural (as above, n. 3184); and from the signification of “taking Rebekah and going away” as being to initiate, that is, to introduce to Isaac; that is, to Divine good in the rational; as may appear without further explication. The case herein is this: truth out of the natural could not be elevated to good in the rational, except through

Divine truth and Divine good, both natural; Divine truth natural, which is called the “man,” must show the way and lead; Divine good natural, which is called the “servant,” must introduce and initiate. To speak comparatively, these are as two wings which uplift. But these things cannot as yet be more fully unfolded to the apprehension; for it must first be known what Divine truth natural is, and what Divine good natural, which subjects are treated of in the internal sense in the following chapters concerning Joseph.

3193. Verses 62, 63. *And Isaac had come from Beer-lahai-roi; and he dwelt in the land of the south. And Isaac went out to meditate in the field toward evening; and he lifted up his eyes and saw, and behold there were camels coming.* “Isaac came from coming from Beer-lahai-roi” signifies Divine good rational born from the Divine truth itself: “and he dwelt in the land of the south” signifies consequently in Divine light; “and Isaac went out to meditate in the field” signifies the state of the rational in good; “toward evening” signifies relatively to those things which are beneath; “and he lifted up his eyes and saw” signifies attention; “and behold there were camels coming” signifies directed to the general memory-knowledges in the natural man.

3194. *Isaac had come from Beer-lahai-roi.* That this signifies Divine good rational born from Divine truth itself is evident from the representation of Isaac as being the Lord’s Divine rational (see n. 2083, 2630); here, as to the Divine good therein, because Divine truth called forth out of the natural (which Divine truth is represented by Rebekah) was not as yet conjoined with good; this conjunction is treated of in the verses which follow; and also from the signification of “to come from coming from Beer-lahai-roi” as denoting to be born from Divine truth; Beer-lahai-roi in the original tongue signifies “the fountain to the living one that seeth me”; as above (Gen. 16:13–14) where we read:

Hagar called the name of Jehovah that was speaking unto her, “Thou art the God that seeth me; for she said, Have I also here seen after him that seeth me? Therefore she called the fountain Beer-lahai-roi (the fountain to the living one that seeth me).

What is signified by these words may be seen above (n. 1952–1958); where also it is evident that the “fountain” is Divine truth; and that the “living one that seeth me” is Divine good rational, which is there called the Lord’s interior man, from Divine truth. The case in regard to this very deep arcanum is this: the veriest Divine has good and truth; the Lord as to the Divine human came forth from the Divine good, and was born of the Divine truth; or what is the same, the very *esse* [or being] of the Lord was Divine good, and the very *existere* [or manifestation] was Divine truth; and this was the source of the Lord’s Divine good rational, with which he conjoined the Divine truth from the human.

3195. *And he dwelt in the land of the south.* That this signifies consequently in Divine light, is evident from the signification of “dwelling” as being to live (see n. 1293), and as being predicated of good (n. 2268, 2451, 2712); and from the signification of the “land of the south” as being Divine light; for the “south” signifies light, and indeed the light of intelligence, which is wisdom (n. 1458); but the “land of the south” signifies the place and state where this light is; so here, that “Isaac came from Beer-lahai-roi, and he dwelt in the land of the south” signifies that Divine good rational, because born from Divine truth, was in Divine light.

[2] In the Word frequent mention is made of “light,” and by this in the internal sense is signified the truth which is from good but in the supreme internal sense there is signified the Lord himself, because he is good and truth itself. Moreover there actually is light in heaven, but infinitely brighter than the light on earth (see n. 1053, 1117, 1521–1533, 1619–1632); and in this light spirits and angels see one another, and by means of it is displayed all the glory which is in heaven. In regard to its lucidity, this light does indeed appear like the light in the world; but still it is not like it, for it is not natural, but spiritual, having in it wisdom; so that it is nothing else than wisdom which so shines before the eyes of the angels; and therefore the wiser the angels are, the brighter is the light in which they are (n. 2776). Moreover this light illumines the understanding of man, especially that of a regenerate man; but it is not perceived

by man so long as he is in the life of the body, because of the light of the world, which then is regnant.

Moreover the evil spirits in the other life see one another, and also see many representatives which exist in the world of spirits, and this indeed they do from the light of heaven; but their lumen is such as proceeds from a fire of coals, for the light of heaven is changed into such a lumen when it comes to them.

[3] As regards the very origin of light, this has been from eternity from the Lord alone; for Divine good itself and Divine truth, from which light comes, is the Lord. The Divine human, which was from eternity (John 17:5), was this light itself. And whereas this light could no longer affect the human race, which had removed itself so far from good and truth, thus from light, and had cast itself into darkness, therefore the Lord willed to put on by birth the human itself; for thus he could illumine not only the rational but also the natural things of man; for he made both the rational and the natural in himself Divine, in order that he might also be a light to those who were in such gross darkness.

[4] That the Lord is light, that is, good itself and truth itself, and that thus from him is all intelligence and wisdom, consequently all salvation, is evident from many passages in the Word, as in John:

In the beginning was the Word, and the Word was with God, and God was the Word; in him was life, and the life was the light of men. John came to bear witness of the light; he was not that light, but came that he might bear witness of the light. That was the true light which enlighteneth every man that cometh into the world (John 1:1, 4, 7–9).

The “Word” was the Divine truth, thus the Lord himself as to the Divine human, concerning which it is said that “the Word was with God, and God was the Word.”

[5] In the same evangelist:

This is the judgment, that light is come into the world, but men loved the darkness rather than the light (John 3:19);

where “light” denotes the Divine truth. Again:

Jesus said, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life (John 8:12).

Yet a little while is the light with you; walk while ye have the light, lest darkness seize upon you; while ye have the light, believe in the light, that ye may be sons of light (John 12:35–36).

He that seeth me seeth him that sent me; I am come a light into the world, that whosoever believeth in me may not abide in the darkness (John 12:45–46).

In Luke:

Mine eyes have seen thy salvation, which thou hast prepared before the face of all peoples, a light for revelation to the gentiles, and the glory of thy people Israel (Luke 2:30–32).

This is the prophecy of Simeon concerning the Lord when he was born.

[6] In Matthew:

The people that sat in darkness saw a great light, and to them that sat in the region and shadow of death, did light spring up (Matt. 4:16; Isa. 9:2);

from which passages it is very plain that the Lord as to the Divine good and truth in the Divine human, is called “light.” Also in the prophecies of the Old Testament, as in Isaiah:

The light of Israel shall be for a fire, and his holy one for a flame (Isa. 10:17).

I Jehovah have called thee in righteousness, and I will give thee for a covenant of the people, for a light of the gentiles (Isa. 42:6).

I have given thee for a light of the gentiles, that thou mayest be my salvation, unto the end of the earth (Isa. 49:6).

Arise, shine, for thy light is come, and the glory of Jehovah is risen upon thee. The gentiles shall walk to thy light, and kings to the brightness of thy rising (Isa. 60:1, 3).

[7] That all the light of heaven, consequently wisdom and intelligence, is from the Lord, is thus taught in John:

The holy city new Jerusalem, descending from God out of heaven, prepared as a bride adorned for her husband, hath no need of the sun, neither of the moon, to shine in it; the glory of God will enlighten it, and the lamb is the lamp thereof (Rev. 21:2, 23).

Again, speaking of the same:

There shall be no night there, and they need no lamp, neither light of the sun, for the Lord God giveth them light (Rev. 22:5).

[8] Again in Isaiah:

The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but Jehovah shall be unto thee an everlasting light, and thy God thy glory; thy sun shall no more go down, neither shall thy moon withdraw itself, for Jehovah shall be thine everlasting light (Isa. 60:19–20).

“The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee” denotes that this will be the case with the things not of natural, but of spiritual light, which is signified by “Jehovah being an everlasting light.” That “Jehovah” as mentioned here and elsewhere in the Old Testament, is the Lord, may be seen above (n. 1343, 1736, 2156, 2329, 2921, 3023, 3035).

[9] And that he is the light of heaven he also manifested to the three disciples, Peter, James, and John, at his transfiguration, when:

his face did shine as the sun, and his raiment became as the light (Matt. 17:2).

His “face as the sun” was the Divine good; his “raiment as the light” was the Divine truth. Hence it may be known what is meant by the expression in the benediction:

Jehovah make his faces shine upon thee, and be merciful unto thee  
(Num. 6:25);

that the “faces of Jehovah” are mercy, peace, and good, may be seen above (n. 222, 223); and that the “sun” is the Divine love; thus that it is the Divine love of the Lord which appears as a sun in the heaven of angels, may also be seen above (n. 30–38, 1053, 1521, 1529–1531, 2441, 2495).

3196. *And Isaac went out to meditate in the field.* That this signifies the state of the rational in good is evident from the representation of Isaac, as being the Divine rational (concerning which often above); and from the signification of “meditating in the field” as being its state in good; for meditating is a state of the rational when it applies the mind intently; but a “field” is doctrine and the things of doctrine (n. 368); thus the things of the church as to good (n. 2971); hence came the ancient form of expression “to meditate in the field,” denoting to cogitate in good; which is the act of a man not married, when thinking about a wife.

3197. *Toward evening.* That this signifies in respect to those things which are beneath is evident from the signification of “evening” as being what is obscure (see n. 3056); and whereas those things with man which are beneath, namely, those which are of the natural mind, relatively to those which are above, that is, in the rational mind, are obscure, therefore by “evening” is signified what is relatively in obscurity, as is evident from the series of things in the internal sense; for the subject here treated of is truth from the natural, which was to be conjoined with good in the rational; and whereas this conjunction is here treated of, and the enlightenment of the natural man thereby, therefore by “meditating in the field toward evening” is signified the state of the rational in good relatively to those things which are beneath; the state in good being described by “dwelling in the land of the south,” that is, in Divine light, relatively to which the things beneath were in the “evening,”

that is, before the conjunction of truth and good was effected, and before the natural also was made Divine.

3198. *And he lifted up his eyes and saw.* That this signifies attention, is evident from the signification of “lifting up the eyes” as being to think (see n. 2789, 2829), here attention, because it is said, “he lifted up his eyes and saw,” and it is predicated of rational good, with which truth from the natural was not yet conjoined.

3199. *And behold there were camels coming.* That this signifies directed to the general memory-knowledges in the natural man is evident from the signification of “camels” as being general memory-knowledges in the natural man (see n. 3048, 3071); attention was directed to these because truth was expected to come from them, as is evident from what has been frequently said and shown above in this chapter.

3200. In these two verses is described the state of rational good when it is in expectation of the truth that is to be conjoined with it as a bride to a husband. In the two verses which immediately follow, is described the state of truth when it is near, and perceives the good with which it is to be conjoined. But it is to be known that these states did not come forth once only, but continually during the Lord’s whole life in the world, until he was glorified. The case is the same with the regenerate; for they are not regenerated at once, but continually during their whole life, and even in the other life; for man can never be perfected.

3201. Verses 64, 65. *And Rebekah lifted up her eyes, and saw Isaac, and she alighted from off the camel. And she said unto the servant, What man is this that walketh in the field to meet us? And the servant said, It is my lord. And she took a veil and covered herself.* “Rebekah lifted up her eyes, and saw Isaac” signifies the reciprocal attention of the affection of truth; “and she alighted from off the camel” signifies the separation thereof from the memory-knowledges in the natural man at the perception of rational good; “and she said unto the servant” signifies exploration from the Divine natural; “what man is this that walketh in the field to meet us?” signifies

concerning the rational which was in good alone; “and the servant said, It is my lord” signifies acknowledgment. “And she took a veil and covered herself” signifies the appearances of truth.

3202. *Rebekah lifted up her eyes, and saw Isaac.* That this signifies the reciprocal attention of the affection of truth, appears from the signification of “lifting up the eyes and seeing” as being attention (see n. 3198); here, reciprocal, because it was before said of Isaac that he “lifted up his eyes and saw,” and here it is said of Rebekah, that she “lifted up her eyes and saw Isaac”; and also from the representation of Rebekah, as being the affection of truth, concerning which see above in many places.

3203. *And she alighted from off the camel.* That this signifies the separation thereof from the memory-knowledges in the natural man at the perception of rational good is evident from the signification of “alighting” as being to be separated; and from the signification of “camels” as being the memory-knowledges in the natural man (see n. 3048, 3071). That it was at the perception of the rational good which is represented by Isaac is evident.

[2] What it is to be separated from the natural man was stated and shown above (n. 3161, 3175, 3182, 3188, 3190), namely, that the affection of truth is separated therefrom when it is no longer a matter of memory-knowledge, but becomes of the life; for when it becomes of the life, by habit the man becomes imbued with it like his disposition or nature; and when he is thus imbued with it, it then flows forth into act as it were spontaneously, and this without his thinking about it from any memory-knowledge; nay, when it becomes of the life it can then exercise command over the memory-knowledges, and draw from them innumerable things which confirm. Such is the case with all truth; in the first age it is a matter of memory-knowledge, but as the man advances in age it becomes of the life. The case herein is like that of children when they are learning to walk, to speak, to think, also to see from the understanding, and to conclude from the judgment; which things, when by habit they have become voluntary, and thus spontaneous,

vanish from among matters of memory-knowledge, and flow forth of their own accord.

[3] So also is it with those things which are of the knowledges of spiritual good and truth with men who from the Lord are being regenerated or born again; in the beginning such men are not unlike children, and at first spiritual truths are to them mere memory-knowledges; for doctrinal things, when being learned and inserted in the memory, are nothing else; but these are successively called forth thence by the Lord, and are implanted in the life, that is, in good; for good is life. When this has been effected there takes place as it were a turning round, namely, that the man begins to act from good, that is, from life, and no longer as before from memory-knowledge. Thus he who is being born anew is in this respect like a child (although the things imbibed are of the spiritual life); until he no longer acts from what is doctrinal, or truth; but from charity, or good; and when this is the case, he then for the first time is in a blessed state, and is in wisdom.

[4] All this shows what it is to be separated from the memory-knowledges in the natural man, which is signified by Rebekah's alighting from off the camel; and this before she knew that it was Isaac; in which circumstances, as everyone can see, some arcana are involved.

3204. *And she said unto the servant.* That this signifies exploration from the Divine natural appears from the signification here of "saying" as denoting to explore; for she asked, "What man is this that walketh in the field to meet us?" and from the signification of the "servant" as being the Divine natural (see above, n. 3191–3192).

3205. *What man is this that walketh in the field to meet us?* That this signifies concerning the rational which was in good alone, namely, exploration respecting it, appears from what was said above concerning Isaac, that "he went out to meditate in the field," by which is signified the state of the rational in good (see n. 3196); here, the rational is signified by "this man"; and its being in good is

signified by “walking” (that is, meditating) “in the field.” “To meet us” denotes for conjunction.

3206. *And the servant said, It is my lord.* That this signifies acknowledgment, namely, by the Divine natural, which is here the “servant” is evident without explication. That initiation is effected by the Divine natural may be seen above (n. 3192); also that good recognizes its own truth; and truth its own good (n. 3179).

3207. *And she took a veil and covered herself.* That this signifies appearances of truth is evident from the signification of the veil with which brides covered the face when they first saw the bridegroom, as being appearances of truth; for among the ancients brides represented the affections of truth, and bridegrooms the affections of good; or what is the same, brides represented the church, which was called a “bride” from the affection of truth; the affection of good which is from the Lord being the bridegroom, and hence all through the Word the Lord himself is called the “bridegroom.” Brides veiled their faces on their first coming to the bridegroom, in order that they might represent appearances of truth. Appearances of truth are not truths in themselves, but they appear as truths; concerning which see below. The affection of truth cannot approach the affection of good except through appearances of truth; nor is it stripped of appearances until it is being conjoined; for then it becomes the truth of good, and becomes genuine insofar as the good is genuine.

[2] Good itself is holy, because it is the Divine proceeding from the Lord, and flows in by the higher way or gate in man; but insofar as its origin is concerned, truth is not holy; because it flows in by a lower way or gate, and at first is of the natural man; but when it is elevated thence toward the rational man it is by degrees purified; and at the first sight of the affection of good it is separated from memory-knowledges, and puts on appearances of truth, and thus comes near to good; an indication that such is its origin, and that it could not endure the first sight of Divine good until it has entered into the bridegroom’s chamber (that is, into the sanctuary of good), and the conjunction has been effected; for then truth no

longer looks at good from appearances, or through appearances; but it is looked at from good apart from them.

[3] Be it known, however, that neither with man, nor indeed with an angel, are any truths ever pure, that is, devoid of appearances; for all both in general and in particular are appearances of truth; nevertheless they are accepted by the Lord as truths, provided good is in them. To the Lord alone belong pure truths, because Divine; for as the Lord is good itself, so he is truth itself. But see what has been said concerning truths and their appearances; namely, that the coverings and veils of the tent signified appearances of truth (n. 2576); that truths with man are appearances tainted with fallacies (n. 2053); that the rational things of man are appearances of truth (n. 2516); that truths are in appearances (n. 2196, 2203, 2209, 2242); that Divine good flows into appearances, even into fallacies (n. 2554); that appearances of truth are adapted by the Lord as if they were truths (n. 1832); that the Word is written according to appearances (n. 1838).

[4] But what appearances are may be clearly seen from those passages of the Word where it speaks according to appearances. There are however degrees of appearances of truth. Natural appearances of truth are mostly fallacies; but with those who are in good they are not to be called fallacies, but appearances, and even in some respects truths; for the good which is in them, and in which is the Divine, causes another essence to be in them. But rational appearances of truth are more and more interior; in them are the heavens, that is, the angels who are in the heavens (see n. 2576).

[5] In order that some idea may be formed of what appearances of truth are, let the following examples serve for illustration. (1) Man believes that he is reformed and regenerated through the truth of faith; but this is an appearance; he is reformed and regenerated through the good of faith, that is, through charity toward the neighbor and love to the Lord. (2) Man believes that truth enables us to perceive what good is, because it teaches; but this is an appearance; it is good that enables truth to perceive, for good is the

soul or life of truth. (3) Man believes that truth introduces to good when he lives according to the truth which he has learned; but it is good which flows into truth, and introduces it to itself. (4) It appears to man that truth perfects good, when yet good perfects truth. (5) Goods of life appear to man to be the fruits of faith; but they are the fruits of charity. From these few examples it may in some measure be known what appearances of truth are. Such appearances are innumerable.

**3208.** Verses 66, 67. *And the servant told Isaac all the words that he had done. And Isaac brought her into his mother Sarah's tent. And he took Rebekah, and she was to him for a woman, and he loved her; and Isaac was comforted after his mother.* "The servant told Isaac all the words that he had done" signifies perception from the Divine natural, as to how the case was; "and Isaac brought her into his mother Sarah's tent" signifies the sanctuary of truth in the Divine human; "and he took Rebekah, and she was to him for a woman, and he loved her" signifies conjunction; "and Isaac was comforted after his mother" signifies a new state.

**3209.** *The servant told Isaac all the words that he had done.* That this signifies perception from the Divine natural as to how the case was, appears from the signification of "telling" as being to perceive; for perception is a kind of internal telling; wherefore perceiving, in the historicals of the Word, is expressed by "telling," and also by "saying" (n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862); and also from the signification here of the "servant" as being the Divine natural (concerning which presently); and from the signification of "words" as being actual things (see n. 1785); from which considerations it is plain that "the servant told all the words that he had done" signifies that Divine good rational perceived from the Divine natural how the case was. The case herein is this: the rational is in a degree above the natural, and rational good in the Lord was Divine; but the truth which was to be elevated out of the natural was not Divine until it was conjoined with the Divine good of the rational. In order therefore that the good of the rational might flow into the natural, there must be a medium; this medium could be nothing else than something natural which should partake

of the Divine; and this is represented by the “elder servant in Abraham’s house, administering all things which he had” (n. 3019–3020); and that this “servant” signifies the Divine natural may be seen above (n. 3191–3192, 3204, 3206).

3210. *And Isaac brought her into his mother Sarah’s tent.* That this signifies the sanctuary of truth in the Divine human is evident from the signification of “tent” as being what is holy (see n. 414, 1102, 2145, 2152, 2576), and thus a sanctuary; and from the signification of “Sarah the mother” as being Divine truth (see n. 1468, 1901, 2063, 2065, 2904), of which was born the Divine human, whose rational is represented by the son Isaac; whence it is evident that “Isaac brought her into his mother Sarah’s tent” signifies that rational good brought with it the truth which is represented by Rebekah, into the sanctuary of truth.

[2] What the sanctuary of truth is may be seen from what was said above (n. 3194) concerning the Lord’s Divine human; namely, that the veriest Divine has good and truth; and that the Lord, as to the Divine human, came forth from the Divine good, and was born (namely, as to the Divine human<sup>3</sup> of the Divine truth; or what is the same, that the very *esse* of the Lord was Divine good, but the very *existere* was Divine truth: from this was the Divine good rational, with which he conjoined Divine truth from the human. Concerning this very deep arcanum more cannot be said. We will only add that it is the veriest Divine good and truth in the Lord’s Divine human with which truth from the human was conjoined, that was signified by the sanctuary, or holy of holies, in the tabernacle, and in the temple; and its quality was represented by the things therein contained, as by the golden altar, by the table on which were the showbreads [*panes propositionis*], by the candlestick, and still more internally by the propitiatory, and by the ark, and inmost by the testimony, which was the law promulgated from Sinai, and which was the very holy of holies, or the sanctuary of truth.

3211. *And he took Rebekah, and she was to him for a woman, and he loved her.* That this signifies the conjunction, namely, of good

and truth, is evident without explication. The reason it is said that Rebekah was to him “for a woman,” and not for a wife, is that between rational good and the truth called forth from the natural and made Divine, it is not marriage that takes place, but a covenant resembling a marriage covenant. The Divine marriage itself which is in the Lord is the union of the Divine essence with the human essence, and of the human essence with the Divine essence (see n. 2803). This is the reason why Rebekah is called “woman,” not wife.

3212. *And Isaac was comforted after his mother.* That this signifies a new state is evident from the signification of “receiving comfort” as being a new state; for a state of consolation is new; and that it succeeded to the foregoing is signified by “after his mother.” This new state is the state of glorification of the rational; as before in respect to good, so now in respect to truth. The rational was glorified when it was made Divine in respect to both.

[2] That the Lord as to the human was made new, that is, glorified (or what is the same, was made Divine), no one can possibly conceive (thus neither believe) who is in worldly and corporeal loves; for he is altogether ignorant what the spiritual and celestial is, nor indeed is he willing to know. But he who is not in worldly and corporeal loves, is capable of perceiving this, for he believes that the Lord is one with the Father, and that from him proceeds all that is holy; consequently that he is Divine even as to the human; and whoever believes, perceives in his own way.

[3] The state of the Lord’s glorification may in some manner be conceived from the state of the regeneration of man, for the regeneration of man is an image of the glorification of the Lord (n. 3043, 3138). When man is being regenerated, he is then becoming altogether another, and is being made new; therefore also when he has been regenerated, he is called “born again,” and “created anew.” Then, although he has a similar face and a similar speech, yet his mind is not similar; his mind, when he is regenerate, is open toward heaven, and there dwells therein love to the Lord and charity toward his neighbor, together with faith. It is the mind that makes a man another, and a new man. This change of state cannot

be perceived in the body of man, but in his spirit, the body being merely the covering of his spirit; and when it is put off, then his spirit appears, and this (provided he has been regenerated) in altogether another form, for it then has the form of love and charity in beauty inexpressible (n. 553), instead of its pristine form, which was that of hatred and cruelty with a deformity also inexpressible. This shows what a regenerate person is, or one who is born again, or created anew; namely, that he is altogether another, and is a new man.

[4] From this image it may in some measure be conceived what the glorification of the Lord is. He was not regenerated as a man is; but became Divine, and this from the very Divine Love itself, for he was made the Divine love itself. What his form then was, was made apparent to Peter, James, and John when it was given them to see him, not with the eyes of the body but with the eyes of the spirit, namely—that his countenance shone like the sun (Matt. 17:2); and that this was his Divine human is evident from the voice which then came out of the cloud, saying, “This is my beloved son” (verse 5). That the “son” is the Divine human, may be seen above (n. 2628).

#### CONTINUATION CONCERNING REPRESENTATIONS AND CORRESPONDENCES

3213. In the world of spirits there come forth innumerable and almost continual representatives, which are forms of actual things spiritual and celestial, not unlike those which are in the world. Whence these come it has been granted to me to know by daily interaction with spirits and angels. They inflow from heaven, and from the ideas and speech of the angels there; for the ideas of angels and their derivative speech, when they come down to spirits, are exhibited representatively in various ways. From these representations upright and well-disposed spirits are enabled to know what the angels are saying among themselves, for inwardly

within the representatives there is something angelic, which, in consequence of its power to excite affection, is perceived even as to its quality. Angelic ideas and speech cannot be exhibited before spirits in any other way; for as compared with the idea of a spirit an angelic idea contains things illimitable; and unless it were formed and exhibited representatively, and thus visibly by images, a spirit would scarcely understand anything of its contents, which are for the most part unutterable. But when the ideas are represented by forms, then insofar as the more general things are concerned they become comprehensible to spirits. And wonderful to say there is not even the smallest thing in that which is represented which does not express something spiritual and celestial that is in the idea of the angelic society from which the representative flows down.

3214. Representatives of things spiritual and celestial sometimes come forth in a long series, continued for an hour or two, in such an order successively as is marvelous. There are societies in which these representatives take place; and it has been given me to be with them for many months. But these representations are of such a nature that it would take many pages to relate and describe a single one of them in its order. They are very delightful, for something new and unexpected continually follows in succession, and this until what is represented is being fully perfected; and when all things have been perfectly represented, it is possible to contemplate everything in one view; and then it is at the same time given to take note of what is signified by each detail. Moreover good spirits are in this way initiated into spiritual and celestial ideas.

3215. The representatives that come forth before spirits are of an incredible variety; yet they are for the most part similar to things which exist on the earth, in its three kingdoms. (For the better understanding of their nature, see what has been related above concerning them, n. 1521, 1532, 1619–1625, 1807–1808, 1971, 1974, 1977, 1980–1981, 2299, 2601, 2758.)

3216. In order that it may be still better known how the case is with representatives in the other life, that is, with those things which appear in the world of spirits, take some further examples.

When the angels are speaking about the doctrinal things of charity and faith, then sometimes in a lower sphere, where there is a corresponding society of spirits, there appears the form or pattern of a city or cities, with palaces therein exhibiting such skill in architecture as is amazing, so that you would say that the very art itself was there in its native home; not to mention houses of varied aspect; and wonderful to say in all these objects both in general and in particular there is not the smallest point, or visible atom, that does not represent something of the angelic idea and speech: so that it is evident what innumerable things are contained in these; and also what is signified by the cities seen by the prophets in the Word; and likewise what by the holy city or new Jerusalem; and what by the cities in the prophetic Word; namely, the doctrinal things of charity and faith (n. 402, 2449).

3217. When the angels are discoursing of that which relates to the understanding, then in the world of spirits, beneath the angels, or in the corresponding societies, there appear horses; and these of a size, form, color, attitude, and varied equipment, in accordance with the ideas which the angels have concerning the understanding. There is also a place at some depth a little to the right, which is called the abode of the intelligent, where horses continually appear, and this by reason of those present being in thought about what is of the understanding; and when angels whose discourse is about this subject flow into their thoughts, there is a representation of horses. This shows what was signified by the horses seen by the prophets, and also by the horses mentioned elsewhere in the Word; namely, the things of the understanding (n. 2760–2762).

3218. When the angels are in affections, and are at the same time discoursing about them, then in the lower sphere among spirits such things fall into representative species of animals. When the discourse is about good affections, there are presented beautiful, tame, and useful animals, such as were used in sacrifice in the representative Divine worship in the Jewish church—as lambs, sheep, kids, she-goats, rams, he-goats, calves, bullocks, oxen; and then whatever appears upon the animal presents some image of their thought, which it is given to upright and well-disposed spirits to perceive. This shows what was signified by the animals that were

employed in the rites of the Jewish church; and what by the same when mentioned in the Word; namely, affections (n. 1823, 2179, 2180). But the discourse of the angels about evil affections is represented by beasts that are repulsive, fierce, and useless, such as tigers, bears, wolves, scorpions, serpents, mice, and the like; and these affections are also signified by the same beasts in the Word.

3219. When the angels are conversing about knowledges, and ideas, and influx, there then appear in the world of spirits as it were birds, formed in accordance with the subject of their discourse. Hence it is that in the Word “birds” signify rational things, or those which are of thought (see n. 40, 745, 776, 991). There were once presented to my view birds, one dark and unsightly, but two noble and beautiful; and when I saw them, there then fell upon me some spirits with such violence as to strike a tremor into my nerves and bones. I imagined that then, as several times before, evil spirits were assaulting me, with intent to destroy me; but this was not the case; for when the tremor ceased, together with the emotion of the spirits who fell upon me, I spoke with them, asking what was the matter.

[2] They said that they had fallen down from a certain angelic society in which there was discourse concerning thoughts and influx; and that they had held the opinion that things relating to thought flow in from without, that is, through the external senses, according to the appearance; whereas the heavenly society in which they were, held the opinion that they inflow from within; and as they (the speakers) were in falsity, they fell down—not that they were cast down, for the angels cast no one down from them, but being in falsity they fell down of themselves; and they said that this was the cause.

[3] By this it was given to know that discourse in heaven concerning thoughts and influx is represented by birds; and that of those who are in falsity by dark and unsightly birds; but that of those who are in the truth, by birds noble and beautiful. I was at the same time instructed that all things of thought inflow from within, and not from without, although it appears so; and I was told that it is contrary to order for the posterior to flow into the

prior, or the grosser into the purer; thus for the body to inflow into the soul.

3220. When the angels are discoursing about things of intelligence and wisdom, and about perceptions and knowledges, the influx from them into the corresponding societies of spirits falls into representations of such things as are in the vegetable kingdom; as into representations of paradises, of vineyards, of forests, of meadows with flowers, and into many lovely forms that surpass all human imagination. Hence it is that things which are of wisdom and intelligence are described in the Word by paradises, vineyards, forests, meadows; and that where these are mentioned, such things are signified.

3221. The discourses of the angels are sometimes represented by clouds, and by their forms, colors, movements, and changes; things affirmative of truth by bright and ascending clouds; things negative by dark and descending clouds; things affirmative of falsity by dusky and black clouds; consent and dissent by the various gatherings together and partings asunder of the clouds, and these latter as in a sky like that of the heavens in the night.

3222. Moreover loves and their affections are represented by flames, and this with inexpressible variation; whereas truths are represented by lights, and by innumerable modifications of light. This shows whence it is that by “flames” in the Word are signified the goods which are of love; and by “lights” the truths which are of faith.

3223. There are two lights whereby man is enlightened—the light of the world, and the light of heaven. The light of the world is from the sun; the light of heaven is from the Lord. The light of the world is for the natural or external man, thus for those things which are in him, and although the things which are therein do not appear to be of this light, they nevertheless are so; for nothing can be comprehended by the natural man except by such things as come forth and appear in the solar world, thus except they have somewhat of form from the light and shade therein. All ideas of

time and ideas of space, which are of so much account in the natural man that he cannot think without them, are also of the light of the world. But the light of heaven is for the spiritual or internal man. Man's interior mind, in which are his intellectual ideas that are called immaterial, is in this light. Man is unaware of this, although he calls his intellect sight, and ascribes light to it; the reason is that so long as he is in worldly and corporeal things he has a perception only of such things as are of the light of the world, but not of such things as are of the light of heaven; the light of heaven is from the Lord alone, and the universal heaven is in this light.

[2] This light (namely, that of heaven) is immensely more perfect than the light of the world; the things which in the light of the world make one ray, in the light of heaven make myriads; within the light of heaven there are intelligence and wisdom. This light is that which flows into the light of the world which is in the external or natural man, and causes him to perceive sensuously the objects of actual things; and unless this light flowed in, man could not have any perception, for the things which are of the light of the world derive from it their life. Between these lights, or between the things which are in the light of heaven and those in the light of the world, there exists a correspondence when the external or natural man makes one with the internal or spiritual man, that is, when the former is subservient to the latter; and the things which then come forth in the light of the world are representative of such things as come forth in the light of heaven.

3224. It is surprising that man does not as yet know that his intellectual mind is in a certain light that is altogether different from the light of the world; but such is the condition that to those who are in the light of the world the light of heaven is as it were darkness, and to those who are in the light of heaven the light of the world is as it were darkness. This arises principally from the loves, which are the heats of the light. They who are in the loves of self and of the world, thus only in the heat of the light of the world, are affected solely by evils and falsities, and these are the things which extinguish truths, which are of the light of heaven. But they who are in love to the Lord and in love toward the neighbor, thus

in spiritual heat, which is of the light of heaven, are affected with goods and truths, which extinguish falsities; but still with these persons there exists a correspondence.

[2] Spirits who are only in the things which are of the light of the world, and are thence in falsities derived from evils, have indeed light from heaven in the other life, but such a light as is fatuous, or as that which issues from a lighted coal or firebrand; but on the approach of the light of heaven this light is at once extinguished, and becomes thick darkness. They who are in this light are in fantasies, and the things which they see in fantasies they believe to be truths, nor to them is anything else truth. Their fantasies are also closely bound to filthy and obscene objects, with which they are most especially delighted; thus they think like persons who are insane and delirious. In regard to falsities, they do not reason whether these be so or not, but they instantly affirm them; whereas in regard to goods and truths they carry on a continual ratiocination, which terminates in what is negative.

[3] For truths and goods, which are from the light of heaven, flow into the interior mind, which with them is closed; wherefore the light flows in around and outside of this mind, and becomes such that it is modified solely by the falsities which appear to them as truths. Truths and goods cannot be acknowledged, except with those whose interior mind is open, into which the light from the Lord may inflow; and so far as this mind is open, truths and goods are acknowledged. This mind is open only with those who are in innocence, in love to the Lord, and in charity toward their neighbor; but not with those who are in the truths of faith, unless they are at the same time in the good of life.

3225. From all this then it is evident what correspondence is and whence it is, also what representation is and whence; namely, that there is correspondence between those things which are of the light of heaven and those which are of the light of the world, that is, between those things which are of the internal or spiritual man and those which are of the external or natural man; and that there is representation in regard to whatever comes forth in the things

which are of the light of the world (that is, in regard to whatever comes forth in the external or natural man), relatively to those which are of the light of heaven, that is, which are from the internal or spiritual man.

3226. Among the eminent faculties which man possesses, although he is ignorant of it, and which he carries with him into the other life when he passes thither after his liberation from the body, is that he perceives what is signified by the representatives which appear in the other life; also that he is able by the sense of his mind to express fully in a moment of time what he could not express during hours in the body; and this by ideas from those things which are of the light of heaven, assisted and given as it were wings by suitable appearances representative of the subject of discourse, which are such as cannot be described; and whereas man after death comes into these faculties, and in the other life has no need to be instructed respecting them, it is evident that he is in them (that is, that they are in him) during his life in the body, although he does not know it.

[2] The reason of this is that there is a continual influx with man through heaven from the Lord. This influx is an influx of spiritual and celestial things, which fall into his natural things and are there presented representatively. In heaven among the angels nothing else is thought of than the celestial and spiritual things of the Lord's kingdom; but in the world, with man, scarcely anything else is thought of than the corporeal and natural things which belong to the kingdom in which he is, and to the necessaries of life. And since the spiritual and celestial things of heaven which flow in are presented representatively with man in his natural things, they therefore remain implanted, and when a man puts off the body and leaves the world behind, he is in them.

3227. The subject of representations and correspondences is continued at the end of the next chapter.

## Genesis 25

### INTERNAL SENSE OF THE WORD

3228. This chapter treats of the sons of Abraham by Keturah, and also of the sons of Ishmael, whose names are given; afterwards it treats of Isaac and Rebekah, in that Esau and Jacob were born to them, and finally that Esau sold his birthright to Jacob for a pottage of lentils. Everyone can see that these subjects are of such a nature as may indeed be of use for the church history of that time, but are of little value in regard to spiritual life, for the sake of which however the Word is given.

What does it benefit a man to know who were the sons of Abraham by Keturah, and who were the sons of Ishmael, and that Esau, weary with hunting, craved the pottage of lentils, and that Jacob by means of it shrewdly procured the birthright for himself? And so in the following chapter, where it is said that the herdsmen of Abimelech quarreled with the herdsmen of Isaac concerning the wells they had dug, in about the same way as they had previously contended with the herdsmen of Abraham (chapter 21). Moreover in some places there are mere lists of names, as that of the posterity of Esau (chapter 26); and the same in other chapters. Insofar as these are historical matters there is so little of the Divine in them that you can in no wise say that that Word was divinely inspired in regard to every expression, and even to every jot, that is, that it had been sent down from the Lord through heaven to the man who wrote it; for what has been sent down from the Lord is Divine in all things both in general and in particular. Thus there is nothing Divine in regard to historical things (since these are transactions of men) except from things contained deeply hidden in the historicals, all of which both in general and in particular treat of the Lord and his kingdom. The historicals of the Word are unlike all other historicals in the universe, in that they contain such things within them.

3229. If the Word were the Word in regard solely to its historicals, that is, in regard to its external or literal sense, then all the historicals in it would be holy; and, what is more, many persons there mentioned would be regarded as holy, and the result would be (as has actually happened with many of them) that they would be worshiped as gods because they are treated of in the holiest of writings; for example, those who are called the patriarchs, namely, Abraham, Isaac, and Jacob, and after them the fathers of the tribes, the twelve sons of Jacob, and later David and many others; and yet all these were men, and some of them had but little regard for Divine worship; and I am able to testify that they enjoy nothing beyond the common lot of humanity, and also that in the heavens they are quite unknown. But of the Lord's Divine mercy more will be said elsewhere concerning them and their state in the other life. From all this it is clearly evident that the external or literal sense is the Word solely from the internal or spiritual sense within it, and from which it is.

## GENESIS 25

1. *And Abraham added, and took a woman, and her name was Keturah.*
2. *And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.*
3. *And Jokshan begat Sheba and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.*
4. *And the sons of Midian: Ephah, and Epher, and Hanoch, and Abida, and Eldaah. All these were the sons of Keturah.*
5. *And Abraham gave all that he had unto Isaac.*
6. *And to the sons of the concubines that Abraham had, Abraham gave gifts; and he sent them away from Isaac his son, while he was yet living, eastward to the land of the east.*
7. *And these are the days of the years of the lives of Abraham which he lived; a hundred years, and seventy years, and five years.*

8. *And Abraham expired and died in a good old age, an old man and sated, and was gathered to his peoples.*

9. *And Isaac and Ishmael his sons buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre;*

10. *The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.*

11. *And it came to pass after the death of Abraham that God blessed Isaac his son; and Isaac dwelt at Beer-lahai-roi.*

12. *And these are the births of Ishmael the son of Abraham, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham.*

13. *And these are the names of the sons of Ishmael, in their names, according to their births: the firstborn of Ishmael, Nebaioth; and Kedar, and Adbeel, and Mibsam;*

14. *And Mishma, and Dumah, and Massa;*

15. *Hadar, and Tema, Jetur, Naphish, and Kedemah:*

16. *These are the sons of Ishmael, and these are their names, in their villages and in their castles; twelve princes of their peoples.*

17. *And these are the years of the life of Ishmael, a hundred years, and thirty years, and seven years; and he expired and died, and was gathered unto his peoples.*

18. *And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: he fell upon the faces of all his brethren.*

19. *And these are the births of Isaac, the son of Abraham: Abraham begat Isaac.*

20. *And Isaac was a son of forty years when he took Rebekah, the daughter of Bethuel the Aramean, of Paddan Aram, the sister of Laban the Aramean, to himself for a woman.*

21. *And Isaac entreated Jehovah for his woman, because she was barren, and Jehovah was entreated of him, and Rebekah his woman conceived.*

22. *And the sons struggled together within her; and she said, If so, why am I thus? And she went to inquire of Jehovah.*

23. *And Jehovah said unto her, Two nations are in thy womb, and two peoples shall be separated from thy bowels, and the one people shall prevail over the other people, and the elder shall serve the younger.*

24. *And her days were fulfilled to bring forth, and behold twins were in her womb.*

25. *And the first came forth red all over like a hairy garment, and they called his name Esau.*

26. *And after that came forth his brother, and his hand laid hold on Esau's heel, and he called his name Jacob: and Isaac was a son of sixty years when she bare them.*

27. *And the boys grew up: and Esau was a man skillful in hunting, a man of the field; and Jacob was a perfect man, dwelling in tents.*

28. *And Isaac loved Esau, because his hunting was in his mouth; and Rebekah loved Jacob.*

29. *And Jacob boiled pottage, and Esau came from the field, and he was weary.*

30. *And Esau said to Jacob, Cause me to sup I pray of the red, this red, for I am weary; therefore he called his name Edom.*

31. *And Jacob said, Sell me as this day thy birthright.*

32. *And Esau said, Behold I am going to die, and for what is this birthright to me?*

33. *And Jacob said, Swear to me as this day; and he swore unto him, and he sold his birthright unto Jacob.*

34. *And Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up and went away; and Esau despised the birthright.*

## THE CONTENTS

3230. In the internal sense this chapter treats, First, of the Lord's spiritual kingdom, and its derivations (verses 1–4). That it was separated from the Lord's celestial kingdom (verses 5–6). That the representative of the Lord by Abraham was ended (verses 7–8). And that the representative of the Lord by Isaac and Ishmael began (verses 9–11).

3231. Secondly, the spiritual church, which is represented by Ishmael, together with its derivations, is treated of (verses 12–18).

3232. Thirdly, the conception and birth of the Divine natural are treated of; as to good, which is meant by Esau; and as to truth, which is meant by Jacob (verses 19–25).

3233. Fourthly, the priority of good and of truth in the church is treated of (verses 26–34).

### THE INTERNAL SENSE

3234. Verse 1. *And Abraham added, and took a woman, and her name was Keturah.* “And Abraham added, and took a woman” signifies another state of the Lord, whom Abraham represents; Abraham and Sarah represented the Lord as to the Divine celestial; Abraham and Keturah represented the Lord as to the Divine spiritual; thus Abraham here represents the Lord as to Divine good spiritual, and his woman as to Divine truth adjoined to this good; “and her name was Keturah” signifies the essence of this Divine truth.

3235. *And Abraham added, and took a woman.* That this signifies another state of the Lord, whom Abraham represents, and that Abraham and Sarah represented the Lord as to the Divine celestial, and Abraham and Keturah as to the Divine spiritual, is evident from the things hitherto said and shown concerning Abraham and Sarah his wife, and from those here related concerning Abraham and Keturah. But as it is said that Abraham here represents another state of the Lord, and that Abraham and Sarah represented the Lord as to the Divine celestial, but Abraham and Keturah the Lord as to the Divine spiritual, it should be known what the Divine celestial is, and what the Divine spiritual.

[2] The Divine celestial and the Divine spiritual are such in respect to those who receive the Divine of the Lord, for the Lord

appears to everyone according to the nature of him who receives, as may be seen from what has been said above (n. 1838, 1861), and is clearly manifest from the fact that the Lord appears in one way to the celestial, but in another to the spiritual; for to the celestial he appears as a sun, but to the spiritual as a moon (n. 1529–1531, 1838). The Lord appears to the celestial as a sun, because they are in celestial love, that is, in love to the Lord; but to the spiritual as a moon, because they are in spiritual love, that is, in charity toward the neighbor. The difference is like that between the light of the sun in the daytime and the light of the moon by night; it is also like the difference between the heat of the one and the heat of the other, from which springs vegetation. This is what is meant in the first chapter of Genesis by the words:

And God made two great lights, the greater light to rule the day,  
and the lesser light to rule the night (Gen. 1:16).

[3] Speaking generally, the Lord's kingdom is both celestial and spiritual; that is, it consists of those who are celestial, and of those who are spiritual. And it is because the Divine of the Lord appears to the celestial as celestial, and to the spiritual as spiritual, that it is here said that Abraham and Sarah represented the Lord as to the Divine celestial, and that Abraham and Keturah represented him as to the Divine spiritual. But as scarcely any know what the celestial is and what the spiritual, or who the celestial and the spiritual are, see what has already been said and shown concerning them, namely: what the celestial is, and what the spiritual (n. 1155, 1577, 1824, 2048, 2184, 2227, 2507); who are celestial and who are spiritual (n. 2088, 2669, 2708, 2715); that the celestial man is a likeness of the Lord and does good from love, and the spiritual man is an image of the Lord and does good from faith (n. 50–52, 1013); that the celestial perceive truth from good, and that they never reason concerning truth (n. 202, 337, 607, 895, 1121, 2715); that in the celestial man good is implanted in his will part, but in the spiritual man it is implanted in his intellectual part, and that in this part a new will is created in those who are spiritual (n. 863, 875, 895, 897, 927, 1023, 1043–1044, 2256); that the celestial from good itself see indefinite things, but that the spiritual, because they reason whether a thing is so, cannot attain to the first boundary of

the light of the celestial (n. 2718); that the spiritual are in relative obscurity (n. 1043, 2708, 2715); that the Lord came into the world in order to save the spiritual (n. 2661, 2716, 2833, 2834).

3236. That Abraham here represents the Lord as to Divine good spiritual, and his woman as to Divine truth adjoined to this good, is evident from what has been said before concerning husbands and wives, namely, that the husband represents good and the wife truth (as Abraham and Sarah heretofore, n. 1468, 1901, 2063, 2065, 2172–2173, 2198, 2904; and as Isaac and Rebekah in the preceding chapter, n. 3077). The reason why the husband represents good, and the wife truth, is that the church is compared to a marriage, and also is the marriage of good and truth. Good is what the husband represents, because it is in the first place; but truth is what the wife represents, because it is in the second place; therefore also in the Word the Lord is called a “bridegroom,” a “man” [*vir*], a “husband”; and the church is called a “bride,” a “woman,” a “wife.”

[2] What spiritual good is, and what the spiritual truth adjoined to this good, may be seen from the passages cited immediately above (n. 3235). Spiritual good in man is in general what is called the good of faith, and this is no other than charity toward the neighbor; but in order that it may be charity, it must come from the new will with which the spiritual man is gifted by the Lord. The spiritual truth adjoined to this good is what is called the truth of faith, and this is no other than that which regards charity first as the end for the sake of which it exists; and afterwards as the beginning from which it proceeds; but in order that it may be the truth of faith to the spiritual man, or faith, it must come from the new understanding with which he is gifted by the Lord; and the new understanding must have its light from the new will.

3237. *And her name was Keturah.* That this signifies the essence of this Divine truth is evident from the signification of “name” as being quality; and of “calling by name” as being to know of what quality one is (see n. 144, 145, 1754, 1896, 2009). But seeing that not quality, but being is predicated of the Divine, by “name” here

is signified essence, and indeed the essence of the Divine truth which is signified here by “her,” namely the woman. (That here the “woman” is Divine truth, may be seen immediately above, n. 3236.) From this it is evident what Keturah in general involves.

3238. Verses 2–4. *And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And Jokshan begat Sheba and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim. And the sons of Midian: Ephah, and Epher, and Hanoch, and Abida, and Eldaah. All these were the sons of Keturah.* “And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah” represents the general classes of the Lord’s spiritual kingdom in the heavens and on earth; “and Jokshan begat Sheba and Dedan” signifies the derivations from the first class; “and the sons of Dedan were Asshurim, and Letushim, and Leummim” signifies the derivations from the second class; “and the sons of Midian: Ephah, and Epher, and Hanoch, and Abida, and Eldaah” signifies the derivations from the third class; “all these were the sons of Keturah” signifies as regards the doctrinal things and worships thence derived.

3239. *And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.* That these represent the general classes of the Lord’s spiritual kingdom in the heavens and on earth, cannot so well be established from the Word, because none of these men are elsewhere mentioned, with the exception of Midian, of whom something will be said hereafter. Yet this may be seen from the fact that all persons named in the Word represent something; as is sufficiently evident from all those mentioned hitherto, from the first chapter of Genesis. (That in the internal sense of the Word names, both of persons and of kingdoms, provinces, and cities, signify actual things, may be seen above, n. 768, 1224, 1264, 1876, 1888, and in many other places where this is in particular confirmed from the Word.) The reason why none of these except Midian are mentioned elsewhere in the Word, is that they are of the sons of the east, who are sometimes mentioned in the Word. (That in general the “sons of the east” signify those who are of the

Lord's spiritual kingdom, may be seen below, at verse 6 of this chapter.)

[2] That these sons of Abraham by Keturah have this representation is evident from the fact that Abraham and Keturah represent the Lord as to the Divine spiritual, namely, Abraham the Lord as to Divine good spiritual, and Keturah as to Divine truth spiritual conjoined with this good (concerning which see just above, n. 3235, 3236). From this it follows that their sons represent the general classes or lots of the kingdom which is from the Lord's Divine spiritual. They are called general classes or lots because the Lord's kingdom is represented by land, which is distributed by lots among those to whom it is given to be possessed as an inheritance, just as the land of Canaan was allotted to the sons of Israel. There are in general twelve classes, for by "twelve" are signified all the things of charity and of the derivative faith, which are of the Lord's kingdom (concerning which see below, at verse 16); but here there are six, thus one-half the number; but the half of a number involves the same as the whole, for provided a like thing is involved, multiplication and division do not vary the thing itself as to what is essential.

3240. *And Jokshan begat Sheba and Dedan.* That this signifies the derivations from the first class is evident from the representation of Jokshan and of his sons Sheba and Dedan, concerning whom something will be said in what follows. As here there are mere names, and the states and derivations of the Lord's spiritual church are signified by them, the nature of such states and derivations in general must be declared. The celestial church differs from the spiritual church in this respect; those who are of the celestial church, and are called celestial, are in love, that is to say they are in the good and truth of love; while those who are of the spiritual church, and are called spiritual, are in faith, that is, they are in the good and truth of faith. The good which the celestial have is that of love to the Lord, and their truth is that of love to the neighbor; whereas the good which the spiritual have is that of charity toward the neighbor, and their truth is that of faith, insofar as this truth is doctrine concerning charity. This shows that the Lord's spiritual

kingdom, as well as his celestial kingdom, has good and truth, but with much difference.

[2] Be it known moreover that they who are in each kingdom are distinguished among themselves by good and truth, for the reason that there are some who are more in good and others who are more in truth. From this then come the derivations, that is, the derivations of good and the derivations of truth. In the Lord's spiritual kingdom the derivations of good are what are represented by the sons of Jokshan who are named in this verse; but the derivations of truth in this kingdom are what are represented by the sons of Midian who are named in the following verse. Now as there are two classes of the spiritual (those who are more in good, and those who are more in truth), they have therefore two kinds of doctrinals, namely, those of charity and those of faith; doctrinals of charity for those who are in the good of faith and are here signified by the sons of Jokshan; but doctrinals of faith for those who are in the truth of faith and are signified by the sons of Midian.

[3] Sheba and Dedan are those who constitute the first class, that is, those who in the Lord's spiritual kingdom are in the good of faith, and who have doctrinals of charity. From this it follows that by "Sheba and Dedan" are signified the knowledges of celestial things, or what is the same, those who are in these knowledges, that is, who are in the doctrinals of charity; for doctrinals are knowledges, and the celestial of the spiritual man is that of charity. That "Sheba" and "Dedan" have this signification was shown in volume 1 (n. 117, 1168, 1171, 1172); but there Sheba and Dedan are the great-grandsons of Ham, and are called sons of Raamah; but be it known that there were no such persons as Ham and Japheth and Shem, but that those who after the flood belonged to the church called "Noah" were distinguished as to goods and truths into three classes, and these were the names given to those classes (n. 736, 1062, 1065, 1140, 1141, 1162, and in other places). Nevertheless there were nations that were so called, but these nations were descended from others, as it is here plainly said that Sheba and Dedan were descended from Jokshan, the son of Abraham by Keturah.

[4] That “Sheba” signifies those who are in the knowledges of celestial things, thus who are in the good of faith is evident from the passages cited above (n 117, 1171); and that “Dedan” has a similar signification is also evident from the passages cited (n. 1172), and further from the following. In Isaiah:

The prophecy concerning Arabia: in the forest in Arabia shall ye spend the night, ye companies of Dedan; bring ye waters to meet him that is thirsty, ye inhabitants of the land of Tema, with the bread thereof meet him that wandereth, for they shall wander before swords, before an outstretched sword (Isa. 21:13–15).

“Spending the night in the forest” signifies being desolated as to good; for by “Arabia” are meant those who are in celestial things, that is, who are in the good of faith, and “spending the night there in the forest” is being no longer in goods, from which comes desolation, which is also described by “wandering before swords, before an outstretched sword.” Celestial things, that is, the goods of faith, or what is the same, the works of charity in which they are, are signified by “bringing waters to meet him that is thirsty, and meeting with bread him that wandereth.”

[5] In Jeremiah:

I took the cup from the hand of Jehovah, and made all the nations drink unto whom Jehovah sent me: Jerusalem, and the cities of Judah, and her kings and her princes, to give them up to desolation; Pharaoh, king of Egypt, and his servants, and his princes, and all his people; and all the kings of Tyre, and all the kings of Zidon; Dedan, and Tema, and Buz, and all that are clipped at the corner [of the beard]; all the kings of Zimri, and all the kings of Elam, and all the kings of Media, and all the kings of the north (Jer. 25:17–19, 22–23, 25–26).

Here also the desolation of the spiritual church is treated of, the different classes of which church are enumerated in order, and are signified by “Jerusalem,” the “cities of Judah,” “Egypt,” “Tyre,” “Zidon,” “Dedan,” “Tema,” “Buz,” “Zimri,” “Elam,” “Media.”

[6] In Ezekiel:

Sheba and Dedan and the merchants of Tarshish and all the young lions thereof shall say to thee, Art thou come to take the spoil? Hast thou assembled thine assembly to take the prey, to carry away silver and gold, to take away cattle and goods, to take great spoil? (Ezek. 38:13);

treating of Gog, by whom is signified external worship separate from internal, which is idolatrous (n. 1151); “Sheba and Dedan” denote the internal things of worship, namely, the goods of faith; “Tarshish” denotes a corresponding external worship; the “silver, gold, cattle, goods, spoil,” which Gog, or the external of worship separate from the internal, desires to take away, are the knowledges of good and truth for which they fight, and which those defend who are signified by “Sheba and Dedan”; wherefore these are called “young lions.” “Sheba” properly denotes those who are in the knowledges of good; “Dedan” those who are in the knowledges of truth from good.

3241. *And the sons of Dedan were Asshurim, and Letushim, and Leummim.* That this signifies the derivations from the second class is evident from the representation of Dedan, as being those who are in the good of faith, properly those who are in the truth of faith from good (n. 3240, at the end). That the derivations are from a second class is manifest. By these three sons of Dedan are especially signified the truths of faith from good; but what is signified by each can indeed be told, but cannot be confirmed by other passages from the Word, because the names are not mentioned elsewhere.

[2] In the kingdom of the Lord there are innumerable varieties as to goods and truths, and yet of these innumerable varieties one heaven is constituted; for the varieties are so many that no one society is exactly like another, that is, is never in the same good and truth (n. 684, 685, 690). The one heaven therein is constituted of the many varieties so disposed by the Lord that they agree, the agreement or harmony of the many being imparted by the Lord, by means of all referring themselves to him (n. 551). The case herein is the same as with the organs, members, and viscera of the body, not one of which is exactly like another. They are all different and yet make a one, and this by reason of their all referring themselves to one soul, and through this to heaven, and thus to the Lord; for

whatever is unconnected with the Lord is nothing. From this it is evident that the differences of truth and of good are innumerable in species; but their genera, and these the most general, which are spiritual churches, are signified by these sons and grandsons of Abraham.

[3] As they who are of the spiritual church have no perception of what is good and true, like those of the celestial church, but acknowledge as truths the things they have learned, they are on this account continually in dispute concerning them, reasoning whether a thing is true; and each person abides in that doctrine (and calls it true) which is of his own church. This is the source of so many differences. Moreover very many form their conclusions concerning things good and true from appearances and fallacies—one in one way, another in another, but none from any perception; they do not even know what perception is; and as their understanding is thus in obscurity as to the goods and truths of faith, it is not surprising that dissensions should arise concerning the most essential of all the things of faith, namely, concerning the Divine, the human, and the holy proceeding of the Lord. The celestial perceive that these are not three, but one; but the spiritual abide in the idea of three, although they desire to think that they are one. Seeing then that there are dissensions concerning that which is the most essential, it is evident that the varieties and differences of doctrinal things must be innumerable. From this all may know whence come the derivations signified by those who are here named. But granting the existence of so many varieties and differences of doctrinal things (that is, of so many derivations), they nevertheless together form one church when all acknowledge charity as essential to the church; or what is the same, when they regard life as the end of doctrine; that is, when they inquire how the man of the church lives, and not so much what his sentiments are; for in the other life everyone receives from the Lord a lot in accordance with his good of life, and not in accordance with his truth of doctrine separated from the good of life.

3242. *And the sons of Midian: Ephah, and Epher, and Hanoch, and Abida, and Eldaah.* That this signifies the derivations from the third class, can be seen from the representation of Midian, as being those

who are in the truth of faith (concerning which below); and as those who are in the truth of faith are “Midian,” it follows that his “sons” are the derivations therefrom. With those who are in the truth of faith the case is this: No one is admitted into the Lord’s kingdom unless he is in the good of faith, for the good of faith is of the life, and the life of faith remains, but not the doctrine of faith, except insofar as it makes one with the life; nevertheless they who are in the truth of faith (that is, who profess faith and call it essential, because they have so learned) and yet are in the good of life (that is, who are Christians in heart and not in profession only), are in the Lord’s spiritual kingdom. For anyone may easily be persuaded that faith is the essential when he has been so taught by his instructors and has imbibed this opinion in his childhood, and because they who are reputed most learned and the heads of the church say so, some of whom are afraid to speak of the good of life because their life condemns them; moreover the things that belong to faith flow in perceptibly, but not so those which belong to charity.

[2] They therefore who are in the truth of faith and yet in the good of life, are they who are called “Midian”; and the truths according to which they live are the “sons of Midian”; and as those who are in the truth of faith conjoined with its good are “Midian,” so also in the opposite sense are those who are in falsity from not having the good of life, as can be seen from the following passages. In Isaiah:

The abundance of camels shall cover thee, the dromedaries of Midian and Ephah, all they from Sheba shall come; they shall bring gold and frankincense, and they shall proclaim the praises of Jehovah (Isa. 60:6);

where the Lord’s spiritual kingdom is treated of. The “dromedaries of Midian and Ephah” denote doctrinal things; doctrinal things of good are “gold”; those of truth are “frankincense”; both are the “praises of Jehovah”; hence also it is manifest what “Ephah” signifies. (That by the “Midianites” who drew Joseph out of the pit, and sold him to the Ishmaelites, and into Egypt to Potiphar, Genesis 37:28, 36, are signified those who are in the truth of

simple good, will be seen, of the Lord's Divine mercy, in the explication of these verses hereafter.)

[3] That by "Midian" are also signified those who are in falsity because they have not the goods of life, can be seen from what is said concerning Midian in Moses:

The elders of Moab and the elders of Midian, with the rewards of divination in their hand, went to Balaam, and spake to him the words of Balak (Num. 22:4, 7, etc.).

In a good sense "Moab" denotes those who are in natural good and suffer themselves to be easily led astray; but in the opposite sense, those who adulterate goods (n. 2468). In a good sense "Midian" denotes those who are in the truth of simple good, as before said, and who thus allow themselves to be easily persuaded; in the opposite sense, as here, those who falsify truths. The falsifications are signified by "the rewards of divination in their hand"; and the deeds from these falsities, by their sending to Balaam in hostility to the sons of Israel, who denote the goods and derivative truths of faith.

[4] The like was signified by the whoredoms of the sons of Israel with the women of the Midianites, resulting in a plague, which was stayed by Phinehas thrusting his spear through the Midianitish woman and the man of Israel in the brothel (Num. 25:6-8); for by whoredoms were represented the falsifications of truth (n. 2466, 2729). And because falsifications of truth are what in the internal sense are signified by whoredoms, therefore by command twelve thousand of the sons of Israel smote the Midianites, slew their kings, and every male, and the women whom they had led captive that had known a man, and divided the spoil among themselves (Num. 25:16, 17; 31:1 to the end). The reason why there were twelve thousand, was that "twelve" signified all things of faith (n. 577, 2089, 2129, 2130), by which falsities are destroyed; the "kings" whom they killed are falsities, and so is "every male"; the "women that had known a man" are the affections of falsity; the "spoil" (as gold, silver, cattle) are the truths that were falsified; from all which it is evident that each and all of the things there

mentioned are representative of the punishment and destruction of what is false by means of truths.

[5] It is similar in regard to what is said of the Midianites in the book of Judges, namely, that the sons of Israel, because they did evil in the eyes of Jehovah, were given into the hand of Midian seven years; and that the sons of Israel, by reason of Midian, made for themselves caves in the mountains, and also dens, and fortified places; and when Israel had sown, that Midian and Amalek and the sons of the east came up and ravaged the produce of their land; and afterwards that they were delivered by Gideon with three hundred men who lapped water with the tongue like a dog, and that those were sent home who bowed upon the knees and drank, besides other particulars (chapters 6, 7, 8). Here also the things mentioned each and all are representative of the falsification of truth, and of punishment on this account, even to their being destroyed by such things as are signified by lapping water with the tongue like a dog; but what each particular signifies in the internal sense it would be too tedious to unfold here; yet of the Lord's Divine mercy it shall be told in its place. In Habakkuk:

He beheld, and dispersed the nations; and the eternal mountains<sup>1</sup> were scattered, the everlasting hills did bow. I saw the tents of Cushan under Aven, the curtains of the land of Midian did tremble (Hab. 3:6-7);

where the advent of the Lord is treated of. The "tents of Cushan" denote a religiosity from evil; the "curtains of the land of Midian," one from falsity.

3243. All these were the sons of Keturah. That this signifies as regards the doctrinal things and worships thence derived is evident from the signification of "sons" as being truths and doctrinal things (n. 489, 491, 533, 1147, 2623); and from the representation of Keturah, as being Divine truth spiritual conjoined with Divine good spiritual (n. 3236, 3237); thus those things which are of the Lord's spiritual kingdom; and because the worship of this kingdom is according to doctrinal things, it follows that the "sons of Keturah" denote these things, and also the derivative worships.

3244. Verses 5, 6. *And Abraham gave all that he had unto Isaac. And to the sons of the concubines that Abraham had, Abraham gave gifts; and he sent them away from Isaac his son, while he was yet living, eastward to the land of the east.* “And Abraham gave all that he had unto Isaac” signifies in the supreme sense all Divine things in the Divine rational; in the relative sense the celestial things of love in the Lord’s celestial kingdom; “and to the sons of the concubines that Abraham had, Abraham gave gifts” signifies those who are spiritual adopted by the Lord’s Divine human, that they have allotted places in his spiritual kingdom; “and he sent them away from Isaac his son” signifies the distinction and separation of those who are spiritual from those who are celestial; “while he was yet living” signifies to whom he could give life; “eastward to the land of the east” signifies to the good of faith.

3245. *And Abraham gave all that he had unto Isaac.* That this signifies in the supreme sense all Divine things in the Divine rational, and in the relative sense the celestial things of love in the Lord’s celestial kingdom is evident from the representation of Abraham, as being the Lord as to the Divine itself (concerning which see above); and from the representation of Isaac, as being the Lord as to the Divine rational (concerning which also see above); and because in the internal sense the Lord is both “Abraham” and “Isaac,” and the Lord made his rational Divine from his own Divine; hence it is that the words “Abraham gave all that he had unto Isaac” signify all Divine things in the Divine rational. The things which precede and those which follow have regard to this fact—that in the Lord’s rational all things were made Divine. For in the internal sense, where Abraham, Isaac, and Jacob are treated of, the subject is the Lord’s human, and how it was made Divine.

[2] There are two things which properly constitute the human, namely, the rational and the natural; the Lord’s rational was represented by Isaac, and his natural by Jacob; the Lord made them both Divine; how he made the rational Divine is contained in what was said of Isaac, but how he made the natural Divine is contained in what is said of Jacob in what follows. But this latter (that is, the natural) could not be made Divine until the rational had been made Divine, for by means of the rational the natural was made so;

hence therefore it is that by the words before us are signified all Divine things in the Divine rational.

[3] Moreover all and each of the things which in the internal sense treat of the Lord, treat also of his kingdom and church, for the reason that the Divine of the Lord makes his kingdom. Therefore where the Lord is treated of, his kingdom is treated of also (n. 1965); but the internal sense concerning the Lord is the supreme sense, while the internal sense concerning his kingdom is the relative sense. The relative sense of these words—that Abraham gave all to Isaac—is that the celestial things of love are given to the Lord’s celestial kingdom. For in the relative sense by “Isaac” is signified the celestial kingdom, inasmuch as by the rest of Abraham’s sons (that is, those whom he had by Keturah) is signified the Lord’s spiritual kingdom, as shown above; and the same is signified by Ishmael, concerning whom hereafter.

3246. *And to the sons of the concubines that Abraham had, Abraham gave gifts.* That this signifies the spiritual adopted by the Lord’s Divine human, that they have allotted places in his spiritual kingdom is evident from the signification of the “sons of the concubines” as denoting those who are spiritual (concerning whom in what follows); from the representation here of Abraham, as being the Lord’s Divine human; so that by the words “which Abraham had” is signified that they (namely, the spiritual) were adopted by the Lord’s Divine human; and from the signification of the “gifts” which Abraham gave them, as being allotted places in the Lord’s spiritual kingdom.

[2] From what has already been shown in several places (as n. 3235, and elsewhere) concerning those who constitute the Lord’s spiritual kingdom and are called the spiritual, it can be seen that they are not sons born of the marriage itself of good and truth, but of a certain covenant not so conjugal; they are indeed from the same father, but not from the same mother; that is, they are from the same Divine good, but not from the same Divine truth. For as the celestial are from the very marriage of good and truth, they have good and thence truth; wherefore they never inquire what is true,

but perceive it from good; and they discourse not about truth beyond affirming that it is so—according to what the Lord teaches in Matthew:

Let your speech be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil (Matt. 5:37);

whereas the spiritual, because they are from a covenant not so conjugal, do not know from any perception what truth is, but call that true which they have been told to be so by parents and masters; and therefore in them there is not the marriage of good and truth; but still the truth which they thus believe is adopted by the Lord for truth when they are in the good of life (concerning this see n. 1832). Therefore it is that those who are spiritual are here called the “sons of the concubines,” and by these are meant all the sons of Keturah hitherto enumerated, and also the sons of Hagar, who will be named immediately below, from the twelfth to the eighteenth verse.

[3] In former times, in order that both the celestial and the spiritual might be represented in marriages, it was permissible for a man to have a concubine in addition to a wife; such concubine being given to the husband by the wife, and she was then called his “woman,” or was said to be “given to him for a woman” as when Hagar the Egyptian was given to Abraham by Sarah (Gen. 16:3); when Bilhah the handmaid was given by Rachel to Jacob (Gen. 30:4), and the handmaid Zilpah to Jacob by Leah (Gen. 30:9). They are there called “women,” but elsewhere they are called “concubines” as Hagar the Egyptian in this verse, and Bilhah in Genesis 35:22, also Keturah herself in 1 Chronicles 1:32.

[4] That those ancients had concubines besides a wife, as was the case not only with Abraham and Jacob, but also with their descendants, as Gideon (Judges 8:31), Saul (2 Sam. 3:7), David (2 Sam. 5:13; 15:16), and Solomon (1 Kings 11:3), was of permission, for the sake of the representation, namely, of the celestial church by a wife, and of the spiritual church by a concubine: this was of permission because they were such that they had no conjugal love,

neither was marriage to them marriage, but only a carnal coupling for the sake of procreating offspring. To such there might be permissions without injury to conjugal love, and consequently to its covenant; but never to those who are in good and truth, and who are or can become internal men; for as soon as man is in good and truth, and in things internal, such things cease. For this reason it is not allowable for Christians, as it was for the Jews, to take to themselves a concubine together with a wife, for this is adultery. That the spiritual were adopted by the Lord's Divine human, may be seen from what has been stated and shown before on the same subject (n. 2661, 2716, 2833, 2834).

3247. *And he sent them away from Isaac his son.* That this signifies the distinction and separation of those who are spiritual from those who are celestial is evident from what has just been said, namely, that the sons of Abraham by Keturah and by Hagar the Egyptian, who are called the "sons of the concubines," represent the spiritual; and that Isaac, in the relative sense, represents the celestial (n. 3245); and that these two classes were separated.

3248. *While he was yet living.* That this signifies to whom he could give life is evident from the signification of "while he was yet living," or "while he yet might live" as being to give life; for by Abraham is here represented the Lord as to the Divine human. That the spiritual have life from the Lord's Divine human may be seen above (n. 2661, 2716, 2833, 2834). When their life is from this source the Lord is said to "live" with them, even in common speech. Hence it is that in the internal sense by "while Abraham was yet living" is signified giving life. Life is given to those who are spiritual by means of the good of faith, which is meant by the words which now follow.

3249. *Eastward to the land of the east.* That this signifies to the good of faith is evident from the signification of "the east" and the "land of the east," which will be treated of in what follows. The good of faith which is signified by the "land of the east" is no other than that which in the Word is called charity toward the neighbor; and charity toward the neighbor is nothing else than a life

according to the Lord's commandments. That this is signified by the "land of the east" may be seen above (n. 1250); therefore they who were in the knowledges of the good of faith were called "sons of the east." The land of the sons of the east was Aram of Syria. (That Aram or Syria represents the knowledges of good may be seen above, n. 1232, 1234; and that Aram Naharaim, or Syria of the rivers, represents the knowledges of truth, n. 3051.) And as by the "Syrians" or "sons of the east" were signified those who were in the knowledges of good and truth, they were preeminently called the "wise" as in the first book of Kings, where it is said of Solomon:

The wisdom of Solomon was multiplied above the wisdom of all the sons of the east (1 Kings 4:30);

and as in Matthew, where it is said of those who came to Jesus when he was born:

Wise men from the east came to Jerusalem, saying, Where is he that is born king of the Jews? For we have seen his star in the east, and are come to worship him (Matt. 2:1-2).

For in Syria were the last remains of the ancient church, and therefore in that land there still remained the knowledges of good and truth, as can also be seen from Balaam, who not only adored Jehovah, but also prophesied concerning the Lord, and called him the "star out of Jacob, and the scepter out of Israel" (Num. 24:17). That Balaam was of the sons of the east in Syria is manifest, for he says this of himself when he utters the declaration:

From Syria hath Balak brought me, the king of Moab, from the mountains of the east (Num. 33:7).

That it was Aram or Syria where the sons of the east dwelt is evident from the fact that when Jacob went into Syria he is said to have gone "to the land of the sons of the east" (Gen. 29:1).

*3250. Verses 7-10. And these are the days of the years of the lives of Abraham, which he lived; a hundred years, and seventy years, and five years. And Abraham expired and died in a good old age, an old man*

*and sated, and was gathered to his peoples. And Isaac and Ishmael his sons buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre; the field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.* “And these are the days of the years of the lives of Abraham, which he lived” signifies the state representative by Abraham of the Lord as to the Divine itself; “a hundred years, and seventy years, and five years” signifies the things that belong to this state; “and Abraham expired and died” signifies the end of the representation by Abraham; “in a good old age, an old man and sated” signifies something new in the representation; “and was gathered to his peoples” signifies that these things were concerning Abraham; “and Isaac and Ishmael his sons buried him” signifies that the representative of the Lord was now taken up by Isaac and Ishmael; “in the cave of Machpelah” signifies resurrection as to truth; “in the field of Ephron the son of Zohar the Hittite, which is before Mamre” signifies as to good; it also signifies the spiritual, as above, who receive truth and good from the Lord’s Divine human, and are saved; “the field which Abraham purchased of the sons of Heth” signifies the Lord’s spiritual kingdom thence derived; “there was Abraham buried, and Sarah his wife” signifies resuscitation.

3251. *And these are the days of the years of the lives of Abraham, which he lived.* That this signifies a state representative by Abraham of the Lord as to the Divine itself is evident from the signification of “days” and “years” as being states (n. 23, 487, 488, 493, 893, 2788); and from the signification here of “lives” as also being states (n. 2904), here, states that were represented by Abraham; for all his life, as it is described in the Word, and the end of which is now treated of, was representative. That Abraham represented the Lord as to the Divine itself has been shown in the explications. In order that he might represent, he was called by the name Abraham, the letter “h” being inserted, which was taken from the name “Jehovah” (n. 2010). Abraham represented both the Divine itself, which is called the “Father,” and the Divine human, which is called the “Son”; thus he represented the Lord as to both the Divine itself and the Divine human, but that Divine human which is from eternity, from which came forth and to which he reduced or

brought the human that was born in time, when he glorified it. This is the representation of the Lord by Abraham.

3252. *A hundred years, and seventy years, and five years.* That this signifies the things that belong to this state is evident from the fact that all numbers in the Word signify things (see n. 482, 487, 575, 647–648, 1963, 1988, 2075, 2252); and therefore so does this number, which signifies the things that are of the state now treated of. While the mind dwells solely on what is historical, it appears as if numbers, such as these of the years of the age of Abraham, do not involve any interior sense; yet that they do involve such a sense is evident from all that has been shown above concerning numbers, and can be seen from the fact that in number simply as number there is nothing holy, and yet the least of all the things in the Word is holy.

3253. *And Abraham expired and died.* That this signifies the end of the representation by Abraham is evident from the signification of “expiring and dying” as being to cease or come to an end (n. 494); here, the end of the representation. For nothing of Abraham’s life which is described in the Word has reference to Abraham, except merely in the historical sense; but everything has reference to the Lord and his kingdom; and therefore when it is said of Abraham that he “expired and died,” it cannot signify in the Word (that is, in its genuine sense) anything else than that the state representative of the Lord by Abraham came to an end.

3254. *In a good old age, an old man and sated.* That this signifies something new in the representation is evident from the signification in the internal sense of “old age” as being to put off what is old and put on what is new (see n. 1854, 2198, 3016). The reason why what is new, or a new state, is signified in the internal sense by “old age” is that with the angels, for whom is the internal sense of the Word, there is no idea of time, thus no idea of such things as belong to time, as the ages of man—infancy, childhood, youth, adult age, and old age. But instead of all these they have an idea of states, thus instead of the time of infancy they have an idea of the state of innocence; instead of the time of childhood and

youth they have an idea of the state of the affection of good and truth; instead of adult age they have an idea of the state of intelligence; and instead of old age an idea of the state of wisdom (n. 3183); and as at this time of life man passes from the things of time to those that are of a life without time, and thus puts on a new state, by “old age” is signified what is new, and in this case a new representative, because it is in relation to this with Abraham that “old age” is predicated, and also that he was “an old man and sated” as can be seen from what has just been said.

3255. *And was gathered to his peoples.* That this signifies that these things were concerning Abraham is evident from the signification of being “gathered to his peoples” as being to be no longer the subject; for to be gathered to his peoples is to go away from those among whom he has been hitherto, and pass to his own; thus in the present case to be no longer a representative. It was customary with the ancients when anyone died, to say that he was gathered to his fathers or to his peoples, and they understood by this form of expression that he actually went to his parents, relations, and kinsfolk in the other life. They derived this form of speech from the most ancient people, who were celestial men, for while living on earth these were at the same time with the angels in heaven, and thus knew how the case is, namely, that all who are in the same good meet and are together in the other life, and likewise all who are in the same truth. Of the former they said that they were “gathered to their fathers,” but of the latter that they were “gathered to their peoples”; for with them “fathers” signified goods (n. 2803), and “peoples” signified truths (n. 1259–1260). As the people of the most ancient church were all in similar good, they dwell together in heaven (n. 1115); and the case is the same with many of the people of the ancient church, who were in similar truth (n. 1125, 1127).

[2] Moreover while a man lives in the body he is always as to his soul in some society of spirits in the other life (n. 1277, 2379); the man who is evil is in a society of infernal spirits; and the man who is good is in a society of angels. Thus everyone is in a society of such spirits as he is in agreement with, either as to good and truth,

or as to evil and falsity; and into this same society the man comes when he dies (n. 687). This is what among the ancients was signified by being “gathered to their fathers,” or “to their peoples” as is here said of Abraham when he expired, and of Ishmael in this same chapter (Gen. 25:17); of Isaac (Gen. 35:29); of Jacob (Gen. 49:29, 33); of Aaron (Num. 20:24, 26); of Moses (Num. 27:13; 31:2; Deut. 32:50); and of the first generation that entered into the land of Canaan (Judges 2:10). But in the internal sense of the Word, when anyone’s life is treated of representatively, by being “gathered to his peoples” is signified that he is no longer the subject, as before said.

3256. *And Isaac and Ishmael his sons buried him.* That this signifies that the representation of the Lord is now taken up by Isaac and Ishmael can be seen from the signification of “burying.” (That being “buried” denotes to be resuscitated and to rise again, was shown above, n. 2916.) As the representation of the Lord by Abraham is here treated of, as regards this state having come to an end, and that now the representation by Isaac and Ishmael begins, therefore by “burying” in this case is signified the resuscitation of this state; for the significations are determined in accordance with their application to the things of which they are predicated. The case with the representatives in the Word is that they are continuous, although they appear as if interrupted by the deaths of those who represent; their deaths however do not signify any interruption, but a continuation; and therefore their burials signify that the representative is resuscitated and continued in someone else.

3257. *In the cave of Machpelah.* That this signifies resurrection as to truth, and that *in the field of Ephron the son of Zohar the Hittite, which is before Mamre,* signifies resurrection as to good; and that these words also signify the spiritual, who receive truth and good from the Lord’s Divine human and are saved, as stated above; and also that *the field which Abraham purchased of the sons of Heth* signifies the Lord’s spiritual kingdom thence derived; and that *there was Abraham buried, and Sarah his wife,* signifies resuscitation, can be seen from what has been before stated and shown concerning

the signification of all these expressions, in chapter 23 (n. 2913, 2928, 2968–2971, 2975, 2980); and from the signification of “being buried” (n. 2916–2917).

3258. Verse 11. *And it came to pass after the death of Abraham that God blessed Isaac his son; and Isaac dwelt at Beer-lahai-roi.* “And it came to pass after the death of Abraham” signifies after the state and time of the representation of the Lord by Abraham; “that God blessed Isaac his son” signifies the beginning of the representation of the Lord by Isaac; “and Isaac dwelt at Beer-lahai-roi” signifies the Lord’s Divine rational in Divine light.

3259. *And it came to pass after the death of Abraham.* That this signifies after the state and time of the representation of the Lord by Abraham is evident from the signification of “dying” as being, when the representative life of anyone is treated of, the end of the representation (concerning which see above, n. 3253); hence, in this case, “after the death of Abraham” signifies after the state and time of the representation of the Lord by Abraham.

3260. *That God blessed Isaac his son.* That this signifies the beginning of the representation by Isaac, may be seen from the signification of the expression, “God blessed.” Among the ancients, when a work was to be commenced, it was customary to say, “may God bless it”; and by this was signified the same as is meant by the expression of the wish, “my it be prosperous and happy”; and thus in a more remote sense by “may God bless” as well as by, “may it be prosperous and happy,” there is signified a beginning, here the beginning of the representation by Isaac, because this follows immediately after the end of the representation by Abraham, which is signified by his death.

3261. *And Isaac dwelt at Beer-lahai-roi.* That this signifies the Lord’s Divine rational in Divine light is evident from the signification of “dwelling” as being to live (see n. 1293); and from the signification of “Beer-lahai-roi” as being Divine good rational born from Divine truth itself (concerning which see n. 3194). Thus the proximate sense is that the Divine rational lived or was in the

Divine good which was born from Divine truth itself; but it was not in it; and therefore it is not said “in Beer-lahai-roi,” but “at [*cum*] Beer-lahai-roi,” that is, when interpreted, “At the fountain of him that liveth and seeth me,” which denotes with that Divine good. For Isaac dwelt in the land of the south, as stated in the foregoing chapter (Gen. 24:62), where we read “and Isaac came from coming to Beer-lahai-roi, and he dwelt in the land of the south”; and as by the “land of the south” in that place there is signified Divine light therefrom (n. 3195), therefore here also nothing else than this is signified.

3262. Verse 12. *And these are the births of Ishmael the son of Abraham, whom Hagar the Egyptian, Sarah’s handmaid, bare unto Abraham.* “And these are the births of Ishmael the son of Abraham” signifies the derivations of the spiritual church represented by Ishmael; “whom Hagar the Egyptian, Sarah’s handmaid, bare unto Abraham” signifies the birth of the spiritual man from Divine influx into the affection of memory-knowledges.

3263. *And these are the births of Ishmael the son of Abraham.* That this signifies the derivations of the spiritual church represented by Ishmael is evident from the signification of “births” as being the derivations of faith, thus of the church (see n. 1145, 1255, 1330); from the representation of Ishmael, as being those who are rational and who are of the Lord’s spiritual church (see n. 2078, 2691, 2699); and from the signification of the “sons of Abraham” as being those who are in truth from the Lord; for by “sons” are signified truths (see n. 489, 491, 533, 1147, 2623), and by Abraham is represented the Lord as to the Divine human also (n. 3251), from whom the spiritual have truth and good (n. 2661, 2716, 2833–2834).

[2] As regards the Lord’s spiritual church, be it known that it exists throughout the universal world; for it is not confined to those who have the Word and thence know the Lord and some truths of faith; but it exists also with those who have not the Word and therefore are altogether ignorant of the Lord and consequently know no truths of faith (for all the truths of faith regard the Lord);

that is to say, this church exists among the gentiles who are remote from the church; for there are many among them who from rational light know that there is one God; that he has created all things and preserves all things; and also that from him is all good, consequently all truth; and that likeness to him makes man blessed; and moreover they live according to their religion, in love to that God and in love toward the neighbor; and from the affection of good they do works of charity, and from the affection of truth they worship the supreme being.

The gentiles who are of this character are they who belong to the Lord's spiritual church; and although while in this world they do not know the Lord, yet within themselves they have the worship and tacit acknowledgment of him when they are in good, for in all good the Lord is present; and therefore in the other life they easily acknowledge him, and receive the truths of faith in him more readily than Christians do who are not in good in this way, as may be seen from what has been disclosed from experience concerning the state and lot in the other life of the nations and peoples out of the church (n. 2589–2604). The natural light which these have has in it what is spiritual, for without that which is spiritual from the Lord, such things cannot possibly be acknowledged.

[3] From this it may now be seen what "Ishmael" signifies, and thereby who in the representative sense are the "Ishmaelites," namely those who are of the Lord's spiritual church, who as to life are in simple good, and therefore as to doctrine are in natural truth. Such also are signified by the "Ishmaelites" in the following passage concerning Joseph:

Behold, a travelling company of Ishmaelites came from Gilead, with their camels bearing wax, resin, and stacte, going to carry it down to Egypt (Gen. 37:25);

where the Ishmaelites represent those who are in simple good, such as is that in which are the well-disposed gentiles; "camels bearing wax, resin, and stacte" denote the interior goods of such people. The like is signified by the "Ishmaelites" in verse 28 of the same

chapter, and in chapter 39, verse 1; and also in the book of Judges, where it is said that Gideon made a request:

That ye would give me every man the earrings of his spoil. For they had golden earrings, because they were Ishmaelites (Judg. 8:24);

“golden earrings” signify the things of simple good (n. 3103).

3264. *Whom Hagar the Egyptian, Sarah’s handmaid, bare unto Abraham.* That this signifies the birth of the spiritual man from Divine influx into the affection of memory-knowledges is evident from the signification of “bearing” as being to come into existence (n. 2621, 2629); from the representation of “Hagar the Egyptian” as being the life of the exterior man (n. 1896, 1909); and from the signification of “handmaid” as being the affection of memory-knowledges and of knowledges that is of the exterior man (n. 1895, 2691). It is said “Sarah’s handmaid,” because by Sarah is represented the Lord’s Divine truth, to which the affection of memory-knowledges and of the knowledges of truth is subordinate. As by Ishmael is represented the spiritual man, it is evident that by these words, “whom Hagar the Egyptian, Sarah’s handmaid, bare unto Abraham” is signified the birth of the spiritual man from Divine influx into the affection of memory-knowledges.

[2] That man’s rational is born in this manner, see n. 1895–1896, 1902, 1910, 2094, 2557, 3030, 3074; consequently the spiritual is thus born, for this is not possible except in the rational, wherefore the spiritual man and the rational man are almost the same, those who are spiritual differing among themselves merely according to the quality of the reason and the consequent quality of life that prevails among them. That their birth or regeneration is from Divine influx into the affection of knowledges may also be seen above (n. 1555, 1904, 2046, 2063, 2189, 2657, 2675, 2691, 2697, 2979). See also what has been stated and shown above concerning Ishmael; namely, that by him was represented the Lord’s first rational, which was not yet Divine (n. 1893); that afterwards the truly rational or spiritual were represented (n. 2078, 2691), and thereby the Lord’s spiritual church (n. 2699).

3265. Verses 13–16. *And these are the names of the sons of Ishmael, in their names, according to their births: the firstborn of Ishmael, Nebaioth; and Kedar, and Adbeel, and Mibsam; and Mishma, and Dumah, and Massa; Hadar, and Tema, Jetur, Naphish, and Kedemah. These are the sons of Ishmael, and these are their names, in their villages and in their castles; twelve princes of their peoples.* “And these are the names of the sons of Ishmael” signifies the qualities of their doctrinal things; “in their names, according to their births” signifies interior qualities according to the derivations of faith; “the firstborn of Ishmael, Nebaioth; and Kedar, and Adbeel, and Mibsam; and Mishma, and Dumah, and Massa; Hadar, and Tema, Jetur, Naphish, and Kedemah” signifies all things of the spiritual church, especially among the gentiles; “these are the sons of Ishmael, and these are their names” signifies doctrinal things and their quality; “in their villages” signifies the external things of the church; “and in their castles” signifies the internal things; “twelve princes of their peoples” signifies all the primary things of this spiritual church.

3266. *And these are the names of the sons of Ishmael.* That this signifies the qualities of their doctrinal things, namely, of those who are spiritual is evident from the signification of “name” as being quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3006); from the signification of “sons” as being truths, and also doctrinal things (see n. 489, 491, 533, 1147, 2623); and from the representation of Ishmael, as being those who are spiritual (n. 3263).

3267. *In their names, according to their births.* That this signifies interior qualities according to the derivations of faith is evident from the signification of “name” as being quality, or from the signification of “names” as being qualities (n. 3266), in this case interior qualities, because it is said, “these are the names of the sons of Ishmael, in their names,” where “names” in the first place denote general qualities, and in the second place the qualities which are within the former, or which are interior in respect to those general qualities; and also because these qualities are according to the derivations of faith which are signified by “according to their

births.” (That “births” signify the derivations of faith, thus of the church, may be seen above, n. 1145, 1255, 1330, 3263.)

[2] With the Lord’s spiritual church the case is this: It is scattered throughout the whole world, and everywhere varies as to articles of belief, or the truths of faith; and these varieties are the derivations which are signified by the “births,” and which come forth both at one and the same time and also one after another. It is the very same with the Lord’s spiritual kingdom in the heavens, in which there is variety as to the things of faith, and this to such a degree that there is not one society, nor even one person in a society, that in the things of the truth of faith has an idea altogether in agreement with the ideas of others (n. 3241) but nevertheless the Lord’s spiritual kingdom in the heavens is a one; the reason of which is that with all there charity is the principal thing; for charity makes the spiritual church, and not faith, unless you call charity faith.

[3] He who is in charity loves his neighbor, and when the neighbor differs from him in matters of belief, he excuses it provided that his neighbor lives in good and truth. He also does not condemn the well-disposed gentiles, although they are ignorant of the Lord, and do not know anything of the faith. For he who is in charity, that is, who lives in good, receives from the Lord truths of such a quality as agree with his good, and gentiles receive such truths as in the other life may be bent into truths of faith (n. 2599–2603). But he who is not in charity, that is, who does not live in good, can never receive any truth; he may indeed know truth, but it is not implanted in his life; thus he may indeed have it in his mouth, but not in his heart. For truth cannot be conjoined with evil, and therefore those who know the truths which are called the articles of belief, and do not live in charity or in good, although they are in the church because born in it, are yet not of the church, for there is nothing of the church in them, that is nothing of good with which truth may be conjoined.

*3268. The firstborn of Ishmael, Nebaioth; and Kedar, and Adbeel, and Mibsam; and Mishma, and Dumah, and Massa; Hadar, and*

*Tema, Jetur, Naphish, and Kedemah.* That these signify all things that belong to the spiritual church, especially among the gentiles is evident from the representation of those who are here named, some of whom are mentioned elsewhere in the Word, particularly in the prophetic books—as Nebaioth, Kedar, Dumah, and Tema—and who there signify such things as belong to the spiritual church, especially among the gentiles; moreover, the same is manifest from their being twelve, for “twelve” signifies all things of faith, thus of the church, as will be shown hereafter; and for this reason it is said in the sixteenth verse that they were “twelve princes of their peoples.”

[2] That by Nebaioth and Kedar are represented the things that belong to the spiritual church, especially among the gentiles, namely its goods and derivative truths is evident in Isaiah:

The abundance of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and frankincense, and they shall proclaim the praises of Jehovah. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee they shall come up with acceptance on mine altar (Isa. 60:6–7)

which in the supreme sense is said of the Lord, and in the relative sense of his kingdom. The “flocks of Kedar” denote spiritual good (that a “flock” is spiritual good may be seen above, n. 343, 415, 2566); the “rams of Nebaioth” denote spiritual truth (that a “ram” is spiritual truth may be seen above, n. 2833).

[3] That “Kedar” is Arabia is manifest from the following passages, and that Arabia was called “Kedar” from the son of Ishmael is evident from the fact that in both verses lands or nations are enumerated all of which are named from the sons and grandsons of Abraham—as Midian, Ephah, and Sheba (concerning which see above, verses 2–4); and here likewise Kedar and Nebaioth.

[4] In Ezekiel:

Arabia, and all the princes of Kedar, these were the merchants of thy hand; in lambs, and rams, and he-goats, in these were they thy merchants (Ezek. 27:21);

treating of Tyre, that is, of those who are in the knowledges of good and truth. (That “Tyre” has this signification may be seen above, n. 1201.) “Arabia” denotes spiritual good; the “princes of Kedar,” spiritual truths; “lambs, rams, and he-goats” denote spiritual goods and truths.

[5] In Jeremiah:

Arise ye, go up to Kedar, and lay waste the sons of the east. Their tents and their flocks shall they take; they shall carry away for themselves their curtains, and all their vessels, and their camels (Jer. 49:28–29);

where the subject is the vastation of the spiritual church, meant by “Kedar and the sons of the east.” “Tents and flocks” denote the goods of this church; “curtains and vessels,” its truths; the holy things of worship are what are signified by “tents and flocks,” and by “curtains and vessels”; and all the holy things of worship relate to good and truth.

[6] But those who are not in truth, because not in good, are those who are represented by the “Arabians and Kedarites in the wilderness” as in Isaiah:

Babylon shall not be inhabited forever, neither shall the Arabian pitch tent there (Isa. 13:19, 20).

Let the wilderness and the cities thereof lift up [their voice], the villages that Kedar doth inhabit (Isa. 42:11).

In Jeremiah:

By the ways hast thou sat for them, as an Arabian in the wilderness (Jer. 3:2).

In David:

Woe is me, that I sojourn in Meshech, that I dwell with the tents of Kedar (Ps. 120:5).

[7] In Isaiah:

In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanites. Bring ye waters to meet him that is thirsty; ye inhabitants of the land of Tema forestall the fugitive with his bread. For they shall wander before the swords, from before the drawn sword, from before the bent bow, and from before the grievousness of war. For thus hath the Lord said unto me, Yet within a year, according to the years of a hireling, and all the glory of Kedar shall be consumed; and the residue of the number of bows of the mighty men of the sons of Kedar (Isa. 21:13–17).

To “lodge in the forest of Arabia” denotes vastation as to truth; “the travelling companies of Dedanites” denote those who are in knowledges (n. 3240, 3241); “the inhabitants of the land of Tema” denote those who are in simple good, such as is that of the well-disposed gentiles. It is evident that these were called “Tema” from Ishmael’s son. “Kedar” denotes those who are in simple truth; of whom it is said that they shall “wander from before swords, and from before the grievousness of war,” by which is signified that they will not endure temptation combats, because they are no longer in good.

[8] In Jeremiah:

Pass over to the isles of Kittim, and see; and send unto Kedar, and consider diligently, and see whether there hath been done such a thing, whether a nation hath changed gods, which yet are no gods (Jer. 2:10–11);

the “isles of Kittim” denote those who are more remote from worship, that is, gentiles who are in simple good, and thereby in natural truth (n. 1156, 1158); that “Kedar” also denotes the same is manifest.

[9] In the same:

Then took I the cup from the hand of Jehovah, and made all the nations to drink, unto whom Jehovah had sent me; Dedan, and Tema, and Buz, and all that are clipped at the corner [of the beard]; and all the kings of Arabia, and all the kings of the west, that dwell in the wilderness (Jer. 25:17, 23–24);

where also the vastation of the spiritual church is treated of, and Tema and Arabia are named along with several others, from which it is manifest that by “Tema” as by “Arabia,” those are signified who are of the spiritual church; but to Arabia are attributed kings and cities, while princes and villages are ascribed to Kedar.

[10] Besides these, Dumah also is mentioned in Isaiah (21:11). The reason why by these nations are signified the things that belong to the spiritual church, is that the ancient church, which was spiritual, was also among them (n. 1238, 2385); their doctrinals and rituals differed, and yet they were one church because they did not make faith, but charity, essential. In course of time however, as charity ceased, even that which there was of the church with them was lost; yet there still remained a representative of the church by them, with variety according to what there had been of the church with them. Hence it is that wherever they are named in the Word, they themselves are not signified, but only that of the church in general which had been there.

*3269. These are the sons of Ishmael, and these are their names.* That this signifies doctrinal things and their quality is evident from the signification of “sons” as being truths, and also doctrinal things; and of “name” as being quality (see n. 3266).

*3270. In their villages.* That this signifies the external things of the church is evident from the signification of “villages” as being those things which are the externals of faith, thus of the church; the external things of the church are rituals, the internal things are doctrinal things, provided that these are not merely of memory-knowledge, but also of life. External things were represented by villages because these were outside of the cities; but internal things by the cities themselves. (That “cities” are doctrinal things may be seen above, n. 402, 2268, 2449, 2712, 2943, 3216.)

3271. *And in their castles.* That this signifies internal things is evident from the signification of “castles” as being the internal things of faith; here, of the church, because they are especially predicated of the gentiles, who had no truth of faith, but only rational and natural truth. These truths are called “castles” when the truths of faith are called “cities.” In the original tongue the words that signify villages and castles also signify courts and palaces; and “courts” are similarly the external things of the church, and “palaces” the internal.

3272. *Twelve princes of their peoples.* That this signifies all the primary things of this spiritual church is evident from the signification of “twelve” as being all things of faith or of the church (n. 577, 2089, 2129, 2130); from the signification of “princes” as being things primary (n. 1482, 2089); and from the signification of “peoples” as being those who are in truths (n. 1259–1260), thus those who are of the spiritual church, for these are said to be in truths.

That all numbers in the Word signify actual things may be clearly seen from the number “twelve,” which so often occurs. This number, wherever it occurs in the Word, signifies all; as for instance the “twelve tribes” in the Old Testament, and the “twelve apostles” in the New, signify all things of faith, and thus all things of the church. So here “twelve princes” signify all the primary things of this church, and these are represented by so many sons of Ishmael.

[2] That “twelve” has this signification may be seen from the passages adduced in the sections above cited, as also from the following passages in the Word. In John:

I heard the number of those who were sealed out of every tribe of the sons of Israel. Of the tribe of Judah were sealed twelve thousand; of the tribe of Reuben were sealed twelve thousand; of the tribe of Gad were sealed twelve thousand (Rev. 7:4–5); and so on;

where by “twelve thousand sealed out of every tribe” nothing else is signified than that all who are in faith, that is, who are in the good of faith, are saved. Again:

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

the “woman” denotes the church (n. 252, 253); the “sun,” celestial love; and the “moon,” spiritual love (n. 30–38, 1529, 1530, 2441, 2495); the “twelve stars” denote all things of faith. (That “stars” are the knowledges of good and truth which are of faith, may be seen above, n. 2495, 2849.)

[3] Again:

The holy city, new Jerusalem, had twelve gates, and upon the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the sons of Israel. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the lamb. And he measured the city with the reed, twelve thousand furlongs. And he measured the wall thereof, a hundred and forty and four cubits (twelve times twelve), which is the measure of a man, that is, of an angel. And the twelve gates were twelve pearls (Rev. 21:2, 12, 14, 16–17, 21);

here by the “holy city” nothing else is signified than the Lord’s spiritual kingdom; and by “gates,” “wall,” “foundations” are signified the things of charity and faith; and by “twelve,” so often mentioned, are signified all of these things; that neither twelve tribes nor twelve apostles are signified must be evident to everyone. Again:

In the midst of the street of it, and on this side of the river and on that was the tree of life, bearing twelve fruits, yielding its fruit every month (Rev. 22:2);

the “twelve fruits” are all things of charity.

[4] In Matthew:

Jesus said, Verily I say unto you, that ye who have followed me in the regeneration, when the son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel (Matt. 19:28);

here apostles are not meant by “apostles,” nor thrones by “thrones,” nor tribes by “tribes,” but all things that are of faith (n. 2129). Moreover in the Word of the Old Testament, where “twelve tribes” are mentioned, it is all things of the church that are signified; and the case is the same with the “twelve stones according to the names of the twelve tribes of Israel” in the Urim and Thummim (Exod. 28:21); and with the “twelve loaves” of the show bread set in order upon the table (Lev. 24:5–6); and so in other instances. That all things of faith are contained also in the very names of the twelve sons of Jacob or Israel, will be seen, of the Lord’s Divine mercy in what follows in chapters 29 and 30.

3273. Verses 17, 18. *And these are the years of the life of Ishmael, a hundred years, and thirty years, and seven years; and he expired and died, and was gathered unto his peoples. And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria; he fell upon the faces of all his brethren.* “And these are the years of the life of Ishmael” signifies a state representative by Ishmael of the Lord’s spiritual kingdom; “a hundred years, and thirty years, and seven years” signifies the things of this state; “and he expired and died” signifies the end of the representation by Ishmael; “and was gathered unto his peoples” signifies that these things are concerning Ishmael; “and they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria” signifies the extension of intelligence; “he fell upon the faces of all his brethren” signifies contentions concerning truth, but that he was superior.

3274. *And these are the years of the life of Ishmael.* That this signifies a state representative by Ishmael of the Lord’s spiritual kingdom is evident from the signification of “years” and of “lives” as here being representative states (n. 3251); and from the representation of Ishmael, as being the Lord’s spiritual kingdom (n. 2699, 3263, 3268).

3275. *A hundred years, and thirty years, and seven years.* That this signifies the things of this state is evident from what was said above (n. 3252) concerning the age of Abraham.

3276. *And he expired and died.* That this signifies the end of the representation by Ishmael is evident also from what was said above (n. 3253), where the same words occur, with the same internal sense. In like manner, that he “was gathered unto his peoples” signifies that these things are concerning Ishmael, may also be seen above (n. 3255).

3277. *And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria.* This signifies the extension of intelligence; and *he fell upon the faces of all his brethren* signifies contentions respecting truth, but that he was superior; as is evident from what is said above (n. 115, 1951), where these expressions are explained.

3278. Verses 19, 20. *And these are the births of Isaac, the son of Abraham: Abraham begat Isaac. And Isaac was a son of forty years when he took Rebekah, the daughter of Bethuel the Aramean, of Paddan Aram, the sister of Laban the Aramean, to himself for a woman.* “And these are the births of Isaac, the son of Abraham” signifies the Lord’s Divine rational from which is the Divine natural; “Abraham begat Isaac” signifies the Divine rational from the Divine itself; “and Isaac was a son of forty years” signifies from his own power by temptation combats; “when he took Rebekah” signifies the conjunction of Divine truth; “the daughter of Bethuel the Aramean, of Paddan Aram, the sister of Laban the Aramean, to himself for a woman” signifies the quality and state.

3279. *And these are the births of Isaac, the son of Abraham.* That this signifies the Lord’s Divine rational, from which is the Divine natural, is evident from the signification of “births” as being derivations (n. 1145, 1255, 1330), namely, derivations of faith when faith is treated of, and derivations of the church when the church is treated of, just as above the derivations of the spiritual church were signified by the “births” of Ishmael (n. 3263). But

here, since the “births” are predicated of the Lord, it is Divine births that are meant, namely, that from the Divine itself is born the Divine rational, which is signified by Isaac being begotten by Abraham; and that from the Divine rational is the Divine natural, which is signified by Esau and Jacob being from Isaac; for by Esau and Jacob the Lord’s Divine natural is represented—by Esau as to good, and by Jacob as to truth—as will be shown in what now follows. This is what is here signified by the “births.”

3280. *Abraham begat Isaac.* That this signifies the Divine rational from the Divine itself is evident from the representation of Abraham, as being the Divine itself; and from the representation of Isaac, as being the Divine rational, as already frequently explained.

3281. *And Isaac was a son of forty years.* That this signifies from his own power by temptation combats is evident from the representation of Isaac, as being the Divine rational, as already frequently explained; from the signification of “forty” as being temptations (n. 730, 862); and from the signification of “years” as being states (n. 23, 487, 488, 493, 893, 2788). Hence the internal sense of these words is that the Lord made his rational Divine also as to truth, by temptation combats, thus by his own power. (That the Lord by his own power through temptations admitted into himself made all the human in himself Divine, was shown above, n. 1616, 1663, 1668, 1690, 1787, 2083, 2523, 2632, 2776, 3030, 3043, 3141.)

3282. *When he took Rebekah.* That this signifies the conjunction of Divine truth is evident from the representation of Rebekah, as being Divine truth adjoined to Divine good in the rational, the birth of which from the natural man was treated of in the preceding chapter.

3283. *The daughter of Bethuel the Aramean, of Paddan Aram, the sister of Laban the Aramean, to himself for a woman.* That this signifies the quality and state is evident from the representation of Bethuel and Laban, and from the signification of “Aram” and “Paddan Aram” as being those things which involve the origin as to

quality and state of the Divine truth represented by Rebekah; but what is represented by each, namely, by Bethuel and by Laban, and what is signified by “Aram” or Syria, was explained in the preceding chapter. The reason why these things are again said, is that in the following sections the Lord’s natural is treated of. The Lord’s natural could not be made Divine until truth had been adjoined to his rational, and until this had been made Divine; for the influx into the natural must needs be from the Divine good of the rational through the Divine truth therein; seeing that all the life of the natural man, as regards knowing and acting intelligently, is therefrom; for the rational is that which ordines all things in the natural, and according to the orderly arrangement of things therein has them conveniently in view; the rational being like a higher sight, which when it looks into the memory-knowledges of the natural man, looks upon a field as it were beneath itself. The light of this sight is the light of truth, but the origin of the light is from good in the rational. But more on this subject hereafter.

3284. Verses 21–23. *And Isaac entreated Jehovah for his woman, because she was barren, and Jehovah was entreated of him, and Rebekah his woman conceived. And the sons struggled together within her; and she said, If so, why am I thus? And she went to inquire of Jehovah. And Jehovah said unto her, Two nations are in thy womb, and two peoples shall be separated from thy bowels, and the one people shall prevail over the other people, and the elder shall serve the younger.* “And Isaac entreated Jehovah” signifies the communication of the Divine which was the Son with the Divine which was the Father; “for his woman, because she was barren” signifies that the Divine natural was not yet; “and Jehovah was entreated of him” signifies the effect; “and Rebekah his woman conceived” signifies that it was from Divine truth as a mother; “and the sons struggled together within her” signifies combat as to which; “and she said, If so, why am I thus?” signifies straitness; “and she went to inquire of Jehovah” signifies a state of communication; “and Jehovah said unto her” signifies perception from the Divine; “two nations are in thy womb” signifies the natural as to interior and exterior good, that there is conception; “and two peoples shall be separated from thy bowels” signifies that truth is thence derived; “and the one people shall prevail over the other people” signifies that at first

truth will be superior to the good of truth; “and the elder shall serve the younger” signifies that for a time the good of truth will be inferior.

3285. *And Isaac entreated Jehovah.* That this signifies the communication of the Divine which is the son with the Divine which is the Father is evident from the signification of “entreating” as being to communicate; for entreaty or prayer is nothing but communication; and from the representation of Isaac, as being the Divine rational; the Divine which is the son is Isaac, that is, the rational when truth is conjoined with it; but the Divine which is the Father here is “Jehovah.” This communication was in the Lord, for the Father was in the son, and the son in the Father (John 14:10–11).

3286. *For his woman, because she was barren.* That this signifies that the Divine natural was not yet is evident from the signification of a “woman” as being Divine truth conjoined with the good of the rational, which truth was in the preceding chapter shown to be represented by Rebekah; and from the signification of “barren” as being that the Divine natural was not yet. For the case herein is this: the Divine natural had its origin from the Divine good of the rational as a father, and from the Divine truth therein as a mother; and when the Divine natural is not yet, then the truth of the rational is said to be “barren,” here a “barren woman.”

[2] As regards man, the case is that when he is being regenerated, good is insinuated by the Lord into his rational (that is, good will to the neighbor), to which will or good is adjoined truth from the natural man; but when this has been done, the natural is not yet regenerate, as may be known from the fact that the internal or rational man often fights with the external or natural man; and so long as there is combat the natural is not regenerate; and when this is not regenerate, the rational is barren as to truth. Such is the case in general; and in like manner in every particular in which the rational dissents from the natural, the rational is said in that particular to be barren as to truth.

[3] The work of regeneration is chiefly concerned in bringing about the correspondence of the natural man to the rational man, not only in general, but also in particular; and the natural man is reduced to correspondence by the Lord through the rational, in that good is insinuated into the rational, and in this good as in ground truths are implanted, and then by means of rational truths the natural is reduced to obedience; and when it obeys, then it corresponds; and insofar as it corresponds, so far is the man regenerate.

3287. *And Jehovah was entreated of him.* That this signifies the effect is evident without explication, because when Jehovah has been entreated, the prayer then comes to pass, or is effected.

3288. *And Rebekah his woman conceived.* That this signifies from Divine truth as from a mother is evident from the representation of Rebekah, as being the Divine truth of the rational, treated of in the preceding chapter; and from the signification of “conceiving” as being the first beginning of the Divine natural as from a mother; for, as just said, the Divine natural had its origin from the Divine good of the rational as a father, and from the Divine truth of the rational as a mother. That this is the case is known to scarcely anyone, and this ignorance is the greater because few are aware that the rational is distinct from the natural; for only those know this who are truly rational, and they alone are truly rational who have been regenerated by the Lord; whereas they who have not been regenerated do not comprehend this, for to them the rational is the same as the natural.

3289. *And the sons struggled together within her.* That this signifies combat as to which is evident from the signification of “struggling” as being combat; and from the signification here of “sons” as being the natural as to good and as to truth; for that Esau and Jacob, who were the sons, represent the Lord’s Divine natural, Esau the Divine natural as to good, and Jacob as to truth, will become evident from what follows. This struggling or combat is treated of in this chapter, being concerning the priority, as to whether good or truth is prior, or what is the same, whether charity which is of good, or

truth which is of faith, is prior. From the earliest times there has been much contention in the spiritual church concerning this question; and because this priority is treated of in what follows, it is said that the “sons struggled within her,” and by this is signified combat as to which.

3290. *And she said, If so, why am I thus?* That this signifies straitness is evident from the sense of these words, in that they are words of straitness, and indeed straitness on account of the struggle, that is, the combat between the brothers; “if so” signifies if they combated about this matter; “why thus” signifies that there ought not to be combat on this account; “I” or “why am I” signifies that if they combated about this matter they would not receive influx from rational truth; and thereby would come straitness.

3291. *And she went to inquire of Jehovah.* That this signifies a state of communication is evident from the signification of “inquiring” as being when said of the Lord a communication; for it was Jehovah in himself who was inquired of; in the historical sense, however, this communication is expressed by “praying” (n. 3285); and the state of communication by “inquiring.”

3292. *And Jehovah said unto her.* That this signifies perception from the Divine, is thence evident; and also from the signification of “saying” as being to perceive (n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2506, 2515, 2552); thus “Jehovah saying” signifies to perceive from the Divine.

3293. *Two nations are in thy womb.* That this signifies the natural as to interior and exterior good, that there is conception is evident from the signification of “nations” as being goods, especially the goods of the church (see n. 1159, 1258, 1260, 1416, 1849); and that here the goods which are in the natural are signified is evident from the fact that Esau and Jacob, who were then in the womb, represent the Lord’s Divine natural, as will become very evident from what follows, where they are treated of. The natural, like the rational, consists of good and truth; the good in the natural is all that which is of natural affection, and is called delight; but the

truth is all that which is of the memory, and is called memory-knowledge. These two must be in the natural for there to be any natural. By itself, memory-knowledge abstractedly from any delight which is of affection, is not anything; for the natural has its life from the delight within it; and from this derives its ability to know anything; whereas delight, which is the good of the natural, is something without memory-knowledge; but only such a vitality as infants have. In order therefore for the natural to be human it must consist of both, the one being perfected by the other; but it has its real life from good.

[2] As regards this good which is here treated of, it is twofold, interior and exterior; the interior good communicates with the interior man, that is, with the rational; while the exterior good communicates with the external man, that is, with the things of the body, and makes the life in the external senses, and also in the actions. Without this twofold communication, man cannot live either as to the reason or as to the body. It is the interior communication which abides with man after death, and then makes his natural life, for a spirit also has natural life, inasmuch as his spiritual life is terminated in the natural as in an ultimate plane; for immediately after death a man is not able to think spiritually, except from the things that belong to his natural. The exterior communication, however, is that which a man has while he lives in the body, but this ceases by the death of the body. All this shows what is signified by “two nations in the womb,” namely the natural as to interior and exterior good. “In the womb,” in the internal sense, signifies conception, therefore it is here said “that there is conception.”

3294. *And two peoples shall be separated from thy bowels.* That this signifies that truth is thence derived is evident from the signification of “people” as being truth (see n. 1259, 1260); and from the signification of being “separated from the bowels” as being to originate thence. In the Word, where birth is treated of, when it is from the mother it is expressed as “coming forth from the womb” or “belly”; but when from the father, as being “separated from the bowels.” For the womb and the loins are

predicated of the things of love, that is, of good; but when the expression “separated from the bowels” is used, the origin of truth is signified; therefore here, when good is treated of, it is said that “two nations are from thy womb”; and when truth is treated of, that “two peoples shall be separated from thy bowels,” whereby is signified, in the internal sense, the origin of truth from good.

“Two peoples” are spoken of, because as good is interior and exterior (n. 3293), so also is truth. Interior truth in the natural is that which is conjoined with the interior good of the natural; but exterior truth is that which is conjoined with the exterior good of the natural; the interior truth is called natural truth, but the exterior truth is called sensuous. But how the case is with these kinds of truths, will of the Lord’s Divine mercy appear from what follows, where Jacob is treated of; for by Jacob is represented this truth as to both kinds.

3295. *And the one people shall prevail over the other people.* That this signifies that at first truth shall be superior to the good of truth is evident from the signification of “people” as being truth (see just above, n. 3294); and from the signification of “prevailing over” as being superior. The “people” referred to in the first place signifies truth, but the “people” referred to in the second place, the good of truth; the good of truth being that good which comes forth from truth, and which in its first coming forth is truth, but is called good because it appears as good. Hence it is that by “people” is also signified this good, which in its first coming forth is called the good of truth. In order to have some idea of this good, we must know that before a man has been regenerated he does good from truth; but after he has been regenerated he does good from good; or more clearly, before a man has been regenerated he does good from the understanding; but after he has been regenerated, from the will. The good therefore that is from the understanding is not in itself good, but truth, whereas the good which is from the will is good. For example: one who does not honor his parents, but from the commandment of the decalog learns to honor them, when first he honors them, does it from the commandment; and as this honor is from the commandment it is not in itself good, because it is not

from love, but is either from obedience to the law, or from fear of the law. Nevertheless it is called the good of truth, but in its first coming forth it is truth; for at that time the man does not do good, but truth; whereas when the man honors his parents from love, then it is good. The same is true in all other cases.

3296. *And the elder shall serve the younger.* That this signifies that for a time the good of truth should be inferior is evident from the signification of the “elder” as being good; from the signification of “serving” as being inferior; and from the signification of the “younger” as being truth. How the case herein is may be seen from what follows, where it is described under the representation of Esau and Jacob; for as before said by Esau is represented good, and by Jacob, truth. That there was struggling or combat concerning priority and dominion is described in the internal sense by Jacob’s taking away from Esau the birthright, and also his blessing; yet that this was done only for a time is manifest from Isaac’s prophecy concerning Esau.

And upon thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck (Gen. 27:40).

[2] That these things have an internal sense, and that what they signify cannot be known without the internal sense (namely, what is signified by two nations being in the womb, and by two peoples being separated from the bowels, and by one people prevailing over the other, and the elder serving the younger) is evident; and that they signify what has been said is evident from what follows, where much will be said on this subject. Moreover it can with difficulty be believed that these expressions involve such things unless it is known how the case is with good and truth, and concerning the birth of the one from the other, and the change of state in man when he is being regenerated. In the internal sense indeed the Lord is treated of, and here how he made his natural Divine; nevertheless in the representative sense the regeneration of man is also treated of; for man’s regeneration is an image of the Lord’s glorification (n. 3043, 3138, 3212); that is, in regeneration as in a certain image it appears how the Lord glorified his human, or what is the same,

made it Divine. For as the Lord altogether changed his human state into the Divine, so also in man, when he regenerates him, the Lord utterly changes the man's state, for he makes his old man new.

3297. Verses 24–26. *And her days were fulfilled to bring forth, and behold twins were in her womb. And the first came forth red all over like a hairy garment, and they called his name Esau. And after that came forth his brother, and his hand laid hold on Esau's heel, and he called his name Jacob: and Isaac was a son of sixty years when she bare them.* “And her days were fulfilled to bring forth” signifies the first state of the effect; “and behold twins were in her womb” signifies that both were conceived together; “and the first came forth red all over like a hairy garment” signifies the natural good of the life of truth; “and they called his name Esau” signifies its quality; “and after that came forth his brother” signifies truth; “and his hand laid hold on Esau's heel” signifies the lowest of the good of the natural, to which it adhered with some power; “and he called his name Jacob” signifies the doctrine of truth of the natural; “and Isaac was a son of sixty years when she bare them” signifies the state of the Divine rational at that time.

3298. *And her days were fulfilled to bring forth.* That this signifies the first state of the effect is evident from the signification of “days” as being states (n. 23, 487, 488, 493, 893, 2788); that these were “fulfilled to bring forth” signifies the first state of the effect; for in the spiritual sense to “bring forth” has respect to good and truth, and in this sense means to come into existence (n. 2621, 2629). With good and truth the case is the same as with offspring, in that they are conceived, are in the womb, are born, and afterwards grow to maturity. After conception the efficient (that is, the conceived seed) begins to produce the effect, which takes place in the womb; when these states have been fulfilled, and the time for bringing forth is near, then the effect commences, and is called the first of the effect, for then the offspring begins to act as of itself, and to exert itself to attain that very state which is called the state of the effect.

3299. *And behold twins were in her womb.* That this signifies that both were conceived together is evident from the signification of “twins” as being both, namely good, which is represented by Esau, and truth, which is represented by Jacob; and from the signification of “in the womb” as being conception (see above, n. 3293). As to both the good and the truth of the natural being conceived together, the case is this: Whatever is born derives its being from a father and its manifestation from a mother; it must have both in order to become something. The natural as to good is conceived from the good of the rational as a father, and as to truth is conceived from the truth of the rational as a mother (n. 3286, 3288). It is good which gives life, but through truth. Both these are called soul, but still good is principally the soul, while truth clothes it as with a kind of tender vessel or body, so that the good is in the truth. This is what is signified by “twins being in her womb.”

3300. *And the first came forth red all over like a hairy garment* [tunica]. That this signifies the natural good of the life of truth is evident from the signification of “coming forth” as being to be born; from the signification of “red” as being the good of life, as will be shown presently; and from the signification of a “hairy garment” as being the truth of the natural, which also will be shown presently. This being the “first” signifies that as to essence good is prior, as before said (n. 3299); and it is said “like a hairy garment” in order to signify that good is clothed with truth, as with a tender vessel or body, as also before said (n. 3299). In the internal sense of the Word a “garment” [tunica] signifies merely that which invests something else, wherefore also truths are compared to garments (n. 1073, 2576).

[2] That “red,” or “ruddy” signifies the good of life is because all good is of love, and love itself is celestial and spiritual fire, and is also compared to fire and likewise is called “fire” (n. 933–936). So also is love compared to blood, and is called “blood” (n. 1001); and because they are both red, the good which is of love is signified by “red” or “ruddy” as may also be seen from the following passages in the Word. In the prophecy of Jacob, then Israel:

He shall wash his raiment in wine, and his vesture in the blood of grapes; his eyes are redder than wine, and his teeth are whiter than milk (Gen. 49:11–12);

where Judah is treated of, by whom is there signified the Lord, as must be evident to everyone. “Raiment” and “vesture” in this passage signify the Lord’s Divine natural; “wine” and “the blood of grapes” signify the Divine good and Divine truth of the natural. Of the former it is said that “his eyes are redder than wine”; of the latter that “his teeth are whiter than milk”; it is the conjunction of good and truth in the natural which is thus described.

[3] In Isaiah:

Who is this that cometh from Edom? Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine vat? (Isa. 63:1–2);

here “Edom” denotes the Divine good of the Lord’s Divine natural, as will appear from what follows; “red in thine apparel” denotes the good of truth; “garments like him that treadeth in the wine vat,” the truth of good. In Jeremiah:

Her Nazirites were purer than snow, they were whiter than milk; they were more ruddy in bone than rubies, their polishing was of sapphire (Lam. 4:7).

By the “Nazirites” was represented the Lord as to the Divine human, especially as to the Divine natural; thus the good therein by their being “more ruddy in bone than rubies.”

[4] As “red” signified good, especially the good of the natural, therefore in the Jewish church, in which each and all things were representative of the Lord, and thence of his kingdom (consequently of good and truth, because the Lord’s kingdom is from these), it was commanded that the covering of the tent should be of the skins of red rams (Exod. 25:5; 26:14; 35:7, 23; 36:19); and also that the water of expiation should be made of the ashes of a red heifer burned (Num. 19:2, 9). Unless the color red had

signified something celestial in the Lord's kingdom, it would never have been commanded that the rams should be red, and the heifer red. That holy things were thereby represented, everyone acknowledges who holds the Word to be holy. Inasmuch as the color red had such a signification, the coverings of the tent were interwoven and coupled together with threads of scarlet, crimson, and blue (Exod. 35:6).

[5] As almost all things have also an opposite sense, as has before been frequently stated, "red" in like manner then signifies the evil which is of the love of self; and this because the yearnings of the love of self are compared to fire and are called "fire" (n. 934, 1297, 1527, 1528, 1861, 2446); and in like manner they are compared to blood and are called "blood" (n. 374, 954, 1005). Hence in the opposite sense "red" has this signification; as in Isaiah:

Jehovah said, Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool (Isa. 1:18).

In Nahum:

The shield of the mighty men (of Belial) is made red, the valiant men are made crimson, in the fire of torches are the chariots in the day (Nahum 2:3).

In John:

And there was seen another sign in heaven; and behold a great red dragon, having seven heads and ten horns, and upon his heads seven diadems (Rev. 12:3).

And I saw and behold a white horse, and he that sat thereon had a bow; and there was given unto him a crown; and he went forth conquering and to conquer. And another horse came forth that was red; and to him that sat thereon it was given to take peace from the earth, and that they should kill one another; and there was given unto him a great sword. Afterwards there came forth a black horse; and at last a pale horse, whose name was death (Rev. 6:2, 4–5, 8).

3301. That a “hairy garment” signifies the truth of the natural is evident from the signification of a “garment” as being that which invests something else, and here therefore it signifies truth, because this invests good; for truth is as a vesture (n. 1073, 2576); or what is nearly the same, truth is a vessel receiving good (n. 1469, 1496, 1832, 1900, 2063, 2261, 2269); and also from the signification of “hairy” as being the natural in respect to truth. “Hair,” or the “hair of the head” is frequently mentioned in the Word, and there signifies the natural; the reason is that hair is an excrescence in the outermost parts of man, just as is the natural also relatively to his rational and to the interior things thereof. It appears to man, while he lives in the body, that the natural is his all, but this is so far from being true that the natural is rather an excrescence from his internals, as hair is from the things of the body. The two also proceed from the internals in almost the same way. Hence it is that men who in the life of the body have been merely natural, in the other life, when presented to view in accordance with that state, appear as if covered with hair over almost the whole face. Moreover man’s natural is represented by the hair of the head; when it is from good, it is represented by becoming and carefully arranged hair; but when not from good, by unbecoming and disheveled hair.

[2] It is from this representative that in the Word “hair” signifies the natural, especially as to truth; as in Zechariah:

And it shall come to pass in that day that the prophets shall be ashamed, a man by reason of his vision, when he hath prophesied, neither shall they wear a hairy tunic to deceive (Zech. 13:4).

“Prophets” denote those who teach truths, here those who teach falsities (n. 2534); “vision” denotes truths, here falsities; a “hairy tunic” denotes the natural as to truth; and because there was no truth, but rather falsity, it is said, “to deceive.” Prophets were clothed with such raiment in order to represent that truth, because it is external. Therefore also Elijah the Tishbite from such clothing is called a “hairy man” (2 Kings 1:8); and John, who was the last of the prophets, had “raiment of camel’s hair” (Matt. 3:4). (That “camels” are memory-knowledges in the natural man, may be seen

above, n. 3048, 3071, 3143, 3145; and also that memory-knowledges are the truths of the natural, n. 3293.)

[3] That the “hair of the head” signified the natural as to truth is plainly evident from the Nazirites, to whom it was commanded that during all the days of their Naziriteship no razor should pass upon their head, until the days were fulfilled during which they separated themselves to Jehovah, and then they should let down the locks of their head, and that then they should shave the head of their Naziriteship at the door of the tent of meeting, and should put the hair upon the fire which was under the eucharistic sacrifice (Num. 6:5, 18). The Nazirites represented the Lord as to the Divine human; and thence the man of the celestial church, who is a likeness of the Lord (n. 51); and the natural of this man is represented by the hair; and therefore, when the Nazirites were sanctified they were to put off their old or former natural man, into which they were born, and were to put on a new man; which was signified by the command that when the days had been fulfilled during which they were to separate themselves to Jehovah, they were to let down the locks of their head, and put them upon the fire under the sacrifice. For the state of the celestial man is such that he is in good, and from good knows all truths, and never thinks and speaks from truths about good, still less does he think and speak about good from memory-knowledges (see n. 202, 337, 2715, 2718, 3246). Moreover celestial men are such that before they put off that state they are in a natural so strong as to truth that they are able to battle with the hells; for it is truth that fights, and never good, as the hells cannot make even a distant approach to good. (That such is the case with truth and good may be seen above, n. 1950, 1951.)

[4] From this it is evident whence Samson had strength from his hair; concerning whom it is said:

The angel of Jehovah appeared to the woman saying, Behold thou shalt conceive, and bear a son, and no razor shall come upon his head; for the child shall be a Nazirite unto God from the womb (Judg. 13:3, 5);

and afterwards it is related that he told Delilah that if he should be shaven, his strength would depart from him, and he would be rendered weak; and after he had been shaven his strength departed, and the Philistines seized him; and afterwards, when the hair of his head began to grow again after he was shaven, his strength returned, so that he pulled down the pillars of the house (Judges 16). Who does not see that in these things there is a heavenly arcanum, which no one knows unless he has been instructed concerning representatives; namely, that the Nazirite represents the celestial man, and that so long as he had hair he represented the natural of this man, which as before said is in truth thus powerful and strong. And as at that time all representatives that were commanded by the Lord had such force and effect, this was the source of Samson's strength. But Samson was not a sanctified Nazirite like those described above, namely, as having put on a state of good instead of truth. The effect of his strength by reason of his hair was principally from his representing the Lord, who from the natural man as to truth fought with the hells and subdued them, and this before he put on the Divine good and truth even as to the natural man.

[5] From this also it is evident why it was commanded that the high priest, upon whose head was poured the oil of anointing, and whose hand was consecrated to put on the garments, should not shave his head, nor rend his clothes (Lev. 21:10); and similarly that the priests the Levites (where the new temple is treated of) were not to shave their heads, nor let down their hair (Ezek. 44:20); namely, that they might represent the Lord's Divine natural as to the truth which is from good, and which is called the truth of good. That "hair," or a "head of hair" signifies the natural as to truth is evident also from the prophecies of the Word, as in Ezekiel:

I set thee as the bud of the field, whence thou didst grow, and didst grow up into beauties of beauties; the breasts have become firm, and thine hair was grown (Ezek. 16:7);

where Jerusalem is treated of, which here signifies the ancient church, which in process of time had become perverted. The

“breasts become firm” denote natural good; the “hair that was grown,” natural truth.

[6] In Daniel:

I beheld till the thrones were cast down, and the Ancient of Days did sit. His raiment was white as snow, and the hair of his head like the pure wool; his throne was fiery flames (Dan. 7:9).

And in John:

In the midst of the lampstands one like unto the son of man, clothed with a garment down to the foot, and girt about at the paps with a golden girdle. And his head and his hair were white as white wool, as snow; and his eyes were as a flame of fire (Rev. 1:13–14);

“hair white like pure wool” denotes the Divine natural as to truth. In the Word, and in the rituals of the Jewish church, truth itself was represented by white, which being from good, is called “pure wool.” The reason why the representation of truth is by white, and the representation of good by red, is that truth is of light, and good is of the fire from which the light proceeds.

[7] Like other expressions in the Word, “hair” has also an opposite sense, and signifies the natural as to truth perverted, as in Isaiah:

In that day shall the Lord shave with a razor that is hired, in the passages of the river, with the King of Assyria, the head and the hair of the feet; and it shall also consume the beard (Isa. 7:20).

In Ezekiel:

Son of man, take thee a sharp sword, a barber’s razor shalt thou take unto thee, and shalt cause it to pass upon thine head, and upon thy beard; and take thee balances to weigh, and divide the hairs. A third part shalt thou burn with fire in the midst of the city; thou shalt take a third part and smite with the sword round about the city; and a third part thou shalt scatter to the wind; and thou shalt take thereof a few in number, and bind them in thy skirts; and of these again shalt thou take,

and cast them into the midst of the fire, and burn them in the fire; therefrom shall a fire come forth unto all the house of Israel (Ezek. 5:1–4).

In this manner it is representatively described that there is no longer any interior and exterior natural truth, which is signified by the “hair” and the “beard.” That lusts have destroyed it is signified by its being “burned with fire”; that reasonings have destroyed it is signified by “smiting with the sword round about the city”; that false principles have destroyed it, is signified by “scattering it to the wind.” The meaning of this passage is similar to what the Lord teaches in Matthew, that of the seed, which is truth, some fell among thorns, some on the rock, and some upon the way (Matt. 13:1–9).

[8] That the “hair of the head” signifies the unclean truths and falsities which are of the natural man, was represented also by the command that when a woman that had been taken captive from the enemy was to be married, she was to be brought into the house, the hair of her head was to be shaved, her nails were to be pared, and the raiment of her captivity was to be put off (Deut. 21:12–13); also that when the Levites were consecrated, the water of expiation was to be sprinkled upon them, they were to cause a razor to pass over all their flesh, and their clothes were to be washed, and thus they were to be cleansed (Num. 8:7); and also that Nebuchadnezzar was driven out from men to eat grass like oxen, and his body to be wet with the dew of heaven, until his hair grew like eagles’ feathers, and his nails like birds’ claws (Dan. 4:33). That in leprosy the colors of the hair and beard were to be observed, as to whether they were white, reddish, yellow, black, and also those of the garments; and that he who was cleansed from leprosy should shave off all the hair of the head, beard, and eyebrows (Lev. 13, 14:8–9), signified unclean falsities from what is profane, which in the internal sense is “leprosy.”

[9] “Baldness” however signified the natural in which there was nothing of truth, as in Isaiah:

He is gone up to Bayith, and to Dibon, to the high places, to weep over Nebo, and Moab shall howl over Medeba; on all their heads is baldness, every beard is shaved (Isa. 15:2).

It shall come to pass that instead of braided work there shall be baldness, and branding instead of beauty (Isa. 3:24).

That the children who said to Elisha, “Go up, thou bald head; go up, thou bald head” were torn in pieces by bears from the wood (2 Kings 2:23–24) represented those who blaspheme the Word, speaking as if there were no truth in it; for Elisha represented the Lord as to the Word (n. 2762). From this it is now manifest how much power there was at that time in representatives.

**3302.** *And they called his name Esau.* That this signifies its quality, namely, the quality of the natural as to good is evident from the signification of “calling a name,” or of “calling by name” as being to know what the thing is, thus its quality (see n. 144, 145, 440, 768, 1754, 1896, 2009, 2724, 3237); and from the fact that all names whatever in the Word in the internal sense denote actual things (n. 1224, 1888); and such is the case with the name Esau. That “Esau” signifies the Lord’s Divine natural as to Divine good when first conceived is evident from what has been already said, and from what follows concerning Esau, as also from other parts of the Word; but as Esau and Edom have nearly the same signification, with the difference that “Edom” is the Divine natural as to good to which are adjoined the doctrinal things of truth, therefore at verse 30 below, where Esau is called “Edom,” of the Lord’s Divine mercy this will be confirmed by passages from the Word.

**3303.** *And after that came forth his brother.* That this signifies truth is evident from the signification of “brother” as being good, and also truth, for these are called “brothers.” That charity is the “brother” of faith, or good the “brother” of truth, may be seen above (n. 367). So on the other hand faith is the “brother” of charity, or truth the “brother” of good; also in the natural, the affection of good is called “brother,” and the affection of truth

“sister” (n. 3160); likewise, “husband and wife,” and “man and woman”; but these always relatively to the states treated of.

3304. *And his hand laid hold on Esau’s heel.* That this signifies the lowest of the good of the natural to which it adhered with some power is evident from the signification of “hand” as being power (see n. 878; and that it is predicated of truth, n. 3091); from the signification of “laying hold of” as being to adhere; from the signification of “heel” as being the lowest of the natural (see n. 259); and from the representation of Esau, as being the good of the natural (see n. 3302). Hence it is evident that “his hand laid hold on Esau’s heel” signifies the lowest of the good of the natural to which truth adhered with some power.

[2] As regards truth adhering with some power to the lowest good of the natural, the case is this: the natural, or the natural man, when being regenerated, has its conception as to good and truth from the rational, or through the rational from the spiritual; through this from the celestial; and through this from the Divine. Thus does the influx follow in succession, and beginning from the Divine descends until it terminates in the lowest of the natural, that is, in the worldly and corporeal. When the lowest natural is affected with faults by what is hereditary from the mother, truth cannot be united to good, but can only adhere to it with some power; nor is truth united to good until these faults have been driven away. This is the reason why although good is indeed born with man, truth is not; and therefore infants are devoid of any knowledge of truth; and truth has to be learned, and afterwards conjoined with good (see n. 1831, 1832). Hence also it is said that they “struggled together in the midst of her,” that is, they fought (n. 3289). From this it follows that from the first conception truth supplants good, as is said of Jacob in regard to Esau:

Is not he named Jacob? For he hath supplanted me these two times  
(Gen. 27:36).

And in Hosea:

To visit upon Jacob his ways, according to his doings will he recompense him; in the womb he supplanted his brother (Hos. 12:2–3).

[3] They who keep the mind solely in the historicals, and who are not able to withdraw it from them, do not know but that these and former passages simply foretell the events which came to pass between Esau and Jacob, and this conviction is confirmed also by what follows. But the Word of the Lord is of such a nature that the historicals are in their own series, while the spiritual things of the internal sense are in theirs; so that the former may be viewed by the external man, and the latter by the internal man, and that in this way there may be a correspondence between the two, namely, between the external man and the internal; and this by means of the Word, for the Word is the union of earth and heaven, as has been frequently shown. Thus in everyone who is in a holy state while reading the Word, there is a union of his external man which is on the earth, with his internal man which is in heaven.

3305. *And he called his name Jacob.* That this signifies the doctrine of truth of the natural is evident from the signification of “calling a name,” or of “calling by name” as being quality (concerning which see just above, n. 3302). The quality that is represented by Jacob is the doctrine of truth of the natural, as may be seen from the representation of Esau, as being the good of life of the truth of the natural (n. 3300), and from many places in the Word, where he is named. There are two things which constitute the natural, as there are two that constitute the rational, nay, that constitute the whole man, one of which is of life, and the other of doctrine. That which is of life belongs to the will, while that which is of doctrine belongs to the understanding. The former is called good, and the latter truth. This good is that which is represented by Esau, and the truth by Jacob; or what is the same, the good of life of the truth of the natural is that which is represented by Esau, and the doctrine of truth of the natural is that which is represented by Jacob. Whether you say the good of life of the truth of the natural and the doctrine of truth of the natural, or those who are in these things, it is the same; for the good of life and the doctrine of truth cannot exist apart from their subject. If they have no subject they are a kind of abstract affair which nevertheless has regard to the

man in whom this may be. Wherefore by “Jacob” are here signified those who are in the doctrine of truth of the natural.

[2] They who abide in the mere sense of the letter believe that by “Jacob” in the Word is meant all that people which was descended from Jacob, and for this reason they apply to that people all things that have been said historically and prophetically concerning Jacob. But the Word is Divine chiefly in this respect, that all things in it both in general and in particular do not regard one nation or one people, but the universal human race; namely, that which is, which has been, and which will be; and also that which is still more universal, namely, the Lord’s kingdom in the heavens; and in the supreme sense, the Lord himself. It is for this reason that the Word is Divine. If it had regard merely to one nation, then it would be human, and there would be nothing more of the Divine in it than there was of the holy of worship with that nation; and everyone may know that there was none of this with the people called “Jacob”; from which it is evident that by “Jacob” in the Word is not meant Jacob, and also that by “Israel” is not meant Israel; for almost everywhere in the prophecies, when Jacob is named, Israel is named also, and no one can know what is specifically meant by the one, and what by the other, except from the sense which lies more deeply concealed and contains within it the arcana of heaven.

[3] That by “Jacob” therefore in the internal sense is signified the doctrine of truth of the natural; or what is the same, those who are in this doctrine, of whatever nation they may be; and that in the supreme sense the Lord is meant is evident from the following passages. In Luke:

The angel said unto her, Fear not, Mary, for thou shalt conceive in thy womb, and shalt bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the son of the most high; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end (Luke 1:30–33).

That here by the “house of Jacob” is not meant the Jewish nation or people can be seen by all, for the Lord’s kingdom was not over

that people, but over all in the universe who have faith in him, and who from faith are in charity. Hence it is evident that by “Jacob” as here named by the angel is not meant the people of Jacob; and consequently neither in other places, by the “seed of Jacob,” the “sons of Jacob,” the “land of Jacob,” the “inheritance of Jacob,” the “king of Jacob,” and the “God of Jacob,” which expressions so often occur in the Word of the Old Testament, are these intended.

[4] The case is the same in respect to “Israel” as in Matthew:

The angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt; that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt have I called my son (Matt. 2:13, 15);

and in the prophet it is said:

When Israel was a child, then I loved him, and called my son out of Egypt (Hos. 11:1).

That in this passage “Israel” is the Lord is very evident; and yet from the sense of the letter it cannot be known but that the “child Israel” means the earliest descendants of Jacob, who came into Egypt and were afterwards called out thence. It is the same in other passages where “Jacob” and “Israel” are named, although this does not appear from the sense of the letter, as in Isaiah:

Hear O Jacob my servant; and Israel, whom I have chosen; thus saith Jehovah who made thee, and formed thee from the womb, who will help thee; Fear not O Jacob my servant, and thou Jeshurun whom I have chosen; for I will pour water upon him that is thirsty, and streams upon the dry ground; I will pour my spirit upon thy seed, and my blessing upon thine offspring; this one shall say, I am Jehovah’s; and this shall call himself by the name of Jacob; and that one shall write with his hand unto Jehovah, and surname himself by the name of Israel (Isa. 44:1–3, 5);

where “Jacob” and “Israel” evidently denote the Lord; and the “seed,” and “offspring of Jacob,” those who are in faith in him.

[5] In the prophecy concerning the sons of Israel in Moses:

Joseph shall sit in the strength of his bow, and the arms of his hands shall be made strong by the hands of the mighty one of Jacob; from thence is the shepherd, the stone of Israel (Gen. 49:24);

where also the “mighty one of Jacob” and the “stone of Israel” clearly denote the Lord. In Isaiah:

My glory will I not give to another; attend unto me, O Jacob, and Israel my called, I am he; I am the first, I also am the last (Isa. 48:11–12);

here also “Jacob” and “Israel” signify the Lord. In Ezekiel:

I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his companions, and I will add them upon him with the stick of Judah, and make them one stick, and they shall be one in my hand. I will take the sons of Israel from among the nations, whither they be gone, and will gather them from every side, and bring them upon their own land; and I will make them one nation in the land, upon the mountains of Israel; and one king shall be king to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms anymore at all. My servant David shall be king over them, and they all shall have one shepherd. And they shall dwell on the land that I have given unto Jacob my servant, wherein your fathers dwelt; and they shall dwell therein, they and their sons, and their sons, forever; and David my servant shall be prince to them forever: I will make a covenant of peace with them, it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore. My tabernacle also shall be with them; and I will be their God, and they shall be my people. And the nations shall know that I Jehovah do sanctify Israel, when my sanctuary is in the midst of them for evermore (Ezek. 37:19, 21–22, 24–28);

here again it is clearly manifest that by “Joseph,” “Ephraim,” “Judah,” “Israel,” “Jacob,” and “David” are not meant these persons, but in the supreme sense Divine spiritual things which are in the Lord, and which are the Lord’s in his kingdom and church. That David was not to be, as is said, their king and prince forever, everyone may know; but that by “David” is meant the Lord may be seen above (n. 1888). It may also be known that Israel will not be gathered together from wherever they have been dispersed, and will not be sanctified, and the sanctuary placed in the midst of them

forever, as is said; but this is to be with those who in the representative sense are signified by “Israel”; and who, as is known, are all the faithful.

[6] In Micah:

Assembling I will assemble O Jacob, all of thee; gathering I will gather the remnant of Israel; I will put them together as the sheep of Bozrah (Micah 2:12);

where the meaning is similar. In Isaiah:

Jacob shall cause to take root those who come; Israel shall blossom and bud; and they shall fill the face of the world with produce (Isa. 27:6);

where also the meaning is similar. In the same:

Thus saith Jehovah who redeemed Abraham, to the house of Jacob; Jacob shall not now be ashamed, neither shall his face now wax pale; for when he seeth his children, the work of my hands, in the midst of him, they shall sanctify my name; yea, they shall sanctify the holy one of Jacob, and shall stand in awe of the God of Israel. They also that err in spirit shall know intelligence (Isa. 29:22–24).

Thus saith Jehovah to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him, and I will loose the loins of kings; to open the doors before him, and the gates shall not be shut; I will go before thee, and make the crooked places straight; I will break in pieces the doors of brass, and cut in sunder the bars of iron; I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I am Jehovah, who am called by thy name, the God of Israel, for Jacob my servant's sake, and Israel mine elect. I have called thee by thy name, I have surnamed thee when thou didst not know me (Isa. 45:1–4);

where also the Lord is plainly treated of. In Micah:

In the last days it shall come to pass that the mountain of the house of Jehovah shall be established as the head of the mountains; and many nations shall go, and say, Come ye, and let us go up to the mountain of Jehovah, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall

go forth the doctrine, and the Word of Jehovah from Jerusalem (Micah 4:1-2).

### In David:

Jehovah loveth the gates of Zion more than all the dwellings of Jacob; glorious things shall be preached in thee, O city of God (Ps. 87:2-3).

### In Jeremiah:

They shall serve Jehovah their God, and David their king, whom I will raise up unto them. And thou, fear thou not, O Jacob my servant, saith Jehovah; neither be dismayed, O Israel; for lo I will save thee from afar (Jer. 30:9, 10).

### In Isaiah:

Listen O isles unto me; and hearken ye peoples from far; Jehovah hath called me from the womb; from the bowels of my mother hath he made mention of my name; and he said unto me, Thou art my servant Israel, in whom I will be made glorious (Isa. 49:1, 3).

Then shalt thou delight thyself in Jehovah, and I will make thee to ride upon the high places of the earth, and I will feed thee with the heritage of Jacob (Isa. 58:14).

I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains, that mine elect may possess it, and my servants shall dwell there (Isa. 65:9).

[7] In the supreme sense of all these passages by “Jacob” and “Israel” is meant the Lord; and in the representative sense the Lord’s spiritual kingdom, and the church which is a church from the doctrine of truth and the life of good. By “Jacob” are meant those who are in the externals of this church; and by “Israel” those who are in its internals. From these and many other passages it is evident that by “Jacob” is nowhere meant Jacob, neither by “Israel” israel; and in the same way, by “Isaac” is not meant Isaac, nor by “Abraham,” Abraham, where they are named; as in Matthew:

Many shall come from the east and the west, and shall recline with Abraham, and Isaac, and Jacob, in the kingdom of the heavens (Matt. 8:11).

In Luke:

Ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God (Luke 13:28).

Lazarus was carried by the angels into Abraham's bosom (Luke 16:20, 22).

For in heaven they know nothing of Abraham, Isaac, and Jacob; and when these words are read by man, the angels perceive nought but the Lord as to the Divine and the Divine human; and by "reclining with Abraham, Isaac, and Jacob," they perceive nought but being with the Lord; and by being "in Abraham's bosom," nought but being in the Lord. But it was thus said because at that time man was so far removed from internal things that he did not know and was not willing to know otherwise than that all things in the Word are according to the letter; and when the Lord spoke with men according to the letter, it was that they might receive faith, and also that there might even then be an internal sense within, by which there could be the conjunction of man with himself.

This being the case, it may appear what is signified in the Word of the Old Testament by the "God of Jacob," and by the "Holy one of Israel," namely, the Lord himself. (That the "God of Jacob" is the Lord, see 2 Sam. 23:1; Isa. 2:3; 41:21; Micah 4:2; Ps. 20:1; 46:7; 75:9; 76:6; 81:1, 4; 84:8; 94:7; 114:7; 132:2; 146:5. That the "holy one of Israel" is the Lord, see Isa. 1:4; 5:19, 24; 10:20; 12:6; 17:7; 29:19; 30:11, 12, 15; 31:1; 37:23; 41:14, 16, 20; 43:3, 14; 45:11; 47:4; 48:17; 49:7; 54:5; 55:5; 60:14; Jer. 50:29; Ezek. 39:7; Ps. 71:22; 78:41; 89:18.)

**3306.** *And Isaac was a son of sixty years when she bare them.* That this signifies the state of the Divine rational at that time is evident from what has been said above concerning numbers (n. 3252,

3275). But what the number “sixty” involves may be seen from the simple numbers of which it is composed, namely, five and twelve, for five times twelve are sixty; what “five” signifies may be seen above (n. 649, 1686); and what “twelve” (n. 3272). It is composed also of six and ten, for six times ten are sixty. What “six” signifies may be seen above (n. 720, 737, 900); and what “ten” (n. 576, 2284, 3107). It is composed also of two and thirty, for twice thirty are sixty. What “two” signifies may be seen above (n. 720, 900, 1335, 1686); and what “thirty” (n. 2276). As the number “sixty” is composed of these simple numbers, it involves the things signified by them in their order, all of which signify the state in which the Lord’s Divine rational then was. These things are manifest before the angels in clear light from the Lord; but before man, especially one who believes that no arcanum is concealed in the numbers mentioned in the Word, they cannot be unfolded; both on account of his incredulity, and also because so many contents cannot be reduced into a series suitable to man’s apprehension.

3307. Verses 27, 28. *And the boys grew up: and Esau was a man skillful in hunting, a man of the field; and Jacob was a perfect<sup>2</sup> man, dwelling in tents. And Isaac loved Esau, because his hunting was in his mouth; and Rebekah loved Jacob.* “And the boys grew up” signifies the first state; “and Esau was a man skillful in hunting” signifies the good of life from truths sensuous and of memory-knowledge; “a man of the field” signifies the good of life from doctrinal things; “and Jacob was a perfect man” signifies truth; “dwelling in tents” signifies the derivative worship; “and Isaac loved Esau, because his hunting was in his mouth” signifies that the Divine good of the Lord’s Divine rational loved the good of truth; “and Rebekah loved Jacob” signifies that the Divine truth of the Divine rational loved the doctrine of truth.

3308. *The boys grew up.* That this signifies the first state, namely, of the conjunction of good and truth is evident from the signification of “growing up,” when predicated of good and truth in respect to origin and progress, as being the first state of the latter, namely, of progress, concerning which hereafter; and from the signification of the “boys” as being good and truth; for good is

represented by the “boy Esau,” and truth by the “boy Jacob” as before shown. The case with good and truth is the same as with offspring, in that they are conceived, are in the womb, are born, grow up, and also advance in age even to the last. That they are conceived, are in the womb, and are born, pertains to the state of origin; but that they grow up, and advance in age even to the last, pertains to the state of progress. The state of progress advances in succession from the birth, and is a state of the conjunction of good and truth. The first of this state is that which is here signified by “growing up.” This state commences immediately after birth, and is continued even to the last of life; and with those who are in good, after the life of the body to eternity. The angels are thus being continually perfected.

3309. *And Esau was a man skillful [sciens] in hunting.* That this signifies the good of life from truths sensuous and of memory-knowledge is evident from the representation of Esau, as being the good of life (concerning which see above); and from the signification of a “man skillful in hunting” as being those who are in the affection of truth (concerning which hereafter). For a “man skillful” is predicated of the affection of truth, or of those who are in the affection of truth; whereas “hunting” signifies the truths themselves, but truths which are of the natural man from which are goods. And as the truths of the natural man are those which are called memory-knowledges (n. 3293); and these are chiefly of two kinds or degrees, namely, sensuous truths, and truths in the form of memory-knowledge, both are here signified by “hunting.” Sensuous truths are those in which children are, and truths in the form of memory-knowledge are those in which the same children are as they grow up. For no one can be in truths of memory-knowledge unless he is first in sensuous truths, inasmuch as the ideas of the former are procured from the latter; and from these may afterwards be learned and comprehended truths still more interior, which are called doctrinal truths, and which are signified by a “man of the field” (concerning which presently).

[2] That by “hunting” are signified truths sensuous and of memory-knowledge, in which are instructed and by which are

affected those who are in the good of life, is because “hunting,” in a wide sense, means the things taken by hunting; such as rams, kids, she-goats, and the like; and which are spiritual goods, as may be seen above (n. 2180, 2830); and also because the arms used in hunting, which were quivers, bows, and darts, signify the doctrinal things of truth (n. 2685, 2686, 2709). That such are the things which are signified by “hunting” is evident from what is said to Esau by his father Isaac in a subsequent chapter:

Take I pray thy weapons, thy quiver and thy bow, and go out to the field, and hunt me a hunting, and make me savory meat, such as I have loved (Gen. 27:3–4);

and to Jacob, who is there taken for Esau, in the same chapter:

Bring to me that I may eat of my son’s hunting, that my soul may bless thee (Gen. 27:25);

from which it is evident what is signified by “hunting.”

[3] Hence it is that to “hunt” signifies to teach and also to persuade, and this in both senses, that is, from the affection of truth, and from the affection of falsity; from the affection of truth in Jeremiah:

I will bring them back into their land that I gave unto their fathers; behold I will send for many fishers, saith Jehovah, and they shall fish them; and after this I will send for many hunters, and they shall hunt them from every mountain and from every hill, and out of the clefts of the rocks (Jer. 16:15–16);

where “fishers” denote those who teach from sensuous truths (n. 40, 991); and “hunters,” those who teach from truths of memory-knowledge, and also from doctrinal things. “Upon every mountain and upon every hill” signifies teaching those who are in the affection of good and in the affection of truth. That “mountain and hill” have this signification may be seen above (n. 795, 796, 1430). The like is involved in “hunting in the field” (as in Gen. 27:3).

That “hunting” signifies also persuading from the affection of falsity, appears in Ezekiel:

Behold I am against your pillows, wherewith ye there hunt the souls to make them fly away, and I will tear off your coverings, and will deliver my people out of your hand, and they shall be no longer in your hand to be hunted (Ezek. 13:20–21).

Concerning the signification of “hunting” in this sense, see n. 1178; but to this kind of hunting, “nets” are usually attributed.

3310. That “a man of the field” signifies the good of life from doctrinal things is evident from the signification of “field.” In the Word frequent mention is made of “earth” or “land,” of “ground,” and of “field”; and by “earth” or “land,” when used in a good sense, is signified the Lord’s kingdom in the heavens and on earth, thus the church, which is his kingdom on earth. The like is signified by “ground,” but in a more restricted sense (n. 566, 662, 1066–1068, 1262, 1413, 1733, 1850, 2117, 2118, 2928). The same is signified also by “field,” but in a sense still more restricted (n. 368, 2971); and as the church is not the church from doctrinal things except insofar as these have respect to the good of life as their end; or what is the same, unless these doctrinal things are conjoined with the good of life, therefore by “field” is principally signified the good of life; and in order that this may be of the church, there must be doctrinal things from the Word which have been implanted in this good. Without doctrinal things there is indeed good of life, but not as yet the good of the church, thus not as yet good truly spiritual, except only in the capacity of becoming so; as is the case with the good of life among the gentiles who have not the Word, and therefore are ignorant of the Lord.

[2] That a “field” is the good of life in which are to be implanted the things which are of faith, that is, spiritual truths which are of the church, is very evident from the Lord’s parable in Matthew:

The sower went forth to sow, and as he sowed, some fell upon the hard way, and the birds came and devoured them; and others fell upon stony places where they had not much earth, and straightway they

sprung up, because they had no deepness of earth; and when the sun was risen, they were scorched, and because they had no root, they withered away; and others fell among thorns, and the thorns grew up and choked them; but others fell upon the good ground and yielded fruit, some a hundredfold, some sixtyfold, some thirtyfold: he that hath an ear to hear, let him hear (Matt. 13:3–9; Mark 4:3–9; Luke 8:5–8).

Here four kinds of earth or ground in a field—that is, in the church—are treated of. That the “seed” is the Word of the Lord, thus truth, which is said to be of faith, and that the “good ground” is the good which is of charity is evident, for it is the good in man that receives the Word; the “hard way” is falsity; a “stony place” is truth that has no root in good; “thorns” are evils.

[3] As regards the good of life from doctrinal things, which is signified by “a man of the field,” the case is this: They who are being regenerated, at first do what is good from doctrinal things, for of themselves they do not know what is good, but learn it from the doctrinal things of love and charity; from these they know who the Lord is; who is the neighbor; what love is, and what charity; thus what good is. When they are in this state they are in the affection of truth, and are called “men [*viri*] of the field”; but afterwards when they have been regenerated, they do not do what is good from doctrinal things, but from love and charity, for they are then in the good itself which they have learned through doctrinal things, and then are called “men [*homines*] of the field.” The case herein is as with one who by nature inclines to adulteries, thefts, and murders, but who learns from the commandments of the decalog that such things are of hell, and so abstains from them. In this state he is affected by the commandments because he is afraid of hell, and from these and likewise from many things in the Word he learns how he ought to direct his life; and in this case when he does what is good, he does it from the commandments. But when he is in good, he begins to be averse to the adulteries, thefts, and murders to which before he had been inclined; and when he is in this state, he no longer does what is good from the commandments, but from good, which then is in him. In the former state he learns good from truth; in the latter state he teaches truth from good.

[4] The same is the case also with spiritual truths, which are called doctrinal things, and are still more interior commandments; for doctrinal things are the interior truths that belong to the natural man. The first truths are of sense, the next are of memory-knowledge, the interior ones are of doctrine. These doctrinal truths are founded upon truths of memory-knowledge, for man can form and retain no idea, notion, or conception of them except from memory-knowledges. But truths of memory-knowledge are founded upon truths of the senses, for without sensuous things no memory-knowledges can be comprehended by man. These truths, namely, those of memory-knowledge and of sense, are what are signified by “a man skillful in hunting”; but doctrinal truths are those which are signified by a “man of the field.” In this way do these truths follow in succession with man; and therefore until he is of adult age, and through truths of sense and of memory-knowledge is in doctrinal truths, no man is able to be regenerated, for he cannot be confirmed in the truths of doctrine, except by means of ideas derived from the things of memory-knowledge and of sense. For nothing is possible in man’s thought, even as to the deepest arcanum of faith, that is not attended with a natural and sensuous idea, although the man is for the most part ignorant of the nature of it; but in the other life, if he desires it, it is presented to view before his understanding, and even, if he so wishes, before his sight; for however incredible it may appear, in the other life such things can be presented to the sight.

3311. *And Jacob was a perfect man.* That this signifies truth is evident from the representation of Jacob as being the doctrine of natural truth (n. 3305); and from the signification of “perfect” as being predicated of those who are in truth, thus of truth (n. 612).

3312. *Dwelling in tents.* That this signifies the derivative worship is evident from the signification of “tents” as being the holy of love, and thence of worship (n. 414, 1102, 2145, 2152). That “tents” signify the holy of worship is because in the most ancient time the man of the church who was in love to the Lord and thence in holy worship, dwelt in tents, and there performed his holy worship; and because at that time the holy of love and thence the holy of worship

began to be represented by tents, it was commanded that they should make a tent according to the pattern shown to Moses upon Mount Sinai, and should therein institute their Divine worship. Hence also the feast of tabernacles, and their then dwelling in tents, was for the sake of the representation of the holy worship which belonged to the man of the celestial church; and this shows that by “dwelling in tents” is signified worship.

3313. *And Isaac loved Esau, because his hunting was in his mouth.* That this signifies that the Divine good of the Divine rational loved the good of truth is evident from the representation of Isaac, as being the Lord’s Divine rational as to Divine good (see n. 3012, 3013, 3194, 3210); and from the representation of Esau, as being the Lord’s Divine natural as to the good therein (concerning which see also n. 3300, 3302); and from what follows concerning Edom; and from the signification of “hunting” as being the good of life from natural truths (see n. 3309). “In his mouth” signifies that it was in his natural affection; for in the Word that is said to be “in the heart” which is interior and proceeds from good, and that to be “in the mouth” which is exterior and proceeds from truth; and as the good of truth, which is here represented by Esau and is signified by “hunting” is exterior good—that is, is in natural affection, and proceeds from truth—therefore it is said to have been “in Isaac’s mouth.”

3314. *And Rebekah loved Jacob.* That this signifies that the Divine truth of the Divine rational loved the doctrine of truth is evident from the representation of Rebekah, as being the Divine truth of the Divine rational (concerning which see n. 3012, 3013, 3077, and the whole preceding chapter, where Rebekah is treated of); and from the representation of Jacob, as being the doctrine of natural truth, and in the supreme sense the Lord’s Divine natural as to truth (see n. 3305). That the Divine good of the Divine rational loved the good which was in the natural, and the Divine truth of the Divine rational loved the truth which was in the natural, stands thus: it is good and truth that constitute the rational, and it is also good and truth that constitute the natural; the good of the rational flows in without truth—thus immediately—into the good of the

natural; and also through truth, thus mediately; whereas the good of the rational flows in through the truth of the rational into the truth of the natural, thus mediately; and also through the good of the natural into the truth there, thus also immediately. Hence it is that there is a closer conjunction of the good of the rational with the good of the natural, than with its truth; which conjunction is signified by “Isaac loving Esau”; and that there is a closer conjunction of the truth of the rational with the truth of the natural, than with its good, which conjunction is signified by “Rebekah loving Jacob.”

[2] These things are indeed such as can with difficulty be apprehended, for the reason especially that the world, even the learned world, is ignorant of the most general truths upon the subject—as that the rational is distinct from the natural, and that it is good and truth which constitute both the rational and the natural; and still less is it known that the rational must flow into the natural in order for man to be able to think, and to will as he thinks. As these most general truths are unknown, the influx spoken of above can with difficulty be comprehended; and yet these are matters in regard to which the angels have light, and perceive things innumerable, and this attended with the delight in which they are when it is given them at the same time to think concerning the Lord’s Divine in respect to the human. The man who is in good and in whom there is what is angelic while he is in the body is also gifted with some light from the Lord on these and similar subjects; but he who is not in good feels a loathing when thinking of such things, and the more so the more he thinks of them as applied to the Divine that pertains to the Lord’s human. It is better therefore that those who are of such a nature should remove their mind from such subjects; for they comprehend nothing of them, and even reject them; saying at heart, What is this to me? It will bring me neither honors nor gain.

3315. Verses 29, 30. *And Jacob boiled pottage, and Esau came from the field, and he was weary. And Esau said to Jacob, Cause me to sup I pray of the red, this red, for I am weary; therefore he called his name Edom.* “And Jacob boiled pottage” signifies a chaotic mass of

doctrinal things; “and Esau came from the field” signifies the pursuit of the good of life; “and he was weary” signifies a state of combat; “and Esau said to Jacob” signifies the Lord’s perception from the good of the natural; “Cause me to sup I pray of the red” signifies a longing for doctrinal things; “this red” signifies that which is apparently good; “for I am weary” signifies here as before a state of combat; “therefore he called his name Edom” signifies his quality therefrom as to good, to which were adjoined the doctrinal things of truth.

3316. *And Jacob boiled pottage.* That this signifies a chaotic mass of doctrinal things is evident from the representation of Jacob, as being the doctrine of natural truth (n. 3305), thus the doctrinal things which are in the natural man; and from the signification of “pottage” as being a chaotic mass of such things. “Boiling it” signifies amassing, for in the original tongue the expression is proper to pottage, as if it had been said that he “pottaged pottage,” that is, he amassed it. The first state of the conjunction of good and truth is that which is described in this and the following verses, down to the end of the chapter.

[2] The first state of the man who is being regenerated, or in whom truth is being conjoined with good, is that first of all in his natural man, or in its storehouse called the memory, there are amassed the doctrinal things of truth without any certain order. The doctrinal things at that time therein may be compared to some undigested and uncompounded mass, and to a kind of chaos. But this is to the end that they may be reduced to order, for whatever is to be reduced to order is at first in this state of confusion; and this is what is signified by the pottage which Jacob boiled, that is, amassed. These doctrinal things are not reduced to order by themselves, but by the good which flows into them, and the good reduces them into order in exact proportion to the amount and the quality of its action upon them. When good first longs for and desires these doctrinal things, to the end that it may conjoin them with itself, it manifests itself under the appearance of the affection of truth. This is what is signified by Esau’s saying to Jacob, “Cause me to sup I pray of the red, this red.”

[3] These things do indeed appear remote from the sense of the letter; nevertheless, when these words are read by man, and are apprehended by him according to the sense of the letter, the angels who are then with him have no idea at all of pottage, or of Jacob, or of Esau, or of what is red, or of supping of what is red, but instead thereof they have a spiritual idea which is altogether different and remote from such natural ideas, and into this spiritual idea these natural things are instantly turned. It is the same with other things in the Word; as for example when man reads of bread, the angels have no perception of bread, but instantly instead of bread they perceive celestial love and all that belongs thereto, that is, to love to the Lord; and when wine is read of in the Word, they do not perceive wine, but instead of wine spiritual love and all that belongs thereto, that is, to love toward the neighbor. So when pottage or pulse is read of, they do not perceive pottage or pulse, but doctrinal things not yet conjoined with good, thus an inordinate mass of them. This shows the nature and quality of the angelic thought and perception, and how remote it is from the thought and perception of man. If man thought in like manner when he is in a holy state, as when he attends the Holy Supper, and instead of bread perceived love to the Lord, and instead of wine love toward the neighbor, he would be in thought and perception like that of the angels, who would then approach nearer to him, till at last they could consociate their thoughts, but only so far as the man was at the same time in good.

[4] That “pottage” or “pulse” signifies a chaotic mass is evident also from what is said in the book of Kings concerning the sons of the prophets and Elisha:

Elisha came back to Gilgal, and there was a famine in the land; and the sons of the prophets were sitting before him; and he said to his lad, Set on the great pot and boil pottage for the sons of the prophets; and one went out into the field to gather herbs, and he found a vine of the field and gathered from it gourds of the field his garment full, and came and shred them into the pot of pottage, because they knew not; and they poured out to the men to eat; and it came to pass, in their eating of the pottage, that they cried out and said, O man of God there is death in the pot! And they could not eat; and he said, Take ye meal; and he

put it into the pot, and said, Pour out for the people; and they did eat, and there was no evil word in the pot (2 Kings 4:38–41).

In the internal sense these words signify things altogether different from that which they signify in the sense of the letter. A “famine in the land” signifies a scarcity of the knowledges of good and truth (n. 1460); the “sons of the prophets” signify those who teach (n. 2534); “pottage” signifies an ill-assorted mass of memory-knowledges; and “meal,” the truth which is from good, or the spiritual which is from the celestial (n. 2177); thus that Elisha put meal in the pot, and there was then no evil in it, signifies that that chaotic mass was amended by means of spiritual truth from the Lord’s Word; for Elisha represented the Lord as to the Word (n. 2762). Apart from this spiritual sense, this story concerning the pottage and the change in it by the meal, would not have been worthy of relation in the most holy Word. It was for the sake of the representation of such things that this miracle was wrought, as also is the case with the rest of the miracles in the Word, all of which have Divine things concealed within them.

3317. *And Esau came from the field.* That this signifies the pursuit of the good of life is evident from the representation of Esau, as being the good of life of natural truth (concerning which see n. 3300); and from the signification of “coming from the field” as being the pursuit of good; for meditating in the field denotes cogitating in good (n. 3196), because a “field” denotes the good of the church (n. 2971).

3318. *And he was weary.* That this signifies a state of combat is evident from the signification of “weary,” or “weariness” as being the state after combat; here, a state of combat, because the subject is the conjunction of good with truth in the natural man. That “weary” here signifies a state of combat cannot appear except from the series of things in the internal sense, and especially from the consideration that good cannot be conjoined with truth in the natural man without combats, or what is the same, without temptations. That it may be known how the case herein is in respect to man, it shall be briefly told.

[2] Man is nothing but an organ, or vessel, which receives life from the Lord; for man does not live from himself (n. 290, 1954, 2021, 2536, 2706, 2886–3001). The life which inflows with man from the Lord is from his Divine love. This love, or the life thence derived, inflows and applies itself to the vessels which are in man's rational, and to those which are in his natural. In consequence of the hereditary evil into which man is born, and of the actual evil which he acquires, these vessels are in a contrary position within him relatively to the inflowing life, yet insofar as the life which flows in can dispose the vessels to receive it, it does so dispose them. These vessels in the rational man, and in the natural, are what are called truths, but in themselves they are merely perceptions of the variations of form of these vessels, and of the changes of state according to which in divers ways these variations come forth, being effected in the most subtle substances, by methods inexpressible (n. 2487). Good itself, which has life from the Lord, or which is life, is that which flows in and disposes.

[3] When therefore these vessels, which are to be varied as to forms, are as before said in a contrary position and direction in respect to the life, it is evident that they must be reduced to a position in accordance with the life, or into compliance with it. This cannot possibly be effected so long as the man is in that state into which he is born, and to which he has reduced himself; for the vessels are not obedient, being obstinately resistant, and hardening themselves against the heavenly order according to which the life acts; for the good which moves them, and with which they comply, is of the love of self and of the world; which good, from the gross heat that is in it, causes them to be of such a quality; and therefore before they can be rendered compliant and fit to receive anything of the life of the Lord's love, they must be softened. This softening is effected by no other means than temptations; for temptations remove all that is of the love of self and of contempt for others in comparison with self, consequently all that is of self-glory, and also of hatred and revenge on this account. When therefore the vessels have been somewhat tempered and subdued by temptations, they begin to become yielding to, and compliant with, the life of the Lord's love, which continually flows in with man.

[4] Hence then it is that good begins to be conjoined with truths; first in the rational man, and afterwards in the natural; for as before said truths are nothing else than perceptions of the variations of form according to states that are continually being changed; and these perceptions are from the life which flows in. This is the reason why man is regenerated, that is, made new, by temptations; or what is the same, by spiritual combats; and that he is afterwards gifted with another nature; being made mild, humble, simple, and contrite in heart. From these considerations it may now be seen what use temptations promote, namely, that good from the Lord may not only flow in, but may also dispose the vessels to obedience, and thus conjoin itself with them. That truths are vessels receptive of good may be seen above (n. 1496, 1832, 1900, 2063, 2261, 2269). Here therefore, because the subject is the conjunction of good and truth in the natural man, and the first of conjunction takes place by means of combats, which are those of temptations, it is evident that by “he was weary” is signified a state of combat.

[5] But as regards the Lord, who in the supreme sense is here treated of, he by the most grievous temptation combats reduced all things in himself into Divine order, insomuch that there remained nothing at all of the human which he had derived from the mother (n. 1444, 1573, 2159, 2574, 2649, 3036), so that he was not made new as are other men, but altogether Divine. For the man who is made new by regeneration still retains in himself an inclination to evil, and even evil itself; but is withheld from evil by an influx of the life of the Lord’s love, and this with a force exceeding great; whereas the Lord utterly cast out all the evil that was hereditary to him from the mother, and made himself Divine, even as to the vessels, that is, as to truths. This is that which in the Word is called “glorification.”

3319. *And Esau said to Jacob.* That this signifies the Lord’s perception from the good of the natural is evident from the signification of “saying” as being to perceive (n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2862); and from the representation of Esau as being the Lord as to the good of the natural (see n. 3300, 3302, and below concerning Edom); and from the representation

of Jacob as being the truth of the natural (n. 3305), concerning which there is now perception.

3320. *Cause me to sup I pray of the red, this red.* That this signifies a longing for doctrinal things, and that *this red* signifies that which is apparently good is evident from the signification of “supping” as being to be communicated and conjoined (see n. 3089); and therefore “cause me to sup I pray” signifies to long for the conjunction with himself of truth or of doctrinal things; and from the signification of “red” as being good (see n. 3300); here what is apparently good, because doctrinal things however disposed appear in the external form as good, although inwardly they are but a chaotic mass (n. 3316). The reason why these things are mentioned is also that it was from this that Esau had the name Edom, for in the original tongue “red” is “Edom”; and this in order that by “Edom” may be signified the good to which are adjoined the doctrinal things of truth.

3321. *For I am weary.* That this signifies a state of combat is evident from the signification of “weary,” or of “weariness” as being a state of combat (see n. 3318). Mention is here again made of being weary, for the sake of confirmation that the conjunction of good with truth in the natural is effected by spiritual combats, that is, by temptations. In regard to the conjunction of good with truth in the natural, the case in general is this: Man’s rational receives truths before his natural; and this to the end that the Lord’s life, which as before said is of love, may flow in through the rational into the natural, and dispose the natural, and reduce it to obedience. For the rational is purer, and the natural grosser; or what is the same, the rational is interior and the natural exterior; and as may be known it is according to order that the interior or purer can flow into the exterior or grosser, but not the reverse.

[2] Hence it is that man’s rational can be accommodated to truths and receive them before his natural, as may be plainly seen from the fact that with one who is to be regenerated the rational man battles much with the natural; or what is the same, the internal man with the external. For as also is known, the internal man can see truths and also will them, but the external refuses

assent and resists; for in the natural man there are memory-knowledges which are in a great measure derived from the fallacies of the senses, and which notwithstanding their being false the man believes to be true; there are also things innumerable which the natural man does not apprehend; for he is relatively in shade and thick darkness, and that which he does not apprehend, he believes either not to exist, or not to be so; there are likewise yearnings which are of the love of self and of the world, and all things that favor these he calls truths; and when the man yields to these the dominion, all things that result are contrary to spiritual truths. There are also in the natural man reasonings that are grounded in falsities impressed from infancy. Moreover, man apprehends by manifest sense what is in his natural man, but not so what is in his rational, until he has put off the body. This also causes him to believe the body to be everything; and all that does not fall into the natural sense, he scarcely believes to be anything.

[3] From such causes and many others, it results that the natural man receives truths much later, and with greater difficulty, than does the rational man. Hence arises combat, which continues for a considerable time, not ceasing until the vessels recipient of good in the natural man have been softened by temptations, as before shown (n. 3318); for truths are nothing but vessels recipient of good (n. 1496, 1832, 1900, 2063, 2261, 2269), which vessels are harder in proportion as man is more fixedly confirmed in the things which have been mentioned; and if the man is to be regenerated, the more fixedly he has been confirmed, the more grievous is the combat. As the case with the natural man is such that the conjunction of truths with good therein is effected through the combats of temptations, it is therefore here repeated, "I am weary."

3322. *Therefore he called his name Edom.* That this signifies his quality therefrom as to good, to which were adjoined the doctrinal things of truth is evident from the signification of "calling a name," or of "calling by name" as being the quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3006); and from the representation of Edom. There is frequent mention in the Word of Esau, and also of Edom; and by "Esau" is there signified the good of the natural before the

doctrinal things of truth have been thus conjoined with this good, and also the good of life from influx out of the rational; and by “Edom” is signified the good of the natural to which have been adjoined the doctrinal things of truth. But in the opposite sense, “Esau” signifies the evil of the love of self before falsities have been thus adjoined to this love; and “Edom” signifies the evil of this love when falsities have been adjoined to it. As has been frequently shown, most names in the Word have also an opposite sense, because the same things that in the churches have been good and true, in process of time through various adulterations degenerate into what is evil and false.

[2] That such things are signified by “Esau” and “Edom” may be seen from the following passages. In Isaiah:

Who is this that cometh from Edom, with dyed garments from Bozrah, this that is glorious in his apparel, marching in the multitude of his strength? Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine press? I have trodden the wine press alone, and of the peoples there was no man with me. I looked, but there was none to help, I was amazed that there was none to uphold, and mine own arm brought salvation unto me (Isa. 63:1, 3, 5);

where it is clearly evident that “Edom” is the Lord; and that it is the Lord as to the Divine good of the Divine natural is manifest, for the subject is the conjunction of good and truth in the Lord’s human, and also the temptation combats by which he conjoined them. That “garments” here are the truths of the natural man, or truths relatively inferior, may be seen above (n. 2576); and that “red” is the good of the natural (n. 3300). That the Lord by his own power, through temptation combats, conjoined truths in the natural with good, is described by “I have trodden the wine press alone, and of the peoples there was no man with me. I looked but there was none to help, I was amazed that there was none to uphold, and mine own arm brought salvation unto me.” (That “arm” denotes power, see above, n. 878.)

[3] In the book of Judges:

O Jehovah when thou wentest forth out of Seir, when thou marchedst out of the field of Edom, the earth trembled, the heavens also dropped, the clouds also dropped water; the mountains flowed down (Judg. 5:4–5);

to “march out of the field of Edom” signifies nearly the same as, in Isaiah, to “come out of Edom.” In like manner in Moses:

Jehovah came from Sinai, and rose from Seir unto them (Deut. 33:2).

I see him, but not now; I behold him, but not nigh; there shall come up a star out of Jacob, and a scepter shall rise out of Israel; and Edom shall be a possession, Seir also shall be a possession of his enemies, while Israel doeth valiantly. And he shall have dominion over Jacob, and shall destroy the remnant from the city (Num. 24:17–19);

treating of the coming of the Lord into the world, whose human essence is called a “star out of Jacob,” and a “scepter out of Israel.” “Edom” and “Seir,” which should be a “possession” signify the Divine good of the Lord’s Divine natural; their being the “possession of his enemies” signifies that this should succeed in the place of those things which were before in the natural; dominion then over truths therein is meant by “having dominion over Jacob, and destroying the remnant from the city.” (That “Jacob” signifies the truth of the natural, see above, n. 3305; and that “city” signifies what is doctrinal, n. 402, 2268, 2449, 2712, 2943, 3216.) Dominion is said to be had over these when they are subordinated and subjected to good; for before this they are called “enemies,” because they continually resist, as was shown above (n. 3321).

[4] In Amos:

In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of eternity; that they may possess the remnant of Edom, and all the nations that were called by my name (Amos 9:11–12);

the “tabernacle of David” denotes the church and worship of the Lord; the “remnant of Edom,” those who are in good within the

church; the “nations that were called by his name,” those who are in good out of the church. (That “nations” are those who are in good, see above, n. 1259, 1260, 1416, 1849.) In David:

Upon Edom will I cast my shoe. Who will bring me into the fortified city? Who will lead me unto Edom? Wilt not thou, O God? (Ps. 60:8, 10);

where “Edom” denotes the good of the natural, as is evident from the signification of “shoe” as being the lowest natural (n. 1748).

[5] In Daniel:

At the time of the end shall the king of the south thrust at him; and the king of the north shall rush upon him like a whirlwind with a chariot, and shall overflow and pass through; and when he shall come into the beautiful land many shall be overthrown; but these shall be rescued out of his hand, Edom and Moab, and the firstfruits of the sons of Ammon (Dan. 11:40–41);

where the last state of the church is treated of; the “king of the north” denotes falsities, or what is the same, those who are in falsities; “Edom,” those who are in simple good, which is such good as exists with those who constitute the Lord’s external church; in like manner “Moab” and the “sons of Ammon” (n. 2468); and because both, namely, “Edom” and “Moab” signify those who are in good, therefore in many passages both are named together; but the difference is that “Edom” is the good of the natural to which are adjoined the doctrinal things of truth, while “Moab” is natural good such as exists with those in whom these have not been conjoined; the two appear alike in the external form, but not in the internal.

[6] From this it is now evident why it was said:

Thou shalt not abhor an Edomite, for he is thy brother; thou shalt not abhor an Egyptian, because thou wast a sojourner in his land (Deut. 23:7);

as by an “Edomite” is signified the good of the natural, and by an “Egyptian,” the truths thereof which are those of memory-knowledge (n. 1164, 1165, 1186, 1462), therefore both are mentioned in a good sense. This shows why Jehovah said to Moses that they should not contend<sup>3</sup> with the sons of Esau, and there should not be given of their land to the sons of Jacob so much as for the sole of the foot to tread upon (Deut. 2:4–6).

[7] But in the opposite sense by “Esau” and “Edom” are represented those who turn aside from good through the fact that they altogether despise truth, and are unwilling that anything of the truth of faith should be adjoined, which is chiefly owing to the love of self; and therefore in the opposite sense such persons are signified by “Esau” and “Edom”; as was also represented by the circumstance that the king of Edom went forth with a numerous people and a strong hand, and refused to permit Israel to pass through his border (Num. 20:14–22). This evil of the love of self, which is of such a nature as not to admit the truths of faith, thus neither the doctrinal things of truth, is described in various passages of the Word by “Esau” and “Edom,” and at the same time the state of the church when it becomes of this quality; as in Jeremiah:

Against Edom. Is wisdom no more in Teman? Is counsel perished from the intelligent? Is their wisdom become of an ill savor? Flee ye; they have turned themselves away, they have gone into the deep to dwell, inhabitants of Dedan; for I will bring the calamity of Esau upon him. I will make Esau bare, I will reveal his hidden things, and he shall not be able to hide himself; his seed is laid waste, and his brethren, and his neighbors. Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me. Edom shall become a waste, everyone that passeth by it shall be amazed, and shall hiss at all the plagues thereof (Jer. 49:7–8, 10–11, 17).

[8] In David:

They say, Let the name of Israel be no more in remembrance; for they consult together with one heart; against thee do they make a covenant, the tents of Edom and the Ishmaelites, Moab, and the Hagarenes (Ps. 83:4–6).

In Obadiah:

Thus saith the Lord Jehovih concerning Edom, Behold I have made thee small among the nations; thou art greatly despised. The pride of thine heart hath deceived thee, O thou that dwellest in the clefts of the rock, in the height of thy habitation; that saith in thine heart, Who shall bring me down to the earth? Though thou mount on high as the eagle, and though thou settest thy nest among the stars, I will bring thee down from thence. How are they of Esau searched out, their hidden things discovered! Shall I not in that day destroy the wise men out of Edom, and the intelligent from the mount of Esau? From the slaughterer on account of the violence of thy brother Jacob shame shall cover thee, and thou shalt be cut off forever. The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble; and they shall enkindle them, and devour them; and there shall not be any residue to the house of Esau; and they of the south shall possess the mount of Esau (Obad. 1:1–10, 18–19).

In this passage “Esau” and “Edom” denote the evil of the natural man originating in the love of self, which despises and rejects all truth, whence comes its devastation.

[9] In Ezekiel:

Son of man, set thy face against Mount Seir, and prophesy against it, and say unto it, Thus saith the Lord Jehovih, I am against thee, O Mount Seir, and I will stretch out mine hand against thee, and I will make thee a waste and a devastation. Because thou hast had an enmity of eternity, and hast given over the sons of Israel to the hands of the sword, in the time of their calamity, in the time of the iniquity of the end. Because thou hast said, These two nations, and these two lands, shall be mine, and we will possess it, and Jehovah is there. And thou shalt know that I Jehovah have heard all thy blasphemies, which thou hast spoken against the mountains of Israel. Thou shalt be a waste, O Mount Seir and all Edom, all of it (Ezek. 35:2–3, 5, 10, 12, 15);

where it is very evident that in the opposite sense “Edom” denotes those who despise, reject, and vilify spiritual goods and truths, which are the “mountains of Israel.”

[10] Again:

Thus saith the Lord Jehovih, If I have not spoken in the fire of my jealousy against the remains of the nations, and against all Edom, which have given my land unto themselves for a possession, with the joy of all their heart, with despite of soul (Ezek. 36:5);

where the sense is the same; to “give the land unto themselves for a possession” denotes to vastate the church, that is, the good and truth of the church.

[11] In Malachi:

The word of Jehovah against Israel. I have loved you, saith Jehovah; yet ye say, Wherein hast thou loved us? Is not Esau Jacob’s brother? Yet I loved Jacob, but Esau I hated, and I make his mountain a waste (Mal. 1:1–3);

where “Esau” denotes the evil of the natural that does not admit spiritual truth which is “Israel” (n. 3305), and what is doctrinal of truth which is “Jacob” (n. 3305); and on this account he is vastated, which is being “hated” (that “hating” is nothing else, is manifest from what was adduced above from the Word concerning Esau and Edom in a good sense); but when truth does not suffer itself to be adjoined to good, then evil is on the other hand predicated of Jacob, as in Hosea:

To visit upon Jacob according to his ways; according to his works will he recompense him; in the womb he supplanted his brother (Hos. 12:2–3).

3323. Verses 31–33. *And Jacob said, Sell me as this day thy birthright. And Esau said, Behold I am going to die, and for what is this birthright to me? And Jacob said, Swear to me as this day; and he swore unto him, and he sold his birthright unto Jacob.* “And Jacob said” signifies the doctrine of truth; “sell me as this day thy birthright” signifies that as to time the doctrine of truth was apparently prior; “and Esau said, Behold I am going to die” signifies that he would afterwards rise again; “and for what is this birthright to me” signifies that in this case there would be no need of priority; “and Jacob said” signifies the doctrine of truth; “swear to me as this day, and he swore unto him” signifies confirmation; “and he sold his birthright unto Jacob” signifies that in the meantime priority was granted.

3324. *And Jacob said.* That this signifies the doctrine of truth is evident from the representation of Jacob, as being the doctrine of natural truth (n. 3305); or what is the same, those who are in the doctrine of truth. In these verses down to the end of this chapter, the subject treated of is the right of priority, as to whether it is of truth or of good; or what is the same, whether it is of the doctrine of truth or of the life of good; or what is still the same, whether it is of faith insofar as this is truth of doctrine, or whether it is of charity insofar as this is good of life. When man draws a conclusion from natural perception, he believes that faith, insofar as it is truth of doctrine, is prior to charity insofar as this is good of life, because he perceives how the truth of doctrine enters, but not how the good of life; for the former enters by an external, that is, a sensuous way, while the latter enters by an internal way; and also because he cannot know otherwise than that as truth teaches what is good, it is prior to good; and also because the reformation of man is effected through truth and according to truth, insomuch that man is perfected as to good in proportion to the amount of truth that can be conjoined with it, consequently good is perfected through truth; and what is more, because man can be in truth, and think and speak from it, and this with apparent zeal, although he is not at the same time in good; yea, he may even from truth be confident of his salvation. These and many other considerations lead man to suppose, when judging from the sensuous and natural man, that the truth which is of faith is prior to the good which is of charity; but all these are reasonings from fallacies, based on the appearance to the sensuous and natural man.

[2] The good itself which is of life is prior; the good which is of life being the very ground in which truths are to be sown; and such as is the ground, such is the reception of the seeds, that is, of the truths of faith. Truths may indeed be first stored up in the memory, like seeds in a granary, or with birds in their crops; but they do not belong to the man unless the ground is prepared; and such as is the ground, that is, such as is the good, such is their germination and fructification. But see on this subject what has been already shown in many places, which will be here cited in order that it may be known what good is and what truth, and that the priority belongs to good and not to truth:

[3] Why there is no distinctive idea as between good and truth (n. 2507). That good flows in by an internal way unknown to man, while truth is procured by an external way known to man (n. 3030, 3098). That truths are vessels recipient of good (n. 1496, 1832, 1900, 2063, 2261, 2269, 3068, 3318). That good acknowledges its truth, with which it may be conjoined (n. 3101–3102, 3179); and that most exquisite exploration is made and precaution taken lest falsity be conjoined with good, and truth with evil (n. 3033, 3101, 3102). That good makes for itself the truth with which it may be conjoined, because it does not acknowledge anything as truth except that which agrees with it (n. 3161). That truth is nothing else than that which is from good (n. 2434).

[4] That truth is the form of good (n. 3049). That truth has in itself an image of good; and in good the very effigy of itself from which it exists (n. 3180). That the seed which is truth is rooted in the good which is of charity (n. 880). That faith is impossible except in its life, that is, in love and charity (379, 389, 654, 724, 1608, 2343, 2349). That from love and charity man can look to the truths which pertain to the doctrinal things of faith, but not the reverse; and that to look from faith, and not from love and charity, is to look behind one's self, and to turn back (n. 2454). That truth is made alive in accordance with the good of each person, thus in accordance with the state of innocence and charity in man (n. 1776, 3111). That the truths of faith can be received only by those who are in good (n. 2343, 2349). That they who are in no charity cannot acknowledge the Lord, thus not any truth of faith; and that if they profess such acknowledgment, it is something external without an internal, or is from hypocrisy (n. 2354). That there is no faith where there is no charity (n. 654, 1162, 1176, 2429). That wisdom, intelligence, and memory-knowledge are the sons of charity (n. 1226). That the angels are in intelligence and wisdom because they are in love (n. 2500, 2572).

[5] That angelic life consists in the goods of charity, and that the angels are forms of charity (n. 454, 553). That love to the Lord is a "likeness" of him, and charity toward the neighbor an "image" of him (n. 1013). That through love to the Lord the angels perceive

whatever is of faith (n. 202). That nothing lives except love and affection (n. 1589). That they who have mutual love, or charity, have the Lord's life (n. 1799, 1803). That love to the Lord and the neighbor is heaven itself (n. 1802, 1824, 2057, 2130–2131). That the presence of the Lord is according to the state of love and charity (n. 904). That all the commandments of the Decalogue, and all things of faith, are in charity (n. 1121, 1798). That knowledge of the doctrinal things of faith effects nothing unless the man has charity, for doctrinal things look to charity as their end (n. 2049, 2116). That neither the acknowledgment of truth, nor faith, is possible unless the man is in good (n. 2261). That the holy of worship is according to the quality and quantity of the truth of faith implanted in charity (n. 2190).

[6] That there is no salvation by faith, but by the life of faith, which is charity (n. 2228, 2261). That the heavenly kingdom is given to those who have the faith of charity (n. 1608). That in heaven all are regarded from their charity and the derivative faith (n. 1258). That none are admitted into heaven except by willing good from the heart (n. 2401). That they are saved who are in faith, provided that in their faith there is good (n. 2261, 2442). That the faith which has not been implanted in the good of life altogether perishes in the other life (n. 2228). That if the faith of thought were saving, all would be brought into heaven; but because the life opposes they cannot be brought in (n. 2363). That they who hold as a principle that faith alone saves contaminate truths by the falsity of this principle (n. 2383, 2385). That the fruit of faith is good work, good work is charity, charity is love to the Lord, love to the Lord is the Lord (n. 1873). That the fruits of faith are fruits of the good which is of love and charity (n. 3146).

[7] That the trust or confidence which is said to be saving faith is not possible except with those who are in the good of life (n. 2982). That good is the life of truth (n. 1589). When it is that truths are said to have gained life (n. 1928). That good from the Lord flows into truths of every kind, but it is of the greatest importance that they should be genuine truths (n. 2531). That good and truth from the Lord flow in just in proportion as that which is evil and false is

removed (n. 2411, 3142, 3147). That good cannot flow into truth so long as the man is in evil (n. 2388). That truth is not truth until it is accepted by good (n. 2429). That there is a marriage of good and of truth in things all and each (n. 2173, 2503, 2507). That the affection of good is of life, and the affection of truth is for the sake of life (n. 2455). That truth tends to good, and proceeds from good (n. 2063).

[8] That by influx truths are called forth out of the natural man, elevated, and implanted in good in the rational man (n. 3085–3086). That when truth is conjoined with a man, it is appropriated to him (n. 3108). That in order that truth may be conjoined with good, there must be consent by the understanding and by the will, and when by the will, then conjunction takes place (n. 3157–3158). That the rational as to truth is acquired by means of knowledges; and that truths are appropriated when they are conjoined with good; and that they are then of the will, and for the sake of life (n. 3161). That truth is not at once initiated and conjoined with good, but during the whole life, and also afterwards (n. 3200). That as light without heat produces nothing, so the truth of faith produces nothing without the good of love (n. 3146). What the idea of truth without good is; and what its light is in the other life (n. 2228). That faith separated is like the light of winter; and faith from charity like the light of spring (n. 2231). That they who in act separate truth, which is faith, from charity, cannot have conscience (n. 1076, 1077). The reason why men have separated faith from charity, and have declared that faith saves (n. 2231).

[9] That during man's regeneration the Lord insinuates good into the truths that are in him (n. 2183, 2189). That man is not regenerated by means of truth, but by means of good (n. 989, 2146, 2183, 2189, 2697). That during man's regeneration the Lord goes to meet and fills with the good of charity the truths that are in him (n. 2063). That they who are in the good of life, and not in the truth of faith, as is the case with gentiles and infants, receive the truths of faith in the other life, and are regenerated (n. 989); concerning the gentiles (n. 932, 1032, 2049, 2284, 2589–2604); concerning infants (n. 2290–2293, 2302–2304). That man is

regenerated by means of the affection of truth; and that when he is regenerated he acts from the affection of good (n. 1904). That in one about to be regenerated the seed can take root only in good (n. 880, 989). That the light of a regenerate man is from charity (n. 854). That the same truths in one person may be true, in another less true, and in others may even be falsities, and that this is according to the good which is of the life (n. 2439). What the difference is between the good of infancy, the good of ignorance, and the good of intelligence (n. 2280). Who can come into the knowledges of truth and into faith, and who cannot (n. 2689).

[10] That the church is not a church unless the truths of doctrine are implanted in the good of life (n. 3310). That what is doctrinal does not make the church, but charity (n. 809, 916, 1798, 1799, 1834, 1844). That the doctrinal things of a church are nothing, unless its members live according to them (n. 1515). That the doctrine of faith is the doctrine of charity (n. 2571). That the church is from charity, and not from faith separated (n. 916). That everyone may know from charity whether he has the internal of worship (n. 1102, 1151, 1153). That the church of the Lord throughout the world is everywhere various as to truths, but that it is one through charity (n. 3267). That the church would be one if all had charity, even though its members differed as to ritual and doctrinal matters (n. 809, 1285, 1316, 1798, 1799, 1834, 1844). That out of many would be made one church, if all accounted charity and not faith as being that which is essential of the church (n. 2982). That there are two kinds of doctrinal things, the doctrinal things of charity and the doctrinal things of faith; and that in the ancient church there were the doctrinal things of charity, which at this day are among the things that are lost (n. 2417).

[11] In what ignorance of truth they are who are not in the doctrinal things of charity (n. 2435). And whereas at this day faith is made the essential of the church, men do not even see, nor attend to the things the Lord so often said concerning love and charity (n. 1017, 2373). That the good which is of love to the Lord and of charity toward the neighbor, is superior and prior to the truth which is of faith; and not the reverse (n. 363–364).

3325. *Sell me as this day thy birthright.* That this signifies that as to time the doctrine of truth was apparently prior is evident from the signification of “selling” as being to claim for one’s self; and from the signification of “as this day,” meaning as to time, for in the internal sense of the Word “this day” signifies that which is perpetual and eternal (n. 2838); and in order that it might not be so in the present case, it is said “as this day,” thus by “as” it becomes only apparently so; and from the signification of “birthright” as being prior, namely that the doctrine of truth, which is represented by Jacob, is so (n. 3305).

[2] By prior, or priority, which is signified by “birthright” is meant not only priority of time, but also priority of degree; that is, as to which should have the dominion, good or truth. For such is always truth before it has been conjoined with good, or what is the same, such are always those who are in truth, that before they are regenerate they believe truth to be both prior and superior to good, and so indeed it then appears. But when in them truth has been conjoined with good, that is, when they have been regenerated, they then see and perceive that truth is posterior and inferior; and then in them good has dominion over truth, which is signified by what Isaac his father said to Esau:

Behold of the fatness of the earth shall be thy dwelling, and of the dew of heaven from above; and on thy sword shalt thou live, and thou shalt serve thy brother; and it shall come to pass when thou shalt have the dominion that thou shalt break his yoke from off thy neck (Gen. 27:39–40).

[3] But as within the church there are more not being regenerated than being regenerated; and as they who are not being regenerated draw conclusions from the appearance, therefore there has been a dispute even from ancient times as to whether the priority belongs to truth or to good. With those who have not been regenerated, and also with those who have not been fully regenerated, the opinion has prevailed that truth is prior, for as yet they have no perception of good; and so long as anyone has no perception of good, he is in shade or in ignorance in relation to these things. But they who have been regenerated, being in good itself, are able from

the consequent intelligence and wisdom to observe what good is, and that it is from the Lord, and that it flows in through the internal man into the external, and this continually, the man being altogether unconscious of it; and that it adjoins itself to the truths of doctrinal things that are in the memory; consequently that in itself good is prior, although before it had not appeared so. Such then was the source of the dispute concerning the priority and superiority of the one over the other which was represented by Esau and Jacob; and also by Perez and Zarah, the sons of Judah by Tamar (Gen. 38:28–30); afterwards also by Ephraim and Manasseh the sons of Joseph (Gen. 48:13–14, 17–20); and this because the spiritual church is of such a nature that it must be introduced through truth into good, and at this time be devoid of the perception of good, except such and so much as lies concealed in the affection of truth, at which time good cannot be discriminated from the delight of the love of self and of the world, which is at the same time in that affection, and is believed to be good.

[4] But that good is the firstborn (that is, the good of love to the Lord, and of love toward the neighbor, for there is no other good than that which is good from these loves) is evident from the fact that there is life in good, but none in truth except the life which is from good; and that good flows into truths and causes them to live may sufficiently appear from what has been stated and shown above concerning good and truth (n. 3324). Wherefore all are called “firstborn” who are in love to the Lord and in charity toward the neighbor, and these were also represented in the Jewish church by what is firstborn, that is, they are meant by it in the relative sense, because the Lord is the firstborn, and all that are firstborn are his likenesses and images.

[5] That the Lord as to the Divine human is the firstborn is evident from David:

He shall call unto me, thou art my Father, my God, and the rock of my salvation. I also will make him the firstborn, high above the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall be faithful with him. His seed also will I make to endure forever, and his throne as the days of the heavens<sup>4</sup> (Ps. 89:26–29);

where the Lord is treated of. And in John:

From Jesus Christ who is the faithful witness, the firstborn of the dead, and the prince of the kings of the earth (Rev. 1:5).

In order that all that had been written and represented concerning him might be fulfilled, he was likewise by birth the firstborn (Luke 2:7, 22–23).

[6] That they too, as being his images and likenesses, are called the “firstborn” of the Lord who are in love to him and in charity toward the neighbor is evident in John:

The hundred and forty and four thousand bought from the earth: these are they who were not defiled with women, for they are virgins; these are they who follow the lamb whithersoever he goeth; these were bought from among men, the firstfruits (firstborn) unto God and the lamb. And in their mouth was found no guile; for they are without spot before the throne of God (Rev. 14:3–5).

The “hundred and forty and four,” or twelve times twelve, denote those who are in the faith of charity (n. 3272); “thou sands” denote those who are innumerable, that is, all such (n. 2575); “virgins” denote the good of love to the Lord and of charity toward the neighbor (n. 2362, 3081), thus those who are in innocence, which is also signified by “following the lamb”; for the Lord is called “the lamb” from innocence. Hence they are said to be the “firstfruits,” or firstborn.

[7] From the above passages it is manifest that the Lord as to the Divine human was represented in the Jewish church by that which was firstborn; and also they who are in love to him, for these are in the Lord. But what is firstborn has in the Word a twofold representation, representing the Lord both as to Divine celestial love, and as to Divine spiritual love. The Lord’s Divine celestial love is relative to the celestial church, or to those who are of this church and are called celestial from love to the Lord; the Lord’s Divine spiritual love is relative to the spiritual church, or to those who are of this church and are called spiritual from love toward the

neighbor. The Lord's Divine love is toward all, but inasmuch as it is variously received by men, in one way by the celestial man and in another by the spiritual man, it is said to be relative.

[8] Concerning the firstborn that represented the Lord as to Divine celestial love, and also those relatively who were of the celestial church, it is thus written in Moses:

The firstborn of thy sons shalt thou give unto me. Likewise shalt thou do with thine oxen and with thy flock; seven days it shall be with its dam; on the eighth day thou shalt give it me; and ye shall be men of holiness unto me (Exod. 22:29–31);

that it should be seven days with the dam, was because the “seventh day” signified the celestial man (n. 84–87); and because from this “seven” signified what is holy (n. 395, 433, 716, 881); that it should be given to Jehovah on the eighth day, was because the “eighth day” signified what was continuous from a new beginning, namely, what was continuous of love (n. 2044).

The firstling among beasts which is made a firstling to Jehovah, no man shall sanctify it; whether it be ox or sheep it is Jehovah's (Lev. 27:26).

The first ripe fruits of all that is in their land, which they bring unto Jehovah, shall be for thee (Aaron). Everything that openeth the womb of all flesh which they offer unto Jehovah, both of man and beast, shall be thine. Nevertheless the firstborn of man shalt thou surely redeem; and the firstling of unclean beasts shalt thou redeem. The firstling of an ox, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy; thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire for an odor of rest to Jehovah (Num. 18:13, 15, 17).

All the firstling males that are born of thy herd and of thy flock thou shalt sanctify unto Jehovah thy God; thou shalt do no work with the firstling of thine ox, nor shear the firstling of thy flock. If it have any blemish, as if it be lame or blind, any evil blemish whatsoever, thou shalt not sacrifice it unto Jehovah thy God (Deut. 15:19, 21).

[9] Inasmuch as the firstborn represented the Lord, and those who are the Lord's by virtue of love to him, therefore the tribe of Levi was accepted instead of every firstborn, and this because Levi represented the Lord as to love. "Levi" also signifies love, for "Levi" is "adhesion" and "conjunction," and in the internal sense adhesion and conjunction are love, on which subject of the Lord's Divine mercy hereafter (at chapter 29, verse 34). Concerning the Levites it is written in Moses:

Jehovah spake to Moses, saying, And I behold I will take the Levites from the midst of the sons of Israel instead of all the firstborn that openeth the womb among the sons of Israel, and the Levites shall be mine; for all the firstborn are mine; in the day that I smote all the firstborn in the land of Egypt, I hallowed unto me all the firstborn in Israel, from man even to beast; mine they shall be (Num. 3:11-13).

Jehovah said unto Moses, Number all the firstborn males of the sons of Israel, from the son of a month and upward, and take the number of their names. And thou shalt take the Levites for me (I am Jehovah) instead of all the firstborn among the sons of Israel, and the beast of the Levites instead of all the firstlings among the beast of the sons of Israel (Num. 3:40-41, etc.; also Num. 8:14, 16-18);

and it is said (Num. 8:19) that the Levites were given to Aaron, because Aaron represented the Lord as to the priesthood, that is, as to the Divine love. (That the priesthood represented the Lord's Divine love may be seen above, n. 1728, 2015.)

[10] But concerning the firstborn who represented the Lord as to Divine spiritual love, and also those relatively who are of the spiritual church, it is written in Jeremiah:

They shall come with weeping, and with prayers will I lead them; I will bring them to fountains of waters, in the way of what is upright, wherein they shall not stumble; and I will be to Israel for a father, and Ephraim shall be my firstborn (Jer. 31:9);

where a new spiritual church is treated of, "Israel" denoting spiritual good; "Ephraim," spiritual truth, who is called the "firstborn" because a church about to be planted is treated of, in which the intellectual which is of truth is apparently the firstborn;

for Ephraim succeeded in the place of Reuben, and was made the firstborn (Gen. 48:5, 20; 1 Chron. 5:1); and this because by Joseph, whose sons were Ephraim and Manasseh, was represented the Lord as to Divine spiritual love. But that "Israel" is essentially the "firstborn," that is, denotes spiritual good is evident from Moses:

Jehovah said to Moses, Thou shalt say unto Pharaoh, Thus saith Jehovah, Israel is my son, my firstborn, and I have said unto thee, Let my son go, that he may serve me; and thou hast refused to let him go; behold I will slay thy son, thy firstborn (Exod. 4:21-23);

where "Israel" in the supreme sense signifies the Lord as to Divine spiritual love, but in the relative sense those who are in spiritual love, that is, in charity toward the neighbor.

[11] In the spiritual church, in the beginning, or when it is about to be planted, the doctrine of truth is the firstborn with the external church, and the truth of doctrine is the firstborn with the internal church; or what is the same, the doctrine of faith is the firstborn with the external church, and faith itself with the internal church. But when the church has been planted, that is, in those with whom it exists in life and practice, the good of charity is the firstborn with the external church, and charity itself with the internal. But when the church does not suffer itself to be planted, as is the case when the man of the church can no longer be regenerated, by successive steps it recedes from charity and turns away to faith, being no longer studious of life but of doctrine; and when this is the case it casts itself into shades and falls into falsities and evils, and thus becomes no church, and is of itself extinguished. This was represented by Cain, in that he slew his brother Abel. (That "Cain" is faith separate from charity, and that "Abel" is charity, which he extinguished, may be seen above, n. 340, 342, 357, 362.) The same was afterwards represented by Ham and his son Canaan, in that he mocked at his father Noah (n. 1062, 1063, 1076, 1140, 1141, 1162, 1179); afterwards by Reuben the firstborn of Jacob, in that he defiled his father's bed (Gen. 35:22); and lastly by Pharaoh and the Egyptians, in that they ill-treated the sons of Israel. That all of these were cursed is evident from the Word.

Concerning Cain it is said:

Jehovah said, What hast thou done? The voice of thy brother's blood crieth unto me from the ground; and now cursed art thou from the ground, which hath opened her mouth to receive thy brother's bloods from thy hand (Gen. 4:10–11).

Concerning Ham and Canaan:

Ham the father of Canaan saw the nakedness of his father, and told his two brethren. And Noah awoke from his wine, and he said, Cursed be Canaan; a servant of servants shall he be to his brethren (Gen. 9:22, 24–25).

And concerning Reuben:

Reuben, thou art my firstborn, my strength, and the beginning of my power, excellent in honor, and excellent in might; unstable as water, thou shalt not excel because thou wentest up to thy father's bed, then defiledst thou my couch (Gen. 49:3–4);

and therefore he was deprived of the birthright (1 Chron. 5:1).

[12] That the same was represented by Pharaoh and the Egyptians, and that therefore their firstborn and firstborn beasts were slain is evident from their representation, as being memory-knowledges (n. 1164, 1165, 1186), by which—when man enters into the arcana of faith, and no longer believes anything but that which he can apprehend in accordance with the senses and memory-knowledge—he then perverts and extinguishes the things of the doctrine of faith, and especially the things of charity. This is what is represented in the internal sense by the firstborn of men and firstborn of beasts in Egypt being slain, concerning which it is written in Moses:

I will pass through the land of Egypt in that night, and will smite all the firstborn in the land of Egypt, from man even to beast; and against all the gods of Egypt I will execute judgments; I am Jehovah. And the blood shall be to you for a sign upon the houses where ye are, and when I see the blood I will pass over you, and there shall no plague

be upon you for a destroyer, when I smite the land of Egypt (Exod. 12:12–13);

the “firstborn of Egypt” denotes the doctrine of faith and of charity which as before said is perverted by means of memory-knowledges; the “gods of Egypt” on whom judgments were to be executed are falsities; there being “no plague as a destroyer where blood was upon the houses” signifies in the supreme sense where the Lord is as to Divine spiritual love, and in the relative sense, where spiritual love is, that is, charity toward the neighbor (n. 1001).

[13] Moreover concerning Pharaoh and the Egyptians it is thus written:

Moses said, Thus saith Jehovah, About midnight I will go out into the midst of Egypt; and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon the throne, unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beast. And against any of the sons of Israel shall not a dog move his tongue, from man even to beast (Exod. 11:4–7).

It came to pass at midnight that Jehovah smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne, unto the firstborn of the captive that was in the house of the pit; and all the firstborn of beast (Exod. 12:29);

that this was done at midnight was because “night” signifies the last state of the church, when there is no longer any faith because there is no charity (n. 221, 709, 1712, 2353). In David:

He smote all the firstborn in Egypt, the beginning of strength in the tents of Ham (Ps. 78:51).

Israel also came into Egypt, and Jacob sojourned in the land of Ham. God smote all the firstborn in their land, the beginning of all their strength (Ps. 105:23, 36).

The worship of the Egyptians from principles of what is false that originate from truth separated from good, or what is the same, from faith separated from charity, is called the “tents of Ham.” (That “tents” signify worship may be seen above, n. 414, 1102,

1566, 2145, 2152, 3312; and that “Ham” is faith separated from charity, n. 1062–1063, 1076, 1140–1141, 1162, 1179.)

[14] By this is further confirmed what is signified by the firstborn of Egypt being slain; and because all the firstborn were slain, in order that the firstborn might nevertheless represent the Lord as to Divine spiritual love, and at the same time those who are in this love, it was commanded at the time of the exodus that all the firstborn should be sanctified, concerning which we read in Moses:

Jehovah spake unto Moses, saying, Sanctify unto me all the firstborn, whatsoever openeth the womb among the sons of Israel, both of man and of beast—it is mine. Thou shalt cause to pass over unto Jehovah all that openeth the womb, and every firstling which thou hast, the progeny of a beast, the males shall be Jehovah’s. And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, thou shalt break its neck; and all the firstborn of man among thy sons thou shalt redeem. And it shall be when thy son asketh thee in time to come, saying, What is this, that thou shalt say unto him, By a strong hand Jehovah brought us out from Egypt, from the house of bondmen; and it came to pass when Pharaoh hardened himself against letting us go, that Jehovah slew all the firstborn in the land of Egypt, from the firstborn of man even to the firstborn of beast. Therefore I sacrifice to Jehovah all that openeth the womb, being males, but all the firstborn of my sons I redeem (Exod. 13:1–2, 12–15; 34:19–20; Num. 8:17).

From this it is now evident what is signified in the spiritual sense by “birthright.”

3326. *And Esau said, Behold I am going to die.* That this signifies that he should afterwards rise again is evident from the representation of Esau, as being the good of the natural (n. 3302, 3322); and from the signification of “dying” as being the last of a state when anything ceases to be (n. 2908, 2912, 2917, 2923); and because the end of a former state is the beginning of a subsequent one, by “going to die” is here signified to rise again afterwards, in like manner as is signified by being “buried” (that to be “buried” denotes to rise again, see above, n. 2916, 2917, 3256). That he should rise again afterwards, denotes that good would obtain the priority or dominion over truth, after truth as to time had apparently held the priority (concerning which subject see above).

3327. *And for what is this birthright to me?* That this signifies that in this case there would be no need of priority is evident without explication.

3328. *And Jacob said.* That this signifies the doctrine of truth is evident from the representation of Jacob, as being the doctrine of truth (see above, n. 3324).

3329. *Swear to me as this day; and he sware unto him.* That this signifies confirmation is evident from the signification of “swearing” as being to confirm (n. 2842); and because the confirmation was in respect to a time, it is not said “this day,” but “as this day” (n. 3325).

3330. *And he sold his birthright unto Jacob.* That this signifies that in the meantime priority was granted, namely, to the doctrine of truth which is “Jacob” is evident from the signification of “birthright” as being priority (see n. 3325); and that this was granted in the meantime is manifest from what was said and shown above (n. 3324, 3325). That in the spiritual man in the beginning truth has the dominion is chiefly because in his first state there are delights of the love of self and of the world which he believes to be good, and which apply themselves to his truths, and for the most part produce the affection of truth in him; for he then thinks that truths may be serviceable to him either for honor, or for gain, or for reputation in the world, or even for merit in the other life. All these things excite this affection of truth in him, and also enkindle it; and yet they are not good, but evil. Nevertheless the Lord permits that such things should influence him in that first time, because otherwise he could not be regenerated. Intelligence and wisdom come in time; in the meanwhile through these truths the man is introduced into good, that is, into charity; and when he is in this, then for the first time he perceives what is good, and acts from good, and then judges and draws conclusions from this good concerning truths; and those which do not accord with this good he calls false, and rejects. Thus he rules over truths as a master over his servants.

3331. Verse 34. *And Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up and went away; and Esau despised the birthright.* “And Jacob gave Esau bread and pottage of lentils” signifies the good of life gifted with the good of truth and the good of doctrinal things; “and he did eat and drink” signifies appropriation; “and rose up” signifies elevation thence; “and went away” signifies life; “and Esau despised the birthright” signifies that in the meantime the good of life made no account of priority.

3332. *And Jacob gave Esau bread and pottage of lentils.* That this signifies the good of life gifted with the good of truth and the good of doctrinal things is evident from the representation of Esau, as being the good of life (n. 3300, 3322); and from the signification of “bread” as being the good of love in general, both celestial and spiritual (n. 276, 680, 2165, 2177), thus also the good of truth, for this is spiritual good; and from the signification of “pottage of lentils” as being the good of doctrinal things; for “pottage” signifies a chaotic mass of doctrinal things (n. 3316), and “lentils” the good thereof. That Jacob gave them to Esau in the internal sense signifies that these goods come through the doctrine of truth, which is represented by Jacob (n. 3305).

[2] In this last verse, by these words and those which follow there is described the progress as to truth and good of the spiritual man when being regenerated, namely, that he first learns the doctrinal things of truth, next is affected by them (which is the good of the doctrinal things), then that by taking a mental view of these doctrinal things he is affected with the truths in them (which is the good of truth), and lastly that he wills to live according to them, which is the good of life. In this way the spiritual man when being regenerated advances from the doctrine of truth to the good of life. But when he is in the good of life the order is inverted, and from this good he looks to the good of truth, from this to the good of doctrinal things, and from this to the doctrinal things of truth. From this it may be known how man from being a sensuous man becomes spiritual, and of what quality he is when he becomes spiritual.

[3] That these goods, namely, the good of life, the good of truth, and the good of doctrinal things, are distinct from each other can be seen by those who carefully consider the matter. The good of life is that which flows from the will; the good of truth is that which flows from the understanding; and the good of doctrinal things is that which flows from memory-knowledge. The good which is doctrinal has these other goods within it.

[4] That “lentils” signify the good of doctrinal things is evident from the fact that wheat, barley, beans, lentils, millet, spelt are such things as mean bread, but with a difference according to the species; that “bread” in general denotes good is manifest from what has been stated and shown above (n. 276, 680, 2165, 2177); thus different species of good are signified by the cereals in question, the more noble species of good by “wheat and barley,” but the less noble by “beans and lentils”; as is also manifest from Ezekiel:

Take thou also unto thee wheat, and barley, and beans, and lentils, and millet, and spelt, and put them into one vessel, and make thee bread thereof (Ezek. 4:9).

3333. *And he did eat and drink.* That this signifies appropriation is evident from the signification of “eating” as being the appropriation of good (n. 2187, 2343, 3168); and from the signification of “drinking” as being the appropriation of truth (n. 3069, 3089, 3168).

3334. *And rose up.* That this signifies elevation thence is evident from the signification of “rising up” as involving elevation wherever mentioned (see n. 2401, 2785, 2912, 2927); and also from the fact that man is said to be “uplifted” when being perfected as to spiritual and celestial things; that is, as to the truth which is of faith, and the good which is of love and charity (n. 3171).

3335. *And went away.* That this signifies life is evident from the signification of “going” as being to advance into the things of good, that is, into those of the life, for all good is of life; nearly as is

signified by “departing,” “sojourning,” and “advancing” (n. 1293, 1457).

3336. *And Esau despised the birthright.* That this signifies that in the meantime the good of life made no account of the priority is evident from the signification of “despising” as being to make no account of; from the representation of Esau as being the good of life (n. 3300, 3322); and from the signification of “birthright” as being priority (n. 3325). That it is in the meantime, or for a time, may be seen above (n. 3324–3325, 3330). Hence it is manifest that by “Esau despising the birthright” is signified that in the meantime the good of life made no account of the priority. In order that what is related in this chapter concerning Esau and Jacob may be apprehended in regard to its signification in the internal sense, the thought must be removed entirely from the historicals, thus from the persons of Esau and Jacob; and instead of them must be substituted the things they represent, namely, the good of the natural and its truth; or what is the same, the spiritual man who is being regenerated by means of truth and good; for in the internal sense of the Word names signify nothing else than actual things. When the good of the natural and its truths are thought of instead of Esau and Jacob, it is then evident how the case is with man’s regeneration by means of truth and good, namely, that in the beginning truth apparently has the priority with him, and also the superiority, although in itself good is prior and superior.

[2] In order that it may be still more clearly evident how the case is with this priority and superiority, something further shall be said. It is easy to see that nothing can possibly enter into man’s memory and remain there, unless there is a certain affection or love which introduces it. If there is no affection, or what is the same, no love, there will be no observation. It is this affection, or love, with which the thing that enters connects itself, and being connected remains; as is evident from the fact that when a similar affection or love returns, the thing itself recurs, and is presented to view along with other things that had before entered by virtue of a similar affection or love; and this in a series. From this comes man’s thought; and from this thought his speech. In like manner also when the thing

itself returns, if this is effected by objects of the senses, or by objects of the thought, or by the discourse of another, the affection also with which the thing had entered is reproduced. This is the teaching of experience, and on reflection everyone may be confirmed in it.

[3] The doctrinal things of truth enter in like manner into the memory; and the things that at first introduce them are affections of various loves, as before said (n. 3330). Genuine affection, which is of the good of charity, is not then observed; but still it is present; and so far as it can be present, it is adjoined by the Lord to the doctrinal things of truth; and so far also they remain adjoined. When therefore the time comes that the man can be regenerated, the Lord inspires the affection of good, and through this excites the things which have been adjoined by him to this affection, which things are called in the Word “remains”; and then by means of this affection (that is, of the affection of good), by successive steps the Lord removes the affections of other loves, consequently also the things that have been connected with them. And thus the affection of good, or what is the same, the good of life, begins to have the dominion. It indeed had the dominion before, but this could not appear to the man; for insofar as a man is in the love of self and of the world, the good which is of genuine love does not appear. From this it may now be seen what is signified in the internal sense by the things historically related concerning Esau and Jacob.

## CONTINUATION CONCERNING

### REPRESENTATIONS AND CORRESPONDENCES

3337. What correspondences are, and what representations, may appear from what has been said and shown above, namely, that there are correspondences between the things which are of the light of heaven and those which are of the light of the world; and that

the things which take place in those which are of the light of the world are representations (n. 3225). But what the light of heaven is and what is its quality cannot be very well known to man, because he is in the things that are of the light of the world; and insofar as he is in these, the things that are in the light of heaven appear to him as darkness, and as nothing. It is these two lights which—life flowing in— produce all the intelligence of man. The imagination of man consists solely of the forms and appearances of such things as have been received by bodily vision wonderfully varied, and so to speak modified; but his interior imagination, or thought, consists solely of the forms and appearances of such things as have been drawn in through the mind's vision still more wonderfully varied, and so to speak modified. The things which come forth from this source are in themselves inanimate, but become animate through the influx of life from the Lord.

3338. Besides these lights there are also heats, which likewise are from two fountains—the heat of heaven coming from its sun, which is the Lord; and the heat of the world from its sun, which is the luminary visible to our eyes. The heat of heaven manifests itself to the internal man under the form of spiritual loves and affections; but the heat of the world manifests itself to the external man under the form of natural loves and affections. The former heat produces the life of the internal man, but the latter that of the external man; for without love and affection man cannot live at all. Between these two heats also there are correspondences. These heats become loves and affections through the influx of the Lord's life; and hence they appear to man as if they were not heats, although they are; for unless as to both the internal and the external man, man derived heat from this source he would fall down dead in a moment. These facts must be evident to everybody from the circumstance that in proportion as man is inflamed with love, he grows warm; and in proportion as love recedes, he grows torpid. It is this heat from which the will of man lives, and it is the light above spoken of from which comes his understanding.

3339. In the other life these lights, and also these heats, appear to the life. The angels live in the light of heaven, and also in the heat above described; from the light they have intelligence, and from the

heat they have the affection of good. For in their origin the lights which appear before their external sight are from the Lord's Divine wisdom; and the heats which are also perceived by them are from his Divine love; and therefore the more the spirits and angels are in the intelligence of truth and the affection of good, the nearer they are to the Lord.

3340. To this light there is an opposite darkness, and to this heat there is an opposite cold; in these live the infernals. Their darkness is from the falsities in which they are, and their cold is from the evils; and the more remote they are from truths, the greater is their darkness; and the more remote they are from good, the greater is their cold. When it is permitted to look into the hells where such infernals are, there appears a dark cloud in which they have their abode; and when any exhalation flows out thence, there are perceived insanities that exhale from falsities, and hatreds that exhale from evils. A light is indeed sometimes granted them, but it is a deceptive one; and this is extinguished with them, and becomes darkness, the moment they look at the light of truth. Heat also is sometimes granted them, but it is like that of an unclean bath; and this is changed into cold with them as soon as they observe anything of good. A certain person was let into that dark cloud where the infernals are, in order that he might know how the case is with those who are there; he being protected by the Lord by means of angels. Speaking from thence with me he said that there was there so great a rage of insanity against good and truth, and especially against the Lord, that he was amazed that it could possibly be resisted; for the infernals breathed nothing but hatred, revenge, and slaughter, with such violence that they desired to destroy all in the universe; so that unless this rage was continually repelled by the Lord, the whole human race would perish.

3341. Inasmuch as the representations in the other life cannot take place except by means of differences of light and shade, be it known that all light, consequently all intelligence and wisdom, are from the Lord; and that all shade, consequently all insanity and folly, are from that which is their own in man, spirit, and angel; from these two origins flow forth and are derived all the variegations which are of light and shade in the other life.

3342. All the speech of spirits and of angels is also effected by means of representatives; for by wonderful variations of light and shade they vividly present before the internal and at the same time before the external sight of him with whom they speak, all they are thinking about, and insinuate it by suitable changes of the state of the affections. The representations that come forth in such speech are not like those before described, but are quick and instantaneous, being simultaneous with the ideas that belong to their speech. They are like something that is described in a long series, while at the same time it is exhibited in an image before the eyes, for, wonderful to say, all spiritual things themselves whatever can be representatively exhibited by forms of imagery that are incomprehensible to man, within which are things of the perception of truth, and still more interiorly those of the perception of good. Such things are also in man (for man is a spirit clothed with a body); as is evident from the fact that all speech perceived by the ear, on ascending toward the interiors, passes into forms [*ideas*] not unlike those of sight, and from these into intellectual forms or ideas, and thus becomes a perception of the sense of the expressions. Whoever rightly reflects upon these things may know from them that there is in himself a spirit which is his internal man, and also that after the separation of the body he will possess such a speech, because he is in the very same during his life in the world, although it does not appear to him that he is in it, by reason of the obscurity and darkness which earthly, bodily, and worldly things induce.

3343. The speech of the angels of the interior heaven is still more beautifully and pleasantly representative; but the ideas which are representatively formed are not expressible by words, and if they should be expressed by any, they would surpass not only apprehension, but also belief. Spiritual things, which are of truth, are expressed by modifications of heavenly light, in which are affections, which are wonderfully varied in innumerable ways; and celestial things, which are of good, are expressed by variations of heavenly flame or heat; so that they move all the affections. Into this interior speech also man comes after the separation of the body, but only the man who during his life in this world is in spiritual good, that is, in the good of faith, or what is the same, in

charity toward the neighbor; for he has this speech within himself, though he is unaware of it.

3344. But the speech of the angels of the still more interior or third heaven, although also representative, is yet such as to be inconceivable by any idea, and consequently is indescribable. Even this perfect form of speech [*idea*] is also within man, but in the man who is in celestial love, that is, in love to the Lord; and after the separation of the body he comes into it as if born into it, although as before said nothing of it could be comprehended by him under any idea during his life in the body. In short, by means of representatives adjoined to ideas, speech becomes as it were alive; least of all with man, because he is in the speech of words; but more so with the angels of the first heaven; still more so with the angels of the second heaven; and most of all with the angels of the third heaven, because these are most nearly in the Lord's life. In itself whatever is from the Lord is alive.

3345. From what has been said it is evident that there are kinds of speech successively more interior, but yet of such a nature that the one comes forth from the other in order, and also that the one is within the other in order. The nature of man's speech is known, and also his thought from which the speech flows, the analytics of which are of such a nature that they can never be explored. The speech of good spirits, that is, of the angels of the first heaven, together with the thought from which it flows, is more interior, and contains within it things still more wonderful and unexplorable. The speech of the angels of the second heaven together with the thought from which again this flows, is still more interior, containing within it things still more perfect and unutterable. But the speech of the angels of the third heaven together with the thought from which again this flows, is inmost, containing within it things absolutely unutterable. And although all these kinds of speech are of such a nature that they appear different from one another, nevertheless there is but one speech, because the one forms the other, and the one is within the other; moreover that which comes forth in the exterior is representative of the interior.

A man who does not think beyond worldly and bodily things cannot believe this, and therefore supposes that the interior things with him are nothing, although in fact they are everything; and the exterior things, that is, the worldly and corporeal things that he makes everything, are relatively scarcely anything.

3346. In order that I might know these things, and know them with certainty, of the Lord's Divine mercy it has been granted me for several years to speak almost constantly with spirits and angels; and with spirits (that is, with the angels of the first heaven)<sup>6</sup> in their own speech; also at times with the angels of the second heaven in their speech; but the speech of the angels of the third heaven has only appeared to me as a radiation of light, in which there was perception from the flame of good within it.

3347. I have heard angels speaking concerning human minds, and concerning their thought and the derivative speech. They compared them to the external form of man, which comes forth and subsists from the innumerable forms that are within—as from the brains, the medulla, the lungs, the heart, liver, pancreas, spleen, stomach, and intestines, besides many other organs, as those of generation in both sexes from the innumerable muscles encompassing these organs; and lastly from the integuments; and from all these being woven together from vessels and fibers, and indeed from vessels and fibers within vessels and fibers, from which come the ducts and lesser forms; thus that the body is composed of things innumerable; all of which nevertheless conspire, each in its own way, to the composition of the external form, in which nothing appears of the things that are within. To this external form they compared human minds, and their thoughts and the derivative speech. But angelic minds they compared to those things which are within, which are relatively illimitable, and also incomprehensible. They also compared the faculty of thinking to the faculty that belongs to the viscera of acting according to the form of the fibers, saying that the faculty is not of the fibers, but of the life in the fibers; just as the faculty of thinking is not of the mind, but of life from the Lord flowing into it. When such comparisons are made by angels they are at the same time exhibited by means of representatives, whereby the interior forms above spoken of are

presented visibly and intellectually, in respect to their smallest incomprehensible parts, and this in a moment; but comparisons made by means of spiritual and celestial things, such as take place among the celestial angels, immeasurably surpass in the beauty of wisdom those made by means of natural things.

3348. Spirits from another earth were with me for a considerable time; and I described to them the wisdom of our globe, and told them that among the sciences pursued by the learned is that of analytics, with which they busy themselves in exploring what is of the mind and its thoughts, calling it metaphysics and logic. But I said that men have advanced little beyond terms, and certain shifting rules; and that they argue concerning these terms—as what form is; what substance; what the mind; and what the soul; and that by means of these general shifting rules they vehemently dispute about truths. I then perceived from these spirits that when men inhere in such things as terms, and think concerning these matters by artificial rules, they take away all sense and understanding of a subject.

[2] They said that such things are merely little black clouds interposed before the intellectual sight; and that they drag down the understanding into the dust. They added that with them it is not so, but that they have clearer ideas of things in consequence of being unacquainted with such analytics. I was also permitted to see how wise they are. They represented the human mind in a marvelous manner as a heavenly form; and its affections as spheres of activity in agreement with it; and this so skillfully that they were commended by the angels. They represented also in what manner the Lord bends those affections which in themselves are not delightful, into such as are delightful.

[3] Learned men of our earth were present, and could not in the least comprehend these things, although in the life of the body they had discoursed much on such subjects in a philosophical way; and when the spirits just referred to in turn perceived their thoughts, in that they inhaled in mere terms, and were inclined to dispute on

every point as to whether it is so, they called such things feculent froth.

3349. From what has been said thus far it may be seen what correspondences are, and what representatives; but in addition to what has been said and shown at the end of the preceding chapters (n. 2987–3003, and n. 3213–3227), see also what is said of them elsewhere; namely, that all things in the sense of the letter of the Word are representative and significative of what is in the internal sense (n. 1404, 1408, 1409, 2763); that the Word through Moses and the prophets was written by means of representatives and significatives, and that in order to possess an internal sense by which there might be communication of heaven and earth it could not be written in any other style (n. 2899); that the Lord himself for this reason spoke by representatives, as well as for the reason that he spoke from the Divine itself (n. 2900); what has been the source of the representatives and significatives in the Word and in rituals (n. 2179); that representatives originated from the significatives of the ancient church, and these from the things perceived by the most ancient church (n. 920, 1409, 2896, 2897); that the most ancient people had their representatives from dreams also (n. 1977); that Enoch denotes those who collected the perceptive matters of the most ancient people (n. 2896); that continually in heaven there are representatives of the Lord and his kingdom (n. 1619); that the heavens are full of representatives (n. 1521, 1532); that the ideas of the angels are changed in the world of spirits into various representatives (n. 1971, 1980, 1981); representatives by means of which children are introduced into intelligence (n. 2299); that the representatives in nature are from the Lord's influx (n. 1632, 1881); that in universal nature there are representatives of the Lord's kingdom (n. 2758); that in the external man there are things which correspond to what is internal, and things which do not correspond (n. 1563, 1568).

3350. In order to show more plainly the nature of representatives, I may adduce one additional instance. I heard a host of angels of the interior heaven who together or in consort were forming a representative. The spirits about me could not perceive it, except from a certain influx of interior affection. It was

a choir, in which many angels together thought the same thing, and spoke the same thing. By representations they formed a golden crown gemmed with diamonds around the Lord's head; which was effected all at once by means of a rapid series of representations, such as are those of thought and speech spoken of above (n. 3342–3344); and wonderful to say, although there were a host they nevertheless all thought and spoke as a one, thus they all represented as a one; and this because no one was desirous to do anything from himself, still less to preside over the rest and lead the choir; for whoever does this is of himself instantly dissociated. But they suffered themselves to be led mutually by each other, thus all individually and collectively by the Lord. All the good who come into the other life are brought into such harmonious agreements.

[2] Afterwards there were heard many choirs, which exhibited various things representatively, and although there were many choirs, and many in each choir, still they acted as a one; for from the form of various things there resulted a one, in which was heavenly beauty. Thus the universal heaven, which consists of myriads of myriads, can act as a one by being in mutual love; for thereby they suffer themselves to be led by the Lord; and wonderful to say the greater their numbers, that is, the greater the number of the myriads who constitute heaven, so much the more distinctly and perfectly are things done in general and in particular; and the more also in proportion as the angels are of a more interior heaven; for all perfection increases toward the interiors.

3351. They who formed the choirs on this occasion belonged to the province of the lungs, thus to the Lord's spiritual kingdom, for they inflowed gently into the respiration; but the choirs were distinct, some pertaining to the voluntary respiration, and some to the involuntary.

3352. A continuation concerning correspondences and representatives, especially those in the Word, will be found at the close of the following chapter.

## Genesis 26

### THE LAST JUDGMENT

3353. Most men believe that when the last judgment comes, all things in the visible world will be destroyed; that the earth will be consumed by fire; the sun and the moon dissipated; that the stars will vanish away; and that a new heaven and a new earth will afterwards arise. They have conceived this opinion from the prophetic revelations in which such things are mentioned. But that the case is very different may be seen from what has been shown above concerning the last judgment (n. 900, 931, 1850, 2117–2133); from which it is manifest that the last judgment is nothing else than the end of the church with one nation, and its beginning with another, which end and beginning occur when there is no longer any acknowledgment of the Lord, or what is the same, when there is no faith. There is no acknowledgment, or no faith, when there is no charity; for faith is impossible except with those who are in charity. That at such a time there is an end of the church, and a transference of it to others, is plainly evident from all the things the Lord himself taught and foretold in the evangelists concerning that last day, or consummation of the age (Matt. 24, Mark 13, and Luke 21).

[2] But as these passages cannot be comprehended by anyone without the key, which is the internal sense, I may unfold in regular order the things contained in them, beginning here with these words in Matthew:

The disciples came unto him privately, saying, Tell us, when shall these things be? And what shall be the sign of thy coming, and of the consummation of the age? And Jesus answered and said unto them, See that no man lead you astray. For many shall come in my name, saying, I am the Christ; and shall lead many astray. And ye shall hear of wars and rumors of wars; see that ye be not troubled; for these things must needs come to pass; but the end is not yet. For nation shall be stirred up against nation, and kingdom against kingdom; and there shall be

famines, and pestilences, and earthquakes in diverse places. But all these things are the beginning of sorrows (Matt. 24:3–8).

It is impossible for those who remain in the sense of the letter to know whether these things and those which follow in the chapter were spoken concerning the destruction of Jerusalem and the dispersion of the Jewish nation, or concerning the end of days, called the last judgment; but they who are in the internal sense see clearly that the end of the church is here treated of, which end is what is here and elsewhere called the coming of the Lord and the consummation of the age. And because this is the end which is meant, it may be known that all these expressions signify things of the church; but what they signify may appear from the several particulars in the internal sense, as when it is said that “many shall come in my name, saying, I am the Christ; and shall lead many astray,” where “name” does not signify name, nor “Christ,” Christ; but “name” signifies that by which the Lord is worshiped (n. 2724, 3006); and “Christ” signifies truth itself (n. 3009–3010); thus it is meant that there would come those who would say, “This is of faith,” or “This is true,” when yet it is neither of faith, nor true, but false. That they “should hear of wars and rumors of wars” denotes that there would be disputes and strife concerning truths, which are wars in the spiritual sense. That “nation should be stirred up against nation, and kingdom against kingdom” signifies that evil would fight with evil, and falsity with falsity. (That “nation” signifies good, but in the opposite sense evil, may be seen above, n. 1259–1260, 1416, 1849; and also that “kingdom” signifies truth, but in the opposite sense falsity, n. 1672, 2547.) “And there shall be famines, and pestilences, and earthquakes in diverse places” signifies that there would be no longer any knowledges of good and of truth, and thus that the state of the church would be changed, which is an “earthquake.”

3354. From these things it is manifest what is meant by these words of the Lord, namely, the first state of the church’s perversion, which comes to pass when men begin no longer to know what is good and what is true, but dispute among themselves concerning them, whence arise falsities. As this is the first state, it is said that “the end is not yet,” and that “these things are the beginning of

sorrows”; and this state is called “earthquakes in diverse places,” which signifies in the internal sense a change of the state of the church in part, or at first. That all this was said to the disciples, signifies that it is said to all who are of the church, for the twelve disciples represented all such (n. 2089, 2129, 2130); and therefore it is said, “See that no man lead you astray”; also, “Ye shall hear of wars and rumors of wars; see that ye be not troubled.”

3355. That in the internal sense an “earthquake” signifies a change in the state of the church is evident from the signification of “earth” as being the church (n. 566, 662, 1066–1067, 1262, 1733, 1850, 2117–2118, 2928); and from the signification of “quaking,” or movement, as being a change of state; here, as to the things of the church, namely, in respect to good and truth. The same is also evident from other passages in the Word, as in Isaiah:

It shall come to pass that he who fleeth from the voice of the dread shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare; for the cataracts from on high were opened, and the foundations of the earth were shaken; in breaking the earth is broken; in moving the earth is moved; reeling the earth reelth like a drunken man, and sways to and fro like a hut; and the transgression thereof is heavy upon it; and it shall fall and not rise again. And it shall come to pass in that day that Jehovah shall visit upon the army of the height on high, and upon the kings of the ground upon the ground (Isa. 24:18–21).

That in this passage the “earth” is the church is plainly evident; for it is the church that is treated of, whose foundations are said to be “shaken,” and itself to be “broken and moved, and to reel and sway to and fro,” when good and truth are no longer known. The “kings of the ground” are truths; here, falsities, upon which there will be visitation. (That “kings” are truths, and in the opposite sense falsities, see above, n. 1672, 2015; and that “ground,” like “earth,” denotes the church, but with a difference, n. 566, 1068.)

[2] Again:

I will make a man more rare than fine gold, and a man than the gold of Ophir; therefore I will shake the heaven, and the earth shall be

shaken out of her place; in the indignation of Jehovah of Armies, and in the day of the wrath of his anger (Isa. 13:12–13);

speaking of the day of judgment; and in this passage also “earth” clearly denotes the church, which is said to be “shaken out of its place,” when it is changed as to state. (That “place” is state may be seen above, n. 1273–1275, 1377, 2625, 2837.) Again:

Is this the man that shaketh the earth, that shaketh kingdoms, that maketh the world as a wilderness, and destroyeth the cities thereof? (Isa. 14:16–17);

speaking of Lucifer; the “earth” denotes the church, which he is said to “shake” when man attributes to himself all things of it. (That “kingdoms” are the truths of the church may be seen above, n. 1672, 2547.)

### [3] In Ezekiel:

It shall come to pass in that day, when Gog cometh upon the land of Israel, that my wrath shall rise in mine anger; in my zeal and in the fire of my indignation I will speak, Surely in that day there shall be a great earthquake upon the ground of Israel (Ezek. 38:18–20);

“Gog” denotes external worship separate from internal, and thus become idolatrous (n. 1151); the “earth” and the “ground of Israel” denote the spiritual church; the “earthquake,” a change in its state. In Joel:

The earth quaked before him, the heavens trembled, the sun and the moon became black, and the stars withdrew their brightness (Joel 2:10);

where also the subject is the day of the last judgment; the “earth quaking” denotes a changed state of the church; the “sun and moon,” the good of love and its truth (n. 1529–1530, 2441, 2495), which are said to “become black,” when goods and truths are no longer acknowledged; the “stars” denote the knowledges of good and truth (n. 2495, 2849). In David:

The earth was shaken and quaked, and the foundations of the mountains trembled and were shaken, because he was wroth (Ps. 18:7);

the “earth shaken and quaking” denotes the state of the church become perverted.

[4] In John:

And I beheld when he opened the sixth seal, and lo there was a great earthquake, and the sun became black as sackcloth of hair, and the whole moon became as blood, and the stars of heaven fell unto the earth (Rev. 6:12–13);

where the “earthquake, sun, moon, and stars” have a like signification as above in Joel. Again:

In that hour there was a great earthquake, and the tenth part of the city fell; and there were killed in the earthquake names of men seven thousand (Rev. 11:13).

From all these passages it is evident that an “earthquake” is nothing else than a change in the state of the church; and that in the internal sense the “earth” is nothing else than the church; and as the “earth” is the church, it is evident that by the “new heaven and new earth,” which were to succeed in place of the former (Isa. 65:17; 66:22; Rev. 21:1), there is signified nothing else than a new church internal and external (n. 1733, 1850, 2117–2118).

3356. The reason a “quaking” or “motion” denotes a change of state, is that it takes place in space and in time; and in the other life there is no idea of space and of time; but in their stead there is state. It is indeed true that in the other life all things appear as in space, and follow one another as if in time; but in themselves the space and time are changes of state, for they come from this source. This is perfectly well known to every spirit, even to the wicked, who by changes of state induced on others cause them to appear in another place, when yet they are not there. Men may know the same from the fact that insofar as a man is in a state of the affections and of the derivative joy; and insofar as he is in a state of the thoughts and of a consequent absence from the body, so far he

is not in time; for many hours then appear to him scarcely as one; and this because his internal man or spirit has states to which the spaces and times in the external man correspond. "Motion," therefore, being a successive progression in space and time, is in the internal sense a change of state.

## GENESIS 26

*1. And there was a famine in the land, besides the former famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines, unto Gerar.*

*2. And Jehovah appeared unto him, and said, Go not down into Egypt; dwell in the land of which I tell thee.*

*3. Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these lands, and I will set up the oath which I swore unto Abraham thy father.*

*4. And I will cause thy seed to be multiplied as the stars of the heavens, and I will give unto thy seed all these lands; and in thy seed shall all the nations of the earth be blessed.*

*5. Because that Abraham hearkened to my voice, and kept my charge, my commandments, my statutes, and my laws.*

*6. And Isaac dwelt in Gerar.*

*7. And the men of the place asked him concerning his woman; and he said, She is my sister; for he feared to say, She is my woman; lest the men of the place should kill me for Rebekah; because she was good to look upon.*

*8. And it came to pass, because the days were there prolonged to him, that Abimelech king of the Philistines looked out through a window, and saw, and behold Isaac was laughing with Rebekah his woman.*

*9. And Abimelech called Isaac, and said, Surely behold she is thy woman, and how saidst thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her.*

*10. And Abimelech said, What is this thou hast done unto us, in that one of the people might lightly have lain with thy woman, and thou wouldst have brought guilt upon us?*

11. *And Abimelech commanded all the people, saying, He that toucheth this man and his woman, dying he shall die.*

12. *And Isaac sowed in that land, and found in that year a hundred measures, and Jehovah blessed him.*

13. *And the man increased, and went on going and increasing until he became exceeding great.*

14. *And he had acquisition of flock, and acquisition of herd, and much service; and the Philistines envied him.*

15. *And all the wells that his father's servants digged in the days of Abraham his father, the Philistines stopped them up, and filled them with dust.*

16. *And Abimelech said unto Isaac, Go away from us; for thou art much mightier than we.*

17. *And Isaac departed thence, and encamped in the valley of Gerar, and dwelt there.*

18. *And Isaac returned, and digged again the wells of waters which they had digged in the days of Abraham his father; and the Philistines stopped them up after the death of Abraham; and he called their names after the names which his father called them.*

19. *And the servants of Isaac digged in the valley, and found there a well of living waters.*

20. *And the shepherds of Gerar strove with Isaac's shepherds, saying, The waters are ours; and he called the name of the well Esek, because they contended with him.*

21. *And they digged another well, and they strove over that also, and he called the name of it Sitnah.*

22. *And he removed from thence, and digged another well, and for this they strove not, and he called the name of it Rehoboth; and he said, For now Jehovah hath made us to be enlarged, and we shall be fruitful in the land.*

23. *And he went up from thence to Beersheba.*

24. *And Jehovah appeared to him in that night, and said, I am the God of Abraham thy father; fear not, for I am with thee, and I will bless thee, and will multiply thy seed, for the sake of Abraham my servant.*

25. *And he builded an altar there, and called upon the name of Jehovah, and pitched his tent there, and there the servants of Isaac digged out a well.*

26. *And Abimelech went to him from Gerar, and Abuzzath his companion, and Phicol the captain of his army.*

27. *And Isaac said unto them, Wherefore are ye come unto me, and ye have hated me, and have sent me away from you.*

28. *And they said, Seeing we have seen that Jehovah was with thee; and we said, Now let there be an oath between us, between us and thee, and let us cut out a covenant with thee.*

29. *If thou shalt do evil to us, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace; thou art now the blessed of Jehovah.*

30. *And he made them a feast, and they did eat and drink.*

31. *And they rose early in the morning, and sware a man to his brother; and Isaac sent them away, and they departed from him in peace.*

32. *And it came to pass in that day, that the servants of Isaac came and showed him concerning the well which they had digged; and they said unto him, We have found waters.*

33. *And he called it Shibah; therefore the name of the city is Beersheba unto this day.*

34. *And Esau was a son of forty years, and he took for a woman Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite.*

35. *And they were bitterness of spirit to Isaac and to Rebekah.*

## THE CONTENTS

3357. In the internal sense of this chapter the subject treated of is appearances of truth of three degrees, and how these were adjoined to truth Divine in order that truths and their doctrinal things might be received; and that a church might come into existence.

3358. In verses 1 to 6 are described the appearances of truth of a higher degree which are in the internal sense of the Word, in which appearances are the angels, and in which there is Divine truth and good. And that Divine good and truth cannot be comprehended, thus cannot be received, unless they are in appearances (verses 7–13).

3359. Appearances of truth of a lower degree, which are in the interior sense of the Word—in which appearances those men may be who are of the internal church—are then treated of (verses 14–17).

3360. Afterwards, appearances of truth are described of a still lower degree, which are of the literal sense of the Word, in which appearances those men may be who are of the external church (verses 18–25); and that through these there may still be conjunction with the Lord (verses 26–33).

3361. Concerning truths of the memory adjoined to good therein (verses 34–35).

#### THE INTERNAL SENSE

3362. In the twenty-first chapter Abimelech was treated of, in that he made a covenant with Abraham, and that then Abraham reprov'd him concerning a well of waters which his servants had seized. In the present chapter a nearly similar occurrence is repeated between Abimelech and Isaac, resembling it also in this respect, that just as Abraham had said that his wife was his sister, so also said Isaac; from which it is evident that some Divine arcanum therein is the reason why these things occurred a second time, and were again related; and also that on both occasions mention is made of wells, concerning which it would little concern us to know, unless something Divine were concealed therein. But the internal sense teaches what is therein, and that the subject is the conjunction through truths of the Lord with those who are in his kingdom in the heavens and on earth; with the angels through appearances of truth of a higher degree; and with men through appearances of truth of a lower degree; consequently through the Word, in the internal and external senses of which are contained these appearances. For truths Divine themselves are such that they can never be comprehended by any angel, still less by any man, because they surpass every faculty of their understanding. Yet in order that there may be conjunction of the Lord with them, truths Divine flow in with them in appearances; and when truths Divine

are with them in such appearances, they can be both received and acknowledged. This is effected by adaptation to the comprehension of each person; and therefore appearances, that is, truths angelic and human, are of three degrees. These are the Divine arcana contained in the internal sense of that which was related in a former chapter concerning the doings of Abimelech and Abraham; and in this chapter concerning those of Abimelech and Isaac.

3363. Verse 1. *And there was a famine in the land, besides the former famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines, unto Gerar.* “And there was a famine in the land, besides the former famine that was in the days of Abraham” signifies a lack of the knowledges of faith; “and Isaac went unto Abimelech king of the Philistines, unto Gerar” signifies the doctrinal things of faith; “Abimelech” is the doctrine of faith that looks to rational things; the “king of the Philistines” denotes doctrinal things; and “Gerar” is faith.

3364. *And there was a famine in the land, besides the former famine that was in the days of Abraham.* That this signifies a lack of the knowledges of faith is evident from the signification of “famine” as being a lack of knowledges (n. 1460). That it is a lack of the knowledges of faith is evident from what presently follows, that is, from the representation of Abimelech, and from the signification of “Gerar” as being that which is of faith. The “famine” in the days of Abraham, mentioned in the twelfth chapter (verse 10), and explained above (n. 1460), denoted a lack of the knowledges which are of the natural man; but the “famine” here spoken of denotes a lack of the knowledges which are of the rational man; and therefore it is said that “there was a famine in the land, besides the former famine that was in the days of Abraham.” In the internal sense the subject here treated of is the Lord, in that from his Divine are all the doctrinal things of faith; for there is no doctrinal thing, nor the smallest part of one, that is not from the Lord, because the Lord is doctrine itself. Hence it is that the Lord is called the “Word,” because the “Word” is doctrine; but as everything that is in the Lord is Divine, and the Divine cannot be comprehended by any created being, therefore insofar as they appear before created

beings, the doctrinal things that are from the Lord are not truths purely Divine, but are appearances of truth; nevertheless within such appearances there are truths Divine; and because they have these truths within them, the appearances also are called truths; and these are now treated of in this chapter.

3365. *And Isaac went unto Abimelech king of the Philistines, unto Gerar.* That this signifies the doctrinal things of faith is evident from the representation of Isaac, as being the Lord as to the Divine rational (see above, n. 1893, 2066, 2072, 2083, 2630; and that “Isaac” is the Lord’s Divine rational as to Divine good, n. 3012, 3194, 3210; and also as to Divine truth, which is represented by the marriage of Isaac with Rebekah, n. 3012, 3013, 3077); thus by Isaac is here represented the Lord as to Divine truth conjoined with the Divine good of the rational; for Rebekah was with Isaac, and was called “sister”; from the representation of Abimelech, as being the doctrine of faith that looks to rational things (n. 2504, 2509, 2510, 2530); and from the signification of the “king of the Philistines” as being doctrinal things (that in the internal sense a “king” denotes the truth which is of doctrine may be seen above, n. 1672, 2015, 2069; and that the “Philistines” signify the memory-knowledge of knowledges, which also is that of doctrinal things, n. 1197, 1198); and from the signification of “Gerar” as being faith (n. 1209, 2504).

This shows what is signified by Isaac’s going to Abimelech king of the Philistines, unto Gerar, namely, that from the Lord comes the doctrine of faith that looks to rational things; or what is the same, the doctrinal things of faith. All those things are called doctrinal which are of doctrine, and which insofar as they can be received and acknowledged in heaven by angels, and on earth by men, are said to look to rational things, for it is the rational that receives and acknowledges them. But the rational is such that it cannot possibly apprehend Divine things, for it is finite, and the finite cannot apprehend what is of the infinite; and consequently truths Divine from the Lord are presented before the rational by means of appearances. Hence it is that doctrinal things are nothing but appearances of truth Divine, that is, nothing but celestial and

spiritual vessels, within which is what is Divine; and because the Divine, that is, the Lord, is in them, they affect us, whence comes the conjunction of the Lord with angels and men.

3366. Verses 2, 3. *And Jehovah appeared unto him, and said, Go not down into Egypt; dwell in the land of which I tell thee. Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these lands, and I will set up the oath which I sware unto Abraham thy father.* “And Jehovah appeared unto him, and said” signifies thought from the Divine; “go not down into Egypt; dwell in the land of which I tell thee” signifies that he should not go down to memory-knowledges, but to rational things, which being enlightened by the Divine are appearances of truth; “sojourn in this land” signifies instruction; “and I will be with thee” signifies the Divine; and “will bless thee” signifies that thus there would be increase; “for unto thee” signifies good; “and unto thy seed” signifies truth; “I will give all these lands” signifies spiritual things; “and I will set up the oath which I sware unto Abraham thy father” signifies confirmation thus.

3367. *And Jehovah appeared unto him, and said.* That this signifies thought from the Divine is evident from the signification of “appearing,” when said of the Lord, who is Jehovah, as being the Divine itself that was in him. That Jehovah was in the Lord, and that the Lord himself is Jehovah, has been shown above in many places (see n. 1343, 1725, 1729, 1733, 1736, 1791, 1815, 1819, 1822, 1902, 1921, 1999, 2004–2005, 2018, 2025, 2156, 2329, 2447, 2921, 3023, 3035, 3061); and that insofar as the Lord had united the human essence to the Divine, so far he spoke with Jehovah as with himself (n. 1745, 1999); thus “Jehovah appearing to him” in the internal sense signifies from the Divine; that thought is signified is evident from the signification of “saying” as being to perceive and also to think; as has been frequently shown.

3368. *Go not down into Egypt; dwell in the land of which I tell thee.* That this signifies that he should not go down to memory-knowledges, but to rational things which being enlightened by the Divine are appearances of truth is evident from the signification of

“Egypt” as being memory-knowledge (n. 1164–1165, 1186, 1462); and from the signification of “land” as being here rational things which when enlightened by the Divine are appearances of truth; for the land which is here meant is Gerar, where Abimelech king of the Philistines was, and by “Gerar” is signified faith; by “Abimelech,” the doctrine of faith that looks to rational things; and by the “king of the Philistines,” doctrinal things (n. 3363, 3365); so that the “land,” namely, Gerar where Abimelech was, has the above signification in the internal sense.

[2] For the signification of “land” is various (n. 620, 636, 1066), denoting the quality of the nation of which it is predicated (n. 1262). But in the proper sense “land” signifies the church (n. 3355); and because it signifies the church, it signifies also those things which are of the church, consequently the doctrinal things of charity and faith; thus also rational things which being enlightened by the Divine are appearances of truth; for that these appearances are the truths of the church, thus its doctrinal things, may be seen above (n. 3364–3365). Whether you say rational things enlightened by the Divine, or appearances of truth, or celestial and spiritual truths such as are in the Lord’s kingdom in the heavens, or in heaven, and such as are in his kingdom on the earths, or in the church, comes to the same thing; and the same are also called doctrinal things, but this from the truths that are in them. The angelic and human rational is and is called rational from appearances of truth that are enlightened by the Divine, and without these it is not rational; thus rational things are these appearances of truth.

[3] The reason why it is here said that he should not go down into Egypt, that is, not to memory-knowledges, is that memory-knowledges have already been treated of; for Abraham’s sojourning in Egypt represented the Lord’s instruction in his childhood in memory-knowledges (n. 1502). As regards the arcanum that he should not go down into Egypt, but should sojourn in the land of Gerar, that is, that he should not look to memory-knowledges, but to rational things, the case is this: All appearances of truth that have what is Divine in them belong to the rational, insomuch that

rational truths and appearances of truth are the same; whereas memory-knowledges belong to the natural, insomuch that natural truths and memory-truths are the same. Rational truths, or appearances of truth, cannot possibly be and come forth except from the influx of the Divine into the rational, and through rational things into the memory-knowledges which are of the natural. The things which then take place in the rational appear in the natural; just as an image of many things appears all together in a mirror; and thereby they are presented before the man, and also before an angel; before an angel however they are not presented so evidently in the natural as they are with those who are in the world of spirits and are in the spiritual natural, and hence these have representatives of truth.

[4] The case is similar with every man, for as before said the man who is in good is a little heaven, or what is the same is an image of the grand heaven; and because Divine truth cannot inflow immediately into memory-knowledges, which are of the natural man, but only through rational things, as before said, therefore it is here said that Isaac should not go down into Egypt, but should reside in the land of Gerar. But a clear idea cannot be had concerning these things unless the nature of influx is known, and also the nature of ideas; and therefore of the Lord's Divine mercy these things will be treated of at the close of the chapters, where experiences are related.

3369. *Sojourn in this land.* That this signifies instruction is evident from the signification of "sojourning" as being to instruct (n. 1463, 2025); and from the signification in this place of "land" as being rational things which when enlightened by the Divine are appearances of truth (see just above, n. 3368). Thus "sojourning in this land" signifies instruction in these things.

3370. *And I will be with thee.* That this signifies the Divine is evident from the fact that it is Jehovah who speaks, thus the Divine itself; and when it is said by him, "I will be with thee," it signifies in this connection that thus the Divine would be in them.

3371. *And will bless thee.* That this signifies that thus there would be increase is evident from the signification of “blessing” as being to make fruitful in goods and to multiply in truths (see n. 981, 1420, 1422, 1731, 2846, 3140); thus signifying increase.

3372. *For unto thee.* That this signifies good is evident from the fact that “unto thee” refers to Isaac, by whom is represented the Lord as to the Divine rational, as has been often shown; and the Lord’s Divine rational is nothing but good; even the truth therein being good, because Divine.

3373. *And unto thy seed.* That this signifies truth is evident from the signification of “seed” as being truth (see n. 29, 255, 1025, 1447, 1610, 1940, 2848, 3310); thus it signifies the truth which is from the Lord’s Divine, which is “thy seed.” They who apprehend the Word only according to the sense of the letter cannot know but that “seed” denotes posterity, consequently here the posterity of Isaac from Esau and Jacob, and chiefly from Jacob, because the Word was in that nation and it contains so many historical facts concerning them. But in the internal sense by “seed” there is not meant any posterity from Isaac, but all those who are sons of the Lord, thus the sons of his kingdom, or what is the same, who are in good and truth from the Lord; and because these are “seed,” it follows that the very good and truth from the Lord are “seed,” for hence come the sons; wherefore also the very truths from the Lord are called the “sons of the kingdom,” in Matthew:

He that soweth the good seed is the son of man; the field is the world; the good seed are the sons of the kingdom (Matt. 13:37–38);

hence also by “sons” in general are signified truths (n. 489, 491, 533, 1147, 2623).

[2] Everyone who thinks somewhat more deeply or interiorly may know that in the Divine Word by the “seed of Abraham, of Isaac, and of Jacob,” so often mentioned, and concerning which it is so frequently said that it should be blessed, and this above all nations and people in the world, cannot be signified their posterity; for above all nations they were least of all in the good of love to the

Lord and of charity toward the neighbor, and were not even in any truth of faith; for they were utterly ignorant of what the Lord is, what his kingdom, thus what heaven is, and what the life after death, both because they did not want to know, and because if they had learned about these things, they would at heart have totally denied them, and would thus have profaned interior goods and truths, just as they so frequently profaned exterior ones by becoming open idolaters; which is the reason why in the sense of the letter of the Word of the Old Testament any interior things so rarely stand forth to view. Being of this nature, the Lord has said concerning them, quoting Isaiah:

He hath blinded their eyes, and hardened their heart, lest they should see with their eyes and understand with their heart, and should be converted, and I should heal them (John 12:40);

and again when they said:

We are Abraham's seed; Abraham is our father; Jesus said unto them, If ye were Abraham's sons, ye would do the works of Abraham; ye are of your father the devil, and the desires of your father ye will to do (John 8:33, 39, 44);

by "Abraham" here is meant the Lord, as everywhere in the Word; and that the Jews were not his seed, or sons, but the seed of the devil, is plainly stated. All this shows very plainly that by the "seed of Abraham, of Isaac, and of Jacob" as mentioned in the historical and prophetic Word, are by no means meant their posterity—for the Word throughout is Divine—but all those who are the Lord's "seed," that is, who are in the good and truth of faith in him. (That from the Lord alone comes heavenly seed, that is, all good and truth, may be seen above n. 1438, 1614, 2016, 2803, 2882–2883, 2891–2892, 2904, 3195.)

3374. *I will give all these lands.* That this signifies spiritual things is evident from the signification of "lands" as here being rational things, which when enlightened by the Divine are appearances of truth (see above, n. 3368). That these appearances are truths has already been shown (n. 3364, 3365); consequently by "lands" are here meant spiritual things, for these are nothing else than truths

from the Divine, as may be seen from what has been frequently said above as to what is meant by spiritual things. By the spiritual in a genuine sense is meant the very light of truth which is from the Lord, just as by the celestial is meant all the flame of good from the Lord. From this we may see that as this light inflows from the Lord into both man's rational and his natural, the spiritual is predicated of both, and that it is the Divine as to the truth that flows in. This shows what in the genuine sense the spiritual is; and that there is a spiritual rational and a spiritual natural.

3375. *And I will set up the oath which I swear unto Abraham thy father.* That this signifies confirmation is evident from the signification of an "oath," or of "swearing" as being confirmation (n. 2842). It is not here said to "set up the covenant" made with Abraham, but the "oath," for the reason that a "covenant" is predicated of the celestial or of good, but an "oath" of the spiritual or of truths (n. 3037), which are the subject here treated of. And for the same reason in what follows it is not said of Isaac that he "made a covenant with Abimelech," but that he "swore a man to his brother" (verse 31); whereas it is said of Abraham that he and Abimelech "made a covenant" (Gen. 21:32; see Ps. 105:8–10). By the confirmation here referred to which is signified by an "oath," there is meant the conjunction of the Lord with those who are in his kingdom; for an "oath" is the confirmation of a covenant; and by a "covenant" is signified conjunction (n. 665–666, 1023, 1038, 1864, 1996, 2003, 2021).

3376. The internal sense of these two verses is that when the Divine truth flows in by rational things, it presents appearances of truth, and thus fructifies and multiplies itself in respect to the good and truth through which the Lord conjoins himself with angels and men. That this is the sense cannot be seen from the first exposition wherein everything is scattered, that is to say, from what was said in n. 3366—that there was thought from the Divine not to go down to memory-knowledges, but to rational things which when enlightened by the Divine are appearances of truth, and that from these would come instruction from the Divine, and increase, thus good and truth, which are spiritual, whereby there is conjunction of the Lord with the things in his Word. These things which before

man appear thus scattered are yet in the internal sense conjoined together in the most orderly manner, and before the angels, or in heaven, appear and are perceived in a most beautiful series and connection; nay, are attended with angelic representatives in a heavenly form; and this with inexpressible variety. Such is the Word throughout in its internal sense.

3377. Verses 4, 5. *And I will cause thy seed to be multiplied as the stars of the heavens, and I will give unto thy seed all these lands; and in thy seed shall all the nations of the earth be blessed; because that Abraham hearkened to my voice, and kept my charge, my commandments, my statutes, and my laws.* “And I will cause thy seed to be multiplied as the stars of the heavens” signifies truths and the knowledges of faith; “and I will give unto thy seed all these lands” signifies the churches thence derived; “and in thy seed shall all the nations of the earth be blessed” signifies all those who are in good both within and without the church; “because that Abraham hearkened to my voice” signifies the union of the Lord’s Divine essence with the human essence through temptations; “and kept my charge, my commandments, my statutes, and my laws” signifies through continuous revelations from himself.

3378. *And I will cause thy seed to be multiplied as the stars of the heavens.* That this signifies truths and the knowledges of faith is evident from the signification of “seed” as being truths (n. 3373) and from the signification of “stars” as being the knowledges of faith (n. 2495, 2849).

3379. *And I will give unto thy seed all these lands.* That this signifies the churches thence derived is evident from the signification of “seed” as being truths, thus those who are in truths, who are on this account called the “sons of the kingdom” (n. 3373); and from the signification of “lands” as being the rational things which when enlightened by the Divine are appearances of truth (n. 3368); thus those who are in rational things that are enlightened by the Divine; or what is the same those who are in heavenly light; and as those only are in such light who are in the Lord’s kingdom in the heavens (that is, in heaven) and who are in

his kingdom on earth (that is, in the churches), it is evident that by these “lands” are signified the churches; for churches are not churches because they are so called, and because they profess the Lord’s name; but because they are in the good and truth of faith. The good and truth of faith is that which constitutes the church, yea, which is the church, for in the good and truth of faith is the Lord, and where the Lord is, there is the church.

**3380.** *And in thy seed shall all the nations of the earth be blessed.* That this signifies all who are in good, both within and without the church is evident from the signification of “being blessed” as being to be made fruitful in good and to be multiplied in truths (see n. 981, 1422, 1731, 2846, 3140); from the signification of “seed” as being the goods and truths which are from the Lord (n. 3373); and from the signification of the “nations of the earth” as being all who are in good (n. 1259, 1260, 1416, 1849). Thus by “all the nations of the earth being blessed in thy seed” is signified that through the good and truth which are from the Lord all are saved who live in mutual charity, whether they are within the church or without it. (That the gentiles who are without the church and who are in good are equally saved may be seen above, n. 593, 932, 1032, 1059, 1327–1328, 2049, 2051, 2284, 2589–2604, 2861, 2986, 3263.)

**3381.** *Because that Abraham hearkened to my voice.* That this signifies the union of the Lord’s Divine essence with the human essence through temptations is evident from the representation of Abraham, as being the Lord as to the Divine human also (see n. 2833, 2836, 3251) and from the signification of “hearkening to my voice,” when predicated of the Lord, as being to unite the Divine essence to the human through temptations; for in the Word it is from these that obedience is predicated of the Lord. What is here said has reference to that which is related concerning Abraham in chapter 22, namely, that God tempted him, and said unto him that he should take his son and offer him for a burnt offering (verses 1–2); and when he hearkened to this voice, it is said:

Now I know that thou fearest God, and thou hast not withheld thy son, thine only one, from me. In myself have I sworn saith Jehovah, because thou hast done this word, and hast not withheld thy son, thine

only one, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens (Gen. 22:12, 16–17);

that by “not withholding thy son, thine only one, from me” (which was “hearkening to the voice”) is signified the union of the human with the Divine through the last of temptation, may be seen above (n. 2827, 2844). That this is meant by “hearkening to the voice of Jehovah,” or “the Father” is evident also from the words of the Lord in Gethsemane:

My Father, if it be possible, let this cup pass from me; nevertheless not my will but thine be done: again a second time, My Father, if this cup cannot pass from me except I drink it, thy will be done (Matt. 26:39, 42; Mark 14:36; Luke 22:42).

But inasmuch as Jehovah or the Father was in him, or he in the Father and the Father in him (John 14:10–11), by “hearkening to the voice of Jehovah” is meant that the Lord united the Divine to the human through temptations, by his own power; as is also evident from the words of the Lord himself in John:

As the Father knoweth me, and I know the Father; and I lay down my life for the sheep. Therefore doth the Father love me, because I lay down my life, that I may take it again. I have power to lay it down, and I have power to take it again. This commandment have I received from my Father (John 10:15, 17–18).

(That the Lord by his own power united his Divine essence to his human essence through temptations, may be seen above, n. 1663, 1668, 1690–1691, 1725, 1729, 1733, 1737, 1787, 1789, 1812, 1820, 2776, 3318.)

**3382.** *And kept my charge, my commandments, my statutes, and my laws.* That this signifies by means of continuous revelations from himself—that is to say, as by means of temptations, so also by means of these revelations the Lord united the Divine essence to the human—is evident from the fact that these words, “keeping his charge, commandments, statutes, and laws,” involve all things of the Word, namely, “charge,” all things of the Word in general; “commandments,” the internal things; “statutes,” the external

things; and “laws,” all things specifically. Inasmuch as this is predicated of the Lord, who from eternity was the Word, and from whom all these things are, in the internal sense it cannot be signified that he observed these things, but that he revealed them to himself when he was in a state of union of the human with the Divine.

[2] These things do indeed appear at first view rather remote from the sense of the letter, and even from the proximate internal sense; but still when the words are read by man, this is their sense in heaven; for, as occasionally before said, and as may be seen from examples given (n. 1873–1874), in its ascent toward heaven the sense of the letter is put off; and instead of it another heavenly sense comes into view, so different that it cannot be known to be from the same source. For they who are in heaven are in the idea that in the internal sense all things of the Word treat of the Lord; and also that all things of the Word are from the Lord; likewise that when he was in the world the Lord thought from the Divine and thus from himself, and acquired for himself all intelligence and wisdom through continuous revelations from the Divine; and therefore from the above words they perceive nothing else. For “keeping the charge, commandments, statutes, and laws” is not predicable of the Lord, because he himself was the Word, consequently he himself was the charge, he himself was the commandment, he himself the statute, and he himself the law; for all these things have respect to him as the first from whom they are derived, and as the last to whom they tend. Therefore in the supreme sense by the above words nothing else can be signified than the union of the Lord’s Divine with the human, through continuous revelations from himself. (That differently from other men the Lord thought from the Divine, thus from himself, may be seen above, n. 1904, 1914, 1935; and that he acquired for himself intelligence and wisdom by means of continuous revelations from the Divine, n. 1616, 2500, 2523, 2632.)

[3] That in the genuine sense “keeping the charge” signifies all things of the Word in general; and that “commandments” signify the internal things of the Word; “statutes,” the external things; and “laws,” all things of the Word specifically, may be seen from many

passages as viewed in the internal sense; some of which may be adduced. Thus in David:

Blessed are the perfect in the way, who walk in the law of Jehovah. Blessed are they that keep his testimonies. O that my ways were directed to keep thy statutes. I will keep thy statutes; O forsake me not utterly. With my whole heart have I sought thee; O let me not wander from thy commandments. Thy Word have I hid in my heart, that I might not sin against thee. Blessed art thou, O Jehovah, teach me thy statutes. With my lips have I declared all the judgments of thy mouth. I have rejoiced in the way of thy testimonies. I meditate in thy precepts; and have respect unto thy ways. I delight myself in thy statutes; I do not forget thy Word. Recompense unto thy servant, that I may live, so will I keep thy Word. Open thou mine eyes that I may behold wondrous things out of thy law. Hide not thy commandments from me. Quicken thou me according to thy Word. Teach me thy statutes; make me to understand the way of thy precepts (Ps. 119:1–27).

Throughout this whole psalm the subject treated of is the Word and the things of the Word, which are manifestly its “precepts,” “statutes,” “judgments,” “testimonies,” “commandments,” and “ways”; but what these signify specifically cannot possibly be seen from the sense of the letter, in which sense they are scarcely more than repetitions of the same thing; but it may be seen from the internal sense, in which one thing is signified by “precepts,” and quite different ones by “statutes,” “judgments,” “testimonies,” “commandments,” and “ways.”

[4] Again in like manner:

The law of Jehovah is perfect, restoring the soul; the testimony of Jehovah is sure, making wise the simple. The precepts of Jehovah are right, rejoicing the heart; the commandment of Jehovah is pure, enlightening the eyes. The fear of Jehovah is clean, standing forever; the judgments of Jehovah are truth (Ps. 19:7–9).

And in the first book of Kings:

David charged Solomon his son, saying, Keep the charge of Jehovah thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, according to that which is written in the law of Moses (1 Kings 2:3).

“Keeping the charge” denotes all things of the Word in general, for it is mentioned in the first place, and looks to the things following as being less general; for “keeping the charge” is the same thing as “keeping that which is to be kept.” In Moses:

Thou shalt love Jehovah thy God, and keep his charge, and his statutes, and his judgments, and his commandments always (Deut. 11:1);

where “keeping his charge,” or keeping that which was to be kept, in like manner denotes all things of the Word in general; “statutes” denote the external things of the Word, such as rituals and those things which are representative and significative of the internal sense; but “commandments,” the internal things of the Word, such as those of life and doctrine, especially those which are of the internal sense. But concerning the signification of “commandments” and “statutes,” of the Lord’s Divine mercy elsewhere.

3383. Verses 6, 7. *And Isaac dwelt in Gerar. And the men of the place asked him concerning his woman; and he said, She is my sister, because he feared to say, She is my woman; lest the men of the place should kill me for Rebekah; because she was good to look upon.* “And Isaac dwelt in Gerar” signifies the Lord’s state in regard to the things of faith relatively to the rational things that were to be adjoined; “and the men of the place asked him concerning his woman” signifies the investigations of men concerning Divine truth; “and he said, She is my sister” signifies rational truth; “because he feared to say, She is my woman; lest the men of the place should kill me for the sake of Rebekah” signifies that he could not open Divine truths themselves, for thus Divine good would not be received; “because she was good to look upon” signifies that it may easily be received from its being called Divine.

3384. *And Isaac dwelt in Gerar.* That this signifies the Lord’s state in regard to the things of faith relatively to the rational things that were to be adjoined is evident from the signification of “dwelling in Gerar” as being to be in the things which are of faith; thus the state in regard to these things; for “to dwell” signifies to live (n. 1293),

and “Gerar” signifies the things which are of faith (n. 1209, 2504, 3365)—and from the representation of Isaac, as being the Lord as to the Divine rational (n. 1893, 2066, 2072, 2083, 2630). That it is relatively to the rational things that were to be adjoined is evident from what goes before and from what follows; for in this whole chapter these things are treated of, namely, the rational things which when enlightened by the Divine of the Lord are appearances of truth.

[2] That “to dwell” denotes to be and to live, thus the state is evident from many passages in the Word. As in David:

I will dwell in the house of Jehovah for length of days (Ps. 23:6).  
One thing have I asked of Jehovah, that will I seek after; that I may dwell in the house of Jehovah all the days of my life (Ps. 27:4). He that worketh deceit shall not dwell in the midst of my house (Ps. 101:7);

where “dwelling in the house of Jehovah” denotes being and living in the good of love, for this is the “house of Jehovah.” In Isaiah:

They that dwell in the land of the shadow of death, upon them hath the light shined (Isa. 9:2);

“they that dwell in the land of the shadow of death” denotes the state of those who are in ignorance of good and truth. Again:

Babel shall not be inhabited forever (Isa. 13:20);

denoting the state of damnation of those who are “Babel.”

[3] Again:

O Jehovah God of Israel that inhabitest the cherubim (Isa. 37:16);  
O shepherd of Israel inhabiting the cherubim, shine forth (Ps. 80:1);

“to inhabit the cherubim” is the Lord as to a state of providence, lest anyone should enter into the holy things of love and faith unless prepared by the Lord (n. 308). In David:

In peace will I both lay me down and sleep, for thou Jehovah alone makest me dwell in safety (Ps. 4:8);

“to make to dwell in safety” signifies a state of peace. In Jeremiah:

O thou that dwellest upon many waters, great in treasures, thine end is come, the measure of thy gain (Jer. 51:13);

concerning Babel; “dwelling upon many waters” denotes being in knowledges concerning truth.

[4] In Daniel:

God himself revealeth the deep and secret things, he knoweth what is in the darkness, and the light dwelleth with him (Dan. 2:22);

where “dwelling” denotes being. Again in the same prophet:

Under that tree the beast of the field had shadow, and the fowls of heaven dwelt in the branches thereof (Dan. 4:12).

And in Ezekiel:

Under its branches all the wild beast of the field brought forth, and in its shadow dwelt all great nations (Ezek. 31:6);

where “dwelling” denotes being and living. In Hosea:

The threshing floor and the winepress shall not feed them, and the new wine shall fail her. They shall not dwell in the land of Jehovah; but Ephraim shall return to Egypt (Hos. 9:2–3);

“not to dwell in the land of Jehovah” denotes not to be in a state of the good of love, consequently not in the Lord’s kingdom.

3385. *And the men of the place asked him concerning his woman.* That this signifies the investigations of men concerning Divine truth is evident from the signification of “asking” as being to investigate; and from the signification of the “men of the place,”

namely, Gerar, as being those who are in the doctrinal things of faith (that “Gerar” signifies the things of faith may be seen above, n. 1209, 2504; thus the “men of the place” are men of such a state); and from the signification of “woman,” who here is Rebekah, as being the Divine truth of the Lord’s Divine rational (n. 3012, 3013, 3077). In what precedes, the appearances of truth have been treated of, in that they come forth by means of Divine influx from the Lord into man’s rational things; and the subject here treated of is the reception of these appearances; first by those who are in the doctrinal things of faith, and who are meant by the “men of the place,” or of Gerar, and are of the first class of those who are called the spiritual; for as the spiritual have not perception, like the celestial, and are comparatively in obscurity (n. 1043, 2088, 2669, 2708, 2715, 2718, 2831, 3235, 3241, 3246), they investigate whether a thing be so, and also whether it is Divine truth; and as they have no perception as to whether it is so, there is given them what appears like truth, and this according to their rational, that is, according to their apprehension, for in this way it is received. Each person is permitted to believe truths as he apprehends them; otherwise there would be no reception, because no acknowledgment. This is the subject now treated of.

3386. *And he said, She is my sister.* That this signifies rational truth is evident from the signification of “sister” as being rational truth (n. 1495, 2508, 2524, 2556). By rational truth is meant that which appears as true according to the apprehension, or before the rational, as just said. The arcanum that Isaac said that Rebekah was his sister; as Abraham had before said that Sarah was his sister, first in Egypt (Gen. 12:11–13, 19), and afterwards in Gerar (Gen. 20:2, 5, 12), involves what is much the same, as may be seen from the explication of the former passages; and as the same thing occurred three times, and is three times related in the Word, it is evident that there is in it an arcanum of the greatest moment, which can never be known to anyone except from the internal sense; but what the arcanum is, appears from what follows.

3387. *Because he feared to say, She is my woman; lest the men of the place should kill me for Rebekah.* That this signifies that he could not

open Divine truths themselves, because thus Divine good would not be received is evident from the signification of “fearing to say” as being not to be able to open; from the signification of “woman,” who here is Rebekah, as being the Lord’s Divine rational as to Divine truth (n. 3012, 3013, 3077); from the signification of “slaying me” as being that good is not received, for by Isaac, who here is “me” is represented the Divine good of the Lord’s rational (n. 3012, 3194, 3210), for good is said to be slain, or to perish, when it is not received, because with him who does not receive it, it is nullified; and from the signification of the “men of the place” as being those who are in the doctrinal things of faith (n. 3385). From all this it now appears what is the internal sense of these words, namely, that if Divine truths themselves were to be opened, they would not be received by those who are in the doctrinal things of faith, because they surpass all their rational apprehension, thus all their belief, and consequently nothing of good from the Lord could flow in. For good from the Lord, or Divine good, can inflow solely into truths, because truths are the vessels of good, as often shown.

[2] Truths or appearances of truth are given man to the intent that Divine good may be able to form his understanding, and thus the man himself. For truths exist to the end that good may flow in; for without vessels or receptacles good finds no place, because it finds no state corresponding to itself; and therefore where there are no truths, or where they are not received, there is no rational or human good, consequently the man has no spiritual life. In order therefore that man may nevertheless have truths, and thereby have spiritual life, appearances of truth are given to everyone according to his apprehension; which appearances are acknowledged as truths, because they are such that Divine things can be in them.

[3] In order that it may be known what appearances are, and that they are such things as serve man instead of truths Divine, let us take examples for illustration. If it should be said that in heaven there is no idea of place, thus none of distance, but that instead of these there are ideas of state, this could not possibly be apprehended by man, for this would cause him to believe that there nothing is distinct, but that everything is confused, that is, all in one, or together; when yet all things there are so distinct that

nothing can be more so. (That the places, distances, and spaces, which exist in nature, are in heaven states, may be seen above, n. 3356.) Hence it is manifest that whatever is said in the Word concerning places and spaces, and from them and by means of them, is an appearance of truth; and unless it were said by means of such appearances, it would not be received at all, consequently would be scarcely anything; for so long as he is in the world, that is, in space and time, the idea of space and of time is within almost everything of man's thought, both in general and in particular.

[4] That the language of the Word is according to appearances of space appears from almost everything in it; as in Matthew:

Jesus asked them saying, How then doth David say, The Lord said to my Lord, Sit thou on my right hand till I make thine enemies thy footstool (Matt. 22:43–44);

where to “sit on the right hand” comes from the idea of place, thus according to appearance, when nevertheless what is here described is the state of the Lord's Divine power. Again:

Jesus said, Henceforth ye shall see the son of man sitting at the right hand of power, and coming upon the clouds of heaven (Matt. 26:64);

here in like manner “sitting on the right hand,” and also “coming upon the clouds,” are derived from the idea of place with men; but with angels the idea is of the Lord's power. In Mark:

The sons of Zebedee said to Jesus, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. Jesus answered, To sit on my right hand, and on my left, is not mine to give, except to those for whom it hath been prepared (Mark. 10:37, 40).

From this it is manifest what sort of an idea the disciples had concerning the Lord's kingdom, namely, that it was to sit on his right hand and on his left; and because they had such an idea, the Lord also answered them according to their apprehension, thus according to what appeared to them.

[5] In David:

He is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his course. His going forth is from the end of the heavens and his circuit unto the ends of it (Ps. 19:5–6);

speaking of the Lord, whose state of Divine power is here described by such things as are of space. In Isaiah:

How art thou fallen from heaven, O Lucifer, son of the dawning! Thou saidst in thine heart, I will ascend into the heavens, I will exalt my throne above the stars of heaven;<sup>1</sup> I will ascend above the heights of the cloud (Isa. 14:12–14);

where “falling from heaven,” “ascending into the heavens,” “exalting the throne above the stars of heaven,” “ascending above the heights of the cloud,” all of which are expressions descriptive of the love of self profaning holy things, are all derived from the idea and appearance of space or place. Inasmuch as celestial and spiritual things are presented before man by means of such things as appear to men, and in accordance with such things, therefore heaven is also described as being on high, when yet it is not on high, but is in what is internal (n. 450, 1380, 2148).

3388. *Because she was good to look upon.* That this signifies that it might be easily received from its being called Divine is evident from the signification of “good to look upon” as being that which pleases by its form, thus what is easily received. Those are here treated of who are in the doctrinal things of faith, and have no perception of truth from good, but only a conscience of truth from having been so taught by parents and masters. These are they who are called the “men of the place,” or of Gerar (n. 3385, 3387). With such persons the first of confirmation of truth is that it is called Divine, for then they at once have an idea of what is holy, which gives a universal confirmation to everything that is stated, even if they do not comprehend it. But still what is stated must be adapted to their apprehension; for it is not sufficient for a man to know that a thing is; he also desires to know what it is, and what is its nature, in order that he may therein find some confirmation for

his intellectual part, and from this again in turn. If this be not the case, a thing may indeed be induced on the memory; but it does not remain there otherwise than as a dead thing, or as a mere sound; and unless confirmatory things from some source or other have fixed it in the memory, it is dissipated like the remembrance of some mere thing of sound.

3389. Verses 8, 9. *And it came to pass, because the days were there prolonged to him, that Abimelech king of the Philistines looked out through a window, and saw, and behold Isaac was laughing with Rebekah his woman. And Abimelech called Isaac, and said, Surely behold she is thy woman, and how saidst thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her.* “And it came to pass, because the days were there prolonged to him” signifies a state of reception; “that Abimelech king of the Philistines looked out through a window, and saw” signifies the doctrine of faith looking to rational things in knowledges; “and behold Isaac was laughing with Rebekah his woman” signifies that Divine good was present in Divine truth; “and Abimelech called Isaac, and said” signifies the Lord’s perception from doctrine; “Surely behold she is thy woman, and how saidst thou, She is my sister?” signifies if Divine truth, it was not also rational; “and Isaac said unto him, Because I said, Lest I die for her” signifies that it would not be received.

3390. *And it came to pass, because the days were there prolonged to him.* That this signifies a state of reception is evident from the signification of “being prolonged there to him,” namely, to Isaac, as being that when the Divine good which is represented by Isaac was there for some time, truth was received (for in the internal sense the reception of truth by the spiritual is treated of); and from the signification of “days” as being states (n. 23, 487, 488, 493, 893, 2788).

3391. *And Abimelech king of the Philistines looked out through a window, and saw.* That this signifies the doctrine of faith looking to rational things in knowledges is evident from the representation of Abimelech, as being the doctrine of faith that looks to rational things (n. 2504, 2509, 2510, 2533); from the signification of “king

of the Philistines” as being doctrinal things (n. 3365); and from the signification of a “window” as being the intellectual faculty (n. 655, 658), consequently the internal sight, for this was formerly signified by “windows.” Thus to “look out through a window” is to perceive those things which appear by means of the internal sight, which in general are knowledges such as are of the external man. Rational things, or what is the same, appearances of truth, that is, truths spiritual, are not knowledges, but are in knowledges, for they belong to the rational, thus to the internal man, and it is the internal man which looks to the things of the external man, thus to truths in knowledges. For as knowledges are of the natural man, they are vessels that receive rational things (that truths Divine flow into the rational, and through this into the natural, and in this latter are exhibited as an image of many things in a mirror, may be seen above, n. 3368).

[2] That “windows” signify the things of the internal sight—that is, of the understanding—which in one word are called intellectual things is evident from those passages of the Word which were adduced in n. 655; and further from the following. In Joel:

They shall run to and fro in the city, they shall run upon the wall,  
they shall climb up into the houses, they shall enter in by the windows  
as a thief (Joel 2:9);

speaking of the evils and falsities of the last days of the church; “climbing up into the houses” denotes destroying the goods of the will (that “house” denotes the goods of the will may be seen above, n. 710, 2233, 2334); and “entering in by the windows” denotes destroying truths and their knowledges which are of the understanding. In Zephaniah:

Jehovah will stretch out his hands upon the north, and destroy  
Asshur; herds shall lie down in the midst of her; every wild animal of his  
kind; both the pelican and the osprey shall pass the night in the  
pomegranates thereof; a voice shall sing in the windows, drought shall  
be upon the threshold, because he hath laid bare the cedar (Zeph.  
2:13–14);

where the destruction of the truths of faith by reasonings, which are “Asshur” is treated of (n. 119, 1186); that a “voice shall sing in the windows” signifies the desolation of truth, thus of the intellectual faculty as to truth.

[3] In the book of Judges:

Through the window she looked forth, and the mother of Sisera cried through the lattice, Why is his chariot so long in coming? (Judg. 5:28);

this is the prophecy of Deborah and Barak concerning the resuscitation of a spiritual church; “looking forth through a window” denotes through the reasonings of those who deny truths and thus destroy what is of the church; for such reasonings are intellectual things in the opposite sense. In Jeremiah:

Woe unto him that buildeth his house without righteousness, and his chambers without judgment; that saith, I will build me a roomy house and spacious chambers; and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion (Jer. 22:13–14);

“building a house without righteousness, and chambers without judgment” denotes building up a religious system from what is not good and not true (that “righteousness and judgment” are good and truth may be seen above, n. 2235); “cutting him out windows and ceiling with cedar, and painting with vermilion” denotes falsifying intellectual and spiritual truths. The windows of the temple at Jerusalem represented nothing but that which belongs to intellectual and thus to spiritual things. The like is signified by the windows of the new temple described in Ezekiel (40:16, 22, 25, 33, 36; 41:16, 26); for anyone can see that in this prophet the new temple, the new Jerusalem, and the new earth, are nothing else than the Lord’s kingdom; thus that the things mentioned in regard to them are such as belong to his kingdom.

3392. *And behold Isaac was laughing with Rebekah his woman.* That this signifies that Divine good was present in Divine truth, or that Divine good was adjoined to Divine truth is evident from the

representation of Isaac, as being the Divine good of the Lord's rational (n. 3012, 3194, 3210); from the signification of "laughing" as being the love or affection of truth (n. 2072, 2216); and from the representation of Rebekah, as being the Divine truth of the Lord's rational (n. 3012–3013, 3077). Hence it is evident that "Isaac laughing with Rebekah his woman" signifies that Divine good was present with Divine truth. The sense of the words in the series is that at first spiritual truth is received for the reason that it is called Divine; and afterwards because the Divine is in it, which is clearly seen by those who are being regenerated and are becoming men of the spiritual church. These are they who are meant by "Abimelech"; that is, who are in the doctrine of faith, and look to truths in knowledges (concerning whom just above, n. 3391).

3393. *And Abimelech called Isaac, and said.* That this signifies the Lord's perception from doctrine is evident from the representation of Abimelech, as being the doctrine that looks to rational things (n. 2504, 2509, 2510, 2533, 3391); and from the representation of Isaac, as being the Lord's Divine rational (of which above); and from the signification of "saying" as being to perceive (n. 1898, 1919, 2080, 2862). And as "Abimelech" signifies that doctrine in which the Divine was now perceived (n. 3392), therefore by Abimelech is also represented the Lord as to that doctrine. For in the supreme sense all things in the Word in both general and particular have relation to the Lord; and the Lord is doctrine itself, that is, the Word, not only as to the supreme sense therein, but also as to the internal sense, and even as to the literal sense, for this sense is representative and significative of the internal sense, and the internal sense is representative and significative of the supreme sense; and that which in the Word is representative and significative is in its essence that which is represented and signified, thus it is the Divine of the Lord; for a representative is nothing but an image of him who is represented; and is in an image the Lord himself presented to view. This may be seen from man's speech, and also from his gesture, these being merely images of the things which come forth within the man, in his thought and will; so that the speech and gesture are the thought and will in form; for if you take away from them the thought and will, that which is left is a

mere inanimate affair, thus nothing human. This shows how the case is with the Word, even in the letter, namely, that it is Divine.

3394. *Surely behold she is thy woman, and how saidst thou, She is my sister?* That this signifies that if Divine truth it was not also rational is evident from the signification of “woman,” here Rebekah, as being the Divine truth of the Lord’s Divine rational (n. 3012, 3013, 3077); and from the signification of “sister” as being rational truth (n. 3386); thus “behold she is thy woman, and how saidst thou, She is my sister?” signifies that because truth is Divine, it cannot be rational.

[2] With this arcanum the case is this: The spiritual, not having perception as the celestial have, do not know that with a regenerated man Divine truth becomes rational truth. They do indeed say that all good and all truth are from the Lord; yet as these come forth in their rational, they suppose them to be their own, and thus as it were from themselves; for the spiritual cannot be separated from their own, and their own so wills it; although as regards this matter with the celestial, these perceive Divine good and truth in the rational, that is, in the rational things which when enlightened by the Divine of the Lord are appearances of truth (n. 3368), even in the natural, that is, in the things of sense and memory-knowledge; and as the celestial are in such a state, they are able to acknowledge that all good and truth flow in from the Lord; and also that there is a perceptive power of good and truth that is communicated and appropriated to them by the Lord, and that constitutes their delight, bliss, and happiness. It was from this that the most ancient people, who were celestial men, in all the objects which they saw with their eyes perceived nothing but celestial and spiritual things (n. 1409).

[3] Inasmuch as the regenerated spiritual man is here treated of, who through regeneration from the Lord has received Divine good in a new will, and Divine truth in a new understanding; and inasmuch as such persons are in no other perception than that, as before said, if truth were rational it could not be Divine, thus that if it were Divine it would have nothing in common with what is

rational, therefore it is here said that if it was Divine truth it was not also rational. This likewise is the reason why such persons are desirous that the things of faith should be believed in simplicity, without any mental view of them on the part of the rational, not being aware that not anything of faith, not even its deepest secret, is comprehended by any man without some rational idea, and also a natural one, but of what quality he does not know (n. 3310). Hereby they may indeed protect themselves against those who reason about everything from what is negative as to whether it is so (n. 2568, 2588); but to those who are in the affirmative concerning the Word (namely, that it is to be believed) such a position is hurtful, as they may thus take away from anyone his freedom of thought, and even bind the conscience to that which is in the highest degree heretical by in this way dominating both the internal and the external things of a man. This and also the above is what is signified by Abimelech's saying to Isaac, "Behold she is thy woman, and how saidst thou, She is my sister?"

3395. *And Isaac said unto him, Because I said, Lest I die for her.* That this signifies that it would not be received is evident from what has been said above (n. 3387) at the words, "because he feared to say, She is my woman; lest the men of the place should kill me for Rebekah." That to "say" signifies to perceive and to think, is better seen here than elsewhere.

3396. Verses 10, 11. *And Abimelech said, What is this thou hast done unto us, in that one of the people might lightly have lain with thy woman, and thou wouldst have brought guilt upon us? And Abimelech commanded all the people, saying, He that toucheth this man and his woman, dying he shall die.* "And Abimelech said, What is this thou hast done unto us?" signifies indignation; "that one of the people might lightly have lain with thy woman, and thou wouldst have brought guilt upon us" signifies that Divine truth might have been adulterated and thus profaned; "and Abimelech commanded all the people, saying" signifies a decree; "he that toucheth this man and his woman, dying he shall die" signifies that Divine truth and Divine good are not to be opened; and are not even to be

approached in faith, on account of the danger of eternal damnation if they should be profaned.

3397. *And Abimelech said, What is this thou hast done unto us?* That this signifies indignation is evident without explication.

3398. *That one of the people might lightly have lain with thy woman, and thou wouldst have brought guilt upon us.* That this signifies that Divine truth might have been adulterated and thus profaned is evident from the signification of “lying with” as being to be perverted or adulterated; from the signification of “one of the people” as being some one of the spiritual church (n. 2928); from the signification of “woman” who here is Rebekah, as being Divine truth (concerning which see above); and from the signification of “guilt” as being the blame of the profanation of truth; so that by “one of the people might lightly have lain with thy woman, and thou wouldst have brought guilt upon us” is signified that someone of the church might easily have adulterated Divine truth, and have brought upon himself the blame of the profanation of truth. It was said above (n. 3386) that as Abraham twice called his wife Sarah his sister, first in Egypt, and afterwards in Gerar with Abimelech; and that as Isaac in like manner called his woman Rebekah his sister, also with Abimelech; and as these three cases are recorded in the Word, there must be some very deep secret involved thereby. This very secret is seen in the internal sense, namely, that by “sister” is signified rational truth, and by “woman” Divine truth; and this was called rational truth (that is, “sister”), lest Divine truth (here called the “woman” who was Rebekah) should be adulterated, and thus profaned.

[2] In regard to the profanation of truth [2] the case is this: Divine truth cannot possibly be profaned except by those who have first acknowledged it; for when those who have first entered into truth by acknowledgment and belief, and have thus been initiated into it, afterwards recede from it, there continually remains an impression of it stamped within, which is recalled at the same time with the falsity and evil; and hence by adhering to these the truth is profaned. Therefore those with whom this is the case have

continually in themselves that which condemns them; thus their own hell; for when the infernals approach a sphere where good and truth are, they are instantly sensible of their own hell, because they come into that which they hold in hatred, consequently into torment. Therefore those who have profaned truth dwell continually with that which torments them, and this according to the degree of the profanation. For this reason it is most especially provided by the Lord that Divine good and truth may not be profaned; and this is provided chiefly by the circumstance that the man who is such that he cannot but profane is withheld as far as possible from the acknowledgment and belief of truth and good; for as before said no one can profane except the man who has first acknowledged and believed.

[3] This was the reason why internal truths were not disclosed to Jacob's descendants the Israelites and Jews, who were not openly told even that there is anything internal in man, thus that there is any internal worship; and scarcely anything was said to them about the life after death, and the Lord's heavenly kingdom; or about the messiah whom they expected. The reason was that they were of such a character that it was foreseen that if such things had been disclosed to them they could not have helped profaning them, because they desired nothing but earthly things and because that race was of this nature and so remains, it is still permitted that they should be in utter unbelief; for if they had once acknowledged, and had afterwards gone back, they must needs have brought upon themselves the most grievous of all hells.

[4] This was also the reason why the Lord did not come into the world and reveal the internal things of the Word until there was no good whatever remaining with them, not even natural good, for they could then no longer receive any truth with internal acknowledgment (because it is good that receives truth), and therefore they could not profane it. Such was the state meant by the "fullness of time," and by the "consummation of the age," and also by the "last day" so much treated of in the prophets. It is for the same reason that the arcana of the internal sense of the Word are now being revealed; for at this day there is scarcely any faith,

because not any charity; thus because it is the consummation of the age and when this is the case, then these arcana can be revealed without danger of profanation, because they are not interiorly acknowledged.

[5] It is for this secret reason that it is related in the Word concerning Abraham and Isaac that when in Gerar with Abimelech they called their wives their sisters. (See further what has been stated and shown above on this subject; namely: that those can profane who acknowledge, but not those who do not acknowledge, still less those who do not know, n. 593, 1008, 1010, 1059; what danger there is from a profanation of holy things and of the Word, n. 571, 582; that they who are within the church can profane holy things; but not they who are without the church, n. 2051; that it is provided by the Lord that profanation may not take place, n. 1001, 2426; that worship becomes external in order to prevent internal worship from being profaned, n. 1327–1328; that men are kept in ignorance, lest the truths of faith should be profaned, n. 301–303.)

3399. That in the internal sense “to lie with a woman” denotes to pervert and adulterate truth (here truth Divine, because by the “woman” or Rebekah is represented Divine truth, as shown above) is evident from the fact that by “lying with,” by “adultery,” and by “harlotry” in the Word, nothing else is signified than perversions of good and falsifications of truth (n. 2466, 2729); and this for the reason that adulteries are diametrically contrary to conjugal love, insomuch that they are destructive of it; and conjugal love is from the marriage of good and truth (n. 2508, 2618, 2727–2759, 3132); and therefore those things which are contrary to good and truth, or which destroy them, are in the Word called “adulteries.”

[2] Be it known, however, that they who are of the spiritual church cannot adulterate good so as to profane it, because they cannot receive good so as to have a perception of it, like the celestial; and yet they can profane truth, because this they can acknowledge. But in the last time of the church they cannot even acknowledge truth, because there then universally reigns with them unbelief concerning the Lord, concerning the life after death, and

concerning the internal man; and an unbelief that universally reigns, prevents the truths of faith from penetrating interiorly. With everyone that which is universal limits and hinders such things from entering deeply, both when the man is ignorant of them, and also when he supposes that he believes them.

[3] But they who are capable of profaning good are those of the celestial church, for these can receive good even to perception. This was the case with the antediluvians, who were therefore secluded from all others, and who are confined in a hell separate from the hells of others (n. 1265–1272); and that the profanation of good should not any longer take place is signified by its being said that when man was cast out of Eden, Jehovah caused to dwell at the east of the garden of Eden cherubim, and the flame of a sword that turned itself, to keep the way of the tree of lives (Gen. 3:24; see n. 308, 310).

3400. That “guilt” denotes the blame or imputation of sin and of transgression against good and truth is evident from the passages of the Word where “guilt” is mentioned and also described, as in Isaiah:

It pleased Jehovah to bruise him, and he hath made him weak; if thou shalt make his soul guilt, he shall see his seed, he shall prolong his days, and the will of Jehovah shall prosper through his hand (Isa. 53:10);

where the Lord is treated of; to “make his soul guilt” denotes sin imputed to him, thus blame by those who hated him; and not that in himself he contracted anything of sin, that he should take it away. In Ezekiel:

Thou art become guilty through thy blood that thou hast shed, and art defiled in thine idols which thou hast made (Ezek. 22:4);

where “shedding blood” signifies offering violence to good (n. 374, 376, 1005), whence comes guilt. In David:

They that hate the righteous shall have guilt; Jehovah redeemeth the soul of his servants; and none of them that trust in him shall have guilt (Ps. 34:21–22).

Thus “guilt” denotes all sin which remains; its separation by good from the Lord is “redemption,” which was also represented by the expiation made by the priest when they offered the sacrifice of guilt; as we read in Lev. 6:1–26; 7:1–10; 19:20–22; Num. 5:1–8; where also the kinds of guilt are enumerated, which are as follows: hearing the voice of cursing and not declaring it; touching anything unclean; swearing to do evil; sinning by mistake concerning the holy things of Jehovah; doing any of those things which are forbidden by the commandments; refusing to a neighbor that which was to be kept for him; finding what has been lost, and denying it and swearing to a lie; lying with a woman that is a bondmaid betrothed to a man, not redeemed, neither made free; and all sins committed against a man by committing a trespass against Jehovah.

3401. *And Abimelech commanded all the people, saying.* That this signifies a decree is evident from the signification of “commanding” as being to make a decree; and from the representation of Abimelech, as being those who are in the doctrine of faith (n. 3392), and in the supreme sense the Lord (n. 3393) and from the signification of “people” as being those who are of the spiritual church (n. 3398); from which it is evident that “Abimelech commanded all the people” signifies a decree from the Lord in the spiritual church. The decree itself is that which follows, namely, that Divine truth and Divine good are not to be opened, and are not even to be approached in faith, from the danger of eternal damnation if they should be profaned. This is the subject next treated of.

3402. *He that toucheth this man and his woman, dying he shall die.* That this signifies that Divine truth and Divine good are not to be opened, and are not even to be approached in faith, from the danger of eternal damnation if they should be profaned is evident from the signification of “touching this man and his woman” as being to approach the Divine truth and Divine good which are

represented by Isaac and Rebekah. Truth is here mentioned in the first place, and good in the second, because those are treated of who are in the spiritual church, who are able to adulterate and even profane truth, but not good, and for this reason it is said “man and woman” (n. 915, 2517); and also from the signification of “dying he shall die” as being eternal damnation, which is spiritual death; here, from profanation, which is the subject treated of.

[2] (That it is of the Lord’s providence that no one should be admitted into good and truth—that is, into the acknowledgment and affection thereof—any further than he can remain in them, on account of the danger of eternal damnation may be seen above, n. 3398.) The case with good and truth, as before stated and shown, is that in a man these betake themselves inward insofar as he is in evil and falsity; consequently that the angels who are with him from heaven insofar retire; and diabolical spirits from hell insofar approach. And the converse also is true. The removal of good and truth, consequently of the angels, from the man who is in evil and falsity is not apparent to him, because he is then in the persuasion that evil is good, and that falsity is truth, and this from the affection of them and the consequent delight; and when he is in this state it is impossible for him to know that good and truth have been removed from him. Good and truth, or the angels, are said to be removed from man when he is not affected by them, that is, when he is no longer delighted with them, but on the contrary is affected by the things that are of the love of self and the love of the world, that is, when these alone delight him.

[3] To know good and truth, that is, to hold them in the memory, and to talk about them, is not to possess them; but to possess them is to be affected by them from the heart; neither does anyone possess good and truth when he is affected by them for the sake of thereby gaining reputation and wealth; for in this case he is not affected by good and truth, but by honor and gain, and he makes the former the means of obtaining the latter. In the other life the goods and truths that such persons have known, and have even preached, are taken away from them, and there remains the love of self and of the world, from which is their life. From this it is

evident how the case is with good and truth, namely, that no one is allowed to approach them with affection and faith, unless he is of such a character that he can continue in them to the end of his life. But they who profane are those who cannot be withheld from them.

3403. Verses 12–14. *And Isaac sowed in that land, and found in that year a hundred measures, and Jehovah blessed him. And the man increased, and went on going and increasing until he became exceeding great. And he had acquisition of flock, and acquisition of herd, and much service; and the Philistines envied him.* “And Isaac sowed in that land” signifies interior truths which are from the Lord appearing to the rational; “and found in that year a hundred measures” signifies abundance; “and Jehovah blessed him” signifies as to the good of love therein; “and the man increased, and went on going and increasing until he became exceeding great” signifies successive increase; “and he had acquisition of flock, and acquisition of herd” signifies as to interior good, and as to exterior good; “and much service” signifies the truth therefrom; “and the Philistines envied him” signifies that they who were in the mere memory-knowledge of knowledges did not apprehend.

3404. *And Isaac sowed in that land.* That this signifies interior truths which are from the Lord appearing to the rational is evident from the signification of “sowing” as being in the supreme sense Divine truth which is from the Lord who is the sower (n. 3038); and in the internal sense the truth and good with man thence derived (n. 3373); and from the signification of “land” as being the rational things which when enlightened by the Divine are appearances of truth (n. 3368); or what is the same, interior truths which are from the Lord appearing to the rational; which appearances, or which truths, are of a higher degree, being treated of in the internal sense as far as verse 14. The angels are in these appearances of truth, which are such that they immeasurably transcend the understanding of man during his life in the world.

[2] In order that it may be still more evident what these appearances of truth are, take also the following example. It is

known that the Divine is infinite as to being, and eternal as to manifestation, and that the finite is not capable of comprehending the infinite, nor indeed the eternal, for the eternal is the infinite as to manifestation; and as the Divine itself is infinite and eternal, all things which are from the Divine are also infinite and eternal, and being infinite cannot possibly be comprehended by angels, because these are finite. For this reason the things which are infinite and eternal are presented before the angels in appearances which are finite; but still in such appearances as are very far above the sphere of man's comprehension. For example, man cannot possibly have any idea of the eternal except from time; and this being the case, he cannot possibly comprehend what is from eternity, thus what the Divine was before time, or before the world was created. And so long as there is in his thought anything of an idea from time, if he thinks on the subject he must necessarily fall into errors from which he cannot be extricated. But to the angels, who are not in the idea of time, but in the idea of state, it is given to perceive this most clearly, for the eternal with them is not the eternal of time, but the eternal of state, without the idea of time.

[3] Hence it is manifest in what appearances the angels are in comparison with man, and how much their appearances are above those with man; for man cannot have the smallest thought apart from time and space; whereas the angels derive nothing from these; but in their stead from state as to being and as to manifestation. From all this we can see what is the nature of the appearances of truth here treated of, and which are of a higher degree. In what follows, the appearances of truth of a lower degree are treated of in their order, even as they are adapted to mankind.

3405. *And found in that year a hundred measures.* That this signifies abundance is evident from the signification of "year" as being the entire state that is treated of (n. 487, 488, 493, 893); from the signification of a "hundred" as being much and full (n. 2636); and from the signification of "measure" as being the state of a thing as to truth (n. 3104). All these things collected into a one signify the abundance of truth. In the supreme sense here, as everywhere, the subject treated of is the Lord—that he too when in

the maternal human was in appearances of truth; but that as he put off this human, he put off the appearances also, and put on the infinite and eternal Divine itself. But in the internal or relative sense the subject is appearances of a higher degree which exist with the angels, as above stated, the abundance of which is signified by the finding in that year of a hundred measures. With appearances of truth, or with truths from the Divine, the case is that such as are of a higher degree immeasurably surpass those which are in a lower degree, both in abundance and in perfection; for myriads, nay myriads of myriads of things which are distinctively perceived by those who are in a higher degree, appear only as one thing to those who are in a lower degree; for lower things are nothing but the composites of higher things, as may be inferred from the memories in man, the interior of which, because in a higher degree, so immeasurably excels the exterior one which is in a lower degree (n. 2473, 2474). From this we can see how great is the angelic wisdom in comparison with that of man; the angels of the third heaven being in the fourth degree above man; concerning which wisdom therefore nothing can be told except that it is incomprehensible, nay, ineffable.

3406. *And Jehovah blessed him.* That this signifies in respect to the good of love therein is evident from the signification of “being blessed” as being to be enriched with all celestial and spiritual good (n. 981, 1731, 2846); thus to be “blessed by Jehovah” is to be enriched with celestial good, which is of love, for Jehovah is the very being of love or of good (n. 1735); and therefore where good is treated of, “Jehovah” is named; but where truth is treated of, “God” is named (n. 2586, 2769).

3407. *And the man increased, and went on going and increasing until he became exceeding great.* That this signifies successive increase is evident from the signification of “to increase,” to “go on going,” and to “become exceeding great” as being the successive increasings of good and truth in their order; namely, from truth to good, and from good to truth.

3408. *And he had acquisition of flock, and acquisition of herd.* That this signifies in respect to interior good and to exterior good (that is, to rational good and to natural good) is evident from the signification of “flock” as being interior or rational good (n. 343, 2566); and from the signification of “herd” as being exterior or natural good (n. 2566). The natural good which is signified by “herd” is not that which is born with man, but is that which is procured by means of the knowledges of truth joined to the affection of good; for the natural good born with men is in itself a mere animal affair, for it exists also with animals; but the natural good which is acquired, or which is given to man by the Lord, contains in it what is spiritual, so that it is spiritual good in natural. This good is real natural human good, while that which is born with men, although it appears as good, may still not be good, and may even be evil; for it may receive falsities, and believe that to be good which is evil. Such natural good exists among nations of the worst life and faith.

3409. *And much service.* That this signifies the truth thence derived is evident from the signification of “service” as being all that which is beneath, which is subordinate, and which obeys (n. 1713, 2541, 3019, 3020), thus truth, because this is from good and ministers to good; on which subject much has been said above.

3410. *And the Philistines envied him.* That this signifies that they who were in the mere memory-knowledge of knowledges did not apprehend is evident from the signification of “envying” as being here not to apprehend, as is evident from what follows; and from the signification of “Philistia” as being the memory-knowledge of knowledges; thus by the “Philistines” are meant those who are in this memory-knowledge (n. 1197, 1198).

3411. Verses 15–17. *And all the wells that his father’s servants digged in the days of Abraham his father, the Philistines stopped them up, and filled them with dust. And Abimelech said unto Isaac, Go away from us; for thou art much mightier than we. And Isaac departed thence, and encamped in the valley of Gerar, and dwelt there.* “And all the wells that his father’s servants digged in the days of Abraham

his father, the Philistines stopped them up” signifies that they who were in the memory-knowledge of knowledges were not willing to know interior truths which are from the Divine, and thus obliterated them; “and filled them with dust” signifies by earthly things; “and Abimelech said unto Isaac” signifies the Lord’s perception concerning this doctrine; “go away from us; for thou art much mightier than we” signifies that they could not endure those truths because of the Divine in them; “and Isaac departed thence” signifies that the Lord left interior doctrinal things; “and encamped in the valley of Gerar, and dwelt there” signifies that he betook himself to lower rational things, that is, from interior appearances to exterior ones.

3412. *And all the wells that his father’s servants digged in the days of Abraham his father, the Philistines stopped them up.* That this signifies that they who were in the memory-knowledge of knowledges were not willing to know interior truths which are from the Divine, and thus obliterated them is evident from the signification of “wells” as being truths (n. 2702, 3096), here, interior truths which are from the Divine, inasmuch as the wells by which truths are signified are said to have been digged by his father’s servants in the days of Abraham his father, for by Abraham is represented the Lord’s Divine itself (n. 2011, 2833, 2836, 3251, 3305); from the signification of “stopping up” as being not to be willing to know, and thus to obliterate; and from the representation of the Philistines, as being those who are solely in the memory-knowledges of knowledges (n. 1197–1198).

[2] Appearances of truth of a lower degree are now treated of, in which they may be who are in the memory-knowledge of knowledges, and who are here meant by the “Philistines.” With interior truths which are from the Divine, and which are obliterated by those who are called “Philistines,” the case is this: in the ancient church and afterwards, those were called “Philistines” who applied themselves little to life, but much to doctrine, and who in process of time even rejected the things which are of life, and acknowledged as the essential of the church the things which are of faith, which they separated from life; consequently who made

light of the doctrinal things of charity, which in the ancient church were the sum and substance of doctrine, and thus obliterated them, and instead thereof vaunted much the doctrinal things of faith, and made the whole of religion to consist in these; and inasmuch as thereby they departed from the life which is of charity—that is, from the charity which is of life—they preeminently were called the “uncircumcised”; for by the “uncircumcised” were signified all who were not in charity, however much they might be in doctrinal things (n. 2049).

[3] Those who thus departed from charity removed themselves also from wisdom and intelligence; for no one can be wise and intelligent in regard to truth unless he is in good, that is, in charity, because all truth is from good, and looks to good; so that they who are without good cannot understand truth, and are not even willing to know it. In the other life, when such persons are far from heaven, there sometimes appears with them a snowy light; but this light is like that of winter, which being devoid of heat produces no fruit; and therefore when such persons draw near to heaven their light is turned into mere darkness, and their minds are plunged into the like, that is, into stupor. From all this it can now be seen what is meant by the statement that those who are in the mere memory-knowledge of knowledges were not willing to know interior truths which are from the Divine, and thus obliterated them.

3413. *And filled them with dust.* That this signifies by means of earthly things, that is, by the loves of self and of gain is evident from the signification of “dust” as being that which is of this nature (n. 249). The meaning is that those called “Philistines” (that is, those who are not in life but in doctrine) obliterate interior truths by earthly loves, which are the love of self and of gain; from these loves they were called the “uncircumcised” (n. 2039, 2044, 2056, 2632). For they who are in these loves cannot but fill the wells of Abraham with dust (that is, obliterate the interior truths of the Word by earthly things), because from these loves they cannot possibly see spiritual things (that is, the things which are of the light of truth from the Lord); for these loves induce darkness, and darkness extinguishes this light. For as before said (n. 3412), on the

approach of the light of truth from the Lord, they who are in doctrine only, and not in life, are in total darkness and stupor, and even become angry, and in every way busy themselves to dissipate truths; for the love of self and of gain is of such a nature that it cannot endure the near approach of anything of truth from the Divine. Nevertheless such persons can glory and take pride in the fact that they know truths, nay, they preach them from a kind of zeal; but it is the fires of those loves that kindle and arouse them, and their zeal is merely a fervor thence derived, as is sufficiently evident from the fact that they can preach against their own veriest life with a like zeal or fervor. These are the earthly things by which the Word itself, which is the fountain of all truth, is blocked up.

3414. *And Abimelech said unto Isaac.* That this signifies the Lord's perception concerning that doctrine is evident from the signification of "saying" as being to perceive (concerning which frequently above); from the representation of Abimelech, who here is the king of the Philistines, as being that doctrine (n. 3365, 3391); and from the representation of Isaac, as being the Lord in respect to the Divine rational.

3415. *Go away from us; for thou art much mightier than we.* That this signifies that they could not endure interior truths because of the Divine therein is evident from the signification of "to go away from us" as being not to endure the presence; and from the signification of his being "much mightier" as being on account of his opulence; here on account of the Divine that was in interior truths. (That they who are called "Philistines" cannot endure the presence of good, thus not the presence of the Divine, may be seen above, n. 3413.)

3416. *And Isaac departed thence.* That this signifies that the Lord left interior truths is evident from the signification of "departing thence" as being to leave; here, to leave interior truths, because these are here treated of; and from the representation of Isaac, as being the Lord as to the Divine rational. That the Lord leaves interior truths signifies that he does not open them to persons of such a character; for there are everywhere in the Word internal

truths; but such persons as are in the memory-knowledge of knowledges, and not at the same time in life, do not when reading the Word even see these truths; as is evident from the fact that they who make faith the essential of salvation do not attend to those things which the Lord so frequently spoke concerning love and charity (n. 1017, 2371); and they who do attend, call such things the fruits of faith, which fruits they thus distinguish, nay, separate, from charity, of the nature of which they are ignorant. Thus the posterior things of the Word appear to them, but not the anterior things; that is, the exterior things, but not the interior; and to see what is posterior or exterior without seeing what is anterior or interior is to see nothing of the Divine. This is what is meant by the Lord's leaving interior truths, which is signified by Isaac's departing thence; not that the Lord leaves them, but that they remove themselves from the Lord, because from those things which are of life.

3417. *And encamped in the valley of Gerar, and dwelt there.* That this signifies that he betook himself to lower rational things, that is, from interior appearances to exterior is evident from the signification of "encamping" as being to dispose into order; and from the signification of the "valley of Gerar" as being lower rational things, or exterior appearances of truth, for a "valley" signifies lower, or what is the same, exterior things (n. 1723), and "Gerar" those which are of faith, thus which are of truth (n. 1209, 2504, 3365, 3384, 3385); and from the signification of "dwelling" as being to be and to live (n. 3384); so that by his "encamping in the valley of Gerar and dwelling there" is signified that the Lord so disposed truths that they might be adapted to the comprehension and genius of those also who are not much in life, but in the doctrinal things of faith; as may be seen from the Word, where also truths are thus adapted.

[2] For example: they who are in doctrinal things, and not so much in life, do not know otherwise than that the heavenly kingdom is similar to kingdoms on earth, in that men become great by ruling over others, this delight being the only one with which they are acquainted, and which they prefer to every other delight;

and therefore the Lord spoke in the Word according to this appearance, as in Matthew:

Whosoever shall do and teach, the same shall be called great in the kingdom of the heavens (Matt. 5:19);

and in David:

I said, Ye are gods, and all of you sons of the most high (Ps. 82:6; John 10:34, 35).

And because even the disciples themselves had at first no other opinion respecting the heavenly kingdom than that of greatness and preeminence, as on earth—as is evident in Matthew 18:1; Mark 9:34; Luke 9:46—and also had an idea of sitting on the right hand and the left of a king (Matt. 20:20, 21, 24; Mark 10:37), therefore also the Lord replied according to their apprehension and their spirit, saying, when there was a contention among them as to which of them should be greatest:

Ye shall eat and drink at my table in my kingdom; and shall sit on thrones judging the twelve tribes of Israel (Luke 22:30; Matt. 19:28);

for at that time they did not know that heavenly delight is not the delight of greatness and preeminence, but is the delight of humiliation and of the affection of serving others; thus of desiring to be least, and not greatest; as the Lord teaches in Luke:

Whosoever is least among you all, the same shall be great (Luke 9:48).

[3] Thus they who are in the memory-knowledge of knowledges, and not in the life of charity, cannot know that there is any other delight than that which results from preeminence; and because this is the only delight that is seated in their minds, and makes all their life, therefore they are utterly ignorant of the heavenly delight that results from humiliation and the affection of serving others—that is, the delight of love to the Lord and of charity toward the neighbor—consequently of the blessedness and happiness thence

derived. This is the reason why the Lord spoke in adaptation to their infirmity, that thereby they might be aroused and introduced to good, so as to learn, and to teach, and to do it. At the same time he teaches the nature of greatness and preeminence in heaven (Matt. 19:30; 20:16, 25–28; Mark 10:31, 42–45; Luke 9:48; 13:30; 22:25–28). These and the like are the appearances of truth of a lower degree; for they do become relatively great, preeminent, powerful, and of authority, seeing that a single angel has greater power than myriads of infernal spirits, yet not from himself, but from the Lord; and he has it from the Lord in the proportion that he believes that he has no power from himself, thus that he is the least; and this he can believe insofar as he is in humiliation and in the affection of being of service to others, that is, insofar as he is in the good of love to the Lord, and of charity toward the neighbor.

3418. Verse 18. *And Isaac returned, and digged again the wells of waters which they had digged in the days of Abraham his father; and the Philistines stopped them up after the death of Abraham; and he called their names after the names which his father called them.* “And Isaac returned, and digged again the wells of waters which they had digged in the days of Abraham his father” signifies that the Lord opened those truths which were with the ancients; “and the Philistines stopped them up after the death of Abraham” signifies that they who were in the mere memory-knowledge of knowledges denied those truths; “and he called their names” signifies their quality; “after the names which his father called them” signifies significatives of truth.

3419. *And Isaac returned, and digged again the wells of waters which they had digged in the days of Abraham his father.* That this signifies that the Lord opened those truths which were with the ancients is evident from the representation of Isaac as being the Lord as to the Divine rational, concerning which above; from the signification of “returning and digging again” as being to open again; from the signification of “wells of waters” as being the truths of knowledges (that “wells” are truths may be seen above, n. 2702, 3096; and that “waters” are knowledges, n. 28, 2702, 3058); and from the signification of “the days of Abraham his father” as being

a previous time and state as to truths, which truths are signified by the wells which they digged at that time, thus the truths which were with the ancients. (That “days” signify time and states may be seen above, n. 23, 487–488, 493, 893.) When “days” signify states, then by Abraham the father is represented the Lord’s Divine itself before he adjoined to it the human (n. 2833, 2836, 3251); when they signify time, then by Abraham the father are signified the goods and truths which were from the Lord’s Divine before he adjoined to it the human, thus the goods and truths which were with the ancients.

[2] The truths which were with the ancients are at this day wholly obliterated, insomuch that scarcely anyone knows that they ever existed, and that they could be any other than what are taught at this day, when yet they were totally different. The ancients had representatives and significatives of the celestial and spiritual things of the Lord’s kingdom, thus of the Lord himself; and they who understood such representatives and significatives were called the wise; and they were wise, for thereby they were able to speak with spirits and angels. For when angelic speech (which is incomprehensible to man because spiritual and celestial) descends to man, who is in a natural sphere, it falls into representatives and significatives such as are in the Word, and hence it is that the Word is a holy writing; for in order to be a full correspondence that which is Divine cannot be presented in any other way before the natural man.

[3] And as the ancients were in representatives and significatives of the Lord’s kingdom, in which there is nothing but celestial and spiritual love, they had also doctrinal things that treated solely of love to God and of charity toward the neighbor; and by virtue of these doctrinal things they were called the wise. From these doctrinal things they knew that the Lord would come into the world, and that Jehovah would be in him, and that he would make the human in himself Divine, and would thus save the human race. From these doctrinal things they also knew what charity is, namely, the affection of being of service to others without any end of recompense; and also what is the neighbor toward whom there

should be charity, namely, all in the universe, but still each with discrimination. At this day these doctrinal things are utterly lost, and in place of them there are doctrinal things of faith, which the ancients accounted as relatively nothing.

At the present day the doctrinal things of love to the Lord and of charity toward the neighbor are rejected, in part by those who in the Word are called “Babylonians and Chaldeans,” and in part by those who are called “Philistines” and also “Egyptians”; and thus are so completely lost that there remains scarcely any trace of them. For who at the present day knows what that charity is which is devoid of all regard for self, and which is averse to everything that is for the sake of self? And who knows that the neighbor is everyone, with discrimination according to the kind and amount of good in him, thus that he is good itself, consequently in the supreme sense the Lord himself, because he is in good, and good is from him, and the good which is not from him is not good, however much it may appear to be so? And because it is not known what charity is, and what the neighbor, it is not known who they are that in the Word are signified by the “poor,” the “miserable,” the “needy,” the “sick,” the “hungry” and “thirsty,” the “oppressed,” “widows,” “orphans,” “captives,” the “naked,” “sojourners,” the “blind,” the “deaf,” the “halt,” “maimed,” and others when yet the doctrinal things of the ancients taught who these were, and to what class of the neighbor, and thus of charity, each belonged. The whole of the Word in the sense of the letter is written in accordance with these doctrinal things, so that he who has no knowledge of them cannot possibly know any interior sense of the Word.

[4] As in Isaiah:

Is it not to break bread to the hungry, and that thou bring the afflicted that are cast out to thy house; when thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the dawn, and thy healing shall spring forth speedily; and thy righteousness shall go before thee, the glory of Jehovah shall gather thee (Isa. 58:7–8).

He who lays stress on the sense of the letter believes that if he merely gives bread to the hungry, takes into his house the poor outcasts or wanderers, and covers the naked, he will on this account come into the glory of Jehovah, or into heaven; when yet these are mere outward acts, and even the wicked may do them for the sake of self-merit; but by the “hungry,” the “afflicted,” and the “naked” are signified those who are spiritually such, thus different states of misery in which the man may be who is the neighbor, and toward whom charity is to be exercised.

[5] In David:

He that executeth judgment for the oppressed; that giveth bread to the hungry; Jehovah looseth the prisoners; Jehovah openeth the eyes of the blind; Jehovah raiseth up them that are bowed down; Jehovah loveth the righteous; Jehovah guardeth the sojourners; he upholdeth the fatherless and widow (Ps. 146:7–9);

where by the “oppressed,” the “hungry,” the “prisoners,” the “blind,” the “bowed down,” the “sojourners,” the “fatherless” and “widow” are not meant those who are commonly so called, but those who are such in respect to spiritual things, that is, in respect to their souls. Who these were, and in what state and degree they were neighbors, thus what charity was to be exercised toward them, was taught by the doctrinal things of the ancients. It is the same everywhere else in the Old Testament; for when the Divine descends into what is natural with man, it descends into such things as are works of charity, with discrimination according to genera and species.

[6] The Lord also spoke in like manner, because he spoke from the Divine itself, as in Matthew:

Then shall the king say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you; for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me to drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me (Matt. 25:34–36).

By the works here recounted are signified the universal genera of charity; and in what degree are the goods or the good men who are the neighbors toward whom charity is to be exercised; and that in the supreme sense the Lord is the neighbor, for he says:

Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me (Matt. 25:40).

From these few examples it may be seen what is meant by the truths with the ancients. But that these truths are altogether obliterated by those who are in the doctrinal things of faith, and not in the life of charity, that is, by those who in the Word are called “Philistines” is signified by the Philistines stopping up the wells after the death of Abraham, which is the subject next treated of.

*3420. And the Philistines stopped them up after the death of Abraham.* That this signifies that they who were in the mere memory-knowledge of knowledges denied those truths is evident from the signification of “stopping up” as being not to be willing to know, and what is the same, to deny and thus to obliterate them (concerning which above, n. 3412); and from the representation of the Philistines, as being those who are in the mere memory-knowledge of knowledges (concerning which above, n. 1197, 1198, 3412, 3413). Those are in the memory-knowledge of knowledges who are in the doctrinal things of faith and are not willing to know the truths of knowledges or of doctrinal things. The truths of knowledges or of doctrinal things are those which are of life, and which have regard to charity toward the neighbor and love to the Lord. The doctrine to which these doctrinal things and knowledges pertain, merely teaches them; and therefore the man who teaches what ought to be done, and does not do it, is not willing to know truths, because they are contrary to his life; and that which is contrary to his life he also denies. It is from these causes that the doctrinal things of love and charity, which in the ancient church were the whole of doctrine, are obliterated.

*3421. And he called their names.* That this signifies their quality is evident from the signification of “calling names” as being the

quality (see n. 144–145, 1754, 1896, 2009, 2724, 3006, 3237); and as “to call names” or “a name” signifies the quality, therefore “to call” without a name being mentioned, in the internal sense of the Word signifies to be of such a quality. As in Isaiah:

Hear ye this, O house of Jacob<sup>2</sup> who are called by the name of Israel, and are come forth out of the waters of Judah. For they call themselves of the city of holiness, and stay themselves upon the God of Israel (Isa. 48:1–2);

where “calling themselves of the city of holiness” signifies being of such a quality. And in Luke:

Behold thou shalt conceive in thy womb, and shalt bring forth a son, and shalt call his name Jesus; he shall be great, and shall be called the son of the most high (Luke 1:31–32);

“to be called the son of the most high” denotes being.

3422. *After the names which his father called them.* That this signifies significatives of truth is evident from the fact that the names which in ancient times were given to persons, places, and things, were all significative (n. 340, 1946, 2643); thus the names given to fountains and wells were significative of the things that were formerly understood by fountains and wells, and which had relation to truth (as was shown above, n. 2702, 3096); and because names were significative, by “name” also, and by “calling by name” is signified in general the quality of either a thing or a state (as just stated, n. 3421); and this being so, by the names in the Word, in its internal sense, is not signified any person, or any nation, or any kingdom, or any city, but always some actual thing. That by “wells” in this passage there is signified something heavenly must be obvious to everyone; for unless this were so, to mention so many particulars concerning wells would not be worthy of the Divine Word, because it would be of no use to know them; as for instance that the Philistines stopped up the wells which the servants of Abraham digged; that Isaac digged them again, and that he called their names after their former names; and afterwards that the servants of Isaac digged a well in the valley about which the

shepherds strove; and that they digged again another well about which they also strove; and afterwards another about which they did not strive; and again another; and lastly that they told Isaac about a new well (verses 15, 18–22, 25, 32, 33); but the heavenly signification of these wells is now manifest from the internal sense.

3423. Verses 19–21. *And the servants of Isaac digged in the valley, and found there a well of living waters. And the shepherds of Gerar strove with Isaac's shepherds, saying, The waters are ours; and he called the name of the well Esek, because they contended with him. And they digged another well, and they strove over that also, and he called the name of it Sitnah.* “And the servants of Isaac digged in the valley, and found there a well of living waters” signifies the Word as to the literal sense in which is the internal sense; “and the shepherds of Gerar strove with Isaac’s shepherds” signifies that they who taught did not see any such thing therein, because the senses appear opposed; “saying, The waters are ours” signifies that they are in the truth; “and he called the name of the well Esek, because they contended with him” signifies denial on these accounts as well as on others, in being against the teachers, and on account of other things besides; “and they digged another well, and they strove over that also” signifies the internal sense of the Word, as to whether it has any existence; “and he called the name of it Sitnah” signifies their quality.

3424. *And the servants of Isaac digged in the valley, and found there a well of living waters.* That this signifies the Word as to the literal sense in which is the internal sense is evident from the signification of “digging in the valley” as being to make search lower down in respect to where truths are; for to “dig” is to search, and a “valley” denotes what is below (n. 1723, 3417); and from the signification of a “well of living waters” as being the Word in which are truths Divine, thus the Word as to the literal sense in which is the internal sense. That the Word is called a “fountain,” and indeed a “fountain of living waters” is well known; but the reason why the Word is also called a “well” is that the sense of the letter is relatively such; and also because relatively to those who are spiritual the Word is not a “fountain,” but a “well” (n. 2702, 3096). As a “valley”

denotes that which is below, or what is the same, that which is exterior, and the fountain was found in a valley, and the literal sense is the lower or exterior sense of the Word, therefore it is the literal sense which is meant; but because the internal sense, that is, the heavenly and Divine sense, is within this, therefore the waters thereof are called “living”; as were also the waters that went forth under the threshold of the new house, in Ezekiel:

And it shall come to pass that every living creature that creepeth, to which the river there comes, shall live; and there shall be a very great multitude of fish, because these waters are come thither and are healed, and everything liveth whithersoever the river cometh (Ezek. 47:9);

where the “river” is the Word; the “waters which cause everything to live” are the Divine truths contained in it; the “fish” are memory-knowledges (n. 40, 991).

[2] That the Word of the Lord is such that it gives life to him that thirsteth, that is, to him that desireth life, and that it is a “fountain whose waters are living,” the Lord also teaches in John when speaking to the woman of Samaria at Jacob’s well:

If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water. Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a fountain of water springing up unto eternal life (John 4:10, 14).

That the Word is living and therefore gives life is because in its supreme sense the Lord is treated of, and in the inmost sense his kingdom, in which the Lord is all; and this being the case, there is in the Word life itself, which flows into the minds of those who read the Word with reverence; hence it is that in respect to the Word that is from himself the Lord declares himself to be a “fountain of water springing up unto eternal life” (see also n. 2702).

[3] That just as the Lord’s Word is called a “fountain,” so is it also called a “well” is evident in Moses:

Israel sang this song: Spring up, O well, answer ye unto it: the princes digged the well; the chiefs of the people digged it for the lawgiver with their staves (Num. 21:17–18).

These words were spoken at the “place Beer,” that is, at the “place of the well.” That by “well” here is signified the Word of the ancient church, spoken of above (n. 2897) is evident from what is there said; “princes” are primary truths that are the source; (that “princes” signify primary truths may be seen above, n. 1482, 2089); the “chiefs of the people” are lower truths, such as are those contained in the literal sense (n. 1259, 1260, 2928, 3295); that the “lawgiver” is the Lord is evident; “staves” denote the powers which they possessed.

3425. *And the shepherds of Gerar strove with Isaac’s shepherds.* That this signifies that they who taught did not see any such thing therein because the senses appeared opposed is evident from the signification of “disputing,” when the internal sense of the Word is concerned as being to deny it to be such by saying that they do not see it; and from the signification of “shepherds” as being those who teach (n. 343); and from the signification of “Gerar” as being faith (n. 1209, 2504, 3365, 3384); thus “the shepherds of the valley of Gerar” denote those who acknowledge only the literal sense of the Word. The reason why they see no such thing, that is, no interior sense, is that the two appear opposite, namely, what is in the internal sense, and what is in the literal sense. But their appearing to be opposite does not prove that they are so, for they wholly correspond; and the reason they appear opposite is that they who see the Word so are in what is opposite.

[2] It is the same in the case of a man who is in opposition within himself, that is, whose external or natural man is in entire disagreement with his internal or spiritual man. Such a man sees that which is of the internal or spiritual man as opposed to himself, when yet in respect to the external or natural man, he himself is in that which is opposed; and if he were not in this, so that his external or natural man yielded obedience to the internal or spiritual man, the two would wholly correspond. For example: the man who is in what is opposed believes that in order for him to

receive eternal life riches are to be renounced, as well as all the pleasures of the body and of the world, thus the delights of life; such things being supposed to be opposed to spiritual life, whereas in themselves they are not so, but correspond, because they are means to an end, namely, that the internal or spiritual man may enjoy them so as to be able to perform the goods of charity, and also may live content in a healthful body. The ends alone are what cause the internal man and the external either to be opposed or to correspond; they are opposed when the riches, pleasures, and delights here spoken of become the ends, for in this case the spiritual and celestial things which are of the internal man are despised and derided, nay, are rejected; but they correspond when such things are not made ends, but means to higher ends, namely, to those things which belong to the life after death, thus to the heavenly kingdom and the Lord himself. In this case bodily and worldly things appear to the man as scarcely anything in comparison; and when he thinks about them, he values them only as means to ends.

[3] From this it is evident that the things which appear opposed are not opposed in themselves; but they appear so because men are in what is opposed. They who are not in what is opposed, act, speak, and acquire riches, and also enjoy pleasures, similarly as do those who are in what is opposed, insomuch that in the outward appearance they can scarcely be distinguished from each other. The reason is that their ends alone are what distinguish them; or what is the same, their loves; for loves are ends. But although in the outward form, or as to the body, they appear alike, yet in the inward form, or as to the spirit, they are utterly unlike. The spirit of one who is in correspondence—that is, with whom the external man corresponds to the internal—is fair and beautiful, such as is heavenly love in form; but the spirit of one who is in what is opposed—that is, with whom the external man is opposed to the internal—however great may be the outward resemblance to the other, is black and ugly, such as is the love of self and of the world, that is, such as is contempt of others and hatred in form.

[4] The case is the same with a host of things in the Word; that is to say, the things in the literal sense appear opposed to those in the

internal sense; when yet they are by no means opposed, but wholly correspond. For example: it is frequently said in the Word that Jehovah or the Lord is angry, is wroth, destroys, and casts into hell; when yet he is never angry, and still less does he cast anyone into hell. The former is of the sense of the letter, but the latter is of the internal sense; and these appear opposed, but this is because the man is in what is opposed. In the same way the Lord appears as a sun to the angels who are in heaven, and thence as vernal warmth, and as light at dawn; but to the infernals he appears as something quite opaque, and thence as wintry cold, and as midnight darkness. Consequently to the angels he appears in love and charity, but to the infernals in hatred and enmity; thus to the latter according to the sense of the letter—that he is angry, is wroth, destroys, and casts into hell; but to the former according to the internal sense—that he is never angry and wroth, and still less destroys and casts into hell; so that when things are being treated of in the Word that are contrary to the Divine, it is inevitable that they should be presented in accordance with the appearance. Moreover it is the Divine which the wicked change into what is diabolical that works in this way; and therefore insofar as they approach the Divine, so far they cast themselves into infernal torments.

[5] The case is the same with the Lord's words in the prayer: "Lead us not into temptation." The sense according to the letter is that he leads into temptation; but the internal sense is that he leads no one into temptation, as is well known (see n. 1875). The same is true of all other things that belong to the literal sense of the Word.

3426. *Saying, the waters are ours.* That this signifies that they are in truth, or that they have truths is evident from the signification of "waters" as being knowledges, and also truths (n. 28, 680, 739, 2702, 3058).

3427. *And he called the name of the well Esek, because they contended with him.* That this signifies denial on these accounts as well as on others, in being against the teachers, and on account of other things besides is evident from the fact that the names which were given of old were significative of the actual thing or state (n. 3422); whence they were enabled to bear in mind many things

concerning these, especially in regard to their quality. In the present case, as the shepherds of Gerar disputed with the shepherds of Isaac, a name was given to the well from this circumstance.

That “disputing” or “contending” signifies also denying may be seen above (n. 3425); hence comes the name “Esek,” which in the original tongue means “contention” or “dispute,” and is derived from a kindred word which means oppression and injury. And because by “well” here is signified the Word as to the literal sense in which is the internal sense, by “Esek,” or “contention” is signified a denial of the internal sense of the Word. The causes of the denial are also contained in the same expression, and are manifestly those things treated of just above (n. 3425), namely, that the literal and spiritual senses appear opposed; and also other things besides.

[2] As regards the internal sense of the Word, the case is this: They who are in the mere memory-knowledge of knowledges and are called “Philistines,” and they who are in the mere doctrinal things of faith, who are called “shepherds of the valley of Gerar,” and are in no charity toward the neighbor, cannot possibly do otherwise than deny that there is an internal sense of the Word. The principal causes are that in their hearts they do not acknowledge the Lord, although they profess him with the mouth; and also that at heart they do not love the neighbor, although they profess love toward him; and he who does not at heart acknowledge the Lord, and at heart love the neighbor, cannot possibly do otherwise than deny the internal sense of the Word; for the Word in its internal sense treats of nothing else than love to the Lord and love toward the neighbor; and therefore the Lord says that on these two commandments hang the law and the prophets, that is, the whole Word (Matt. 22:37–40). How greatly these deny the internal sense of the Word has also been given me to see from such persons in the other life, for when the existence of an internal sense of the Word that does not appear in its literal sense, and that treats of love to the Lord and the neighbor, is merely mentioned in their presence, there is perceived not only denial by them, but also aversion, and even loathing. This is the primary cause of this denial.

[3] Another cause is that they altogether invert the Word by setting that above which is beneath, or what is the same, by setting that before which is behind; for they make faith to be the essential of the church, and the things which are of love to the Lord and love toward the neighbor to be the fruits of faith; when yet the truth is that if love to the Lord is compared to the tree of life in the paradise of Eden, charity and its works are the fruits therefrom, and faith and all things of faith are only the leaves. As therefore they so invert the Word as to derive the fruits not from the tree but from the leaves, it is not surprising that they deny the internal sense of the Word and acknowledge only its literal sense; for from the literal sense any dogma, even the most heretical, can be confirmed, as is well known.

[4] Moreover they who are in the mere doctrinal things of faith and not in the good of life cannot but be in persuasive faith, that is, in preconceived principles, false as well as true; consequently they must be more stupid than others, for insofar as anyone is in persuasive faith, so far he is stupid; but insofar as anyone is in the good of life (that is, in love to the Lord and charity toward the neighbor), so far he is in intelligence, that is, in faith from the Lord. Hence also it is that the former must needs be in the negative as regards the internal sense of the Word; but the latter must be in the affirmative; for with those who are merely in doctrinal things, and not in the good of life, the interiors are closed, so that the light of truth from the Lord cannot flow in and give them to perceive that it is so; whereas with those who are in love to the Lord the interiors are open so that the light of truth from the Lord can flow in, affect their minds, and give a perception that it is so.

[5] A further cause is that they have no other delight in reading the Word than that they may thus acquire honors and riches, and thereby reputation, which delight is the delight of the love of self and of the world; and this to such a degree that if they do not obtain from it such advantages, they will entirely reject the Word. They who are such, in their heart not only deny the internal sense of the Word when they hear of it, but also the literal sense itself, however much they may suppose that they believe it. For he who has as his end the delight of the love of self and of the world,

completely casts out of his heart everything pertaining to eternal life; and only from his natural and corporeal man makes a profession of such things, which he calls truths not for the sake of the Lord and his kingdom, but for the sake of himself and his own. These and many other things cause those called “shepherds of the valley of Gerar,” and “Philistines,” to deny the internal sense of the Word.

3428. *And they digged another well, and they strove over that also.* That this signifies the internal sense of the Word as to whether there is such a thing is evident from the signification of “another well,” and of “striving” (concerning which see above), thus from the series; for when those who deny anything, as for instance those who deny the internal sense of the Word, again strive or contend, it must needs be as to whether it has any existence. It is known that most disputes at this day go no further; but so long as men remain in debate as to whether a thing is, and whether it is so, they can never advance into anything of wisdom; for in the thing itself concerning which they debate there are innumerable things which they can never see so long as they do not acknowledge that thing, because in this case they are all the time ignorant of everything that belongs to it.

[2] The learning of the present day scarcely passes the point of debating whether a thing has any existence, and whether it is thus, or thus; the result of which is that men are shut out from the understanding of truth. For example: he who merely disputes whether there is an internal sense of the Word can never see the innumerable, nay, illimitable things which are in the internal sense; and again, he who disputes whether charity is anything in the church, and whether all things of this are not of faith, cannot possibly know the innumerable, nay, illimitable things which are in charity, but remains in complete ignorance of what charity is.

[3] The like is the case with the life after death, with the resurrection of the dead, with the last judgment, with heaven and with hell—they who merely debate whether these things exist, stand meanwhile outside the doors of wisdom, and are like persons

who merely knock, and cannot even look into wisdom's magnificent palaces. And yet strange to say such men believe themselves to be wise in comparison with others, and that they are wise in proportion to their ability to debate whether a thing be so, and especially to prove that it is not so; when yet the simple who are in good, and whom they despise, can perceive in a moment, without any dispute, much more without learned controversy, that the thing is, and what is its quality. These have a common sense of the perception of truth, whereas the former have extinguished this sense by such methods, in desiring first of all to discuss whether the thing has any existence. The Lord speaks both of the former and of the latter when he says that things are hidden from the wise and intelligent, and revealed unto babes (Matt. 11:25; Luke 10:21).

3429. *And he called the name of it Sitnah.* That this signifies their quality is evident from the signification of "calling a name" as denoting the quality (n. 144–145, 1754, 1896, 2009, 2724, 3006, 3421); and from the signification of "Sitnah" as being in the original tongue "antagonism," which is a further degree of denial.

3430. Verses 22, 23. *And he removed from thence, and digged another well, and for this they strove not; and he called the name of it Rehoboth; and he said, For now Jehovah hath made us to be enlarged, and we shall be fruitful in the land. And he went up from thence to Beersheba.* "And he removed from thence" signifies to things still lower; "and digged another well, and for this they strove not" signifies the literal sense of the Word; "and he called the name of it Rehoboth" signifies the consequent quality as to truth; "and he said, For now Jehovah hath made us to be enlarged" signifies the successive increase of truth therefrom; "and we shall be fruitful in the land" signifies the successive increase of good therefrom; "and he went up from thence to Beersheba" signifies that from this the doctrine of faith was Divine.

3431. *And he removed from thence.* That this signifies to things still lower is evident from the signification of "removing" as being to other things that follow in the series; here therefore to lower or exterior truths, because hitherto higher or interior truths have been

treated of in order. Lower or exterior truths are those which appear in the literal sense of the Word, adapted to the apprehension of the natural man. These truths are now to be treated of.

3432. *And digged another well, and for this they strove not.* That this signifies the literal sense of the Word is evident from the signification of a “well” as being the Word (n. 2702, 3096, 3424), here, the Word as to the literal sense, for it is said that he “removed from thence, and digged another well, and for this they strove not,” by which is signified that sense of the Word which is more exterior, and which they do not deny; and it is this which is called the literal sense. The literal sense of the Word is threefold; namely, historical, prophetic, and doctrinal, each of which is such that it may be apprehended even by those who are in externals.

[2] As regards the Word the case is this: In the most ancient time, when the celestial church existed, the Word was not, because the men of that church had the Word inscribed on their hearts; for the Lord taught them immediately through heaven what was good, and thence what was true, and gave them both to perceive from love and charity, and to know from revelation. To them the veriest Word was the Lord. After this church another succeeded that was not celestial but spiritual, and at first this church had no other Word than that which had been gathered from the most ancient people; which Word was representative of the Lord, and significative of his kingdom; thus the internal sense was to them the very Word. (That they had also a written Word, both historic and prophetic, which is no longer extant; and that in this there was in like manner an internal sense, which had relation to the Lord, may be seen above, n. 2686.) Hence it was the wisdom of that time both to speak and to write by representatives and significatives; within the church concerning Divine things, and out of the church concerning other things; as is evident from the writings of those ancient people which remain with us. But in process of time this wisdom perished, to such a degree that at last they did not know that there was any internal sense even in the books of the Word. The Jewish and Israelitish nation was of the character here referred to, and accounted the prophetic Word holy from the fact that it

sounded ancient, and they heard the name Jehovah in the sense of the letter; and they did not believe that anything Divine was deeply hidden within it; nor does the Christian world think any more reverently of the Word.

[3] From this we can see how in succeeding time wisdom retired from inmost things to outermost; and that man had removed himself from heaven, and had at last descended even to the dust of the earth, wherein he now places wisdom. As it has fared thus with the Word, so that its internal sense has been successively obliterated, and at this day to such a degree that it is not known that there is such a sense, when yet this sense is the veriest Word in which the Divine proximately dwells, therefore its successive states are described in this chapter.

3433. *And he called the name of it Rehoboth.* That this signifies the consequent quality as to truth is evident from the signification of “calling a name” as denoting the quality (n. 144–145, 1754, 1896, 2009, 2724, 3006, 3421); and from the signification of “Rehoboth” as being truths, for in the original tongue “Rehoboth” means “breadths,” and that in the internal sense of the Word “breadths” denote truths was shown above (n. 1613).

3434. *And he said, For now Jehovah hath made us to be enlarged.* That this signifies the successive increase of truth therefrom is evident from the signification of “breadth” as being truth, concerning which see just above (n. 3433); hence “to be enlarged” is to receive successive increase of truth.

3435. *And we shall be fruitful in the land.* That this signifies the successive increase of good therefrom is evident from the signification of “being fruitful” as being successive increase of good. (That “to be fruitful” is predicated of good, and “to be multiplied” of truth, may be seen above, n. 43, 55, 913, 983, 2846, 2847.) And from the signification of “land” as being the church, and whatever is of the church (n. 662, 1066, 1067, 1262, 1733, 1850, 2928, 3355).

3436. *And he went up from thence to Beersheba.* That this signifies that from this the doctrine of faith was Divine is evident from the signification of “Beersheba” as being the doctrine of faith, which is Divine (n. 2723, 2858, 2859). The doctrine of faith, which is here signified by “Beersheba” is the very literal sense of the Word, for the Word is doctrine itself; and although the Word as to the literal sense is such that truths may be drawn from it, it is also such that things not true may be confirmed from it, as is well known from the existence of heresies. But he who reads the Word in order to be wise, that is, to do what is good and understand what is true, is instructed according to his end and affection; for unknown to him the Lord flows in and enlightens his mind, and where he is at a loss, gives understanding from other passages.

[2] Moreover the man who is in simple good, and in simplicity believes the Word according to its literal sense, when instructed in the other life by angels is gifted with the faculty of perceiving truths; and in the meantime the few truths he has are vivified by charity and innocence; and when these are in the truths, the falsities which also had infused themselves in the shade of his ignorance are not hurtful, for they are not adjoined to good, but are withheld therefrom as it were in the circumference, and thus can be easily cast out. Very different however is the case with those who are not in the good of life, for with them the falsities which by a wrong interpretation they have hatched from the Word hold as it were the middle or center, and truths the surroundings or circumferences; and therefore falsities are adjoined to the evil of their life and truths are dispersed.

3437. Verses 24, 25. *And Jehovah appeared to him in that night, and said, I am the God of Abraham thy father; fear not, for I am with thee, and I will bless thee, and will multiply thy seed, for the sake of Abraham my servant. And he builded an altar there, and called upon the name of Jehovah, and pitched his tent there, and there the servants of Isaac digged out a well.* “And Jehovah appeared to him in that night, and said” signifies the Lord’s perception concerning that obscurity; “I am the God of Abraham thy father; fear not, for I am with thee” signifies that the Divine also was there; “and I will bless

thee, and will multiply thy seed” signifies that thence would be increase of good and truth; “for the sake of Abraham my servant” signifies from the Lord’s Divine human; “and he builded an altar there” signifies a significative and representative of the Lord; “and called upon the name of Jehovah” signifies worship thence; “and pitched his tent there” signifies what is holy therein; “and there the servants of Isaac digged out a well” signifies doctrine thence derived.

3438. *And Jehovah appeared to him in that night, and said.* That this signifies the Lord’s perception concerning that obscurity is evident from the signification of “Jehovah appearing and saying,” when predicated of the Lord, as being to perceive from the Divine (that by “Jehovah appearing to him” is signified from the Divine, may be seen above, n. 3367; and that “saying” denotes perceiving, n. 2862, 3395); for Jehovah was in him; thus so long as the human was not yet glorified, the appearing of Jehovah was Divine perception, or perception from the Divine; and therefore by “Jehovah appearing to him and saying” this is signified; and from the signification of “night” as being a state of shade or obscurity (n. 1712). By this obscurity is signified the literal sense of the Word, for relatively to the internal sense this is as shade to light.

[2] A few words shall be said in order that it may be further known how the case is with the literal sense of the Word. Relatively to the literal sense, the internal sense is like the interior or celestial and spiritual things of a man relatively to his exterior or natural and bodily things, his interiors being in the light of heaven, and his exteriors in the light of the world. What the difference is between the light of heaven and the light of the world, consequently between what is of the light of heaven and what is of the light of the world, may be seen above (n. 1521–1533, 1619–1632, 1783, 1880, 2776, 3138, 3167, 3190, 3195, 3222, 3223, 3225, 3337, 3339, 3341, 3413), namely, that it is like the difference between the light of day and the shade of night.

Man, being in this shade, and not being willing to know that in truth from the Lord there is light, cannot believe otherwise than

that his shade is light, and also on the other hand that the light is shade; for he is like a bird of night, which as it flies in the shade of night thinks that it is in the light but when in the light of day, that it is in the shade. For with such a person the internal eye (that is, the understanding), by which man sees interiorly, has been formed no differently than this, because he has not formed it differently; for he opens it when he looks downward, that is, to worldly and bodily things, and shuts it when he should look upward, that is, to spiritual and heavenly things. With such persons the case is the same in respect to the Word—that which appears in its literal sense they believe to be of light; but that which appears in the internal sense they believe to be of shade (for the Word appears to everyone in accordance with his quality); the fact being that relatively to its literal sense the internal sense of the Word is as the light of heaven to the light of the world (n. 3086, 3108); that is, as the light of day to the light of night.

[3] In the internal sense there are singulars, myriads of which together make one particular that is presented in the literal sense; or what is the same, in the internal sense there are particulars, myriads of which together make in the literal sense one general; and it is this general that is seen by man, but not the particulars which are in it and which constitute it. Nevertheless the order of the particulars in the general is apparent to man, but in accordance with his quality; and this order is the holiness that affects him.

3439. *I am the God of Abraham thy father; fear not, for I am with thee.* That this signifies that the Divine also was therein, namely, in the literal sense of the Word is evident from the representation of Abraham, as being the Lord's Divine (n. 2833, 2836, 3251, 3305); hence Jehovah the "God of Abraham" signifies the Lord's Divine which is represented by Abraham; and because the subject treated of is the Word, which also is the Lord, because all the Word is from him and everything of the Word is concerning him, therefore by "I am the God of Abraham thy father; fear not, for I am with thee" is signified that the Divine also is therein. As regards the Divine in the Word, the case is this:

The Divine itself is in the supreme sense of the Word, because therein is the Lord; the Divine is also in the internal sense, because therein is the Lord's kingdom in the heavens, and hence this sense is called celestial and spiritual; the Divine is also in the literal sense of the Word, because therein is the Lord's kingdom in the earths; hence this sense is called the external, and also the natural, sense, for in it are gross appearances more remote from the Divine; and yet the things therein are each and all Divine. With these three senses the case is as with the tabernacle: its inmost, or what was within the veil, where was the ark containing the testimony, was most holy, or the holy of holies; its internal, or what was immediately without the veil, where were the golden table and candlestick, was holy; and the external, where the court was, was also holy; in it the congregation assembled, and hence it was called the tent of the assembly.

3440. *And I will bless thee, and will multiply thy seed.* That this signifies that thence would be an increase of good and truth is evident from the signification of "blessing thee" as being an increase of good (n. 3406); and from the signification of "multiplying thy seed" as being an increase of truth (n. 43, 55, 913, 983, 2846, 2847; that "seed" denotes truth, of which "multiplying" is predicated, may be seen above, n. 1025, 1447, 1610, 2848, 3038, 3373, 3380). That there is an increase of good and truth with man from the literal sense of the Word also, is that in this sense also each and all things are Divine, as just stated (n. 3439), and also because in many passages of the literal sense the internal sense is open; as for instance in the prophets of the Old Testament that the Lord would come who would be the salvation of the human race; that the whole law and prophets consist in loving God and the neighbor; and that "to kill" is to bear hatred, because the man who hates kills every moment, this being in his will and in the delight of his life. These are of the internal sense in the literal sense, besides many other such things.

3441. *For the sake of Abraham my servant.* That this signifies from the Lord's Divine human is evident from the representation of Abraham, as being the Lord's Divine, and also the Divine human (n. 2833, 2836, 3251); and from the signification of "my servant,"

when predicated of the Lord, as being the Divine human; not that the Divine human is a servant, because this also is Jehovah (n. 1736, 2156, 2329, 2921, 3023, 3035), but because the Lord by this serves the human race; for by this man is saved, inasmuch as unless the Lord had united the human to the Divine, so that man might be enabled with his mind to look upon and adore the human of the Lord and thus have access to the Divine, he could not possibly have been saved. The conjunction of man with the Divine itself which is called the “Father” is through the Divine human which is called the “son”; thus through the Lord, by whom the spiritual man understands the human, but the celestial man the Divine itself. Hence it is evident why the Divine human is called a “servant,” namely, because it serves the Divine, in order that man may have access thereto, and because it serves mankind for their salvation.

[2] This then is what is signified by “Abraham my servant” as also in David:

Remember his marvelous works that he hath done, his wonders and the judgments of his mouth, O ye seed of Abraham his servant, ye sons of Jacob, his chosen ones. He sent Moses his servant, Aaron whom he hath chosen. He remembered the word of his holiness with Abraham his servant (Ps. 105:5–6, 26, 42);

where by “Abraham his servant” is meant the Lord as to the Divine human. In like manner also the Lord as to the Divine human is meant in the supreme sense by “Israel his servant,” by “Jacob his servant,” and by “David his servant”; by Israel his servant, in Isaiah:

Thou Israel my servant, Jacob whom I have chosen, the seed of Abraham my friend; thou whom I have taken hold of from the ends of the earth, and called thee from the wings thereof, and said unto thee, Thou art my servant, I have chosen thee (Isa. 41:8–9);

where “Israel my servant” in the supreme sense is the Lord in respect to the internal things of the spiritual church; and “Jacob” as to the external things of this church. Again:

He said unto me, Thou art my servant Israel, in whom I will be glorified. It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to bring back the preserved of Israel; and I have given thee for a light of the gentiles, that thou mayest be my salvation unto the end of the earth (Isa. 49:3, 6);

where “Israel, in whom I will be glorified,” manifestly represents the Lord’s Divine human. That he is called “servant” from serving is manifest, for it is said, “that thou shouldst be my servant to raise up the tribes of Jacob, and to bring back the preserved of Israel.”

[3] That the Lord as to his Divine human is meant also by “Jacob my servant” is evident in the following passage from Isaiah:

I will give thee the treasures of darkness, and hidden riches of secret places, for Jacob my servant’s sake, and Israel my chosen (Isa. 45:3, 4);

where by “Jacob my servant, and Israel my chosen” is meant the Lord, “Jacob my servant” having respect to the external things of the church, and “Israel my chosen” to the internal things of the church.

[4] The same is also signified by “David my servant” in Ezekiel:

I will gather the sons of Israel from every side. My servant David shall be king over them; there shall be to them all one shepherd. They shall dwell upon the land which I have given unto Jacob my servant, and they shall dwell therein, they and their sons and their sons’ sons even forever; and David my servant shall be their prince forever (Ezek. 37:21, 24–25).

“David my servant” plainly denotes the Lord’s Divine human (n. 1888), and this from Divine truth, which is signified by “king,” and here by “David” (n. 1728, 2015, 3009). That truth itself also is relatively a servant may be seen above (n. 3409); and because it is so, the Lord himself calls himself “one that serveth” or “ministereth,” in Mark:

Whosoever would become great among you shall be your minister; and whosoever would be first among you shall be servant of all. For the

son of man also came not to be ministered unto, but to minister (Mark 10:43–45; Matt. 20:26–28).

And in Luke:

Which is the greater, he that reclineth at meat, or he that ministereth? Is not he that reclineth at meat? But I am in the midst of you as he that ministereth (Luke 22:27).

3442. *And he builded an altar there.* That this signifies a significative and representative of the Lord is evident from the signification of an “altar” as being the principal representative of the Lord (n. 921, 2777, 2811).

3443. *And called upon the name of Jehovah.* That this signifies worship thence is evident from the signification of “calling on the name of Jehovah” as being worship (n. 440, 2724); and that the “name of Jehovah” is everything in one complex whereby the Lord is worshiped (n. 2628, 2724, 3006).

3444. *And pitched his tent there.* That this signifies what is holy therein is evident from the signification of “tent” as being the holy of worship (n. 414, 1102, 2145, 2152, 3312).

3445. *And there the servants of Isaac digged out a well.* That this signifies doctrine therefrom is evident from the signification of a “well” as being the Word (n. 2702, 3424); and because the Word is doctrine itself, and thus all the doctrine which is of the church is from the Word, to “dig out a well” signifies doctrine therefrom, namely, from the literal sense of the Word, because this sense is here treated of. But doctrine itself from the literal sense of the Word is one only, namely, the doctrine of charity and love—of charity toward the neighbor and of love to the Lord; for this doctrine and life according to it is the whole Word, as the Lord teaches in Matt. 22:37–40.

3446. Verses 26, 27. *And Abimelech went to him from Gerar, and Abuzzath his companion, and Phicol the captain of his army. And Isaac said unto them, Wherefore are ye come unto me, and ye have*

*hated me, and have sent me away from you?* “And Abimelech went to him from Gerar” signifies the doctrine of faith that looks to rational things; “and Ahuzzath his companion, and Phicol the captain of his army” signifies the primaries of the doctrine of their faith; “and Isaac said unto them, Wherefore are ye come unto me, and ye have hated me, and have sent me away from you?” signifies why should they desire the Divine, seeing that they denied it, and were opposed to that which is in the internal sense of the Word.

3447. *And Abimelech went to him from Gerar.* That this signifies the doctrine of faith that looks to rational things is evident from the representation of Abimelech, as being the doctrine of faith that looks to rational things (n. 2504, 2509, 2510, 3391, 3393, 3397); and from the signification of “Gerar” as being faith (n. 1209, 2504, 3365, 3384, 3385); what the doctrine is that looks to rational things may be seen above (n. 3368). In this passage, and as far as verse 33, they are treated of who are in the literal sense of the Word and from this in the doctrinal things of faith; and also the agreement of their doctrinal things with the internal sense insofar as they are from the literal sense. Abimelech and Ahuzzath his companion, and Phicol the chief captain of his army, represent these doctrinal things; they are such as make faith the essential, not indeed rejecting charity, but making it secondary, and thus setting doctrine before life. Our churches at this day are almost all of this character, except that which is in Christian gentilism, where it is permitted to adore saints and their idols.

[2] As in every church of the Lord there are those who are internal men and those who are external, and the internal are those who are in the affection of good, and the external those who are in the affection of truth; so also with those who are here represented by Abimelech, his companion, and the chief captain of his army—the internal are those treated of above (chapter 21, verses 22 to 33), where it is said of Abimelech and Phicol the captain of his army that they came to Abraham and made a covenant with him in Beersheba (n. 2719–2720); but the external are those here treated of.

3448. *And Abuzzath his companion, and Phicol the captain of his army.* That this signifies the primaries of the doctrine of their faith is evident from the representation of Abimelech as being the doctrine of faith that looks to rational things; hence “his companion and the captain of his army” signify these primaries, and indeed the primaries which are of doctrine; for a “captain,” like a “prince” signifies the things that are primary (n. 1482, 2089); and an “army” signifies the doctrinal things themselves. That an “army” signifies the doctrinal things that are of truth, or that are lower truths, is because by “warfare” in the Word, and by “war,” are signified the things that are of spiritual warfare and war (n. 1664, 1788, 2686); as also by “arms,” such as spears,” “shields,” “bows,” “arrows,” “swords,” and the like, as has been shown elsewhere. And because it is truths or doctrinal things by means of which spiritual combats are waged, therefore by “armies” these are signified; and also in the opposite sense things false or heretical.

[2] That both are signified in the Word by “armies” may be seen from many passages, as in Daniel:

One horn of the he-goat grew exceedingly toward the south, and toward the sunrise, and toward beauty. And it grew even to the army of the heavens, and some of the army and of the stars it cast down to the ground, and trampled upon them. Yea, it magnified itself, even to the prince of the army. His army was given over with the continual sacrifice to transgression; and it cast down truth to the ground. I heard a holy one speaking; and another holy one said, How long shall be this vision, the continual sacrifice, and the transgression that wasteth, to give both the sanctuary and the army to be trampled down? (Dan. 8:9–13);

the “horn which grew toward the south, toward the sunrise, and toward beauty” is the power of falsity from evil (n. 2832); the “armies of the heavens” are truths; the “prince of the army” is the Lord as to Divine truth; and because in a good sense an “army” is truth, it is said that the horn “cast down of the army to the ground,” and afterwards that it “cast truth to the ground.”

[3] Again:

The king of the north<sup>3</sup> shall set forth a multitude greater than the former, and he shall come on at the end of the times of years, coming with a great army, and with much substance. And he shall stir up his power and his heart against the king of the south, with a great army; and the king of the south shall war in battle with an exceeding great and mighty army; but he shall not stand, for they that eat of his meat shall destroy him, and his army shall overflow; and many shall fall down slain (Dan. 11:13, 25–26).

The subject of this whole chapter is the war between the king of the north and the king of the south; and by the “king of the north” are meant falsities, as also by his “army”; and by the “king of the south” and his “army” are meant truths: it is a prophecy of the vastation of the church.

[4] In John:

I saw heaven opened, and behold a white horse, and he that sat upon him was called faithful and true. He was clothed in a garment dipped in blood. And his armies in heaven followed him upon white horses, clothed in fine linen white and clean. And I saw the beast and the kings of the earth and their armies gathered together to make war against him that sat upon the horse, and against his army (Rev. 19:11, 13–14, 19);

“he that sat upon the white horse” denotes the Lord’s Word, or the Lord as to the Word (n. 2760–2762); “his armies in heaven that followed him” denote the truths therefrom, consequently those in heaven who are in truths; the “beast” denotes the evils of the love of self; the “kings of the earth and their armies” denote falsities. The combats of falsity with truth are what are here described.

[5] In David:

By the word of Jehovah were the heavens made, and all the army of them by the breath of his mouth (Ps. 33:6);

the “army of them,” or of the heavens, denotes truths. Because truths are signified by an “army,” the sons of the kingdom and the angels, from the truths in which they are, are called the “army of the heavens” as in Luke:

Suddenly there was with the angel a multitude of the heavenly army praising God (Luke 2:13).

### In David:

Bless Jehovah, all ye his armies, ye ministers of his that do his will (Ps. 103:21).

Praise ye him all his angels; praise ye him all his army (Ps. 148:2).

### In Isaiah:

Lift up your eyes on high, and see who hath created these; he that bringeth out their army by number. He calleth them all by name; of the multitude of the powerful and of the mighty not a man is lacking (Isa. 40:26).

I have made the earth and created man upon it; I, my hands have stretched out the heavens, and all their army have I commanded (Isa. 45:12);

where the “army of the heavens” denotes truths, thus the angels, because they are in truths, as has been shown.

### [6] In the first book of Kings:

I saw Jehovah sitting on his throne, and all the army of the heavens standing by him on his right hand and on his left (1 Kings 22:19).

### In Joel:

Jehovah uttereth his voice before his army; for his camp is very great; for he is strong that doeth his word (Joel 2:11).

### In Zechariah:

I will encamp about my house against the army that passeth through and returneth, and no exactor shall pass through them any more. Rejoice greatly, O daughter of Zion; make a loud noise, O daughter of Jerusalem; behold thy king cometh unto thee (Zech. 9:8–9);

where the coming of the Lord is treated of; his “army” denotes truths Divine. It is from this and also because the Lord alone fights for man against the hells which are in the continual effort to assault him, that in the Word the Lord is so often called “Jehovah Zebaoth,” “God Zebaoth,” the “Lord Zebaoth,” that is, “of armies” as in Isaiah:

The voice of a tumult of the kingdoms of the nations gathered together; Jehovah Zebaoth mustereth the army for the battle (Isa. 13:4);

“the kingdoms of the nations” denote falsities from evils; “mustered the army for the battle” denotes fighting for man.

[7] Inasmuch as the twelve tribes of Israel represented the Lord’s heavenly kingdom, and “tribes” and likewise “twelve” signified all things of faith in one complex, that is, all truths of the kingdom (n. 577, 2089, 2129, 2130, 3272), therefore also they were called the “armies of Jehovah”; as in Exodus 7:4; 12:17, 41, 51; and it was commanded that they should be brought out of Egypt “according to their armies” (Exod. 6:26); and should mete out the camp “according to their armies” (Num. 1:52); and should be distributed into their “armies” (Num. 2).

[8] That by “armies” are signified truths is evident also in Ezekiel:

Persia and Lud and Put were in thine army, thy men of war; they hanged the shield and the helmet in thee, they set forth thine honor; the sons of Arvad and thine army were upon thy walls round about, and the Gammadim were in thy towers (Ezek. 27:10–11);

speaking of Tyre, by which are signified the interior knowledges of good and truth, and thus those who are therein (n. 1201); “army” denotes the truths themselves; that “Lud and Put” are also those who are in knowledges may be seen above (n. 1163, 1164, 1166, 1195, 1231); “shield and helmet” are such things as pertain to spiritual combat or war.

[9] That in the opposite sense “armies” signify falsities, is manifest in Isaiah:

It shall come to pass in that day that Jehovah shall visit upon the army of the height in the height, and upon the kings of the earth upon the earth (Isa. 24:21);

where the “armies of the height” denote falsities from the love of self. In Ezekiel:

I will bring thee back, and put hooks in thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them completely clad, a great company with buckler and shield, all of them handling swords. Thou shalt come from thy place out of the sides to the north, thou and many peoples with thee, all of them riding on horses, a great company and a mighty army (Ezek. 38:4, 15);

speaking of Gog, by whom is signified external worship separate from internal, thus become idolatrous (n. 1151); his “army” denotes falsities.

[10] In Jeremiah:

I will send against Babylon him that bendeth, bending his bow, and lifting up himself in his coat of mail; spare ye not her young men, give to the curse all her army (Jer. 51:2–3);

“Babylon” denotes worship the externals of which appear holy, but the interiors are profane (n. 1182, 1283, 1295, 1304, 1306–1308, 1321, 1322, 1326); “her army” is the falsities of such profane interiors, as in like manner the “army of Babylon” in other passages (as Jer. 32:2; 34:1, 21; 39:1). In Ezekiel:

Pharaoh shall see them, and shall be comforted over all his multitude, Pharaoh and all his army, slain by the sword. For I will put the terror of me in the land of the living (Ezek. 32:31–32);

speaking of Egypt, by which are signified those who pervert truths by reasonings from memory-knowledges (n. 1164–1165); “his army,” or the army of Pharaoh, denotes falsities therefrom; the like is also signified by the “army of Pharaoh” in other passages (as Jer. 37:5, 7, 11; 46:2; Ezek. 17:17). In Luke:

When ye see Jerusalem compassed with armies, then know that her desolation is at hand (Luke 21:20);

where the consummation of the age is treated of, or the last time of the church, when there is no longer any faith. That by “Jerusalem” is signified the church, see above (n. 2117), which is “compassed with armies” when it is beset by falsities.

[11] Hence it is evident that by the “armies of the heavens” which the Jews and idolaters adored, in the internal sense were signified falsities, concerning which in the second book of Kings:

They forsook all the commandments of their God, and made them a molten image, even two calves, and made a grove, and bowed themselves down to all the army of the heavens (2 Kings 17:16).

This is said of the Israelites; and in another place it is written concerning Manasseh that:

He built altars for all the army of the heavens (2 Kings 21:5);

and again that:

Josiah the king brought forth out of the temple all the vessels made for Baal, and for the grove, and for all the army of the heavens (2 Kings 23:4);

and in Jeremiah, that:

They should bring out the bones of the princes, of the priests, and of the prophets, and should spread them before the sun and the moon, and all the army of the heavens, which they have loved, and which they have served, and after which they have walked (Jer. 8:1–2).

The houses of Jerusalem and the houses of the kings of Judah shall be unclean like Tophet, as to all the houses upon whose roofs they have burned incense unto all the army of the heavens, and have poured out drink offerings unto other gods (Jer. 19:13).

And in Zephaniah:

I will stretch out mine hand against them that worship the army of the heavens upon the roofs (Zeph. 1:4–5);

for it is principally the stars that are called the “army of the heavens”; and that by the “stars” are signified truths, and in the opposite sense falsities, may be seen above (n. 1128, 1808).

3449. *And Isaac said unto them, Wherefore are ye come unto me, and ye have hated me, and have sent me away from you?* That this signifies why should they desire the Divine seeing that they denied it and were opposed to that which is in the internal sense of the Word is evident from what has been said above at verses 15–16, 19–21.

3450. Verses 28, 29. *And they said, Seeing we have seen that Jehovah was with thee; and we said, Now let there be an oath between us, between us and thee, and let us cut out a covenant with thee. If thou shalt do evil to us, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace; thou art now the blessed of Jehovah.* “And they said, Seeing we have seen that Jehovah was with thee” signifies that they knew the Divine was therein; “and we said, Now let there be an oath between us, between us and thee, and let us cut out a covenant with thee” signifies that regarded in themselves the doctrinal things of their faith should not be denied; “if thou shalt do evil to us, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace” signifies that they have not done violence to the internal sense of the Word, and that they would not do violence to it; “thou art now the blessed of Jehovah” signifies that it was from the Divine.

3451. *And they said, Seeing we have seen that Jehovah was with thee.* That this signifies that they knew the Divine was therein is evident from the signification of “seeing to see” as being to observe and thus know for certain; and from the signification of “Jehovah being with thee” as being that the Divine was therein. The subject here, as before said (n. 3447), is the agreement of the literal sense of the Word with the internal sense; consequently the agreement therewith of the doctrinal things of faith, which are signified by

“Abimelech, Ahuzzath, and Phicol,” insofar as they are from the literal sense of the Word; thus also the conjunction of the Lord’s kingdom on earth with his kingdom in the heavens and consequently with the Lord, by the Word. For the Word as to the supreme sense is the Lord himself; and as to the internal sense it is the Lord’s kingdom itself in the heavens; and as to the literal sense it is the Lord’s kingdom itself on earth, as also before said.

[2] But as regards the Lord’s kingdom on earth, that is, his church, the case is that inasmuch as it has its doctrinal things from the literal sense of the Word, it cannot but be various and diverse in respect to these doctrinal things; that is to say, one society will profess one thing to be a truth of faith, because it is so said in the Word, and another society will profess another thing, also because it is so said; and so on. Consequently, as the Lord’s church has its doctrinal things from the literal sense of the Word, it will everywhere differ, and this not only as to societies, but sometimes as to the individuals in a society. Nevertheless a difference in the doctrinal things of faith does not prevent the church from being one, provided there is unanimity as to willing well and doing well.

[3] For example, if anyone should acknowledge as a matter of doctrine that charity is from faith, and at the same time lives in charity toward the neighbor, then indeed he is not in truth as to doctrine, but still he is in truth as to life; consequently there is in him the Lord’s church or kingdom. And again, if anyone should say that good works ought to be done in order that he may have recompense in heaven, according to the literal sense of the Word in Matt. 10:41, 42; 25:34–46; and in other places; and yet in doing good works never thinks of merit, he in like manner is in the Lord’s kingdom, because as to life he is in the truth; and because he is such as to life, he readily suffers himself to be instructed that no one can merit heaven, and that works wherein merit is placed are not good. And so in other cases. For the literal sense is such that in many passages it appears opposed to itself; but the reason is that in this sense there are appearances of truth accommodated to those who are in externals, consequently to those who are also in worldly and even in bodily loves.

[4] Here therefore by “Abimelech” those are treated of who are in the doctrinal things of faith, and who as before said are such as make faith that which is essential to salvation; and there is also treated of the agreement of their doctrinal things with the internal sense; with whom also it is evident that conjunction is effected, but only with those who are in good, that is, with those who, although they make faith essential as to doctrine, still make charity essential as to life; for when with such there is confidence or trust in the Lord, which they call faith itself, then they are in the affection of love to the Lord, consequently as to life they are in good. But see what was said and shown above on this subject, namely; that what is doctrinal does not make the church, but charity (n. 809, 916, 1798, 1799, 1834, 1844); that doctrinal things are of no account unless men live according to them (n. 1515); that the church is various as to truths, but is one through charity (n. 3267); that there is a parallelism between the Lord and man as to celestial things which are of good, but not as to spiritual things which are of truth (n. 1831, 1832); that there is one only doctrine, namely, that of love to the Lord and of charity toward the neighbor (n. 3445); that the church would be one if all had charity, although they differed as to worship and doctrinal things (n. 809, 1285, 1316, 1798, 1799, 1834, 1844, 2982); that the church would be like the Lord’s kingdom in the heavens, if all had charity (n. 2385); that in heaven there are innumerable varieties of good and truth, but that by harmony they nevertheless make a one, like the organs and members of the body (n. 684, 690, 3241).

3452. *And we said, Now let there be an oath between us, between us and thee, and let us cut out a covenant with thee.* That this signifies that regarded in themselves the doctrinal things of their faith should not be denied, that is, insofar as they are from the literal sense of the Word is evident from the signification of “an oath between us” as being the agreement of the doctrinal things with the literal sense of the Word; from the signification of “between us and thee” as being the agreement with the internal sense; and from the signification of “let us cut out a covenant” as being that thus there might be conjunction. (That a “covenant” is conjunction may be seen above, n. 665, 666, 1023, 1038, 1864, 2003, 2021.) The sense hence resulting is that because this is the case, regarded in

themselves the doctrinal things of their faith should not be denied; for as before said no doctrinal things whatever are denied provided they are from the Word, for they are accepted by the Lord provided that he who is in them is in the life of charity, because with this life all things of the Word can be conjoined; but the interior things of the Word are conjoined with the life which is in the interior good of charity. See what has been stated and adduced above (n. 3224).

3453. *If thou shalt do evil to us, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace.* That this signifies that they had not done violence to the internal sense of the Word, and that they would not do violence to it, may be seen from the series of things in the internal sense, and from what was said above (at verses 11, 22–23).

3454. *Thou art now the blessed of Jehovah.* That this signifies that it was from the Divine is evident from the signification of “the blessed of Jehovah,” when said concerning the Lord—or what is the same, concerning the internal sense of the Word, for the Lord is the Word—as being Divine truth (see n. 3140), thus from the Divine; therefore that they had not done violence to, and would not do violence to the internal sense, because it was from the Divine. But to do violence to the internal sense is to deny those things which are the principal things of this sense, and which are the essential holy things of the Word; and these are, the Divine human of the Lord, love to him, and love toward the neighbor. These three are the principal things of the internal sense, and are the holy things of the Word; they are also the internal and holy things of all doctrinal things that are from the Word; and are likewise the internal and holy things of all worship; for in them is the Lord’s kingdom itself. A fourth is, that the Word, as to all things therein both in general and in particular, nay, as to the smallest point, is Divine; thus that the Lord is in the Word. This is also confessed and acknowledged by all who have doctrinal things from the Word; and yet at heart those deny it who acknowledge no other holiness in the Word than that which appears in the letter; for such can perceive nothing holy in the historicals, nor in the propheticals, except only a slight external something, from its being

called holy; when yet it must be interiorly holy if it be Divine as to the smallest point.

3455. Verses 30, 31. *And he made them a feast, and they did eat and drink. And they rose early in the morning, and swore a man to his brother; and Isaac sent them away, and they departed from him in peace.* “And he made them a feast” signifies a dwelling together; “and they did eat and drink” signifies communication; “and they rose early in the morning” signifies a state of enlightenment; “and swore a man to his brother” signifies confirmation with those who are in the good of truth; “and Isaac sent them away, and they departed from him in peace” signifies that they were content.

3456. *And he made them a feast.* That this signifies a dwelling together is evident from the signification of a “feast” as being a dwelling together (n. 2341).

3457. *And they did eat and drink.* That this signifies communication is evident from the signification of “eating” as being to be communicated in respect to the things that are of good (n. 2187, 2343, 3168); and from the signification of “drinking” as being to be communicated in respect to the things that are of truth (n. 3089, 3168).

3458. *And they rose early in the morning.* That this signifies a state of enlightenment is evident from the signification of “morning,” and of “rising early” as being a state of enlightenment; for in the supreme sense the “morning and dawn” are the Lord, and in the internal sense the celestial of his love, thus also a state of peace (n. 2333, 2405, 2540, 2780); and in the internal sense “to rise” signifies elevation (n. 2401, 2785, 2912, 2927, 3171); from all which it is evident that their “rising early in the morning” signifies a state of enlightenment.

3459. *And they swore a man to his brother.* That this signifies confirmation with those who are in the good of truth is evident from the signification of “swearing,” or of an “oath” as being confirmation (n. 2842, 3037, 3375); and from the signification of

“a man with his brother” as being the good of truth, or what is the same, those who are in this good. (That “man” signifies truth may be seen above, n. 265, 749, 1007, 3134, 3309; and that a “brother” signifies good, n. 2360; also what the good of truth is, n. 3295, 3332.) Those are in this good who are here represented by Abimelech, or who are represented by the Philistines, of whom Abimelech was king, namely, those who make faith the essential of the church, and place it before charity. They who are such are in no other good than the good of truth, for they elicit and draw forth from the Word nothing but what is of faith, thus what is of truth, and scarcely see what is of good, thus what is of life. Therefore they confirm themselves in doctrinal things of faith, but not in any doctrinal things of charity. When these do good, it is from the doctrinal things of faith, and the good thence is what is called the good of truth.

[2] With those who are in this good the Lord conjoins himself, but not so much as with those who are in the good of charity; for love and charity are spiritual conjunction, and not faith except through love and charity; and because this is so, it is not said that they “made a covenant with Isaac,” but that they “sware a man to his brother”; for a “covenant” is predicated of good, which is of love and charity; but an “oath” of truth, which is of faith (n. 3375); “dwelling together,” which is signified by a “feast” (n. 3456) is also predicated of those who are in the good of truth. From those of this character in the other life it has been given me to know that they are separate from those who are in the good of charity; for these are more closely conjoined with the Lord than the former, whose good is so to speak hard, does not suffer itself to be bent, is not communicative, thus is not in heaven, but upon the threshold of heaven.

3460. *And Isaac sent them away, and they departed from him in peace.* That this signifies that they were content is evident without explication; and from this also it is evident that with these there was a dwelling together, but not conjunction; concerning which just above (n. 3459).

3461. Verses 32, 33. *And it came to pass in that day that the servants of Isaac came and showed him concerning the well which they had digged; and they said unto him, We have found waters. And he called it Shibah; therefore the name of the city is Beersheba unto this day.* “And it came to pass in that day” signifies that state; “that the servants of Isaac came” signifies things rational; “and showed him concerning the well which they had digged; and they said unto him, We have found waters” signifies interior truths by means of these things; “and he called it Shibah” signifies the conjunction of confirmed truth thereby; “therefore the name of the city is Beersheba” signifies the quality of the derivative doctrine; “unto this day” signifies the perpetuity of the state.

3462. *And it came to pass in that day.* That this signifies that state is evident from the signification of “day” as being state (see n. 23, 487–488, 493, 893, 2788); here, the state of the doctrine which is treated of.

3463. *That the servants of Isaac came.* That this signifies rational things is evident from the signification of “servants” as being rational things and memory-knowledges (n. 2567) and from the representation of Isaac as being the Lord as to the Divine rational (n. 1893, 2066, 2072, 2083, 2630, 3012, 3194, 3210). From what goes before it is evident what of the Lord is here represented by Isaac, namely, the Word as to its internal sense; for by “Abimelech, Ahuzzath, and Phicol” are signified the doctrinal things of faith which are from the literal sense of the Word, such as are the doctrinal things of those who are called “Philistines” in a good sense, that is, those who are solely in the doctrinal things of faith, and as to life are in good, but in the good of truth, which doctrinal things have some conjunction with the internal sense, thus with the Lord.

[2] For they who are solely in the doctrinal things of faith, and in a life according to them, are in a certain conjunction, but a remote one, for the reason that they do not know from any affection what charity toward the neighbor is, and still less what love to the Lord is, but only from a certain idea of faith; thus neither are they in any

perception of good, but in a species of persuasion that what their doctrinal things dictate is true and thus good, and when they are confirmed in these doctrinal things, they may be in what is false equally as in what is true; for nothing but good confirms a man in regard to what is truth. Truth indeed teaches what good is, but without perception; whereas good teaches what truth is from perception.

[3] Everyone may know how this is, and also what is the nature and quality of the difference, merely from this common precept of charity:

All things whatsoever ye would that men should do unto you, do ye even so to them (Matt. 7:12).

He who acts from this precept does indeed do what is good to others, but because it is so commanded, thus not from the affection of the heart; and whenever he does it, he begins from himself, and also in doing good thinks of merit; whereas he who does not act from precept, but from charity, that is, from affection, acts from the heart, and thus from freedom; and whenever he acts, he begins from really willing what is good, thus for the reason that it is delightful to him; and as he has recompense in the delight, he does not think of merit.

[4] From this then can be seen what the difference is between doing good from faith, and doing good from charity; and that those who do good from faith are more remote from good itself which is the Lord than those who do it from charity; neither can the former be easily introduced into the good of charity so far as to have a perception of it, because they are but little in truths; for no one can be introduced into this good unless things not true are first eradicated, which is impossible while such things are inrooted even to persuasion.

3464. *And showed him concerning the well which they had digged; and they said, We have found waters.* That this signifies interior truths by means of these things is evident from the signification of a

“well” as being the Word (n. 3424); and from the signification of “waters” as being truths (n. 2702), that is, truths which are from the Word; thus to “show him concerning the well which they had digged” signifies concerning the Word from which they had doctrinal things; “and they said, We have found waters” signifies that in them, that is, in the doctrinal things, there were interior truths. For as before said, there are interior truths in all the doctrinal things that are drawn from the literal sense of the Word, because the literal sense of the Word is like a well that contains water; for in each and every thing of the Word there is an internal sense, which is also in the doctrinal things that are from the Word.

[2] As regards the doctrinal things that are from the literal sense of the Word, the case is this: When a man is in them, and at the same time in a life according to them, he has a correspondence in himself; for the angels who are with him are in interior truths, while he is in exterior ones, and thus through the doctrinal things he has communication with heaven, but according to the good of his life. As for example, when in the holy supper he thinks in simplicity of the Lord from the words then used, “This is my body, and this is my blood,” the angels with him are in the idea of love to the Lord and charity toward the neighbor; for love to the Lord corresponds to the Lord’s body, and to bread; and charity toward the neighbor corresponds to the blood, and the wine (n. 1798, 2165, 2177, 2187); and because there is such a correspondence, there flows an affection out of heaven through the angels into that holy state in which the man then is, which affection he receives in accordance with the good of his life.

[3] For the angels dwell with everyone in his life’s affection, thus in the affection of the doctrinal things according to which he lives; but in no case if his life disagrees therewith; for if the life disagrees, as for instance if he is in the affection of gaining honors and riches by means of doctrinal things, then the angels retire, and infernals dwell in this affection, who either infuse into him confirmations of the doctrinal things for the sake of self and the world, thus a persuasive faith—which is such that it is regardless whether a thing is true or false provided it captivates the minds of others—or else

they take away all faith, and then the doctrine of his lips is only a sound excited and modified by the fire of these loves.

3465. *And he called it Shibah.* That this signifies the conjunction of confirmed truth by means of these things is evident from the signification of “calling by name” as being the quality (see n. 144, 145, 1754, 1896, 2009, 3421; and that “names” thus signify a thing or state, n. 1946, 2643, 3422), here therefore the conjunction of confirmed truth by means of doctrinal things; for in the original tongue “Shibah” means “an oath,” which signifies confirmation (n. 2842, 3375). That is called the conjunction of confirmed truth, when interior truths conjoin themselves with exterior truth, which are doctrinal things from the literal sense of the Word. That with such persons there is conjunction by means of the truths which are of faith, and not so much by means of the goods which are of charity, was stated above (n. 3463).

3466. *Therefore the name of the city is Beersheba.* That this signifies the quality of the doctrine thence derived is evident from the signification of “name” as being the quality (see above, n. 3465); and from the signification of “city” as being doctrine (see n. 402, 2449, 2712, 2943, 3216); hence comes “Beersheba,” which in the original tongue means “the well of the oath,” thus the doctrine of confirmed truth. (That “Beersheba” is doctrine may be seen above, n. 2723, 2858–2859.) In chapter 21, verses 30–31, it is said:

Because these seven ewe lambs shalt thou take from my hand, that it may be a witness unto me that I have digged this well. Wherefore he called that place Beersheba, because there they sware both of them (Gen. 21:30–31);

where by “Beersheba” was signified the state and quality of doctrine, that it was from the Divine, and that by means of it there was conjunction; and because the interiors of that church are there treated of, it is said that “that place” was called Beersheba; whereas here, because the exteriors of that church are treated of, it is said that “the city” was so called; for of interior things is predicated state, which is signified by “place” (n. 2625, 2837, 3356, 3387);

but of exterior things is predicated doctrine, which is signified by “city”; for all doctrine has its state and its quality from its interiors.

3467. *Unto this day.* That this signifies the perpetuity of the state is evident from the signification of “unto this day” as being perpetuity of state (n. 2838).

3468. Verses 34, 35. *And Esau was a son of forty years, and he took for a woman Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite. And they were bitterness of spirit to Isaac and to Rebekah.* “And Esau was a son of forty years” signifies a state of temptation as to the natural good of truth; “and he took for a woman Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite” signifies the adjunction of natural truth from another source than from genuine truth itself; “and they were bitterness of spirit to Isaac and to Rebekah” signifies that from this source there at first came grief.

3469. *And Esau was a son of forty years.* That this signifies a state of temptation as to the natural good of truth is evident from the representation of Esau as being the natural good of truth (n. 3300, 3302, 3322); and from the signification of “forty years” as being states of temptation. (That “forty” signifies temptations may be seen above, n. 730, 862, 2272; and that “years” signify states, n. 487, 488, 493, 893.) The reason why these things concerning Esau are joined to what has been related concerning Abimelech and Isaac is that those are treated of who are in the good of truth, that is, who are in life according to things that are derived from the literal sense of the Word; for these are signified by “Abimelech, Ahuzzath, and Phicol” as before repeatedly said.

[2] They therefore who are in the good of truth, or in a life according to doctrinal things, are regenerate as to the interiors, which are their rational, but not yet as to the exteriors, which are their natural things; for man is regenerated as to the rational before he is regenerated as to the natural (n. 3286, 3288); because the natural is altogether in the world, and in the natural as in a plane there are founded man’s thought and will. This is the reason why

during regeneration man observes a combat between his rational or internal man and his natural or external man; and why his external man is regenerated much later, and likewise with much greater difficulty, than his internal man. For that which is nearer to the world and nearer to the body cannot be easily constrained to render obedience to the internal man; but only after considerable length of time and by means of many new states into which the man is introduced, which are states of self-acknowledgment, and of acknowledgment of the Lord, that is, of one's own wretchedness, and of the Lord's mercy; thus states of humiliation resulting from temptation combats. Because this is so, there is here next adjoined what is said of Esau and his two wives, whereby such things are signified in the internal sense.

[3] Everyone knows what natural good is, namely, that it is the good into which man is born; but what the natural good of truth is, is known to few, if any. There are four kinds of natural good, that is, of the good that is born with man, namely, natural good from the love of good, natural good from the love of truth, and also natural good from the love of evil, and natural good from the love of falsity. For the good into which man is born he derives from his parents, either father or mother; for all that which parents have contracted by frequent use and habit, or have become imbued with by actual life until it has become so familiar to them that it appears as if natural, is transmitted into their children, and becomes hereditary. If parents who have lived in the good of the love of good and in this life have perceived their delight and blessedness, conceive offspring in this state, the offspring receive therefrom an inclination to similar good; and if parents who have lived in the good of the love of truth (concerning which good see n. 3459, 3463) and in this life have perceived their delight, are in this state when they conceive offspring, the offspring receive therefrom an inclination to the like good.

[4] The case is similar with those who receive hereditarily the good of the love of evil and the good of the love of what is false. These latter are called goods by reason of their appearing in outward form as goods in those persons in whom they are, although they are the very reverse of goods. Very many in whom

natural good appears have such good. They who are in the natural good of the love of evil are pliant and prone to evils of every kind; for they suffer themselves to be easily led astray, and from this good are compliant, especially to foul pleasures, to adulteries, and also to cruelties; and they who are in the natural good of falsity are prone to falsities of every kind, and from this good learn with avidity what is persuasive, especially from hypocrites and cunning persons, who know how to captivate the mind, to insinuate themselves into the affections, and to feign innocence. At the present day most people who in the Christian world are in natural good, are born into these so-called goods of evil and falsity, because their parents have by actual life contracted the delight of evil and of falsity, and thus have implanted it in their children, and thereby in their descendants.

3470. *And he took for a woman Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite.* That this signifies the adjunction of natural truth from another source than from genuine truth itself is evident from the signification of a “woman” as being truth adjoined to good (concerning which see above, where Sarah and Rebekah are treated of, n. 1468, 1909, 2063, 2065, 2172, 2173, 2198, 2507, 2904, 3012, 3013, 3077); but the subject here treated of is natural truth adjoined to natural good; and from the representation of “Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite” as being truth from another source than genuine truth itself. For the Hittites were among the upright gentiles in the land of Canaan, among whom Abraham dwelt, and from whom he bought the cave of Machpelah for a sepulchre (Gen. 23); and by whom is there represented a spiritual church among the gentiles (n. 2913, 2986); and because this church is not in truth from the Word, by the same is signified truth not from genuine truth itself. For the nation that represents a church, signifies also the truth and good such as belongs to that church; a church being a church from truth and good; so that when a church is mentioned, truth and good are understood; and when truth and good are mentioned, a church is understood.

[2] The case herein is this: until it has been reformed, the natural good of truth is not spiritual good, that is, the good of faith and the

good of charity. As just stated (n. 3469) natural good is from parents; but spiritual good is from the Lord; and therefore in order that a man may receive spiritual good, he must be regenerated; and while this is taking place there are first adjoined to him truths from another source than from genuine truth itself, which are such as do not adhere, but serve only as means for introducing genuine truths; and when these have been introduced, the truths not genuine are separated. The case herein is as it is with children, who first learn many things, even trifling ones, such as things relating to sports and the like; not that these may make them wise, but that they may prepare the way for the reception of useful things which are of wisdom; and when these have been received, the former are separated, and indeed cast away. Or as is the case with fruits, which are first filled with sour juice before they can receive sweet juice, the sour juice which is not genuine being the means of introducing the sweet, on the entrance of which the former is dispersed.

[3] Such also is the case with man's natural when being regenerated, for natural good is such that of itself it is not willing to obey and serve rational good as a servant serves its master, but desires command. But in order that it may be reduced to a state of compliance and service, it is harassed by states of vastation and temptation until its lusts decline; and then by the influx of the good of faith and of charity through the internal man from the Lord, the natural is tempered, until the good received hereditarily is by degrees totally removed, and a new good is implanted in its place, into which good the truths of faith are then instilled, which are like new fibers inserted into the heart of man, through which fibers new juice is introduced, until a new heart has by degrees grown there.

[4] The truths which are first introduced cannot be from a genuine fountain, because evils and falsities are in the former or natural good; but they are such seeming truths, or such appearances of truths as have a certain affinity with genuine truths, by which there is gradually given the opportunity and place for genuine truths to instill themselves. Genuine good is like the blood in the arteries, or the juice in the fibers, and leads and applies truths into form. The good which is thus formed in the natural or external

man is a general good, as it were woven or connected together of the particulars and singulars of spiritual good through the rational or internal man from the Lord. Hence it is that in the Word the Lord is so often called the former and creator.

3471. *And they were bitterness of spirit to Isaac and to Rebekah.* That this signifies that from this source there at first came grief is evident from the signification of “bitterness of spirit” as being grief; and from the representation of Isaac and Rebekah as being the Lord’s Divine rational as to Divine good and Divine truth; for in the supreme sense the Lord is the subject here treated of; but in the representative sense, those who are likenesses or images of him; that is, in the supreme sense it is shown how the Lord made the human in himself Divine; and in the representative sense how the Lord regenerates man, that is, makes him celestial and spiritual.

That the regeneration of man is an image of the Lord’s glorification may be seen above (n. 3043, 3138, 3212, 3296). The reason why there was grief at first is that when truths are being inserted into natural good, they at first cause pain, for they oppress the conscience, and induce anxieties, because there are lusts present, against which spiritual truth combats; but this first grief by degrees diminishes, and at last vanishes away. It is as with a weak and sickly body, which is to be restored to health by painful means; in this state, at first it has grief.

CONTINUATION CONCERNING  
REPRESENTATIONS AND CORRESPONDENCES,  
ESPECIALLY THOSE IN THE WORD

3472. That the things in the literal sense of the Word are each and all representative of the spiritual and celestial things of the Lord’s kingdom in the heavens, and in the supreme sense are representative of the Lord himself, may be seen from what has been thus far shown, and from what of the Lord’s Divine mercy is still to be shown. But as man has removed himself so far from heaven, and

has immersed himself in lowest nature, and even in what is earthly, it is altogether repugnant to him to hear that the Word contains deeper things than he apprehends from the letter; and this is still more the case when it is said that it contains things incomprehensible, which are adapted solely to the wisdom of angels; and this is even still more so when it is said that it contains Divine things themselves, which infinitely transcend the understanding of angels. The Christian world does indeed acknowledge that the Word is Divine, yet that it is Divine in this manner it denies at heart, if not with the lips; nor is this to be wondered at, inasmuch as the earthly thought in which man is at this day does not apprehend things of a sublime character; and is not willing to apprehend them.

3473. That the Word in the letter stores up such things within it, is often presented to the sight of the spirits or souls who come into the other life; and it has sometimes been granted me to be present when this was done, as may be seen from the experiences adduced in the first part of this work concerning the holy Scripture or Word, as containing things Divine which are manifest to good spirits and angels (n. 1767–1776, and 1869–1879); from which experiences I may for the sake of confirmation again relate what now follows.

3474. A certain spirit came to me not long after his departure from the body, as I was able to infer from the fact that he did not yet know that he was in the other life, but supposed that he was living in the world. It was perceived that he had been devoted to studies, concerning which I spoke with him. But he was suddenly taken up on high; and, surprised at this, I imagined that he was of those who have aspired to high things, for such are wont to be carried up on high; or else that he had placed heaven on high, for such likewise are often taken up on high, in order that they may know from experience that heaven is not in what is high, but in what is internal. But I soon perceived that he was carried up to the angelic spirits who are in front a little to the right at the first entrance into heaven. He then spoke with me from thence, saying that he saw things more sublime than human minds could possibly apprehend.

While this was taking place I was reading the first chapter of Deuteronomy, concerning the Jewish people, in that men were sent to explore the land of Canaan and what was in it. While I was reading this, he said that he perceived nothing of the sense of the letter, but the things in the spiritual sense; and that these were wonders that he could not describe. This was in the first entrance to the heaven of angelic spirits. What wonders then would be perceived in that heaven itself! And what in the angelic heaven!

[2] Certain spirits who were with me, and who before had not believed that the Word of the Lord is of such a nature, then began to repent of their unbelief; and in this state they said that they believed because they heard that spirit say that he heard, saw, and perceived it to be so. But other spirits still persisted in their unbelief, and said that it was not so, but that these things were fancies; and therefore they too were suddenly taken up, and spoke with me from thence; and they confessed that it was anything but fancy, because they really perceived it to be so, and this by a perception more exquisite than can ever be given to any sense during the life of the body.

[3] Soon others also were taken up into the same heaven, and among them one whom I had known in the life of his body, who testified to the same effect, saying also, among other things, that he was too much amazed to be able to describe the glory of the Word in its internal sense. Then, speaking from a kind of pity, he said that it was strange that men know nothing at all of such things.

[4] On two occasions after this I saw others taken up into the second heaven among the angelic spirits, and they spoke with me thence while I was reading the third chapter of Deuteronomy from beginning to end. They said that they were only in the interior sense of the Word, at the same time asserting that there was not even a point in which there was not something spiritual that coheres most beautifully with all the rest and further that the names signify actual things. Thus they too were confirmed, for they had not believed before that each and all things in the Word have been inspired by the Lord; and this they desired to confirm before other by an oath, but it was not permitted.

3475. That in the heavens there come forth continual representatives such as are in the Word, has already been several times stated and shown. These representatives are of such a nature that spirits and angels see them in a much clearer light than that of this world at noonday; and they are also of such a nature that when seen in their external form the spirits and angels perceive what they signify in their internal form; and therein things still more interior. For there are three heavens: in the first heaven these representatives appear in an external form, with a perception of what they signify in the internal form; in the second heaven they appear such as they are in their internal form, with a perception of what they are in a more interior form; in the third heaven they appear in this more interior form, which is their inmost form.

The representatives that appear in the first heaven are the generals of those things which appear in the second; and these are the generals of those which appear in the third; thus within those which appear in the first heaven are those which appear in the second; and within these are those which appear in the third. And as they are thus presented according to degrees, it may be seen how perfect and full of wisdom, and at the same time how happy, are the representatives in the inmost heaven; and that they are utterly unspeakable; for myriads of myriads of them present only one single particular of the general representative. In both general and particular these representatives involve such things as are of the Lord's kingdom; and these such as are of the Lord himself. They who are in the first heaven, in their representatives see such things as come forth in the interior sphere of that kingdom; and within these such things as come forth in the sphere still more interior; and thus see representatives of the Lord, but remotely. They who are in the second heaven, in their representatives see such things as come forth in the inmost sphere of that kingdom, and within these see representatives of the Lord more nearly. But they who are in the third heaven see the Lord himself.

3476. From all this men may know how the case is with the Word; for the Word has been given by the Lord to man and also to the angels in order that by it they may be with him; for the Word is the medium that unites earth with heaven, and through heaven

with the Lord. Its literal sense is that which unites man with the first heaven; and as within the literal there is an internal sense which treats of the Lord's kingdom, and within this a supreme sense which treats of the Lord; and as these senses are in order one within another, it is evident what is the nature of the union with the Lord that is effected by means of the Word.

3477. It has been said that there are continual representatives in the heavens, and indeed such as involve the deepest arcana of wisdom. Those which are manifest to man from the literal sense of the Word are relatively as few as are the waters of a small pool as compared with those of the ocean. The nature of representatives in the heavens may be seen from what has been occasionally related above from things seen, and likewise from the following. There were represented before certain spirits, as I myself saw, a broad way and a narrow way such as are described in the Word; a broad way which led to hell, and a narrow way which led to heaven. The broad way was planted with trees, flowers, and the like that in outward form appeared beautiful and delightful, but unseen snakes and serpents of various kinds were hidden there. The narrow way did not seem to be so much adorned with trees and flowers, but appeared sad and dark; and yet there were in it angel infants most beautifully adorned, in delightful paradises and flower gardens, which the spirits did not see. They were then asked which way they wished to go. They said, The broad way; when suddenly their eyes were opened, and in the broad way they saw the serpents, but in the narrow way the angels. They were then again asked which way they wished to go, whereupon they remained silent; and so far as their sight was opened, they said that they wished to go the narrow way; and so far as their sight was closed, that they wished to go the broad way.

3478. There was also represented before certain spirits the tabernacle with the ark; for they who during their abode in the world have been greatly delighted with the Word have such things actually presented to view. Such was the case with the tabernacle, together with all its appurtenances, its courts, its curtains round about, its veils within, the golden altar, or altar of incense, the table with the loaves upon it, the lampstand, the mercy seat with the

cherubim. At the same time it was given to the well-disposed spirits to perceive what each thing signified: that the three heavens were represented by the tabernacle, and the Lord himself by the Testimony in the ark on which was the mercy seat; and in proportion as their sight was opened, they saw therein things more and more heavenly and Divine, of which they had no knowledge in the life of the body; and wonderful to say there was not the smallest thing there that was not representative, even to the hooks and rings.

[2] For instance, the bread that was on the table—in this as in a representative and symbol they perceived that food by which angels live, thus celestial and spiritual love together with their joys and felicities; and in these loves and joys they perceived the Lord himself, as the bread or manna from heaven; besides many particulars from the form, position, and number of the loaves; and from the gold encompassing the table, and from the lampstand, by which these things when illuminated exhibited still further representations of things unspeakable; and the same with everything else; from all which it might also appear that the rituals or representatives of the Jewish church contained within them all the arcana of the Christian church; and likewise that they to whom the representatives and significatives of the Word of the Old Testament are opened may know and perceive the arcana of the Lord's church on earth while they live in the world; and the arcana of arcana which are in the Lord's kingdom in the heavens when they come into the other life.

3479. The Jews who lived before the coming of the Lord, as well as those who lived afterwards, had no other opinion concerning the rituals of their church than that Divine worship consisted solely in external things, and cared naught for what these represented and signified. For they did not know, and were not willing to know, that there was anything internal in worship and in the Word, thus that there was any life after death, nor consequently that there was any heaven, for they were altogether sensuous and corporeal; and inasmuch as they were in externals separate from things internal, relatively to these externals their worship was merely idolatrous, and therefore they were very prone to worship any gods whatsoever,

provided only they were persuaded that such gods could cause them to prosper.

[2] But as that nation was of such a nature that they could be in a holy external, and thus could have holy rituals by which the heavenly things of the Lord's kingdom were represented, and could have a holy veneration for Abraham, Isaac, and Jacob, and also for Moses and Aaron, and afterwards for David; by all of whom the Lord was represented; and especially could have a holy reverence for the Word, in which each and all things are representative and significative of Divine things, therefore in that nation a representative church was instituted. If however that nation had known internal things so far as to acknowledge them, they would have profaned them, and thereby when in a holy external would have been at the same time in a profane internal, so that there could have been through them no communication of representatives with heaven; and for this reason interior things were not disclosed to them, not even that the Lord was within, in order that he might save their souls.

[3] Inasmuch as the tribe of Judah was of this character more than the other tribes, and at this day just as in former times regard as holy the rituals which can be observed outside Jerusalem, and as they venerate their patriarchs, and above all have a deep respect for the Word of the Old Testament, and inasmuch as it was foreseen that Christians would almost reject this Word and would likewise defile its internal things with things profane, therefore that nation has been preserved until this time, according to the words of the Lord in Matt. 24:34. It would have been otherwise if Christians, being acquainted with internal things, had also lived as internal men; in this case that nation, like other nations, would before many generations have been cut off.

[4] But the case with that nation is that their holy external or holy of worship cannot at all affect their internals, because these are unclean from the base love of self and from the unclean love of the world; and also from the idolatry of worshiping external things separate from internal; and thus because they have not anything of heaven in them, neither can they carry anything of heaven with

them into the other life, except a few who live in mutual love, and thus do not despise others in comparison with themselves.

3480. It was also shown how the unclean things with that nation did not prevent the interiors of the Word, or its spiritual and celestial things, from being nevertheless presented in heaven; for the unclean things were removed so as not to be perceived, and evils were turned to good, so that the mere external holiness served as a plane, and thus the internal things of the Word were presented before the angels, without the interposition of any hindrances. From this it was made manifest how that people, interiorly idolatrous, could represent things holy, and even the Lord himself; and thus how the Lord could dwell in the midst of their uncleanness (Lev. 16:16); consequently how there could be something like a church there; for a church merely representative is a semblance of a church, and not a church.

[2] With Christians this cannot be the case, because they are acquainted with the interior things of worship, but do not believe them; thus they cannot be in a holy external separate from its internal. Moreover with those who are in the life of faith, communication is effected by the goods pertaining to them, evils and falsities being in the meantime removed; and it is a remarkable fact that all things of the Word, when being read by them, lie open to the angels, and this even though they who read do not attend to its meaning (as has been shown me by much experience); for the internal in them, which is not so perceptible, serves as a plane.

3481. I have very frequently spoken with the Jews in the other life. They appear in front, in the lower earth, beneath the plane of the left foot. I once spoke to them concerning the Word, the land of Canaan, and the Lord: concerning the Word, that there are in it deepest arcana which are not manifest to men; and this they affirmed; then, that all the arcana which are therein treat of the messiah and his kingdom; which also they were willing to allow; but when I said that messiah in the Hebrew tongue is the same as Christ in the Greek, they were not willing to hear. Again, when I said that the messiah is most holy, and that Jehovah is in him, and that no other is meant by the holy one of Israel and by the God of

Jacob; and that because he is most holy, none can be in his kingdom but those who are holy, not in external form but internal, thus who are not in the unclean love of the world, and in the exaltation of themselves against other nations, and in hatred among themselves, this they could not hear.

[2] Afterwards when I told them that according to the prophecies the messiah's kingdom must be eternal, and that they who are with him will also inherit the earth forever; and that if his kingdom were of this world, and they were to be introduced into the land of Canaan, it would only be for the few years which are of a man's life; besides that all those who died after they were driven out of the land of Canaan would not enjoy such blessedness and that from this they might know that by the land of Canaan is represented and signified the heavenly kingdom; and especially as they now know that they are in the other life, and are to live forever, so that it is manifest that the messiah has his kingdom there; and that if it were given them to speak with angels they might know that the universal angelic heaven is his kingdom; and moreover that by the new earth, the new Jerusalem, and the new temple in Ezekiel, nothing can be signified but such a kingdom of the messiah—to these things they could make no reply, except merely that they who were to be introduced into the land of Canaan by the messiah, and were to die after so few years and leave the blessedness which they were to enjoy there, would weep bitterly.

3482. Although the language used in the Word to man appears simple, and in some passages unpolished, it is the angelic language itself, but in its lowest form; for when the angelic speech, which is spiritual, falls into human words, it cannot fall into any other speech than such as this; every single thing therein being representative, and every single word being significative. As the ancients had intercourse with spirits and angels, they had no other speech than this, which was full of representatives, and in every expression of which there was a spiritual sense. The books of the ancients were also written in this way; for it was the study of their wisdom so to speak and so to write. From this also it is evident how far man afterwards removed himself from heaven. At this day he does not even know that there is in the Word anything else than

that which appears in the letter; not even that there is a spiritual sense within; and whatever is said beyond the literal sense is called mystical, and is rejected merely on this account. Hence also it is that communication with heaven is at this day intercepted, insomuch that few believe there is any heaven, and wonderful to say, among the learned and erudite much fewer than among the simple.

3483. Whatever is seen anywhere in the universe is representative of the Lord's kingdom, insomuch that there is not anything in the atmospheric and starry universe, or in the earth and its three kingdoms, which is not in its own manner representative. All things in nature, in both general and particular, are ultimate images, inasmuch as from the Divine are celestial things which are of good, from celestial things spiritual things which are of truth, and from both celestial and spiritual things are natural things. From this it is evident how gross, nay, how earthly and also inverted is that human intelligence which ascribes everything to nature separate or exempt from an influx prior to itself, or from an efficient cause. Moreover they who so think and speak seem to themselves to be wiser than others; that is, in attributing all things to nature, when yet on the contrary angelic intelligence consists in ascribing nothing to nature, but all and everything to the Divine of the Lord, thus to life, and not to anything dead. The learned know that subsistence is a perpetual coming forth; but still it is contrary to the affection of falsity and thence to a reputation for learning to say that nature continually subsists, as it originally came into existence, from the Divine of the Lord. Inasmuch therefore as each and all things subsist, that is, continually come forth, from the Divine, and as each and all things thence derived must needs be representative of those things whereby they came into existence, it follows that the visible universe is nothing else than a theater representative of the Lord's kingdom; and that this kingdom is a theater representative of the Lord himself.

3484. From very much experience I have been instructed that there is but one only life, which is that of the Lord, and which flows in and causes man to live, nay, causes both the good and the evil to live. To this life correspond forms which are substances, and

which by continual Divine influx are so vivified that they appear to themselves to live from themselves. This correspondence is that of the organs with their life; but such as are the recipient organs, such is the life which they live. Those men who are in love and charity are in correspondence, for the life itself is received by them fitly; but they who are in what is contrary to love and charity are not in correspondence, because the life itself is not received fitly; hence such a life comes forth as is in accordance with their quality. This may be illustrated by natural forms into which the light of the sun flows; such as are the recipient forms, such are the modifications of light in connection with them. In the spiritual world the modifications are spiritual; and therefore in that world such as are the recipient forms, such is their intelligence and such their wisdom. Hence good spirits and angels appear as the very forms of charity, while wicked spirits and infernals appear as forms of hatred.

3485. The representations that come forth in the other life are appearances, but living ones, because they are from the light of life. The light of life is the Divine wisdom, which is from the Lord alone. Hence all things that come forth from this light are real; and are not like those things that come forth from the light of the world. Wherefore they who are in the other life have sometimes said that the things they see there are real things, and the things which man sees are in comparison not real; because the former things live, and thus immediately affect their life, while the latter things do not live, thus do not immediately affect the life, except insofar and in such a manner as the things in their minds which are of this world's light conjoin themselves fitly and correspondently with the things of the light of heaven. From all this it is now evident what representations are, and what correspondences.

## Genesis 27

### PERVERSION OF THE CHURCH

**3486.** At the beginning of the preceding chapter (n. 3353–3356) were unfolded the things the Lord spoke and foretold concerning the consummation of the age, or the end of the days of the church (Matt. 24:3–7). Here, of the Lord's Divine mercy it is permitted to unfold the things which follow on in order in the same chapter (verses 8–14), where are these words:

All these things are the beginning of sorrows. Then shall they deliver you into tribulation, and shall kill you; and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall deliver up one another, and shall hate one another. And many false prophets shall arise, and shall lead many astray. And because iniquity shall be multiplied, the charity of many shall wax cold. But he that endureth to the end, the same shall be saved. And this gospel of the kingdom shall be preached in the whole inhabited earth, for a testimony unto all nations; and then shall the end come (Matt. 24:8–14).

**3487.** By the words that precede and that have been already unfolded (n. 3353–3356), there was described the first state of the perversion of the church, which was that they would begin no longer to know what is good and what is true; but would dispute about it among themselves, from which falsities would originate. By the words now cited there is described the second state of the perversion of the church, which is that they would despise good and truth, and also turn away from them and thus that faith in the Lord would step by step expire, as charity would cease.

**3488.** That the second state of the perversion of the church was described by the foregoing words of the Lord in the evangelist, is evident from their internal sense, which is as follows:

All these things are the beginning of sorrows;

signifies those things which precede—that is, which are of the first state of the perversion of the church—which as before said is that they would begin no longer to know what is good and what is true, but would dispute about it among themselves, from which would arise falsities, and therefore heresies. That such things perverted the church before many centuries had elapsed is evident from the fact that the church in the Christian world was divided, and this according to opinions concerning good and truth; thus that the perversion of the church commenced long ago.

[2] Then shall they deliver you into tribulation, and shall kill you;

signifies that good and truth would perish, first by “tribulation,” that is, by perversion; afterwards by their “killing” them, that is, by denial. (That to “kill,” when predicated of good and truth, is not to receive, thus is to deny, may be seen above, n. 3387, 3395.) By “you,” that is, by the apostles, are signified all things of faith in one complex, thus its good as well as its truth. That these things are signified by the twelve apostles may be seen above (n. 577, 2089, 2129, 2130, 3272, 3354) and here the same is clearly evident; for it is not the preaching of the apostles that is treated of, but the consummation of the age.

[3] And ye shall be hated of all nations for my name’s sake;

signifies contempt and aversion for all things which are of good and truth; “to hate” is to despise and hold in aversion, for this is of hatred; “of all nations” signifies by those who are in evil (that such are meant by “nations” may be seen above, n. 1259, 1260, 1849, 1868, 2588); “for my name’s sake” is on account of the Lord, thus on account of all things which are from him (that the Lord’s “name” is everything in one complex by which he is worshiped, thus everything which is of his church, may be seen above, n. 2724, 3006).

[4] And then shall many be offended, and shall deliver up one another, and shall hate one another;

signifies enmities on account of these things; “many shall be offended” denotes enmity in itself; the human itself of the Lord is that against which there is enmity; that this would be an offense

and a stumbling-block is here and there predicted in the Word; “they shall deliver up one another” denotes enmity among themselves from falsity against truth; “and shall hate one another” denotes enmity among themselves from evil against good.

[5] And many false prophets shall arise, and shall lead many astray;

signifies preachings of falsity (that “false prophets” are those who teach falsities, thus false doctrine, may be seen above, n. 2534) “and shall lead many astray” denotes that there should be derivations therefrom.

[6] And because iniquity shall be multiplied, the charity of many shall wax cold;

signifies the expiring of charity together with faith; “because iniquity shall be multiplied” denotes according to the falsities of faith; “the charity of many shall wax cold” denotes the expiring of charity, for they keep pace together; where faith is not, there charity is not, and where charity is not, faith is not; but charity is that which receives faith, and no charity is that which rejects faith: this is the origin of every falsity and every evil.

[7] But he that endureth to the end, the same shall be saved;

signifies the salvation of those who are in charity; “he that endureth to the end” is he who does not suffer himself to be led astray, thus who does not succumb in temptations.

[8] And this gospel of the kingdom shall be preached in the whole inhabited earth, for a testimony unto all nations;

signifies that this should first become known in the Christian world; “shall be preached” denotes that it should be made known; “this gospel of the kingdom” is this truth that it is so; “gospel” denotes the annunciation; “kingdom” denotes truth (that “kingdom” denotes truth may be seen above, n. 1672, 2547); “in the whole inhabited earth” denotes the Christian world (that “earth” is the region where the church is, thus the Christian world, may be seen above, n. 662, 1066, 1067, 1262, 1733, 1850, 2117, 2118, 2928, 3355). The church here is called “inhabited” from the

life of faith, that is, from the good which is of truth; for in the internal sense “to inhabit” denotes to live; and the “inhabitants” are the goods of truth (n. 1293, 2268, 2451, 2712, 3384); “for a testimony” denotes that they may know, and not make a pretext that they have been ignorant; “to all nations” denotes to evils (n. 1259, 1260, 1849, 1868, 2588); for when they are in falsity and evil, they no longer know what is true and what is good; they then believe falsity to be truth, and evil to be good, and the reverse; and when the church is in this state, “then shall the end come.” In what now follows and what of the Lord’s Divine mercy will be unfolded prefatory to the next chapter of Genesis, that state of the church is treated of which is called the “abomination of desolation,” which is the third state.

3489. That the church is of such a character does not appear to those who are within the church; namely, that they despise and hold in aversion all things which are of good and truth; also that they bear enmities against such things, and especially against the Lord himself; for they frequent places of worship, hear preaching, and are in a kind of sanctity when there; they go to the holy supper, and at times converse with one another in a becoming manner concerning such things—this is done by bad men as well as by good men—and they also live among themselves in civic charity or friendship. Consequently in the eyes of men no contempt appears, still less aversion; and less still enmity against the goods and truths of faith, and thus against the Lord. These things however are external forms by which one person misleads another; while the internal forms of the men of the church are altogether unlike, being quite contrary to the external forms. The internal forms are those which are here described, and which are as above mentioned; their real quality appears to the life in the heavens, for the angels do not attend to any other than internal things, that is, to ends, or to intentions and desires, and to the derivative thoughts.

[2] How unlike these are to the externals is evident from those who come from the Christian world into the other life, concerning whom see above (n. 2121–2126); for in the other life they think and speak according to their internals alone; for externals are left behind together with the body; and there it is manifest that

however peaceable such have seemed in the world, they nevertheless entertained hatred one against another, and against all things which are of faith, and especially against the Lord; for when in the other life the Lord is merely mentioned in their presence, a sphere not only of contempt but also of aversion and enmity against him is manifestly exhaled and diffused from them, even from those who in appearance had spoken and preached piously about him; and it is the same when charity and faith are mentioned.

[3] In the internal form (which is there manifested) they are of such a character that if while they had lived in this world their externals had been loosed and removed, that is, had they not then feared for their life and had they not feared the laws, and especially had they not feared for their reputation, on account of the honors which they solicited and pursued, and on account of the wealth which they desired and eagerly sought, they would have rushed one against another with intestine hatred, in accordance with their impulses and thoughts; and would have seized the goods of others without any conscience, and likewise without any conscience would have butchered others, most especially the innocent. Such as regards their interiors are Christians at this day [A.D. 1751], except a few whom they do not know; from which it is evident what is the quality of the church.

## GENESIS 27

*1. And it came to pass that Isaac was old, and his eyes were dim that he could not see, and he called Esau his elder son, and said unto him, My son; and he said unto him, Behold me.*

*2. And he said, Behold I pray I am old, I know not the day of my death.*

*3. And now take I pray thy weapons, thy quiver, and thy bow, and go out to the field, and hunt me a hunting.*

*4. And make me dainties, such as I have loved, and bring to me, and I will eat, that my soul may bless thee before I die.*

*5. And Rebekah heard when Isaac spoke to Esau his son; and Esau went to the field to hunt for a hunting, to bring it.*

6. *And Rebekah said unto Jacob her son, saying, Behold I heard thy father speak unto Esau thy brother, saying,*

7. *Bring me a hunting, and make me dainties, and I will eat, and will bless thee before Jehovah before my death.*

8. *And now my son hearken unto my voice, according to that which I command thee.*

9. *Go now to the flock, and take me from thence two good kids of the she-goats, and I will make them dainties for thy father, such as he loveth.*

10. *And thou shalt bring to thy father, and he shall eat, that he may bless thee before his death.*

11. *And Jacob said to Rebekah his mother, Behold Esau my brother is a hairy man, and I am a smooth man.*

12. *Peradventure my father will feel me, and I shall be in his eyes as a misleader; and I shall bring upon myself a curse and not a blessing.*

13. *And his mother said unto him, Upon me be thy curse my son; only hearken to my voice, and go, take for me.*

14. *And he went, and took, and brought to his mother; and his mother made dainties, such as his father loved.*

15. *And Rebekah took garments of desires of Esau her elder son that were with her in the house, and put them upon Jacob her younger son.*

16. *And the skins of the kids of the she-goats she caused to be put upon his hands, and upon the smooth of his neck.*

17. *And she gave the dainties, and the bread, which she had made, into the hand of Jacob her son.*

18. *And he came unto his father and said, My father; and he said, Behold me, who art thou my son?*

19. *And Jacob said unto his father, I am Esau thy firstborn; I have done according as thou spoked unto me; arise I pray thee, sit, and eat of my hunting, that thy soul may bless me.*

20. *And Isaac said unto his son, How is it that thou hast hastened to find it, my son? And he said, Because Jehovah thy God made it come to meet my face.*

21. *And Isaac said unto Jacob, Come near I pray, and I will feel thee my son, whether thou be my very son Esau, or not.*

22. *And Jacob came near to Isaac his father, and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau.*

23. *And he recognized him not, because his hands were hairy like his brother Esau's hands; and he blessed him.*

24. *And he said, Art thou my very son Esau? And he said, I am.*

25. *And he said, Bring it near to me, and I will eat of my son's hunting, that my soul may bless thee; and he brought it near to him, and he did eat, and he brought him wine, and he drank.*

26. *And Isaac his father said unto him, Come near I pray, and kiss me, my son.*

27. *And he came near, and kissed him, and he smelled the smell of his garments, and blessed him, and said, See, the smell of my son is as the smell of a field which Jehovah hath blessed.*

28. *And God shall give thee of the dew of heaven, and of the fat things of the earth, and a multitude of corn and new wine.*

29. *Peoples shall serve thee, and peoples shall bow down themselves to thee. Be thou a master to thy brethren, and let thy mother's sons bow down themselves to thee; cursed are they that curse thee, and blessed are they that bless thee.*

30. *And it came to pass as Isaac made an end of blessing Jacob, and Jacob was scarcely yet gone out from the faces of Isaac his father, that Esau his brother came from his hunting.*

31. *And he also made dainties, and brought unto his father, and he said unto his father, Let my father arise and eat of his son's hunting, that thy soul may bless me.*

32. *And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn, Esau.*

33. *And Isaac shuddered with exceeding great shuddering, and said, Who then is he that hath hunted hunting, and brought it to me, and I have eaten of all before thou camest, and blessed him? Yea, and he shall be blessed.*

34. *When Esau heard the words of his father, he cried with an exceeding great and bitter cry, and said unto his father, Bless me, me also, O my father.*

35. *And he said, Thy brother came with fraud, and hath taken away thy blessing.*

36. *And he said, Is it not that his name is called Jacob? And he hath supplanted me these two times; he hath taken away my birthright, and behold now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?*

37. *And Isaac answered and said unto Esau, Behold I have made him thy master, and all his brethren have I given to him for servants;*

*and with corn and new vine have I sustained him; and what then shall I do for thee, my son?*

*38. And Esau said unto his father, Hast thou but this one blessing, my father? Bless me, me also, O my father. And Esau lifted up his voice, and wept.*

*39. And Isaac his father answered and said unto him, Behold of the fat things of the earth shall be thy dwelling, and of the dew of heaven from above.*

*40. And upon thy sword shalt thou live, and shalt serve thy brother, and it shall come to pass when thou shalt have the dominion that thou shalt break his yoke from upon thy neck.*

*41. And Esau hated Jacob because of the blessing wherewith his father blessed him; and Esau said in his heart, The days of mourning for my father draw near, and I will kill Jacob my brother.*

*42. And the words of Esau her elder son were told to Rebekah; and she sent and called unto Jacob her younger son, and said unto him, Behold Esau thy brother comforteth himself concerning thee to kill thee.*

*43. And now, my son, hearken unto my voice, and arise, flee thou to Laban my brother to Haran.*

*44. And tarry with him some days until thy brother's wrath turn away;*

*45. Until thy brother's anger turn away from thee, and he forget that which thou hast done to him, and I will send and take thee from thence; why should I be bereaved even of you both in one day?*

*46. And Rebekah said to Isaac, I loathe my life because of the daughters of Heth; if Jacob should take a woman of the daughters of Heth, such as these, of the daughters of the land, wherefore have I lives?*

## THE CONTENTS

**3490.** In the preceding chapters, where Isaac and Rebekah are treated of, the subject in the internal sense is the rational, and how the Lord made it Divine in himself. In the present chapter, in the internal sense, the subject is the natural, and how the Lord made it Divine in himself. "Esau" is the good thereof, and "Jacob" the truth. For when the Lord was in the world he made his whole human Divine in himself, both the interior human which is the rational, and the exterior human which is the natural, and also the

very corporeal, and this according to Divine order, according to which the Lord also makes new or regenerates man. And therefore in the representative sense the regeneration of man as to his natural is also here treated of, in which sense “Esau” is the good of the natural, and “Jacob” the truth thereof, and yet both Divine, because all the good and truth in one who is regenerate are from the Lord.

### THE INTERNAL SENSE

3491. Verse 1. *And it came to pass that Isaac was old, and his eyes were dim that he could not see; and he called Esau his elder son, and said unto him, My son; and he said unto him, Behold me.* “And it came to pass that Isaac was old” signifies when the state was at hand; “and his eyes were dim that he could not see” signifies when the rational desired to enlighten the natural with the Divine; “and he called Esau his elder son” signifies the affection of the good of the natural, or the good of life; “and said unto him, My son; and he said unto him, Behold me” signifies presence from being foreseen and provided.

3492. *And it came to pass that Isaac was old.* That this signifies when the state was at hand is evident from the signification of “growing old” as being the presence of a new state; for in the Word “old age” signifies both the putting off of a former state, and the putting on of a new one; and this for the reason that old age is the last of age, when corporeal things begin to be put off, and with them the loves of the preceding age, and thus when the interiors begin to be enlightened, for these are enlightened when corporeal things are removed; and also because the angels, who perceive in a spiritual manner the things that are in the Word, have no longer any idea of any old age, but instead of it an idea of new life, thus here an idea that the state was at hand, namely, that the Divine rational which is represented by Isaac desired a natural corresponding to itself, that is, one that would also be Divine.

3493. *And his eyes were dim that he could not see.* That this signifies when the rational desired to enlighten the natural with the Divine is evident from the signification of “eyes” as being the

interior or rational sight (see n. 2701); and from the signification of “seeing” as being to perceive and understand (n. 2150, 2325, 2807); hence when the eyes are said to be “dim” it signifies that there is no longer any perception, here, no perception of those things which are in the natural; and this being the signification of these words, it is signified that the rational desired to enlighten the natural with the Divine. How the case herein is may be seen from what has been said and shown before concerning the rational and natural in man when he is being regenerated, namely, that the rational is regenerated before the natural, for the reason that the rational is more interior and thus nearer to the Divine; and also because it is purer, and thus fitter to receive the Divine than is the natural; and further because the natural is to be regenerated through the rational, as may be seen above (n. 3286, 3288, 3321).

[2] When therefore the rational has been regenerated and not the natural, the former appears to itself to be dim-sighted, because there is not correspondence; for the rational has its sight from the light of heaven, and the natural has its sight from the light of the world; and unless there is correspondence, the rational can see nothing which is in the natural, all therein being to it as shade, or even as thick darkness. But when there is correspondence, then the things in the natural appear to the rational in light, because the things which are of the light of the world are then enlightened by those which are of the light of heaven, and thereupon become as it were translucent. But these things appear better from what has been before said and shown concerning correspondence (n. 2987, 2989, 2991, 2996, 3002, 3138, 3167, 3222, 3223, 3225, 3337, 3485). Hence it may in some sort be apprehended that by the words, “the eyes of Isaac were dim that he could not see” is signified that the rational desired to enlighten the natural with the Divine, that is, to make it also Divine, for in the supreme sense the Lord is treated of; which may consequently be illustrated by what takes place with man when being regenerated, as before mentioned, for the regeneration of man is an image of the Lord’s glorification (n. 3043, 3138, 3212, 3296, 3490).

3494. *And he called Esau his elder son.* That this signifies the affection of good of the natural, or the good of life is evident from

the representation of Esau, as being the Divine good of the natural (concerning which see n. 3300, 3302, 3322); and because the good of the natural is that which appears in the affection and life, therefore it is the affection of good of the natural, or the good of life, that is here represented by Esau. The affection of good in the natural, and the derivative good of life, is what is called the “elder son”; but the affection of truth, and the derivative doctrine of truth, is what is called the “younger son.” That the affection of good, and the derivative good of life, is the “elder son,” that is, the firstborn is evident from the fact that infants are first of all in good, for they are in a state of innocence, and in a state of love toward their parents and nurse, and in a state of mutual charity toward their infant companions; so that good is the firstborn with every man. This good, into which man is thus initiated when an infant, remains; for whatever is imbibed from infancy enters into the life; and because it remains, it becomes the good of life; for if man should be without such good as that which he has derived from infancy, he would not be a man, but would be more of a wild beast than any in the forest. This good does not indeed appear to be present, because all that is imbibed in the infantile age does not appear otherwise than as something natural—as is sufficiently manifest from walking, and from the other motions of the body; from the manners and decorums of civil life; also from speech, and various other things. From this it may be seen that good is the “elder son,” that is, the firstborn, and consequently that truth is the “younger son,” or is born afterwards; for truth is not learned till the infant becomes a child, a youth, and an adult.

[2] Good as well as truth in the natural or external man is a “son,” that is to say, a son of the rational or internal man; for whatever comes forth in the natural or external man flows in from the rational or internal man, and from this also comes forth and is born; that which does not come forth and is not born therefrom is not a living human thing; it would be as you might say something sensuous corporeal without a soul. From this it is that both good and truth are called “sons,” and indeed sons of the rational. And yet it is not the rational which produces and brings forth the natural, but it is an influx through the rational into the natural, which influx is from the Lord. Therefore all infants who are born are his

sons, and afterwards when they become wise, insofar as they are still infants, that is, in the innocence of infancy, in the love of infancy toward their parent, now the Lord, and in the mutual charity of infancy toward their infant companions, now their neighbor, so far they are adopted by the Lord as sons.

3495. *And said unto him, My son; and he said unto him, Behold me.* That this signifies presence from being foreseen and provided is evident from the signification of “calling him and saying to him, My son” as being from what was foreseen and provided, because it is predicated of the Lord’s Divine; and from the signification of “saying unto him, Behold me” (which is the reply) as being presence.

3496. Verses 2–4. *And he said, Behold I pray I am old; I know not the day of my death. And now take I pray thy weapons, thy quiver, and thy bow, and go out to the field, and hunt me a hunting. And make me dainties, such as I have loved, and bring to me, and I will eat, that my soul may bless thee before I die.* “And he said, Behold I pray I am old” signifies that the state was at hand; “I know not the day of my death” signifies life in the natural; “and now take I pray thy weapons, thy quiver, and thy bow” signifies the doctrinal things of good which he had; “and go out to the field” signifies where there is good ground; “and hunt me a hunting” signifies the truth of good; “and make me dainties, such as I have loved” signifies pleasant things from thence, because from good; and “bring to me, and I will eat” signifies appropriation; “that my soul may bless thee” signifies adjunction to his life; “before I die” signifies the first state of resuscitation in the natural.

3497. *And he said, Behold I pray I am old.* That this signifies that the state was at hand is evident from what has been said above concerning the signification of “growing old” (n. 3492).

3498. *I know not the day of my death.* That this signifies life in the natural is evident from the signification of “day” as being state (n. 23, 487, 488, 493, 893, 2788); and from the signification of “death” as being to rise again, or to be resuscitated into life (n.

3326); thus by the “day of death” is signified a state of resuscitation of life, or what is the same, life; that this is in the natural is evident, because life therein is here treated of. How the case herein is cannot be seen unless it is known how the case is with the life of the rational and with the life of the natural; or what is the same, with the life of the internal man and the life of the external. The life of the rational or internal man is distinct from the life of the natural or external man, and indeed so distinct that the life of the rational or internal man is possible apart from the life of the natural or external man; but the life of the natural or external man is not possible without the life of the rational or internal man, for the external man lives from the internal, insomuch that if the life of the internal man should cease, the life of the external would immediately become a nullity, because exterior things depend on interior ones as posterior things on prior, or as the effect on the efficient cause, for if the efficient cause should cease, the effect would immediately become a nullity. It is the same with the life of the external man relatively to the life of the internal.

[2] This may be plainly seen from man; for when man is in the world, or lives in the body, his rational is distinct from his natural, insomuch that he can be withdrawn from the external sensuous things of the body, and also in some degree from the interior sensuous things of his natural man, and can be in his rational, thus in spiritual thought. This appears better from the fact that when a man dies he altogether leaves the external sensuous things of the body, and then retains the life of his interior man; and also that although he indeed has with him the memory-knowledges of the external or natural memory, he nevertheless does not enjoy the use of them (see n. 2475–2477, 2479–2486). From this it is evident that the rational or internal man is distinct from the external; but during man’s life in the body his rational does not appear to be distinct from his natural, because he is in the world, or in nature; and this being so, the life of the rational appears within the natural, insomuch that there does not appear to be any life in the rational unless it is in the natural at the same time. (That the rational appears to have life only insofar as the natural corresponds to it, may be seen above, n. 3493.) From this it may be seen that it is life corresponding in the natural which is signified by these words

which Isaac spoke unto Esau, “I know not the day of my death”; for the rational is represented by Isaac, and the natural by Esau, both as to the good therein.

3499. *And now take I pray thy weapons, thy quiver, and thy bow.* That this signifies the doctrinal things of good which he had is evident from the signification of “weapons, quiver, and bow” as being doctrinal things (n. 2686, 2709), here, the doctrinal things of good which he had, that is, which were had by the good of the natural that is represented by Esau.

3500. *And go out to the field.* That this signifies where there is good ground is evident from the signification of “field” as being the good of the church, also the good of doctrine (see n. 2971, 3196, 3310, 3317), thus good ground.

3501. *And hunt me a hunting.* That this signifies the truth of good is evident from the signification of “to hunt” and “a hunting” as being the truth of the natural from which is the good of life (n. 3309); here it signifies truth which is from good, because said to Esau, by whom as before said is represented the good of the natural.

3502. *And make me dainties, such as I have loved.* That this signifies pleasant things from thence, because from good is evident from the signification of “dainties” as being things pleasant; and because they came from Esau, by whom is represented the good of the natural, therefore they signify things pleasant because from good. In the original language “dainties” signify things that are delightful and pleasing to the taste; and in the internal sense they signify that which is delightful of good, and that which is pleasing of truth, because like the other bodily senses, the taste corresponds to celestial and spiritual things; concerning which correspondence, of the Lord’s Divine mercy hereafter. It cannot be seen how the case herein is unless it is known in what manner the natural is made new, or receives life from the rational, that is, from the Lord through the rational.

[2] The natural does not become new, or receive life corresponding to the rational, that is, is not regenerated, except by means of doctrinal things, or the knowledges of good and truth—the celestial man by the knowledges of good first, but the spiritual man by the knowledges of truth first. Doctrinal things, or the knowledges of good and truth, cannot be communicated to the natural man, thus cannot be conjoined and appropriated, except by means of delights and pleasantnesses accommodated to it, for they are insinuated by an external or sensuous way; and whatever does not enter by some delight or pleasantness does not inhere, thus does not continue. This is what is meant by the truth of good and the pleasantness thereof, and this is what is treated of in what follows.

3503. *And bring to me, and I will eat.* That this signifies appropriation is evident from the signification of “eating” as being appropriation (see n. 2187, 2343, 3168).

3504. *That my soul may bless thee.* That this signifies adjunction to his life, and consequently life corresponding to the rational is evident from the signification of “being blessed” as being to be gifted with celestial and spiritual good (n. 981, 1731, 2846, 3017, 3406); for the good of infancy and of life thence, which is the same as the good of the natural, and which is represented by Esau, is not spiritual good—the good of infancy being devoid of knowledge and intelligence, and thus of wisdom. The good of infancy becomes spiritual good through the implanting of truth, thus through regeneration (n. 1616, 1802, 2280, 2290–2291, 2299, 2304, 2306–2307, 3494); hence comes the correspondence between rational and natural things, consequently the adjunction of the natural man to the life of the rational; this adjunction to its life being what is meant by “my soul blessing thee.”

3505. *Before I die.* That this signifies the first state of resuscitation in the natural is evident from the signification of “dying” as being to rise again, or to be resuscitated into life (n. 3326, 3498). That this is the first state is evident from the fact that the good of infancy and the derivative good of life is the first of regeneration—which

state has thus far been represented by Esau. The subsequent states are what are treated of in series in this chapter.

3506. Verses 5–7. *And Rebekah heard when Isaac spoke to Esau his son; and Esau went to the field to hunt for a hunting, to bring it. And Rebekah said unto Jacob her son, saying, Behold I heard thy father speak unto Esau thy brother, saying, Bring me a hunting, and make me dainties, and I will eat, and will bless thee before Jehovah before my death.* “And Rebekah heard when Isaac spoke to Esau his son” signifies the affection of truth and life from it; “and Esau went to the field to hunt for a hunting, to bring it” signifies the endeavor of the affection of good to procure truth which might be adjoined to the Divine rational; “and Rebekah said unto Jacob her son, saying” signifies the perception of the Lord from Divine truth concerning natural truth; “behold I heard thy father speak unto Esau thy brother, saying” signifies that the Divine good of the Divine rational desired the affection of good; “bring me a hunting” signifies the truth of good; and “make me dainties” signifies the desire and delight from the pleasantness thence; “and I will eat” signifies appropriation thus; “and will bless thee before Jehovah” signifies conjunction thereby; “before my death” signifies thus life in the natural.

3507. *And Rebekah heard when Isaac spoke to Esau his son.* That this signifies the affection of truth and life therefrom is evident from the representation of Rebekah, as being the Lord’s Divine rational as to Divine truth conjoined with the Divine good therein, thus the very affection of truth and from the signification of “hearing Isaac speak” as being life from it; for in the internal sense “to hear speak” denotes influx, because in the representative sense “to hear” denotes to obey (see n. 2542); and “to speak” denotes to will and flow in (n. 2626, 2951, 3037); thus in the supreme sense “to hear speak” denotes life therefrom, namely, the life of Divine truth from Divine good; “to his son” in the internal sense denotes concerning the good of the natural, and thence the truth of the natural. That this is the sense of these words does not so plainly appear, because it is widely removed from the sense of the letter, which is historical; nevertheless such is the case, for angelic ideas are altogether unlike human ideas. Angelic ideas are spiritual, and

when they penetrate inwardly they are celestial; but human ideas are natural, and when derived from historicals, are sensuous. And yet the Lord effects through the Word such a correspondence between spiritual things which are of heaven and natural things which are of the world, that natural ideas may be changed into spiritual, and this in a moment. From this comes the conjunction of heaven with the world through man, and indeed through the Word, consequently through the church in which is the Word. That there is a correspondence between natural and spiritual things in each and all of those things which can possibly be apprehended and perceived by the mind, will of the Lord's Divine mercy become evident from what is related from experience concerning the grand man, at the end of the following chapters.

*3508. And Esau went to the field to hunt for a hunting, to bring it.* That this signifies the endeavor of the affection of good to procure truth which might be conjoined with the Divine rational is evident from the representation of Esau, as being the good of the natural (concerning which see above); hence comes the affection of good of the rational in the natural, for the good which is in the natural is not of the natural, but is of the rational in the natural (n. 3498); and from the signification of "going to the field to hunt for a hunting, to bring it" as being the endeavor to procure truth for itself; for a "field" is where there is good ground (n. 3500); a "hunting" is truth which is from good (n. 3501); and "to bring it" is to procure it, thus to adjoin it to the Divine rational. As before said, in the supreme sense the glorification of the Lord's natural is here treated of; and in the representative sense the regeneration of the natural in man (n. 3490). It is according to order that this should be accomplished through truth, that is, through the knowledges of good and truth, for without these the natural cannot be enlightened by the rational, or through the rational; thus it cannot be regenerated, knowledges being the vessels recipient of the good and truth flowing in from the rational; and according to the quality and quantity which the vessels receive, such is the enlightenment. The vessels which receive good and truth from the rational are the very truths of the natural, which are nothing else than memory-knowledges, knowledges, and doctrinal things. Goods come from the order of the things which flow in, and from

the order among themselves of the things which are there; hence comes the good of the natural.

3509. *And Rebekah said unto Jacob her son.* That this signifies the Lord's perception from Divine truth concerning natural truth is evident from the representation of Rebekah, as being the Divine truth of the Lord's Divine rational (see n. 3012, 3013, 3077); from the signification of "saying" as being to perceive (n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2506, 2515, 2552, 2619); and from the representation of Jacob, as being the Lord's natural as to truth (n. 3305); from all which it is manifest that by "Rebekah said unto Jacob her son" is signified the Lord's perception from Divine truth concerning natural truth. That the Lord from the Divine good of the Divine rational which is represented by Isaac, willed to procure truth for himself through the good of the natural which is represented by Esau, whereby he might glorify or make Divine his natural; but that the Lord from the Divine truth of the Divine rational which is represented by Rebekah willed to procure for himself through the truth of the natural which is represented by Jacob the truth by means of which the rational might be glorified or made Divine, cannot be apprehended unless it is illustrated by the things that come to pass in man while being regenerated or made new by the Lord; nor indeed even by this unless it is known how the case is with the rational as to the good and as to the truth therein—which must therefore be briefly stated.

[2] The rational mind is distinguished into two faculties, one faculty being called the will, and the other the understanding. During man's regeneration, that which proceeds from the will is called good, and that which proceeds from the understanding is called truth. Before man has been regenerated the will does not act as one with the understanding; but the former wills good, while the latter wills truth; insomuch that an effort of the will is perceived as being quite distinct from one of the understanding. This however is perceived only by those who reflect, and who know what the will is and the things that belong thereto, and what the understanding is and the things that belong thereto; but it is not perceived by those who do not know these things and therefore who do not reflect, for the reason that the natural mind is regenerated through the rational

mind (see n. 3493), and this according to an order such that the good of the rational does not flow immediately into the good of the natural and regenerate it, but through the truth which is of the understanding, thus in appearance from the truth of the rational. These are the things treated of in this chapter in the internal sense; for “Isaac” is the rational mind as to the good which is of the will, “Rebekah” being the same with respect to the truth which is of the understanding; “Esau” is the good of the natural that comes forth from the good of the rational; and “Jacob” is the truth of the natural that comes forth from the good of the rational through the truth therein.

[3] From these things it may be seen what arcana are contained in the internal sense of the Word; but still there are very few which can be described to human apprehension; while those which transcend it, and cannot be described, are without limit; for in proportion as the Word penetrates more deeply, that is, more interiorly, into heaven, the more innumerable and ineffable the arcana become, not only to man, but also to the angels of the lower heaven; and when it reaches the inmost heaven, the angels there perceive that the arcana are infinite, and are altogether incomprehensible to them, because they are Divine. Such is the Word.

3510. *Behold I heard thy father speak unto Esau thy brother, saying.* That this signifies that the Divine good of the Divine rational desired the affection of good is evident from the representation of Isaac, who is here the “father,” as being the Divine good of the Divine rational (concerning which above); from the signification of “speaking” as being to desire (see n. 2626, 2951, 3037); and from the representation of Esau, as being the affection of good in the natural (n. 3508).

3511. *Bring me a hunting.* That this signifies the truth of good is evident from the signification of a “hunting” as being the truth of good (n. 3501).

3512. *And make me dainties.* That this signifies the desire and delight from the pleasantness thence is evident from the signification of “dainties” as being what is pleasing (n. 3502), thus desire and delight from the pleasantness thereof, that is, from truth; for as before said in the number cited, truths are introduced into the natural of man by what is pleasing and in agreement therewith; and those which are not so introduced do not inhere, and thus are not conjoined with the rational by correspondence. Moreover, like all other memory-knowledges, truths are allotted their place in the memory that belongs to the natural man in accordance with the pleasant and delightful things that introduced them; as is evident from the fact that when these pleasant and delightful things return, the things that were introduced by them also return; and also on the other hand that when these things are recalled, there are at the same time excited the delightful and pleasant things to which they had been adjoined.

3513. *And I will eat.* That this signifies appropriation thus is evident from the signification of “eating” as being to appropriate (see n. 2187, 2343, 3168, 3503). Appropriation is effected when truths, or the knowledges of good and truth, are insinuated into the natural by means of things that are pleasant and delightful; and when these truths are adjoined to good there, there is then effected a communication with the truth and good of the rational, thus with the rational; and this communication is what is called appropriation, inasmuch as the truth and good are of the rational in the natural; for the things in the rational relatively to those in the natural are as particulars relatively to generals. It is known that from particulars there comes forth what is general, and that without particulars no general could come into existence.

The general of the particulars of the rational is that which is exhibited in the natural; and because it is a general, it appears under another form, and this according to the order of the particulars which compose it, thus according to the form thence derived. If the singulars and derivative particulars of celestial good and spiritual truth are what form the general in the natural, there then comes forth a celestial and spiritual form, and in a certain image there is represented something of heaven in every single thing of the

general; but if the singulars and particulars are not those of good and truth, but of evil and falsity, which form the generals in the natural, there is then represented in an image something of hell in every single thing of the general.

[2] Such are the things which are signified by the eating and drinking in the holy supper, where also by “eating and drinking” is signified appropriation—namely, by “eating” the appropriation of good, and by “drinking” the appropriation of truth. If good, that is, love to the Lord and charity toward the neighbor, form the internal or rational man, and through this the external or natural man corresponding to it, then the man becomes in particular and in general an image of heaven, consequently an image of the Lord; but if contempt for the Lord and for the good and truth of faith, and hatred toward the neighbor, form the internal man, then the man becomes in particular and in general an image of hell; and especially when at the same time this is done in what is holy, for thence comes profanation. Thus it is that to those who eat and drink worthily, eternal life is appropriated; while they who eat and drink unworthily, appropriate death unto themselves.

3514. *And will bless thee before Jehovah.* That this signifies conjunction thereby is evident from the signification of “blessing thee” as being adjunction to his life (see n. 3504); and whereas it is here said, “I will bless thee before Jehovah,” it signifies conjunction. Adjunction is predicated of the communication of the truth of the natural with the good of the rational; but conjunction, of the communication of the good of the natural with the good of the rational; for there is a parallelism between the Lord and man as to the celestial things which are of good, but not as to the spiritual things which are of truth (n. 1832).

3515. *Before my death.* That this signifies thus life in the natural is evident from the signification of “death” as being resuscitation to life (see above, n. 3498, 3505).

3516. Verses 8–10. *And now my son hearken unto my voice, according to that which I command thee. Go now to the flock, and take*

*me from thence two good kids of the goats, and I will make them dainties for thy father, such as he loveth. And thou shalt bring to thy father, and he shall eat, that he may bless thee before his death.* “And now my son hearken unto my voice, according to that which I command thee” signifies desire and delight perceived from the Divine truth in the Divine rational toward natural truth; “go now to the flock” signifies to natural domestic good not conjoined with the Divine rational; “and take me from thence two good kids of the goats” signifies the truths of this good; “and I will make them dainties for thy father, such as he loveth” signifies that he should make deliciousnesses therefrom; “and thou shalt bring to thy father, and he shall eat” signifies to the Divine good of the Divine rational, and appropriation; “that he may bless thee” signifies conjunction thereby; “before his death” signifies resuscitation in the natural.

3517. *And now my son hearken unto my voice, according to that which I command thee.* That this signifies desire and delight perceived from the Divine truth in the Divine rational toward natural truth is evident from the representation of Rebekah who speaks these things, as being the Divine truth of the Divine rational, concerning which above; and from the representation of Jacob to whom these things are said, as being natural truth, concerning which also above. That it is desire and delight is manifest without explication.

3518. *Go now to the flock.* That this signifies to natural domestic good not conjoined with the Divine rational is evident from the signification of “flock” as being good (n. 343, 415, 1565), here, natural good, because it is said to Jacob, and indeed domestic good, because it was at home, whereas the field whence Esau (by whom is signified the good of the natural, n. 3500, 3508) took his hunting, was good not domestic. Elsewhere in the Word “flock” is predicated of the good of the rational; but in this case “herd” is predicated of the good of the natural (n. 2566). Natural domestic good is that good which a man derives from his parents, or into which he is born, quite distinct from the good of the natural which flows in from the Lord (the nature and quality of natural good may be seen above, n. 3470–3471); and therefore for the sake of distinction the one good is called the “good of the natural” and the

other “natural good.” Moreover every man receives domestic good from his father and from his mother, which goods are in themselves distinct; that which he receives from the father being interior, and that from the mother exterior. In the Lord these goods were most distinct, for the good which he had from the Father was Divine, but that which he had from the mother was contaminated with hereditary evil; that good in the natural which the Lord had from the Father was his own, because it was his very life, and is that which is represented by Esau; whereas the natural good which the Lord derived from the mother, being contaminated with hereditary evil, was in itself evil, and this is what is meant by “domestic good.” Although of such a character, this good was yet of service for the reformation of the natural; but when it had answered this purpose it was rejected.

[2] The case is similar with every man who is being regenerated: the good which he receives from the Lord as from a new father is interior, but the good which he derives from his parents is exterior; the former good, which he receives from the Lord, is called spiritual; but the latter, which he derives from his parents, is called natural good. The good that a man derives from his parents is serviceable first of all for his reformation, for by means of it are introduced as by what is pleasurable and delightful, first, memory-knowledges, and afterwards the knowledges of truth; but when it has served as a means for this use it is separated from these; and then spiritual good comes forth and manifests itself. This must be evident from much experience, as from the single instance that when a child is first instructed he is affected with the desire of knowing, not at first for any end that is manifest to himself, but from a certain pleasure and delight that is born with him and is also derived from other sources; but afterwards, as he grows up, he is affected with the desire of knowing for the sake of some end, as that he may excel others, or his rivals; and next for some end in the world; but when he is to be regenerated, he is affected from the delight and pleasantness of truth; and when he is being regenerated, which takes place in adult age, from the love of truth, and afterwards from the love of good; and then the ends which had preceded, together with their delights, are separated little by little, and to them succeeds interior good from the Lord, which manifests

itself in his affection. From this it is evident that the former delights, which had appeared in the outward form as good, had served as means. Such successions of means are continual.

[3] The case herein may be compared to that of a tree, which in its first age, or at the beginning of spring, adorns its branches with leaves, and afterwards as its age or the spring advances, decorates them with flowers; and next in summer puts forth the first germs of fruits, which afterwards become fruit; and lastly puts seeds therein, which contain in them new trees of a like kind, and indeed whole orchards in potency; and if the seeds are sown, in act. Such analogues are there in nature, which also are representative; for universal nature is a theater representative of the Lord's kingdom in the heavens, thus of his kingdom on earth, that is, in the church, and hence of his kingdom in every regenerate man. From this it is plain how natural or domestic good, although a merely outward delight and indeed a worldly one, may serve as a means for producing the good of the natural, which may conjoin itself with the good of the rational, and thus become regenerate or spiritual good, that is, good which is from the Lord. These are the things which are represented and signified by "Esau and Jacob" in this chapter.

3519. *And take me from thence two good kids of the she-goats.* That this signifies the truths of this good is evident from the signification of "kids of the she-goats" as being the truths of good, concerning which in what follows. The reason there were two, is that as in the rational, so in the natural, there are things which are of the will and things which are of the understanding. The things in the natural that have relation to the will are delights, and those which have relation to the understanding are memory-knowledges, and in order to be something these two must be conjoined together.

[2] That "kids of the she-goats" signify the truths of good may be seen from those passages of the Word where "kids" and "she-goats" are mentioned. Be it known that in the genuine sense all the tame and useful beasts mentioned in the Word signify the celestial things of good and the spiritual things of truth (see n. 45, 46, 142, 143, 246, 714, 715, 2180, 2781, 3218); and because there are various

kinds of celestial things or goods, and consequently various kinds of spiritual things or truths, one kind is signified by one beast, and another by another; thus one kind is signified by a “lamb,” another by a “kid,” another by a “sheep,” by a “she-goat,” a “ram,” a “he-goat,” a “bullock,” an “ox”; another also by a “horse” and by a “camel”; another likewise by birds; and also another by the beasts of the sea, as by “whales” and “fishes.” There are more genera of celestial and spiritual things than can be enumerated, consequently of goods and truths, although when the celestial or good is mentioned, and also the spiritual or truth, it appears as if it were not manifold, but only one. But how manifold they both are, or how innumerable their genera are, may be seen from what has been said concerning heaven (n. 3241), namely, that it is distinguished into innumerable societies, and this according to the genera of celestial and spiritual things, or of the goods of love and thence of the truths of faith; and moreover every single genus of good, and every single genus of truth, has innumerable species into which the societies of each genus are distinguished, and every species in like manner.

[3] The most universal genera of good and truth are what were represented by the animals that were offered in the burnt offerings and sacrifices; and because the genera are most distinct from one another it was expressly enjoined that such and no other should be offered—in some cases, for instance, male and female lambs, also male and female kids; in some cases rams and sheep, and also he-goats; but in others, calves, bullocks, and oxen; also pigeons and turtledoves (n. 922, 1823, 2180, 2805, 2807, 2830, 3218). What was signified by “kids” and “she-goats” may be seen both from the sacrifices in which they were offered, and also from other passages in the Word; whence it is evident that male and female “lambs” signified the innocence of the internal or rational man, and that “kids” and “she-goats” signified the innocence of the external or natural man, thus the truth and good thereof.

[4] That the truth and good of the innocence of the external or natural man is signified by “kids” and “she-goats” is evident from the following passages in the Word. In Isaiah:

The wolf shall abide with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the sheep together; and a little child shall lead them (Isa. 11:6);

where the Lord's kingdom is treated of, and a state of no fear from evil, or of no dread on account of hell, because one of presence with the Lord. The "lamb" and the "kid" denote those who are in innocence, and because these are the safest of all, they are mentioned first.

[5] When all the firstborn of Egypt were smitten, it was commanded that they should slay perfect and male young of the flock, of lambs or of kids, and should put some of the blood on the doorposts and on the lintel of the houses, and thus there should not be a plague on them from the destroyer (Exod. 12:5, 7, 13). The "firstborn of Egypt" denotes the good of love and charity extinct (n. 3325); "lambs" and "kids" are states of innocence; and those who are in these states are safe from evil, for all in heaven are protected by the Lord through states of innocence; and this protection was represented by the slaying of a lamb or kid, and by the blood upon the doorposts and lintel of the houses.

[6] When Jehovah appeared to anyone through an angel, a kid of the goats was sacrificed, lest the man should die—as when he appeared to Gideon (Judges 6:19), and to Manoah (13:15–16, 19). The reason was that Jehovah or the Lord cannot appear to anyone, not even to an angel, unless he to whom he appears is in a state of innocence; and therefore as soon as the Lord is present with anyone he is let into a state of innocence; for the Lord enters through innocence, even with the angels in heaven. On this account no one can come into heaven unless he has somewhat of innocence, according to the words of the Lord in Matthew 18:3; Mark 10:15; Luke 18:17. That men believed they should die when Jehovah appeared, unless they offered such a burnt offering, may be seen in Judges 13:22–23.

[7] Inasmuch as genuine conjugal love is innocence (see n. 2736), it was customary in the representative church to enter in unto a wife by a present of a kid of the she-goats; as we read of

Samson (Judges 15:1); likewise of Judah when he went in unto Tamar (Gen. 38:17, 20, 23). That a “kid” and a “she-goat” signified innocence, is also evident from the sacrifices of guilt, which they were to offer when anyone had sinned through error (Lev. 1:10; 4:28; 5:6); sin through error is a sin of ignorance in which is innocence. The same is evident from the following Divine command in Moses:

The first of the first fruits of thy ground thou shalt bring into the house of Jehovah thy God. Thou shalt not seethe a kid in its mother’s milk (Exod. 23:19; 34:26);

where by the “first-fruits of the ground, which they were to bring into the house of Jehovah” is signified the state of innocence which is in infancy; and by “not seething a kid in its mother’s milk,” that they should not destroy the innocence of infancy. Because these things are signified, in both passages the one command follows the other without a break; and yet in the literal sense they appear to be altogether different; but in the internal sense they cohere together.

[8] Because as before said “kids” and “she-goats” signified innocence, it was also commanded that the curtain of the tent over the tabernacle should be made of the wool of she-goats (Exod. 25:4; 26:7; 35:5, 6, 23, 26; 36:14), for a sign that all the holy things therein represented derived their essence from innocence. By the “wool of she-goats” is signified the ultimate or outermost of the innocence that is in ignorance, such as exists with the gentiles; and who in the internal sense are the “curtains” of the tabernacle. From all this it is evident what and of what quality are the truths of good that are signified by the “two good kids of the she-goats” concerning which Rebekah his mother spoke unto Jacob her son, namely, that they are those of innocence or of infancy, being in fact those which Esau was to bring to his father Isaac; concerning which above (n. 3501, 3508); and which indeed were not these truths of good, but at first appeared as if they were; and it is for this reason that by means of these Jacob simulated Esau.

3520. *And I will make the dainties for thy father, such as he loveth.* That this signifies that he should make deliciousnesses therefrom is

evident from the signification of “dainties” as being pleasant things from good (concerning which above, n. 3502). They are here called “deliciousnesses,” because they are truths not from genuine good, but from domestic good (see n. 3518).

3521. *And thou shalt bring to thy father, and he shall eat.* That this signifies to the Divine good of the Divine rational, and appropriation is evident from the representation of Isaac, here the “father” as being the Divine good of the Divine rational (concerning which above); and from the signification of “eating” as being appropriation (concerning which n. 3513); but that truth from domestic good is not appropriated, will appear from what follows.

3522. *That he may bless thee.* That this signifies conjunction thereby is evident from the signification of “blessing” as being conjunction (see n. 3504, 3514).

3523. *Before his death.* That this signifies resuscitation in the natural is evident from the signification of “death” as being resuscitation (concerning which, n. 3498, 3505); that it is in the natural is evident.

3524. Verses 11–13. *And Jacob said to Rebekah his mother, Behold Esau my brother is a hairy man, and I am a smooth man. Peradventure my father will feel me, and I shall be in his eyes as a misleader; and I shall bring upon myself a curse and not a blessing. And his mother said unto him, Upon me be thy curse, my son; only hearken to my voice, and go, take for me.* “And Jacob said to Rebekah his mother” signifies the Lord’s perception from Divine truth concerning natural truth; “behold Esau my brother is a hairy man” signifies the quality of natural good relatively; “and I am a smooth man” signifies the quality of natural truth relatively; “peradventure my father will feel me” signifies the inmost degree of perception; “and I shall be in his eyes as a misleader” signifies rejection, because apparently contrary to order; “and I shall bring upon myself a curse, and not a blessing” signifies disjunction; “and his mother said unto him” signifies perception from Divine truth; “upon me

be thy curse, my son” signifies that there would be no disjunction; “only hearken unto my voice, and go, take for me” signifies from the effect.

3525. *And Jacob said to Rebekah his mother.* That this signifies the Lord’s perception from Divine truth concerning natural truth is evident from the signification of “saying,” in the historicals of the Word, as being to perceive (n. 3509); from the representation of Jacob, as being natural truth (n. 3305); and from the representation of Rebekah, as being the Divine truth of the Lord’s Divine rational (n. 3012, 3013, 3077). That perception from Divine truth concerning natural truth is signified, and not perception from natural truth concerning Divine truth, according to the appearance from the sense of the letter, is because all the observation the natural exercises is from the rational; here therefore, because predicated of the Lord, the signification is “from the Divine truth of the Divine rational.”

3526. *Behold Esau my brother is a hairy man.* That this signifies the quality of natural good relatively is evident from the signification of “Esau” as being the good of the natural (see n. 3494, 3504); and from the signification of “a hairy man” as being the quality of this good. That “hairy” signifies the natural in especial as to truth, may be seen above (n. 3301), and from what now follows.

3527. *And I am a smooth man.* That this signifies the quality of natural truth relatively is evident from the representation of Jacob who is here speaking, as being the natural as to truth (see n. 3305); and from the signification of a “smooth man” as being its quality, concerning which something shall now be said. Before it can be known what these things signify, it must be known what is meant by “hairy,” and what by “smooth.” The interiors in man present themselves in a kind of image in his exteriors, especially in his face and its expression; at the present day his inmosts are not seen there, but his interiors are in some measure seen there, unless from infancy he has learned to dissemble, for in this case he assumes to himself as it were another lower mind, and consequently induces on himself another countenance; for it is the lower mind that

appears in the face. More than others, hypocrites have acquired this from actual life, thus from habit; and this the more in proportion as they are deceitful. With those who are not hypocrites, rational good appears in the face from a certain fire of life; and rational truth from the light of this fire. Man knows these things from a certain connate knowledge, without study; for it is the life of his spirit as to good and as to truth which thus manifests itself; and because man is a spirit clothed with a body, he has such knowledge from the perception of his spirit, thus from himself; and this is the reason why a man is sometimes affected with the countenance of another; although this is not from the countenance, but from the mind which thus shines forth. But the natural appears in the face in a more obscure fire of life, and a more obscure light of life; and the corporeal hardly appears at all except in the warmth and fairness of the complexion, and in the change of their states according to the affections.

[2] Because the interiors thus manifest themselves in especial in the face, as in an image, the most ancient people who were celestial men and utterly ignorant of dissimulation, much more of hypocrisy and deceit, were able to see the minds of one another conspicuous in the face as in a form; and therefore by the “face” were signified the things of the will and of the understanding; that is, interior rational things as to good and truth (n. 358, 1999, 2434); and in fact interior things as to good by the blood and its redness; and interior things as to truths by the resultant form and its fairness; but interior natural things by the outgrowths thence, such as the hairs and the scales of the skin, namely, the things from the natural as to good by the hairs, and the things from the natural as to truth by the scales. Consequently they who were in natural good were called “hairy men,” but they who were in natural truth, “smooth men.” From these considerations it may be seen what is signified in the internal sense by the words, “Esau my brother is a hairy man, and I am a smooth man,” namely, the quality relatively to one another of natural good and natural truth. From all this it is evident what Esau represents, namely, the good of the natural, for he was called “Esau” from being hairy (Gen. 25:25), and “Edom” from being ruddy (Gen. 25:30). Mount Seir, where he dwelt, has the same meaning, namely, what is hairy; and because it had this

meaning there was a mountain by which they went up to Seir that was called the bare or smooth mountain (Josh. 11:17; 12:7); which was also representative of truth ascending to good.

[3] That “hairy” is predicated of good, and thence of truth, and also in the opposite sense of evil, and thence of falsity, was shown above (n. 3301); but that “smooth” is predicated of truth, and in the opposite sense of falsity is evident also from the following passages in the Word. In Isaiah:

Ye that inflame yourselves with gods under every green tree; in the smooth things of the valley is thy portion (Isa. 57:5–6);

where “inflaming” is predicated of evil; and the “smooth things of the valley,” of falsity. Again:

The workman strengthens the smelter, him that smooths with the hammer along with the beating on the anvil,<sup>1</sup> saying to the joint, It is good (Isa. 41:7);

where the “workman strengthening the smelter” is predicated of evil; and “smoothing with the hammer,” of falsity. In David:

They make thy mouth smooth as butter; when his heart approacheth his words are softer than oil (Ps. 55:21);

where a “smooth or flattering mouth” is predicated of falsity; and the “heart and its soft things,” of evil. Again:

Their throat is an open sepulcher, they speak smooth things with their tongue (Ps. 5:9);

“the throat an open sepulcher” is predicated of evil; “the tongue speaking smooth things,” of falsity. In Luke:

Every valley shall be filled up; and every mountain and hill shall be brought low; and the crooked shall become straight, and the rough places level ways (Luke 3:5);

where “valley” denotes what is lowly (n. 1723, 3417); “mountain and hill,” what is lifted up (n. 1691); “the crooked become straight,” the evil of ignorance turned into good, for “length” and what belongs thereto are predicated of good (n. 1613); the “rough places made level ways,” the falsities of ignorance turned into truths. (That “way” is predicated of truth, see n. 627, 2333.)

3528. *Peradventure my father will feel me.* That this signifies the inmost degree of perception is evident from the signification of “feeling,” and thus of being sensible, as being the inmost and the all of perception; and from the signification of “father” as being good, here, Divine good, because the Lord is treated of. That “to feel at” signifies the inmost and the all of perception is because all sensation has relation to the sense of touch, and this is derived and comes forth from what is perceptive; for sensation is nothing else than external perception, and perception is nothing else than internal sensation. What perception is, may be seen above (n. 104, 371, 495, 503, 521, 536, 1383–1398, 1616, 1919, 2145, 2171, 2831). Moreover all sensation and all perception, which appear so various, are referable to one common and universal sense, namely, the sense of touch; the varieties, such as taste, smell, hearing, and sight, which are external sensations, being nothing but different kinds of touch that originate from internal sensation, that is, from perception. This can be confirmed by much experience, and will of the Lord’s Divine mercy be shown in its own place. From this it is evident that in the internal sense “to feel at” signifies the inmost and the all of perception. Moreover all perception, which is internal sensation, comes forth from good, but not from truth, except from good through truth; for the Lord’s Divine life flows into good, and through good into truth, and thus produces perception. From this it can be seen what is signified by “peradventure my father will feel me,” namely, the inmost and the all of perception from good, thus from the Lord’s Divine.

3529. And I shall be in his eyes as a misleader. That this signifies rejection because apparently contrary to order is evident from the signification of “being in his eyes” as being to be observed as to quality; for by the “eye” is signified the observation of the internal sight (n. 212, 2701, 2789, 2829, 3198, 3202); and from the

signification of “misleading” or of “a misleader” as being contrary to order; here, apparently (all misleading is nothing else); and from this there would be rejection. But what is signified by “apparently contrary to order” will appear from what follows.

3530. *And I shall bring upon me a curse and not a blessing.* That this signifies disjunction is evident from the signification of a “curse” as being disjunction, or a turning away from good (n. 245, 379, 1423); and from the signification of a “blessing” as being conjunction with good (n. 3504, 3514).

3531. *And his mother said unto him.* That this signifies perception from Divine truth is evident from the signification of “saying” as being to perceive, concerning which often above; and from the representation of Rebekah, here the “mother” as being the Divine truth of the Lord’s Divine rational (n. 3012, 3013).

3532. *Upon me be thy curse, my son.* That this signifies that there would be no disjunction is evident from the signification of a “curse” as being disjunction (see just above, n. 3530); and because the perception was from the Divine (n. 3531), it signifies that there should be no disjunction.

3533. *Only hearken to my voice, and go, take for me.* That this signifies from the effect is evident from the signification of “hearkening to a voice” as being to obey; and from the signification of “going and taking for me” as being to do; and because this was said to the natural as to truth (represented by Jacob) by the rational as to truth, here the Divine rational (represented by Rebekah), therefore nothing else is signified than “from the effect”; for the natural sees from the effect, but the rational sees from the cause.

3534. Verses 14–17. *And he went, and took, and brought to his mother; and his mother made dainties, such as his father loved. And Rebekah took garments of desires of Esau her elder son that were with her in the house, and put them upon Jacob her younger son. And the skins of the kids of the she-goats she caused to be put upon his hands, and upon the smooth of his neck. And she gave the dainties, and the*

*bread, which she had made, into the hand of Jacob her son.* “And he went, and took, and brought to his mother” signifies a state of obedience of the truth of the natural; “and his mother made dainties, such as his father loved” signifies things that are delectable, but not desirable; “and Rebekah took garments of desires of Esau her elder son” signifies the genuine truths of good; “that were with her in the house” signifies that were from the Divine good through the Divine truth of the Divine rational; “and put them upon Jacob her younger son” signifies the affection of truth, or the life of good from truth; “and the skins of the kids of the she-goats” signifies the external truths of domestic good; “she caused to be put upon his hands” signifies according to the faculty of receiving; “and upon the smooth of his neck” signifies that disjoining truth should not appear; “and she gave the dainties” signifies delectable things thence derived; “and the bread” signifies the good thence derived; “which she had made” signifies which were from Divine truth; “into the hand of Jacob her son” signifies that such was the affection of natural truth.

3535. *And he went, and took, and brought to his mother.* That this signifies a state of obedience of the truth of the natural may be seen from what was said above (n. 3533); thus without further explication.

3536. *And his mother made dainties, such as his father loved.* That this signifies things that are delectable, but not desirable is evident from the representation of Rebekah, who is here the “mother” as being the Divine rational as to truth; and from the signification of “dainties” as being the pleasant things which are of truth, concerning which above (n. 3502). The reason why the delectable things here referred to are not desirable, is that they are not from the hunting of Esau, that is, from the truth of genuine good (n. 3501), but from the kids of the goats which are of the flock, that is, from the truth of domestic good (n. 3518, 3519). How these things are circumstanced is evident from what was said above (n. 3502, 3512, 3518, 3519).

3537. *And Rebekah took garments of desires of Esau her elder son.* That this signifies the genuine truths of good is evident from the

signification of “garments of desires” as being genuine truths (that “garments” signify truths relatively lower may be seen above, n. 2576); “of desires” denotes genuine, because of the genuine good of the natural, which is represented by Esau the elder son (n. 3300, 3302, 3322, 3494, 3504, 3527).

3538. *That were with her in the house.* That this signifies that were from the Divine good through the Divine truth of the Divine rational is evident from the representation of Rebekah, who is here meant by “her” as being the Divine truth of the Divine rational (concerning which above); and from the signification of “house” as being here the Divine good, because it is predicated of the Lord (that “house” is good may be seen above, n. 710, 2233, 2234, 2559, 3128). That these things are signified by the words “that were with her in the house” is because by “house” is signified the rational both as to good and as to truth; or what is the same, both as to the will part, which is of good, and as to the intellectual part, which is of truth. When the rational acts from the will part or good, through the intellectual part or truth, then the rational mind is called “one house.” From this also heaven itself is called the “house of God,” because therein is nothing else than good and truth, and the good acts through truth united or conjoined with itself. This is also represented in marriages between a husband and wife who constitute one house, by reason that conjugal love comes forth from the Divine marriage of good and truth (n. 2728–2729, 3132); and both the husband and the wife have a will from good, but with a difference such as is that of good in respect to its own truth; and therefore good is signified by the husband, and truth by the wife; for when there is one house, then good is the all therein, and truth, being of good, is also good. The reason why it is said, “with her in the house,” not “with him” or “with them” is that the subject now is the state of the conjunction of truth and good, that is, the state before they were fully united or conjoined, which state is now to be described.

3539. *And put them upon Jacob her younger son.* That this signifies the affection of truth, or the life of good from truth is evident from the representation of Rebekah, as being the Divine truth of the Divine rational; from the representation of Jacob, as being the

Divine truth of the Divine natural; and from the signification of “putting upon” as being here to communicate and to imbue, namely, the truths of good which are signified by the “garments of Esau” (n. 3537), thus the affection of truth of the natural, which is here the same as the life of good from truth. How these things are to be understood may be known from what was said above (n. 3518); but because they are such things as are at this day utterly unknown, it is permitted to unfold them somewhat further to the apprehension. In this chapter the Lord is treated of, and how he made his very natural Divine; and in the representative sense there is treated of the regeneration of man as to his natural (see n. 3490).

[2] The case herein with man is this: The end of regeneration is that man may be made new as to his internal man, thus as to his soul or spirit; but man cannot be made new or regenerated as to his internal man unless he is regenerated as to his external man also; for although after death man becomes a spirit, he nevertheless has with him in the other life the things which are of his external man, namely, natural affections, and also doctrinal things, and even memory-knowledges; in a word, all things of the exterior or natural memory (see n. 2475–2483); for these are the planes in which his interiors are terminated; and therefore according to the disposition that has been made of these things is the character of interior things when they flow into them, because they are modified in them. This shows that man must be regenerated or made new not only as to his internal or rational man, but also as to his external or natural man; and unless this were the case there would not be any correspondence. (That there is a correspondence between the internal man and its spiritual things, and the external man and its natural things, may be seen above, n. 2971, 2987, 2989–2990, 3002, 3493.)

[3] The state of the regeneration of man is described in a representative sense in this chapter by “Esau” and “Jacob”; here, the quality of man’s first state while he is being regenerated, or before he has been regenerated; for this state is entirely inverted in respect to that in which man is when he has been regenerated. For in the former state, during regeneration, or before he has been regenerated, intellectual things which are of truth apparently act the

first part; but when he has been regenerated, the things of the will, which are of good, act the first part. That intellectual things which are of truth apparently act the first part in the first state, was represented by Jacob, in that he claimed the birthright of Esau for himself (see n. 3325, 3336); and also in that he claimed the blessing, which is here treated of; and that the state has been completely inverted is represented by Jacob's feigning to be Esau, in clothing himself with the garments of Esau and the skins of the kids of the she-goats; for in this state rational truth not yet thus conjoined with rational good, or what is the same, the understanding not thus conjoined with the will, in this manner inflows and acts into the natural, and disposes inversely the things which are there.

[4] This can also be seen from much experience, especially from the fact that a man is able to observe in the understanding, and thereby his natural can know, many things which are good and true, and yet the will cannot as yet act in accordance with them; as for instance that love and charity are the essential in man: this the intellectual faculty of man can see and confirm, but until he has been regenerated the will faculty cannot acknowledge it: there are even those who are in no love to the Lord whatever, and in no charity toward the neighbor, who well apprehend this. In like manner that love is the very life of man, and that such as the love is, such is the life; and likewise that everything delightful and everything pleasant is from love, consequently all joy and all happiness; and therefore also such as the love is, such is the joy and such the happiness. A man is also able to apprehend in his understanding, even should his will dissent or go contrary thereto, that the happiest life is from love to the Lord and from charity toward the neighbor, because the very Divine flows into it; and on the other hand that the most miserable life is from the love of self and the love of the world, because hell flows into it; and from this it may be perceptible to the understanding, yet not to the will, that love to the Lord is the life of heaven, and that mutual love is the soul from this life; and therefore insofar as a man does not think from the life of his will, nor reflect upon his life derived therefrom, so far he perceives this in his understanding; but insofar as he

thinks from the life of his will, so far he does not perceive, nay denies it.

[5] Also to the understanding it may clearly appear that it is into the humiliation with a man that the Divine can inflow; for the reason that in this state the loves of self and of the world, and consequently the infernal things which oppose, are removed; but yet so long as the will is not new and the understanding has not been united to it, the man cannot be in humiliation of heart; nay, insofar as the man is in a life of evil, that is, insofar as his will is toward evil, so far this state is not possible; and what is more, so far the matter is obscure to him, and so far he even denies it. Hence also a man can perceive in his understanding that the humiliation of man is not for the sake of the Lord's love of glory, but for the sake of his Divine love, and in order that he can thereby inflow with good and truth and make the man blessed and happy; nevertheless so far as the will is consulted, so far this is obscured. The same is true in very many other cases.

[6] This faculty of man of being able to understand what is good and true although he does not will it, has been given to man in order that he may have the capacity of being reformed and regenerated; on which account this faculty exists with the evil as well as with the good; nay, with the evil it is sometimes more acute, but with this difference, that with the evil there is no affection of truth for the sake of life, that is, for the sake of the good of life from truth, and therefore they cannot be reformed; but with the good there is the affection of truth for the sake of life, that is, for the sake of the good of life, and therefore they can be reformed. But the first state of the reformation of these is that the truth of doctrine appears to them to be in the first place, and the good of life in the second, because they do what is good from truth; and their second state is that the good of life is in the first place, and the truth of doctrine in the second, for then they do what is good from good, that is, from the will of good; and when this is the case, because the will has been conjoined with the understanding as in a marriage, the man has been regenerated. In the internal sense these two states are treated of in the things said concerning Esau and Jacob.

3540. *And the skins of the kids of the she-goats she caused to be put.* That this signifies the external truths of domestic good is evident from the signification of “skins” as being external things (concerning which below); and from the signification of the “kids of the she-goats,” because from a home flock, as being the truths of domestic good (concerning which n. 3518, 3519, where also it appears what domestic good is, and what the truths thence derived). Every good has its own truths, and every truth has its own good, which must be conjoined together in order for them to be anything. That “skins” signify things external is because skins are the outermosts of the animal in which its interiors are terminated, in like manner as is the case with the skin or cuticles in man. This signification is derived from the representation in the other life, there being those there who belong to the province of the skin, concerning whom of the Lord’s Divine mercy something will be said when we speak concerning the grand man at the end of the following chapters. They are such as are only in external good and its truths. Hence the “skin” of man, and also of beasts, signifies what is external; which is also manifest from the Word, as in Jeremiah:

For the multitude of thine iniquity are thy skirts uncovered, and thy heels suffer violence. Can the Ethiopian change his skin, and the leopard his spots? Then can ye also do good that are taught to do evil (Jer. 13:22–23);

where “skirts” are external truths; “heels,” outermost goods (that the “heel,” and “shoes,” are the lowest natural things may be seen above, n. 259, 1748); and because these truths and goods are from evil, as here said, they are compared to an “Ethiopian,” or a black, and his “skin,” and also to a “leopard” and his “spots.”

[2] In Moses:

If in pledging thou shalt have pledged thy neighbor’s garment, thou shalt restore it unto him before the sun goes down; for that is his only covering; it is his garment for his skin wherein he shall lie down (Exod. 22:26–27).

As all the laws in the Word, even those which are civic and forensic, have a correspondence with the laws of good and truth in heaven, and were thence enacted, such is the case with this law also; otherwise it would be impossible to discover why a pledged garment should be restored before the sun went down; and why it is said that his garment is for his skin wherein he shall lie down. But from the internal sense the correspondence is manifest, being that our companions are not to be defrauded of external truths, which are the doctrinal things according to which they live, and rituals (that a “garment” signifies such truths, may be seen above, n. 297, 1073, 2576); but the “sun” is the good of love or of life which is therefrom (n. 1529, 1530, 2441, 2495); that this should not perish is signified by the garment being restored before the sun went down; and because these external truths are the externals of the interior things, or their termination, it is said that “his garment is for his skin wherein he shall lie down.”

[3] As “skins” signified external things, it was commanded that the covering of the tent should be of the skins of red rams, and over these the skins of badgers (Exod. 26:14); for the tent was representative of the three heavens, thus of the celestial and spiritual things of the Lord’s kingdom. The curtains which were round about represented natural things that are external (n. 3478), which are the “skins of rams and of badgers,” and as external things are those which cover internal ones, or in other words natural things are those which cover spiritual and celestial ones, just as the body covers its soul, therefore this was commanded; and in like manner that when the camp set forward Aaron and his sons should cover the ark of the testimony with the veil of covering, and should put over this covering the skin of a badger; and that upon the table and the things which were upon it they should spread a cloth of scarlet double-dyed, and should cover it with badger’s skin as a covering; likewise that they should put the lampstand and all its vessels under a covering of badger’s skin; and should put all the vessels wherewith they ministered under a cloth of blue, and should cover them with a covering of badger’s skin (Num. 4:5–12). Whoever thinks of the Word holily may know that Divine things are represented by all these things: by the ark, the table, the lampstand, and the vessels wherewith they ministered; also by the

coverings of scarlet double-dyed and blue; and also by the coverings of badgers' skins; and that by all these things are represented the Divine things that are within the external ones.

[4] Inasmuch as the prophets represented those who teach, and hence the teaching of good and truth from the Word (n. 2534), and Elijah the Word itself (n. 2762), in like manner John, who for this reason is called the Elias that was to come (Matt. 17:10–13); therefore in order that they might represent the Word as it is in its external form, that is, in the letter, Elijah was girded with a girdle of skin about his loins (2 Kings 1:8); and John had his raiment of camel's hair, and a girdle of skin about his loins (Matt. 3:4). And inasmuch as the skin of man and beast signified external things, which are natural things in their relation to spiritual and celestial ones; and as in the ancient church it was customary to speak and write by significatives, therefore also in Job, which is a book of the ancient church, "skin" has the same signification, as may be seen from several passages in that book, and also from this:

I know my Redeemer, he liveth, and at the last he will arise above the dust, and afterward these shall be encompassed with my skin, and from my flesh I shall see God (Job 19:25–26).

To be "encompassed with skin" denotes by the natural, such as man has with him after death (see n. 3539); "from the flesh to see God" is to do so from what is our own, vivified (that this is "flesh" may be seen above, n. 148, 149, 780). That the book of Job is a book of the ancient church is evident as before said from its representative and significative style; but it is not of those books which are called the law and the prophets, because it has not an internal sense which treats solely of the Lord and of his kingdom; for this is the one thing that makes a book of the genuine Word.

3541. *Upon his hands.* That this signifies according to the faculty of receiving is evident from the signification of "hand" as being power (see n. 878, 3091); thus the faculty of receiving.

3542. *And upon the smooth of his neck.* That this signifies that disjoining truth should not appear is evident from the predication

of “smooth,” or of “smoothness” as being concerning truth (n. 3527); and from the signification of the “neck” as being that which conjoins (concerning which below); here, therefore, because the appearance was upon the smooth of his neck, the signification is that disjoining truth should not appear. How the case herein is can be seen from what was said and shown above (n. 3539), namely, that that good and those truths which flow forth from the understanding, and not at the same time from the will, are not good and not truths, however much they may so appear in the outward form; and if the will is of evil, the good and the truths disjoin instead of conjoining; but if anything of the will is of good, then they do not disjoin, but conjoin, although they are disposed in an inverted order, for by their means the man is being regenerated; and because when thus disposed they serve at first for the regeneration of man, it is said that thus disjoining truth should not appear; but more concerning these things below.

[2] The reason why the “neck” signifies that which conjoins, is that the higher things in man, which are of the head, communicate through the intervening neck with the lower things which are of his body; hence it is that both influx and communication, and consequently conjunction, are signified by this intermediate part; as may be seen still more conclusively from the correspondences of the grand man with the things of the human body, treated of at the ends of the chapters. From this comes a like signification of the “neck” in the Word, as in Isaiah:

His breath as an overflowing stream will divide even unto the neck  
(Isa. 30:28);

where an “overflowing stream” denotes falsity thus overflowing; “dividing even unto the neck” denotes falsity closing up and thus intercepting the communication and thus the conjunction of higher things with lower ones; which conjunction is precluded and intercepted when spiritual good and truth are not received.

[3] In Habakkuk:

Thou hast smitten the head out of the house of the wicked, laying bare the foundation even unto the neck (Hab. 3:13);

where “smiting the head out of the house of the wicked” denotes destroying the principles of falsity; “laying bare the foundation even unto the neck” denotes intercepting the conjunction thereby. In Jeremiah:

Transgressions knit together are come up upon my neck; he hath overthrown my forces; God hath given me into their hands, I am not able to rise up (Lam. 1:14);

“transgressions knit together ascending upon my neck” denote falsities ascending toward interior or rational things.

[4] Inasmuch as by the “neck” was signified this communication and conjunction, therefore by the bonds of the neck was signified interception, consequently the desolation of truth which comes forth when the spiritual things that continually flow in from the Lord are no longer admitted into the rational of man, and consequently not into his natural. This interception, or desolation, is what is represented in Jeremiah by the command that he should make unto himself bonds and yokes, and should put them upon his neck, and send them to the peoples, and should say that they were to serve Nebuchadnezzar king of Babylon; and that they who did not yield their necks under his yoke should be visited by the sword, the famine, and the pestilence; but that those who bowed down their necks should be left upon the land (Jer. 27:2, 3, 8, 11). To “put the neck under the yoke of the king of Babylon and serve him” signifies to be desolated as to truth, and to be vastated as to good (that it is “Babel” which vastates, may be seen above, n. 1327; and that they are vastated lest holy things should be profaned, n. 301–303, 1327, 1328, 2426, 3398, 3399, 3402); and because when the influx of good and truth is intercepted, what is evil and false is served, therefore also to “put the neck under the yoke” signifies to serve.

[5] Again in the same prophet:

Thus saith Jehovah, Even so will I break the yoke of Nebuchadnezzar king of Babylon within two years of days from off the neck of all the nations (Jer. 28:11);

signifying that they should be delivered from vastation. In Isaiah:

Shake thyself from the dust; arise, sit thee down, O Jerusalem; open the bonds of thy neck, O captive daughter of Zion (Isa. 52:2);

where “to open the bonds of the neck” signifies to admit and receive good and truth. In Micah:

Behold against this family do I devise an evil from which ye shall not draw forth your necks, and ye shall not walk erect, for it is an evil time (Micah 2:3).

“Not to draw forth the neck from evil” is not to admit truth; “not to walk erect” is thereby not to look to higher things, that is, to those which are of heaven (n. 248).

3543. *And she gave the dainties.* That this signifies the delectable things thence derived is evident from the signification of “dainties” as being things pleasant and also delectable (see above, n. 3502, 3536).

3544. *And the bread.* That this signifies the good thence derived is evident from the signification of “bread” as being good (see n. 276, 680, 1798, 2165, 2177, 3464, 3478).

3545. *That she had made.* That this signifies which were from Divine truth is evident from the representation of Rebekah, as being the Divine truth of the Lord’s Divine rational; and because it is said of Rebekah that she had “made them,” it signifies that they were from Divine truth.

3546. *Into the hand of Jacob her son.* That this signifies that such as the affection of natural truth is evident from its being a closing period of what precedes and at this time such was Jacob, by whom is represented natural truth (n. 3305, 3509, 3525), in that he was

clothed as to his hands and neck with the skins of kids of goats, and had in his hands dainties that he was to carry to his father Isaac.

3547. Verses 18–20. *And he came unto his father and said, My father; and he said, Behold me, who art thou my son? And Jacob said unto his father, I am Esau thy firstborn; I have done according as thou spoked unto me; arise I pray thee, sit, and eat of my hunting, that thy soul may bless me. And Isaac said unto his son, How is it that thou hast hastened to find it, my son? And he said, Because Jehovah thy God made it come to meet my face.* “And he came unto his father and said, My father; and he said, Behold me, who art thou my son?” signifies a state of perception from the presence of that truth; “and Jacob said unto his father” signifies the observation of natural truth; “I am Esau thy firstborn” signifies that it believed that it was natural good itself; “I have done according as thou spoked unto me” signifies obedience; “arise I pray thee, sit, and eat of my hunting” signifies the truth of the affection of such good; “that thy soul may bless me” signifies conjunction; “and Isaac said unto his son” signifies perception; “how is it that thou hast hastened to find it, my son?” signifies production so speedy, “and he said, Because Jehovah thy God made it come to meet my face” signifies providence.

3548. *And he came unto his father and said, My father; and he said, Behold me, who art thou my son?* That this signifies a state of perception from the presence of that truth is evident from the representation of Isaac, who is here the “father”; and from the representation of Jacob, who is here the “son,” concerning which several times before; also from the signification of “saying” as being to perceive, concerning which likewise above. From these and from the rest of the expressions it is evident that the signification herein is a state of perception from the presence of that truth which is represented by Jacob; but what is the quality of this truth which is now represented by Jacob is manifest from the internal sense of what goes before and of what follows, namely, that in outward form it appears like the good and the truth of good which are represented by Esau and are signified by his hunting, but that it is not such in its internal form. The natural as to truth in the man who is being regenerated, that is, before he has been regenerated,

appears of this character, not indeed in the sight of man, for he knows nothing about the good and truth with him during regeneration; but in the sight of the angels, who see such things in the light of heaven. Man does not even know what the good and truth of the natural are; and because he does not know this, he cannot perceive it; and because he does not perceive it in general, neither can he perceive it in particular; thus he cannot perceive the differences, and still less the changes of their state; and this being so, he can with difficulty comprehend from any description how the case is with this good and its truth. But as these matters are what are treated of in this chapter, therefore in what follows the subject is to be unfolded insofar as it can be apprehended.

3549. *And Jacob said unto his father.* That this signifies the observation of natural truth is evident from the signification of “saying” as being to perceive, concerning which above; here, to observe, because from the natural; and from the representation of Jacob, as being natural truth, concerning which also above.

3550. *I am Esau thy firstborn.* That this signifies that it believed it was natural good itself is evident from the representation of Esau, and from the signification of “firstborn” as being good, and indeed the natural good which is represented by Esau; for such is the case with the truth appertaining to man before he is regenerated that it is believed to be good itself: they who have perception know that it is not good, but that it is truth under the form of good; but they who have not perception know no otherwise than that it is good. This also will better appear from what follows.

3551. *I have done according as thou spakest unto me.* That this signifies obedience is evident without explication.

3552. *Arise I pray thee, sit, and eat of my hunting.* That this signifies the truth of the affection of such good is evident from the signification of “arising” as involving somewhat of elevation (see n. 2401, 2785, 2912, 2927, 3171); and from the signification of “sitting” as involving somewhat of tranquillity; from the signification of “eating” as being appropriation (n. 2187, 3168);

and from the signification of “hunting” as being the truth which is from good (n. 3501), hence in the present case the affection of that good from which is truth, for the things signified by “arising,” “sitting,” and “eating,” in the internal sense belong to affection, and therefore only affection is mentioned to denote them.

3553. *That thy soul may bless me.* That this signifies conjunction is evident from the signification of “to be blessed” as being conjunction (see n. 3504, 3514, 3530).

3554. *And Isaac said unto his son.* That this signifies the perception of the rational represented by Isaac concerning the natural which is represented by Jacob; and that “to say” denotes to perceive, has often been shown before.

3555. *How is it that thou hast hastened to find it, my son?* That this signifies production so speedy is evident without explication.

3556. *And he said, Because Jehovah thy God made it come to meet my face.* That this signifies providence is also evident without explication. The providence here treated of is that during regeneration good and the derivative truth are thus disposed in order with man, that is, that they appear outwardly, or are there presented, with a face like that of genuine good and its derivative genuine truths; when nevertheless they are not such, but as before said are domestic good and the derivative truths that are of service merely for the regenerating of man, thus for introducing goods and truths of a grosser nature, because such are conducive to the end.

3557. Verses 21–23. *And Isaac said unto Jacob, Come near I pray, and I will feel thee my son, whether thou be my very son Esau, or not. And Jacob came near to Isaac his father; and he felt him, and said, The voice is Jacob’s voice, but the hands are the hands of Esau. And he recognized him not, because his hands were hairy like his brother Esau’s hands; and he blessed him.* “And Isaac said unto Jacob” signifies perception concerning this natural; “come near I pray, and I will feel thee my son” signifies inmost perception from presence; “whether thou be my very son Esau, or not” signifies that it was not

natural good; “and Jacob came near to Isaac his father” signifies a state of presence; “and he felt him” signifies thence all perception; “and said, The voice is Jacob’s voice, but the hands are the hands of Esau” signifies that in this case the intellectual part is of truth which is within, but the will part is of good which is without, thus they are of inverted order; “and he recognized him not, because his hands were hairy as his brother Esau’s hands” signifies that from the will part that was without it was perceived that it was natural good; “and he blessed him” signifies the consequent conjunction.

3558. *And Isaac said unto Jacob.* That this signifies perception concerning this natural is evident from the signification of “saying” as being to perceive, concerning which above; and from the representation of Jacob as being the natural as to truth, here only the natural, because he also represented apparently, or in an external form simulated, Esau; thus also the natural as to good, which is Esau, and likewise his hunting, which is the truth that is of that good (n. 3501). The reason why “he said” is so often repeated, is also because what is new thus begins, or a new perception (n. 2061, 2238, 2260).

3559. *Come near I pray, and I will feel thee my son.* That this signifies inmost perception from presence is evident from the signification of “coming near” as being presence; and from the signification of “feeling” as being an inmost and complete perception (n. 3528).

3560. *Whether thou be my very son Esau, or not.* That this signifies that it was not natural good is evident from the doubt expressed in these words and in those which presently follow; and as it is the rational which perceives what and of what quality the natural is, there is signified a perception that it was not natural good, or Esau.

3561. *And Jacob came near to Isaac his father.* That this signifies a state of presence is evident from what goes before.

3562. *And he felt him.* That this signifies all perception is evident from the signification of “feeling” as being an inmost and complete

perception (see above, n. 3528, 3559), here, all perception, because the perception of all things is from that which is inmost, that is, they who are in inmost perception are in the perception of all things which are beneath; for the things which are beneath are nothing but derivations and compositions therefrom, inasmuch as the inmost is the all in all of the things beneath it; for unless whatever is beneath is from things interior; or what is the same, from things superior, as an effect from its efficient cause, it does not come into existence. And this shows why the end makes a man happy or unhappy in the other life; for the end is the inmost of every cause, insomuch that unless the end is in the cause, nay, unless it is the all thereof, the cause is not; and in like manner the end is the inmost of every effect, for the effect is from such cause; and because this is so, whatever pertains to man derives its being from the end which is in him, and hence in the other life his state is such as is his end (see n. 1317, 1568, 1571, 1645, 1909, 3425). From this it may be seen that as feeling signifies inmost perception, it therefore signifies all perception.

*3563. And said, The voice is Jacob's voice, but the hands are the hands of Esau.* That this signifies that in this case the intellectual part is of truth which is within, but that the will part is of good which is without, thus that they are of inverted order is evident from the predication of "voice" as being of truth, and from the predication of "hand" as being of good (that "voice" is predicated of truth is evident from what was adduced in volume 1, n. 219–220); and from its being said, "the voice is Jacob's voice," by whom is represented natural truth, as has been repeatedly shown above. And the reason why "hand" is predicated of good is that by "hand" is signified power and faculty (n. 878, 3541), which is derived from no other source than good, all the power and faculty of truth being therefrom, although it appears to be from truth; the same is evident also from its being said, "the hands are the hands of Esau," by whom good is represented, as also has been shown above. That these things are of inverted order is evident from the fact that it is according to order for good which is of the will to be within, and for truth which is of the understanding to be without. However, as before said, these things are such that they cannot be so well set forth to the apprehension, because few are in any

knowledge concerning such things; for even if they should be most clearly set forth, yet when knowledge is wanting they are not apprehended and yet it is necessary to state how the case is, because this is the subject here treated of.

[2] The good of the natural comes forth from no other source in man than interior good, that is, from the good of the rational; that the natural has good from no other source is evident; but the influx causes the good in the natural to be such as the natural is; and as this is the only source of the good of the natural, the truth of the natural is from the same source; for where good is, there is truth, both being necessary in order that there may be anything; but the influx causes the truth therein to be such as is that into which it flows. The influx takes place in this way: The good of the rational flows into the natural in two ways; through the shortest way, into the good itself of the natural, thus immediately; and through the good of the natural into the truth there; this good and this truth are what is represented by Esau and his hunting. The good of the rational also flows into the natural by a way less short, namely, through the truth of the rational, and by this influx forms something like good, but it is truth.

[3] It is according to order that the good of the rational should inflow into the good of the natural and at the same time into its truth, immediately; and also through the truth, of the rational into the good of the natural, thus mediately; and in like manner into the truth of the natural both immediately and mediately; and when this is the case, then the influx is according to order. Such influx exists with those who have been regenerated; but as before said there is another influx before they have been regenerated, namely, that the good of the rational does not flow immediately into the good of the natural, but mediately through the truth of the rational, and thus presents something like good in the natural, but which is not genuine good, and consequently not genuine truth; yet it is such that inmosty it really has good from the influx through the truth of the rational; but no further. Therefore also good comes forth there under another form, namely, outwardly like the good which is represented by Esau, but inwardly like the truth which is represented by Jacob; and as this is not according to order, it is said

to be of inverted order; but yet in respect to the fact that man can be regenerated in no other way, it is according to order.

[4] I am aware that these things, even though clearly stated, and consequently possible of clear perception on the part of those who are in the knowledge of such things, are yet obscure to those who do not know what influx is; and still more so to those who do not know that the rational is distinct from the natural; and still more so to those who have not any distinct idea about good and truth. But what the quality of natural good is, and of natural truth, in the state previous to regeneration, can appear solely from the affections at that time. When man is affected with truth, not for the sake of ends of life, but for the sake of other ends, such as that he may become learned, and this from a certain affection of emulation, or from a certain affection of childish envy, and also from a certain affection of glory; then are the good of the natural and the truth of the natural in such an order as is here represented by Jacob, consequently relatively to each other they are in inverted order; that is, the will part which is of good is without, and the intellectual part which is of truth is within.

[5] But in the state after regeneration it is otherwise; for then man is not only affected with truth for the sake of ends of life, but still more is he affected with the good itself of life; and the former affections, namely those of emulation, of childish envy, and of glory, separate themselves, and this until it appears as if they were dissipated; for then the good which is of the will is within, and the truth which is of the understanding is without; yet still in such a manner that truth acts as a one with good, because from good. This order is genuine; and the former order tends to the forming of this order, inasmuch as the will part, which is then without, admits many things that are serviceable to regeneration, and is like a sponge that absorbs both clear and muddy waters; thus also it admits things that would otherwise be rejected, which yet serve as means, and also for forming ideas about goods and truths, and for other uses.

3564. *And he recognized him not, because his hands were hairy like his brother Esau's hands.* That this signifies that from the will part

which was without it was perceived that it was natural good is evident from the fact that he did not recognize Jacob to be Jacob, that is, the truth which Jacob represents; but he perceived Esau, that is, the natural good which was without; and this because of the influx spoken of above (n. 3563), for between interior good and exterior good there is communication, because there is parallelism (n. 1831–1832, 3514); but not between good and truth, unless the influx of good into truth is such as has been described just above.

3565. *And he blessed him.* That this signifies the consequent conjunction is evident from the signification of “being blessed” as being conjunction (n. 3504, 3514, 3530); but in this state the conjunction was no other than that which was described above (n. 3563). With the truth represented by Jacob there was inmost conjunction, but not mediate conjunction; thus through the end which is the inmost good, and which was that thus and no otherwise it could be effected. When there is this end, then for the first time there is a conjunction of the inmost things with the outermost; mediate conjunction comes successively, and is produced by the end; for in the end lies concealed all the progression, inasmuch as the Lord acts through the ends, and through them successively disposes the intermediate things into order; from which comes the conjunction which is signified by Isaac blessing Jacob.

3566. Verses 24, 25. *And he said, Art thou my very son Esau? And he said, I am. And he said, Bring it near to me, and I will eat of my son’s hunting, that my soul may bless thee; and he brought it near to him, and he did eat, and he brought him wine, and he drank.* “And he said, Art thou my very son Esau? And he said, I am” signifies the state of the affection of natural truth, that from the external form it then believed itself to be natural good; “and he said, Bring it near to me, and I will eat of my son’s hunting” signifies a longing to conjoin with itself natural truth through good; “that my soul may bless thee” signifies conjunction; “and he brought it near to him, and he did eat” signifies the conjunction of good first; “and he brought him wine, and he drank” signifies the conjunction of truth afterwards.

3567. *And he said, Art thou my very son Esau? And he said, I am.* That this signifies the state of natural truth, that from the external form it then believed itself to be natural good is evident from Isaac's inquiry, "Art thou my very son Esau?" by which in the internal sense nothing can be signified than the influx of the rational from good into the natural truth represented by Jacob; and from the reply, "and he said, I am" as signifying that it then believed itself to be good. (See what is said above, n. 3550.)

3568. *And he said, Bring it near to me, and I will eat of my son's hunting.* That this signifies a longing to conjoin with itself natural truth through good is evident from the signification of "eating" as being to conjoin and appropriate (n. 2187, 2343, 3168, 3513); and from the signification of "my son's hunting" as being the truth of good (n. 3309, 3501, 3508). That a longing is signified is evident.

3569. *That my soul may bless thee.* That this signifies conjunction is evident from the signification of "being blessed" as being conjunction (n. 3504, 3514, 3530, 3565).

3570. *And he brought it near to him, and he did eat.* That this signifies the conjunction of good first; and that "he brought him wine and he drank" signifies the conjunction of truth afterwards is evident from the signification of "eating" as being to be conjoined and appropriated in respect to good (concerning which just above, n. 3568); and from the signification of "wine" as being the truth which is from good (n. 1071, 1798); and from the signification of "drinking" as being to be conjoined and appropriated in respect to truth (n. 3168). In regard to the circumstance that the good of the rational, represented by Isaac, conjoins with itself good first, and truth afterwards, and this through the natural, which is Jacob, the case is this: When the natural is in the state in which it is outwardly good and inwardly truth (n. 3539, 3548, 3556, 3563), it then admits many things which are not good, but which nevertheless are useful, being means to good in their order. But the good of the rational does not conjoin and appropriate to itself from this source anything but that which is in agreement with its own good; for good receives nothing else, and whatever disagrees, it rejects. The rest of the things in the natural it leaves, in order that they may

serve as means for admitting and introducing more things that are in agreement with itself.

[2] The rational is in the internal man, and what is there being transacted is unknown to the natural, for it is above the sphere of its observation; and for this reason the man who lives a merely natural life cannot know anything of what is taking place with him in his internal man, that is, in his rational; for the Lord disposes all such things entirely without the man's knowledge. Hence it is that man knows nothing of how he is being regenerated, and scarcely that he is being regenerated. But if he is desirous to know this, let him merely attend to the ends which he proposes to himself, and which he rarely discloses to anyone. If the ends are toward good, that is to say, if he cares more for his neighbor and the Lord than for himself, then he is in a state of regeneration; but if the ends are toward evil, that is to say, if he cares more for himself than for his neighbor and the Lord, let him know that in this case he is in no state of regeneration.

[3] Through his ends of life a man is in the other life; through ends of good in heaven with the angels; but through ends of evil in hell with devils. The ends in a man are nothing else than his loves; for that which a man loves he has for an end; and inasmuch as his ends are his loves, they are his inmost life (n. 1317, 1568, 1571, 1645, 1909, 3425, 3562, 3565). The ends of good in a man are in his rational, and these are what are called the rational as to good, or the good of the rational. Through the ends of good, or through the good therein, the Lord disposes all things that are in the natural; for the end is as the soul, and the natural is as the body of this soul; and such as the soul is, such is the body with which it is encompassed; thus such as the rational is as to good, such is the natural with which it is invested.

[4] It is known that the soul of man commences in the ovum of the mother, and is afterwards perfected in her womb, and is there encompassed with a tender body, and this of such a nature that through it the soul may be able to act in a manner suited to the world into which it is born. The case is the same when man is born again, that is, when he is being regenerated. The new soul which he

then receives is the end of good, which commences in the rational, at first as in an ovum there, and afterwards is there perfected as in a womb; the tender body with which this soul is encompassed is the natural and the good therein, which becomes such as to act obediently in accordance with the ends of the soul; the truths therein are like the fibers in the body, for truths are formed from good (n. 3470). Hence it is evident that an image of the reformation of man is presented in his formation in the womb; and if you will believe it, it is also the celestial good and spiritual truth which are from the Lord that form him and then impart the power to receive each of them successively, and this in quality and quantity precisely as like a man he looks to the ends of heaven, and not like a brute animal to the ends of the world.

[5] That the rational as to good through the natural conjoins with itself good first, and truth afterwards, which is signified by Jacob's bringing dainties and bread to Isaac and his eating, and bringing him wine and his drinking, may also be illustrated by the offices which the body performs for its soul. It is the soul which gives to the body to have appetite for food, and also to enjoy the taste of it, the foods being introduced by means of the delight of appetite and the delight of taste, thus by means of external good; but the foods which are introduced do not all enter the life, for some serve as solvents for digesting; some for tempering; some for opening; some for introducing into the vessels; but the good foods selected are introduced into the blood, and become blood, out of which the soul conjoins with itself such things as are of use.

[6] The case is the same with the rational and the natural: to appetite and taste correspond the desire and the affection of knowing truth; and knowledges correspond to foods (n. 1480); and because they correspond, they are circumstanced in like manner; the soul (which is the good of the rational) gives to long for and to be affected with the things which are of memory-knowledge and of doctrine, and introduces them through the delight of the longing and the good of the affection. But the things which it introduces are not all such as to become the good of life; for some serve as means for a kind of digesting and tempering; some for opening and introducing; but the goods which are of life it applies to itself, and

thus conjoins them with itself, and from them forms for itself truths. From this it is evident how the rational disposes the natural, in order that it may serve it as the soul or what is the same, may serve the end, which is the soul, to perfect itself, that it may be of use in the Lord's kingdom.

3571. Verses 26–29. *And Isaac his father said unto him, Come near I pray, and kiss me, my son. And he came near, and kissed him; and he smelled the smell of his garments, and blessed him, and said, See, the smell of my son is as the smell of a field which Jehovah hath blessed. And God shall give thee of the dew of heaven, and of the fat things of the earth, and a multitude of corn and new wine. Peoples shall serve thee, and peoples shall bow down themselves to thee. Be thou a master to thy brethren, and let thy mother's sons bow down themselves to thee; cursed are they that curse thee, and blessed are they that bless thee.* “And Isaac his father said unto him, Come near I pray” signifies a degree of perception still more interior; “and kiss me, my son” signifies whether it can be united; “and he came near, and kissed him” signifies presence and union; “and he smelled the smell of his garments” signifies that which was grateful from the truth of good which he perceived; “and blessed him” signifies conjunction thus; “and said, See, the smell of my son” signifies that which was grateful from the truth of good; “is as the smell of a field” signifies as from good ground out of which is truth; “which Jehovah hath blessed” signifies that it is multiplied and made fruitful from the Divine; “and God shall give thee of the dew of heaven” signifies from Divine truth; “and of the fat things of the earth” signifies from Divine good; “and a multitude of corn” signifies the derivative natural good; “and new wine” signifies the derivative natural truth; “peoples shall serve thee” signifies the truths of the church, or spiritual churches; “and peoples shall bow down themselves to thee” signifies the truths of good; “Be thou a master to thy brethren” signifies the dominion at first appearing to be that of the affection of natural truth over the affections of natural good; “and let thy mother's sons bow down themselves to thee” signifies over all other affections of truth; “cursed are they that curse thee” signifies that he who disjoins himself shall be disjoined; “and blessed are they that bless thee” signifies that he who conjoins himself shall be conjoined.

3572. *And Isaac his father said unto him, Come near I pray.* That this signifies a degree of perception still more interior is evident from the signification of “saying that he should come near” as being a degree of more interior perception from presence; “to come near” has no other signification.

3573. *And kiss me my son.* That this signifies whether it can be united is evident from the signification of “kissing” as being union and conjunction from affection. “Kissing,” which is an outward thing, signifies nothing else than the affection of conjunction, which is an inward thing; they also correspond. As is evident from what has been said above, the subject here treated of in the supreme sense is the glorification of the natural in the Lord, that is, how the Lord made the natural in himself Divine; but in the representative sense the subject is the regeneration of the natural in man, thus the conjunction of the natural with the rational; for the natural is not regenerated until it has been conjoined with the rational. This conjunction is effected by the immediate and mediate influx of the rational into the good and truth of the natural; that is to say, from the good of the rational immediately into the good of the natural, and through this into the truth of the natural; and mediately through the truth of the rational into the truth of the natural, and thence into the good of the natural—which conjunctions are here treated of.

[2] These conjunctions are impossible except by means provided by the Divine, and indeed by such as are utterly unknown to man, and of which he can scarcely have any idea by means of the things of the world’s light, that is, which are of the natural lumen with him; but only by means of the things which are of the light of heaven, that is, which are of rational light. Nevertheless all these means have been disclosed in the internal sense of the Word, and are manifest before those who are in that sense, thus before the angels, who see and perceive innumerable things on this subject, of which scarcely one can be unfolded and explained in a manner suited to the apprehension of man.

[3] But from effects and the signs thereof it is in some measure manifest to man how the case is with this conjunction; for the rational mind (that is, man's interior will and understanding) ought to represent itself in the natural mind just as this mind represents itself in the face and its expressions, insomuch that as the face is the countenance of the natural man, so the natural mind should be the countenance of the rational mind. When the conjunction has been effected, as is the case with those who have been regenerated, then whatever man interiorly wills and thinks in his rational presents itself conspicuously in his natural, and this latter presents itself conspicuously in his face. Such a face have the angels; and such a face had the most ancient people who were celestial men, for they were not at all afraid that others should know their ends and intentions, inasmuch as they willed nothing but good; for he who suffers himself to be led by the Lord never intends or thinks anything else. When the state is of this character, then the rational as to good conjoins itself immediately with the good of the natural, and through this with its truths; and also mediately through the truth that is conjoined with itself in the rational with the truth of the natural, and through this with the good therein; and in this way the conjunction becomes indissoluble.

[4] But how far man is at this day removed from this state, thus from the heavenly state, may be seen from the fact that it is believed to be of civil prudence to speak, to act, and also to express by the countenance, something else than what one thinks and intends, and even to dispose the natural mind in such a manner that together with its face it may act contrary to the things which it interiorly thinks and wills from an end of evil. To the most ancient people this was an enormous wickedness, and such persons were cast out from their society as devils. From these things, as from effects and their signs, it is evident in what consists the conjunction of the rational or internal of man as to good and truth with his natural or external man; and thus what is the quality of a man-angel, and what the quality of a man-devil.

3574. *And he came near, and kissed him.* That this signifies presence and union is evident from the signification of "coming near" as being presence; and from the signification of "kissing" as

being union or conjunction from affection (n. 3573). That “kissing” has this signification is evident also from the following passages in the Word. In David:

Serve Jehovah with fear. Kiss the son, lest he be angry, and ye perish in the way, for his anger will soon be kindled. Blessed are all they that put their trust in him (Ps. 2:11–12);

where the Lord is treated of, whose Divine human is the “son”; to “kiss him” is to be conjoined with him through the faith of love. Again:

Mercy and truth are met together; righteousness and peace have kissed each other (Ps. 85:10);

“righteousness and peace have kissed each other” denotes their conjunction together. In Hosea:

Ephraim spoke horror, and became guilty in Baal; and now they sin more and more and have made them a molten image of their silver, even idols in their own intelligence, all of them the work of the craftsmen; they say to them, Let the sacrificers of men kiss the calves (Hos. 13:1–2);

“Ephraim” denotes intelligence, here, man’s own intelligence, that is, those who believe themselves to be wise, and who desire to be wise, not from the Lord; the “molten image of their silver” denotes good falsified; “all of them the work of the craftsmen” denotes self-intelligence. They who are such are said to “kiss the calves,” that is, to embrace magic and to adjoin themselves thereto. In the first book of Kings:

Jehovah said to Elijah, I have caused to be left seven thousand in Israel, all the knees that have not bowed unto Baal, and every mouth that hath not kissed him (1 Kings 19:18);

where “to kiss” denotes to join one’s self from affection, thus to worship.

3575. *And he smelled the smell of his garments.* That this signifies that which was grateful from the truth of good which he perceived is evident from the signification of the “smell” as being that which is grateful (n. 925), and of “smelling” as being to perceive that which is grateful; and from the signification of “garments” as being truth (n. 297, 1073, 2576); and because they were Esau’s, who is here meant by “his,” and by Esau is represented the good of the natural, therefore it is the truth of good which is signified. The truth of good is that which is produced in the natural by means of the immediate and mediate influx of the rational (see above n. 3573); this truth was that which was desired; but because it could not be produced by immediate influx from the good of the rational, unless at the same time by mediate influx (that is, through the truth of the rational), and as this could not be produced except by means of a number of means, which are what are here described by “Esau” and “Jacob” in the internal sense, therefore by “smelling the smell of his garments” is signified the truth of good which was perceived.

3576. *And he blessed him.* That this signifies conjunction thus is evident from the signification of “being blessed” as being conjunction (n. 3504, 3514, 3530, 3565). From these particulars which are related concerning Esau and Jacob it is evident that the good of the rational conjoined itself inmosty with the good of the natural, and through the good therein with truth; for Isaac represents the rational as to good; Rebekah, the rational as to truth; Esau, the good of the natural; and Jacob, the truth of it. That the rational as to good, signified by “Isaac,” conjoined itself inmosty with the good of the natural, signified by “Esau,” and not with the truth of the natural, signified by “Jacob,” except mediately is evident from the fact that Isaac had Esau in mind when he pronounced the blessing on Jacob; nor did he then think of Jacob, but of Esau. He who pronounces a blessing blesses him of whom he is thinking, and not then him of whom he is not thinking. All the blessing that is uttered with the mouth goes forth from within, and has life in it from the will and thought of him who blesses, and therefore it essentially belongs to him for whom he wills, and of whom he thinks. He who takes it away and thus makes it his own is like one who steals something which should be restored to another. That when Isaac blessed he thought of Esau and not of Jacob is

evident from all that goes before, as from verses 18 and 19, where Isaac says to Jacob, “Who art thou my son?” and Jacob said unto his father, “I am Esau thy firstborn”; and from verses 21, 22, and 23, where Isaac said to Jacob, “Come near I pray, and I will feel thee, my son, whether thou be my very son Esau, or not”; and after he had felt him, he said, “The voice is Jacob’s voice, but the hands are the hands of Esau, and he recognized him not”; also from verse 24, “And he said, Art thou my very son Esau? And he said, I am”; and at last when he kissed him, he smelled the smell of his garments,” namely, Esau’s; and when he then blessed him, he said, “See, the smell of my son”; from all which it is evident that by the son whom he blessed no other was meant than Esau; and therefore also when he heard from Esau that it was Jacob, “Isaac shuddered with exceeding great shuddering” (verse 33), “and said, Thy brother came with fraud” (verse 35); but the reason why Jacob retained the blessing, according to what is said in verses 33 and 37, is that the truth represented by Jacob was apparently to have the dominion for a time, as has been shown several times above.

[2] But after the time of reformation and regeneration has been completed, then the good itself which had lain inmosty concealed, and from within had disposed each and all things that had appeared to be of truth, or that truth had attributed to itself, comes forth and openly has the dominion. This is signified by what Isaac said to Esau: “By thy sword shalt thou live, and shalt serve thy brother, and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from upon thy neck” (verse 40), the internal sense of which words is that so long as truth is being conjoined with good, good is apparently made to take a lower place; but that it will be in the prior place, and then there will be a conjunction of the rational with the good of the natural, and thereby with the truth; and thus truth will come to be of good; consequently Esau will then represent the good itself of the natural, and Jacob the truth itself thereof, both conjoined with the rational; thus in the supreme sense the Lord’s Divine natural; Esau, as to the Divine good, and Jacob as to the Divine truth, therein.

3577. *As the smell of a field.* That this signifies as from good ground out of which comes truth is evident from the signification

of the “smell of a field” as being the perception of truth from good, like the exhalation from the harvest in a field (that “field” denotes good ground may be seen above, n. 3500). The reason why “smell” signifies perception is that the delights of good and the pleasant things of truth which are perceived in the other life, manifest themselves there by corresponding odors (see n. 1514, 1517–1519); and from this and also from the correspondences it is evident that smell is nothing else than the perceptive, but the natural perceptive that corresponds to the spiritual perceptive.

3578. *Which Jehovah hath blessed.* That this signifies that it is multiplied and made fruitful from the Divine is evident from the signification of “Jehovah blessing” as being to be multiplied as to truth and to be made fruitful as to good (see n. 2846, 3406).

3579. *And God shall give thee of the dew of heaven.* That this signifies from Divine truth, and that “of the fat things of the earth” signifies from Divine good is evident from the signification of the “dew of heaven” as being truth (of which in what follows); and from the signification of “fat things” as being good (n. 353), both Divine in the supreme sense, in which they are predicated of the Lord. With the multiplication of truth and fructification of good the case is this: When the rational flows into the natural, it there presents its good in a general form; through this good it produces truths therein, almost as the life in man builds up fibers, and disposes them into forms according to uses. This good, through these truths disposed into heavenly order, produces further good; and through this good further truths, which are derivations. Such a natural idea may be had of the formation of truth from good, and further of good through truth, whereby again truth is formed; but a spiritual idea cannot be had except by those who are in the other life, for there ideas are formed from the light of heaven, in which is intelligence.

[2] That “dew” signifies truth is evident also from the Word elsewhere, as in Zechariah:

The seed of peace, the vine shall give her fruit and the earth shall give her produce, and the heavens shall give their dew (Zech. 8:12);

speaking of a new church, where the “vine giving its fruit” denotes the spiritual of the church or the truth of faith, giving good; and the “earth giving its produce,” the celestial of the church or the good of charity, giving truth; these are the “dew which the heavens shall give.” In Haggai:

Because of mine house that lieth waste over you the heavens are closed from dew, and the earth is closed from her produce (Hag. 1:9–10);

where the “dew of the heavens and the produce of the earth,” which were restrained, have a like signification.

[3] In David:

From the womb of the dawning, thou hast the dew of thy birth (Ps. 110:3);

concerning the Lord; the “dew of birth” denoting the celestial of love. In Moses:

Blessed of Jehovah be his land, for the precious things of heaven, for the dew, and for the deep lying beneath (Deut. 33:13);

concerning Joseph; the “precious things of heaven” are spiritual things (n. 3166), which are signified by “dew”; the “deep lying beneath” signifies natural things. Again:

Israel dwelt securely, alone at the fountain of Jacob, in a land of corn and new wine, yea his heavens dropped down dew (Deut. 33:28);

where also the “dew which the heavens dropped” denotes the spiritual things which are of truth.

[4] In the genuine sense “dew” is the truth of good which is from a state of innocence and peace; for by “morning” or “day-dawn,” when the dew descends, are signified these states (see n. 2333, 2405, 2540, 2780); hence also the manna which was from heaven

was with the dew that descended in the morning, as may be seen from Moses:

In the morning the dew was laid round about the camp; and when the laying of the dew withdrew, behold on the faces of the wilderness a small round thing, small as the hoar frost on the ground (Exod. 16:13-14). When the dew fell upon the camp in the night, the manna fell upon it (Num. 11:9).

As the manna was heavenly bread, in the supreme sense it signified the Lord as to the Divine good; hence with men the celestial of love, for this is from the Divine of the Lord (n. 276, 680, 1798, 2165, 2177, 3464, 3478); the “dew” in which and with which the manna descended in the supreme sense denotes the Divine truth; and in the relative sense, the spiritual truth with men; “morning” is the state of peace in which these goods are (n. 92, 93, 1726, 2780, 3170).

[5] Inasmuch as “dew” signifies the truth which is from good, or what is the same, the spiritual which is from the celestial, therefore also in the Word spiritual truth is compared to “dew”; for things which signify serve also for comparison with the same thing, as in Isaiah:

Thus hath Jehovah said unto me, I will be still, and I will behold in my dwelling place; like serene heat upon light; like a cloud of dew in the heat of harvest (Isa. 18:4).

In Hosea:

O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? For your holiness is as a cloud of the dawn, and as the dew that falleth in the morning (Hos. 6:4; 13:3).

I will be as the dew unto Israel; he shall blossom as the lily, and shall fix his roots as Lebanon (Hos. 14:5).

In Micah:

The remnant of Jacob shall be in the midst of many peoples as dew from Jehovah, as drops upon the herb (Micah 5:7).

In David:

Like the goodly oil upon the head that came down upon the border of Aaron's garments; like the dew of Hermon that cometh down upon the mountains of Zion; for there Jehovah commanded the blessing of life forevermore (Ps. 133:2-3).

And in Moses:

My doctrine shall drop as the rain, my word shall distil as the dew; as the small rain upon the grass; and as drops upon the herb (Deut. 32:2);

where "dew" denotes the multiplication of truth from good, and the fructification of good through truth; and as the dew is that which every morning renders the field and vineyard fruitful, good itself and truth are signified by "corn and new wine," concerning which in what follows.

**3580.** *And a multitude of corn.* That this signifies the derivative natural good, and that "new wine" signifies the derivative natural truth is evident from the signification of "corn" as being good; and from the signification of "new wine" as being truth; which when predicated of the natural signify natural good and truth, and then "bread and wine" are predicated of the rational. (That "bread" is celestial good, see above, n. 276, 680, 1798, 2165, 2177, 3464, 3478; and that "wine" is what is spiritual, thus truth from good, n. 1071, 1798.)

[2] That "corn and new wine" have this signification, may be seen also from the following passages in the Word. In Haggai:

The heavens are closed from dew, and the earth is closed from her produce. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine; and upon that which the ground bringeth forth (Hag. 1:10-11);

where “drought” denotes a lack of dew and of rain, thus a lack of truth derived from any good; “drought upon the corn” is a lack of good and “drought upon the new wine” is a lack of truth. In Moses:

Israel shall dwell securely, alone at the fountain of Jacob in a land of corn and new wine; yea, his heavens shall drop down dew (Deut. 33:28);

“alone” denotes those who are not infested by evils and falsities (n. 139, 471); a “land of corn and new wine” denotes the good and truth of the church.

[3] In Hosea:

I will be as the dew unto Israel; he shall bud forth as the lily, and shall fix his roots as Lebanon; his branches shall go forth, and his honor shall be as the olive tree, and his smell as Lebanon; they that dwell under his shadow shall return; they shall vivify the corn, and blossom as the vine; his memory shall be as the wine of Lebanon (Hos. 14:5–7);

where “corn” denotes spiritual good and “wine” spiritual truth. In Isaiah:

The curse shall devour the earth. The new wine shall mourn, the vine shall languish, all the glad of heart shall sigh (Isa. 24:6–7);

where the vastation of the spiritual church is treated of; the “new wine mourning” denotes that truth shall cease.

[4] In Jeremiah:

Jehovah hath redeemed Jacob. And they shall come and sing in the height of Zion, and shall flow together unto the goodness of Jehovah, to the corn and to the new wine, and to the oil, and to the sons of the flock and of the herd (Jer. 31:11–12);

the “corn and new wine” denote good and the derivative truth; “oil,” the good from which they come, and which is from them; “the sons of the flock and of the herd,” the truth which thus comes

therefrom; and as these things have such a signification, they are called “the goodness of Jehovah.”

[5] In Hosea:

She did not know that I gave her the corn, and the new wine, and the oil, and multiplied unto her silver and gold which they made for Baal. Therefore will I return and take away my corn and my new wine in their appointed season, and I will pluck away my wool and my flax (Hos. 2:8–9);

where the church perverted is treated of; and it is manifest that by “corn” is not meant corn; nor by “new wine,” new wine; neither by “oil,” “silver,” “gold,” “wool,” and “flax” are such things meant, but those which are spiritual; that is, those of good and truth.

[6] In like manner where a new church is treated of, in the same prophet:

I will betroth thee unto me in faithfulness; and thou shalt know Jehovah. And it shall come to pass in that day that I will hearken to the heavens; and these shall hearken to the earth; and the earth shall hearken to the corn, and the new wine, and the oil; and these shall hearken to Jezreel (Hos. 2:20–22);

where “Jezreel” denotes a new church. In Joel:

Awake ye drunkards and weep, and howl all ye drinkers of wine, because of the new wine, for it is cut off from your mouth. The field is wasted, the land mourneth; for the corn is wasted, the new wine is dried up, the oil languisheth (Joel 1:5, 10).

[7] Again:

Rejoice ye sons of Zion, and be glad in Jehovah your God; for he hath given you the early rain for righteousness; and he will cause to come down for you the rain, the early rain and the latter rain in the first. And the floors shall be filled with pure corn, and the vats shall overflow with new wine and oil (Joel 2:23–24).

And it shall come to pass in that day that the mountains shall drop down sweet wine, and the hills shall flow with milk, and all the brooks

of Judah shall flow with waters, and a fountain shall go forth out of the house of Jehovah (Joel 3:18);

where the Lord's kingdom is treated of; and by "sweet wine," by "milk," and by "waters" are signified spiritual things whose abundance is thus described.

[8] In Zechariah:

Jehovah their God shall save them in that day as the flock of his people. For how great is his goodness! And how great is his beauty! Corn shall make the young men to flourish, and new wine the virgins (Zech. 9:16–17).

In David:

Thou dost visit the earth, and delightest in it; thou greatly enrichest it; the stream of God is full of waters; thou preparest them corn; the meadows are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing (Ps. 65:9, 13).

From all this we can see what is signified by "corn and new wine."

3581. *Peoples shall serve thee.* That this signifies the truths of the church, and that "peoples shall bow down themselves to thee" signifies the truths of good is evident from the mention of "serving" as being concerning truths (n. 2567, 3409); and from the signification of "peoples" as being truths (n. 1259, 1260, 2928, 3295). By the "peoples" first mentioned are signified the truths of the church, which are called spiritual truths; and by the "peoples" mentioned the second time are signified the truths of good, which are spiritual goods, and are called truths relatively, the goods of charity being such truths. Because there is this distinction, the "peoples" mentioned in the first place and in the second are not expressed in the Hebrew tongue by the same word, but yet by a word somewhat akin.

3582. *Be thou a master to thy brethren.* That this signifies the dominion at first appearing to be of that of the affection of natural truth over the affections of natural good is evident from the

signification of being “a master” as being dominion and from the signification of “brethren” as being the affections of good, here, of natural good (n. 367, 2360, 3303). (Concerning the apparent dominion at first of truth over good, see n. 3324–3325, 3330, 3332, 3336, 3470, 3539, 3548, 3556, 3563, 3570.)

3583. *And let thy mother’s sons bow down themselves to thee.* That this signifies over all other affections of truth is evident from the signification of “sons” as also being truths (see n. 489, 491, 533, 1147, 2623, 3373); and from the signification of “mother” as being the affection of spiritual truth, and thence the church; because the church is and is so called from truth and the affection thereof (n. 289, 2691, 2717).

3584. *Cursed are they that curse thee.* That this signifies that he who disjoins himself shall be disjoined; and that “blessed are they that bless thee” signifies that he who conjoins himself shall be conjoined is evident from the signification of “being cursed” as being to be disjoined; and of “being blessed” as being to be conjoined (n. 3504, 3514, 3530, 3565). These things are predicated of truths, and by “those who curse” are signified falsities which separate themselves from truths; and by “those who bless” are signified truths which adjoin themselves to other truths; for with truths and goods the case is that they form a society together, at last making as it were one city; and in such a manner they also consociate. This originates from the form of heaven, in which the angels are ranged in order according to the relationships and affinities of good and truth, and thus together constitute one kingdom or one city, from which truths and goods flow in with man, and are disposed in him into a similar form, and this by the Lord alone. But how the case herein is, will be more plainly evident from the correspondence of the grand man, which is heaven, with each and everything that is in man; which correspondence will of the Lord’s Divine mercy be described at the close of the chapters. From all this it is now evident what is involved in the blessing of Isaac pronounced to Jacob, but meant with respect to Esau; namely, the fructification of good through the multiplication of truth, and again the fructification of truth.

3585. Verses 30–33. *And it came to pass as Isaac made an end of blessing Jacob, and Jacob was scarcely yet gone out from the faces of Isaac his father, that Esau his brother came from his hunting. And he also made dainties, and brought unto his father; and he said unto his father, Let my father arise and eat of his son's hunting, that thy soul may bless me. And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn, Esau. And Isaac shuddered with exceeding great shuddering, and said, Who then is he that hath hunted hunting, and brought it to me, and I have eaten of all before thou camest and blessed him? Yea, and he shall be blessed.* “And it came to pass as Isaac made an end of blessing Jacob” signifies when the first conjunction had been thus effected; “and Jacob was scarcely yet gone out from the faces of Isaac his father” signifies progression and change of state; “that Esau his brother came from his hunting” signifies the truth of good and its arrival; “and he also made dainties, and brought unto his father” signifies things desirable and delightful to the Divine rational; “and he said unto his father, Let my father arise, and eat of his son's hunting” signifies that it should appropriate to itself the truth of natural good; “that thy soul may bless me” signifies that there might be conjunction; “and Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn, Esau” signifies a state of perception concerning natural good and the derivative truth; “and Isaac shuddered with exceeding great shuddering” signifies a great alteration in respect to the inversion of the state; “and said, Who then is he that hath hunted hunting, and brought it to me” signifies an inquisition concerning that truth; “and I have eaten of all before thou camest” signifies that it was appropriated; “and blessed him; yea, and he shall be blessed” signifies that it had been conjoined.

3586. *And it came to pass as Isaac made an end of blessing Jacob.* That this signifies when the first conjunction had been thus effected is evident from the signification of “blessing” as being conjunction (see above, n. 3504, 3514, 3530, 3565, 3584); thus “as Isaac made an end of blessing” signifies when conjunction had been effected; that the first conjunction was with truth, represented by Jacob is evident from what has been already said.

3587. *And Jacob was yet scarcely gone out from the faces of Isaac his father.* That this signifies progression and change of state is evident from the signification of “going out from the faces” as being when those things ceased which were represented by Jacob, thus when the state was changed; for the subject is now Esau, and in the internal sense the good of the natural, how as before said this comes forth from the inmost and manifests itself; and when reformation has been accomplished by the ministry of truth, has the dominion.

3588. *That Esau his brother came from his hunting.* That this signifies the truth of good and its arrival is evident from the representation of Esau as being the good of the natural (concerning which see above); from the signification of “coming” as being arrival; and from the signification of “hunting” as being the truth which is from good (n. 3501).

3589. *And he also made dainties, and brought unto his father.* That this signifies things desirable and delightful to the Divine rational is evident from the signification of “dainties” as being the delightful things which are of good and the pleasant things which are of truth (n. 3502, 3536), the delightful things which are of good are the desirable things, and the pleasant things which are of truth are the delightful things; for the affection of good is that which desires, and then the affection of truth is that which delights.

3590. *And he said unto his father, Let my father arise, and eat of his son's hunting.* That this signifies that the Divine rational should appropriate to itself the truth of natural good is evident from the representation of Isaac, who here is the “father,” as being the good of the rational (concerning which frequently above) from the signification of “eating” as being to appropriate (see n. 2187, 2343, 3168, 3513); and from the signification of “hunting” as being the truth of natural good (see just above, n. 3588).

3591. *That thy soul may bless me.* That this signifies that there might be conjunction is evident from the signification of “being blessed” as being conjunction (see also above, n. 3504, 3514, 3530, 3565, 3584).

3592. *And Isaac his father said unto him, Who art thou? and he said, I am thy son, thy firstborn, Esau.* That this signifies a state of perception concerning natural good and the derivative truth is evident from what was said above (n. 3548–3550), at verses 18 and 19, where similar words occur.

3593. *And Isaac shuddered with exceeding great shuddering.* That this signifies a great alteration in respect to the inversion of the state is evident from the signification of “shuddering” as being an alteration; that it is in respect to the inversion of the state is evident from what has been said above concerning the two states of the man who is being regenerated—the state before he has been regenerated, and the state after he has been regenerated—namely, that in the state before he has been regenerated, truths apparently have the dominion; while in the state after he has been regenerated, truths give place, and good receives the dominion (on which subject see what has been frequently shown above, n. 1904, 2063, 2189, 2967, 2979, 3286, 3288, 3310, 3325, 3330, 3332, 3336, 3470, 3509, 3539, 3548, 3556, 3563, 3570, 3576, 3579).

3594. *And said, Who then is he that hath hunted hunting, and brought it to me.* That this signifies an inquisition concerning that truth is evident from the representation of Jacob, in reference to whom it is here said, “Who is he” as being the natural as to truth (concerning which above); and from the signification of “hunting” as being truth from good (n. 3501); here, an inquisition concerning that truth, as to whether it was from good.

3595. *And I have eaten of all before thou camest.* That this signifies that it had been appropriated is evident from the signification of “eating” as being to be appropriated (n. 2187, 2343, 3168, 3513).

3596. *And blessed him; yea, and he shall be blessed.* That this signifies that it has been conjoined is evident from the signification of “being blessed” as being to be conjoined (n. 3504, 3514, 3530, 3565, 3584). How the case is with the appropriation and conjunction of the truth represented by Jacob may be seen from what has been said above. But as these subjects are of such a nature

as to transcend the apprehension of the natural man, and cannot be seen except in the light in which is the rational or internal man, in which light at the present day there are but few, because few are being regenerated, therefore it is better to illustrate them no further, for the illustration of things unknown and transcending the apprehension does not bring them into light, but into more shade. Moreover such things are to be built upon ideas of natural truths, through which they are to be apprehended, and at the present day these also are wanting. This is the reason why the words just preceding have been explained so briefly, and merely as to the internal sense of the expressions.

[2] From what has been said it may be seen what is involved in the statement that Isaac asked hunting of his son, that he might eat of it before he blessed him, and that he did not bless him till after he had eaten, and thus that after eating followed the blessing of him who prepared and brought the dainties—as is also evident from Isaac’s words (here concerning Jacob), “he brought to me, and I have eaten of all before thou camest, and blessed him; yea, and he shall be blessed.” The reason referred to appears from the internal meaning of the rituals of the ancient church; for with them eating signified appropriation and conjunction—conjunction that is to say with him with whom or of whose bread they had eaten. Food in general signified what is of love and charity, that is, the same as celestial and spiritual food—bread what is of love to the Lord, and wine what is of charity toward the neighbor. When these had been appropriated, the persons were conjoined; thus they spoke to each other from affection, and were consociated together. Feasts with the ancients were nothing else, nor was anything else represented in the Jewish church by their eating together of the holy things, nor was anything else represented in the primitive Christian church by their dinners and suppers.

3597. Verses 34–40. *When Esau heard the words of his father, he cried with an exceeding great and bitter cry, and said unto his father, Bless me, me also, O my father. And he said, Thy brother came with fraud, and hath taken away thy blessing. And he said, Is it not that his name is called Jacob? And he hath supplanted me these two times; he hath taken away my birthright, and behold now he hath taken away*

*my blessing. And he said, Hast thou not reserved a blessing for me? And Isaac answered and said unto Esau, Behold I have made him thy master, and all his brethren have I given to him for servants; and with corn and new wine have I sustained him; and what then shall I do for thee, my son? And Esau said unto his father, Hast thou but this one blessing, my father? Bless me, me also, O my father. And Esau lifted up his voice, and wept. And Isaac his father answered and said unto him, Behold of the fat things of the earth shall be thy dwelling, and of the dew of heaven from above. And upon thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion that thou shalt break his yoke from upon thy neck.*

[2] “When Esau heard the words of his father” signifies the observation of natural good from Divine good; “he cried with an exceeding great and bitter cry” signifies its great alteration in respect to the inversion of the state; “and said unto his father, Bless me, me also, O my father” signifies that it longed for conjunction, even although by what had gone before truth had been conjoined; “and he said, Thy brother came with fraud” signifies what is inverted of order; “and hath taken away thy blessing” signifies conjunction in that manner.

[3] “And he said, Is it not that his name is called Jacob” signifies its quality; “and he hath supplanted me these two times” signifies that it had inverted order; “he hath taken away my birthright” signifies the loss of the priority; “and behold now he hath taken away my blessing” signifies the loss of the conjunction; “and he said, Hast thou not reserved a blessing for me” signifies whether there was for it anything in respect to conjunction in that former state.

[4] “And Isaac answered and said unto Esau” signifies instruction; “behold I have made him thy master” signifies that in that state it should have the dominion; “and all his brethren have I given to him for servants” signifies that to the affection of truth at that time there had apparently been subordinated the affections of good; “and with corn and new wine have I sustained him” signifies, as before, its good and truth; and “what then shall I do for thee, my son” signifies that in that state there is nothing else for good.

[5] “And Esau said unto his father” signifies the observation of natural good; “hast thou but this one blessing, my father” signifies whether in that case anything else could be adjoined from natural good; “bless me, me also, O my father” signifies that it longed for conjunction even although thereby truth had been conjoined; and “Esau lifted up his voice and wept” signifies a further state of alteration.

[6] “And Isaac his father answered and said unto him” signifies perception concerning natural good, that it would be made Divine; “behold, of the fat things of the earth shall be thy dwelling” signifies that life is from the Divine good; “and of the dew of heaven from above” signifies that it is from the Divine truth.

[7] “And upon thy sword shalt thou live, and thou shalt serve thy brother” signifies that so long as truth is being conjoined with good, good will in appearance be in a lower place; “and it shall come to pass when thou shalt have the dominion” signifies that it shall be in the prior place; “that thou shalt break his yoke from upon thy neck” signifies that the conjunction would then be through good, and that truth would be of good.

3598. Inasmuch as the things contained in verses 34 to 38 are such as have been already unfolded, and what they involve may be seen from what has been already said, it is therefore needless any further to unfold them in respect to the internal sense, except that merely the things contained in verses 39 and 40, relating to the blessing of Esau by Isaac his father, shall be illustrated.

3599. *And Isaac his father answered and said unto him.* That this signifies perception concerning natural good, that it would be made Divine is evident from the signification of Isaac as being the Lord’s Divine rational as to the Divine good therein (n. 3012, 3194, 3210); and from the signification in the historicals of the Word of “saying” as being to perceive, which has already been frequently treated of; and from the representation of Esau, to whom he spoke, as being natural good, concerning which also much has been already said. That it should be made Divine is evident from the

blessing, now to be considered. It was said above that Esau represents the Lord's Divine natural as to Divine good, and Jacob his Divine natural as to Divine truth; but here, that Esau represents the natural good which was to be made Divine; and in what goes before, that Jacob represented the natural truth which also was to be made Divine. How the case herein is may be seen from what was said above (n. 3494, 3576); but that it may become still clearer, a few words shall be added.

[2] The natural good which Esau first represents is the natural good of the Lord's infancy, which was Divine from the Father, but human from the mother; and insofar as it was from the mother it was imbued with hereditary evil; and being such, it could not be at once in an order capable of receiving the Divine that was inmost within it; but had first to be reduced into order by the Lord. The case is the same with the truth represented by Jacob; for where there is good there must be truth in order for there to be anything; all that which is of thought, even with infants, is of truth, adjoined to the will part which is of good. Wherefore after the Lord had reduced the natural as to good and as to truth in himself into order, so that it might receive the Divine, and that thus he himself might inflow from his Divine, and after by successive steps he had expelled all the human that was from the mother; then Esau represents the Lord's Divine natural as to good, and Jacob his Divine natural as to truth.

[3] But Esau and Jacob represent the Divine good and Divine truth of the Lord's Divine natural as conjoined with each other like brothers, which Divine good and Divine truth considered in themselves are nothing else than one simultaneous power for the formation and reception of actual good and truth. This actual good and truth are treated of later. From all this it is evident what great arcana are contained in the internal sense of the Word, which arcana are such that not even their most general points fall into the understanding of man; as possibly may be the case with the things just stated; and how then can the innumerable particulars relating thereto do so? Yet are they well adapted to the understanding and apprehension of the angels, who concerning these and the like things receive from the Lord heavenly ideas illustrated by

representatives of ineffable loveliness and bliss; from which some conception may be formed of the nature of angelic wisdom, yet remotely, because such things are in the shade of the human understanding.

**3600.** *Behold of the fat things of the earth shall be thy dwelling.* That this signifies that life is from Divine good; and that “of the dew of heaven from above” signifies that it is from Divine truth is evident from the signification of “fatness” as being good (n. 353), here, Divine good, because it is spoken of the Lord; and from the signification of “dwelling” as being life (see above, n. 1293, 3384), and that “dwelling” is predicated of good (n. 2268, 2451, 2712); and from the signification of the “dew of heaven” as being truth derived from the good of a state of peace and innocence (n. 3579), here, Divine truth, because it is spoken of the Lord. Similar words were spoken to Jacob, namely, “God shall give thee of the dew of heaven and of the fat things of the earth” (verse 28) but there “dew” (thus truth) is spoken of in the first place; and the “fat things of the earth” (thus good) in the second; and also that “God should give” of them; whereas here in relation to Esau, the “fat things of the earth” (thus good) are spoken of in the first place; and in the second place the “dew of heaven” (thus truth); and it is not said that “God would give,” but that “his dwelling should be of them”; which also shows that Jacob represents truth, and Esau good; also that truth as apparently in the former place is first; but that this is the inverse of order, according to what has already been frequently shown.

**3601.** *And upon thy sword shalt thou live, and shalt serve thy brother.* That this signifies that so long as truth is being conjoined with good, good will in appearance be in a lower place is evident from the signification of a “sword” as being truth combating (n. 2799); hence to “live upon the sword” denotes while truth is being conjoined with good, for the conjunction is effected by means of combats, that is, temptations, because without these truth is not conjoined; and from the signification of “serving thy brother” as being to be in a lower place. That nevertheless good is not in a lower place, but only apparently so is evident from what has so frequently been said above (n. 3582).

3602. *And it shall come to pass when thou shalt have the dominion.* That this signifies that it shall be in a prior place is evident from the signification of “having the dominion” as being to be in a prior place; on this subject see what now follows.

3603. *That thou shalt break his yoke from upon thy neck.* That this signifies that the conjunction would then be through good, and that truth would be of good is evident from the signification of “breaking a yoke from upon the neck” as being liberation (that by the “neck” is signified influx and communication, and the consequent conjunction; and that by a “yoke upon the neck” is signified restraint and interception, see above, n. 3542); thus “breaking the yoke from upon the neck” denotes liberation from restraint, and interception; and therefore it denotes conjunction through good; and also that truth becomes of good; for where there is no longer any restraint and interception, good flows in and conjoins itself with truth.

[2] How the case herein is may be seen from what has been already said and shown; but few comprehend in what consists the apparent priority of truth and in the meanwhile the inferiority of good, and this principally because few reflect on such things, and do not even reflect upon good, in that it is distinct from truth. Moreover all those are ignorant of what good is who live a life of the love of self and of the world, for they do not believe that there can be any good except that which is from this source; and because they are ignorant of what good is, they are also ignorant of what truth is, for truth is of good. They do indeed know from revelation that it is good to love God and the neighbor, and that truth consists of doctrinal things derived from the Word, but inasmuch as they do not live according to these things, they have no perception of such good and truth, but merely have knowledges separated from these. Nay, even those who are being regenerated do not know what good is until they have been regenerated; for before this they supposed that truth was good, and that to do according to truth was good, when yet that which they then do is not good, but truth. When man is in this state, he is in the state which is described by “Jacob” and in the “blessing” given to him; but when he comes into a state of doing good from the affection of

good—that is, when he is regenerate—he then comes into the state which is described in the blessing given to Esau.

[3] This may be illustrated by those things which appear with man in his first and second ages, and afterwards in his third and fourth. In his first age man knows only by memory the things contained in the Word, and in like manner what is in the doctrinal matters of faith; and he believes himself to be good when he is acquainted with many things therefrom, and can apply some of them, not to his own life, but to the life of others. In his second age, when he is more grown up, he is not content to know only by memory the things contained in the Word and in doctrine, but begins to reflect upon them from his own thought, and insofar as he adds thereto from his own thought, insofar he is pleased; and thereupon he is in the affection of truth from a kind of worldly love, which love is also the means of his learning many things that without it would be left unlearned. In his third age, if he is one of those who can be regenerated, he begins to think about use, and to reflect on what he reads in the Word and imbibes from doctrinal matters for the sake of use; and when he is in this state the order is inverted, so that truth is no longer so much put in the first place. But in his fourth age, when comes the age of his regeneration, because then the state is full (see n. 2636), he loves the Word and the doctrinal things that are from the Word—that is, truth—for the sake of the good of life, consequently from the good of life. Thus good comes to be in the prior place, which until this time was apparently in the posterior place.

[4] The reason why good was apparently in the posterior place, is that it lay inmosty concealed in all his affection; nor could it manifest itself, inasmuch as outside of it there were such things as it could not agree with, namely, vain and empty things such as are those of self-glory and the glory of the world; but after the man has been regenerated these things recede; and the good, which had lain inmosty concealed, comes forth as it were from its place of confinement, and flows into those things which are outside, and makes truths its own, that is, truths of good, and thus manifests itself.

[5] In the meantime, like that involuntary which is in his voluntary, the good in the man is in everything he thinks, and thence in everything he does. Man knows not that he has this involuntary, because he perceives nothing else in himself except that which is his own; that is, the voluntary. This involuntary is twofold, the one being his heredity that he has from his father and mother, while the other flows in through heaven from the Lord. As a man grows up, if he is such as not to suffer himself to be regenerated, that which he has hereditarily from his parents manifests itself more and more; for he takes evils from it, and makes them his own, or proper to himself. But with those who are being regenerated the involuntary which is from the Lord through heaven manifests itself in adult age; and in the meantime it has disposed and governed each and all things of their thought and also of their will, although it has not been visible.

3604. Verses 41–45. *And Esau hated Jacob because of the blessing wherewith his father blessed him; and Esau said in his heart, The days of mourning for my father draw near, and I will kill Jacob my brother. And the words of Esau her elder son were told to Rebekah; and she sent and called unto Jacob her younger son, and said unto him, Behold Esau thy brother comforteth himself concerning thee to kill thee. And now, my son, hearken unto my voice, and arise, flee thou to Laban my brother to Haran. And tarry with him some days until thy brother's wrath turn away, until thy brother's anger turn away from thee, and he forget that which thou hast done to him, and I will send and take thee from thence; why should I be bereaved even of you both in one day?* “And Esau hated Jacob because of the blessing wherewith his father blessed him” signifies that natural good was averse to the inverted conjunction of truth; “and Esau said in his heart” signifies thought; “the days of mourning for my father draw near, and I will kill Jacob my brother” signifies the inversion and privation of the self-derived life of truth; “and the words of Esau her elder son were told to Rebekah” signifies the Lord’s perception from Divine truth concerning the animus or purpose of natural good at that time; “and she sent and called unto Jacob her younger son, and said unto him” signifies the state of observation of the affection of truth from influx through Divine truth; “behold Esau thy brother comforteth himself concerning thee to kill thee” signifies the purpose to invert

the state and deprive truth of self-derived life; “and now my son hearken unto my voice, and arise” signifies delay as yet; “flee thou to Laban my brother to Haran” signifies to the affection of external or corporeal good; “and tarry with him some days” signifies what is successive; “until thy brother’s wrath turn away” signifies until the state turns thereto; “until thy brother’s anger turn away from thee” signifies what is successive of the state with natural good; “and he forget that which thou hast done to him” signifies habit acquired from the delay; “and I will send and take thee from thence” signifies then the end; “why should I be bereaved even of you both in one day” signifies that otherwise there would be no conjunction.

3605. *And Esau hated Jacob because of the blessing wherewith his father blessed him.* That this signifies that natural good was averse to the inverted conjunction of truth is evident from the signification of “hating” as here in the internal sense being to be averse to, which is the subject treated of in what follows; and from the representation of Esau, as being natural good; and of Jacob as being natural truth (concerning which above); and from the signification of a “blessing” as being conjunction (see n. 3504, 3514, 3530, 3565, 3584); that here it is an inverted conjunction of truth which is represented by Jacob is evident from what was said and shown above (n. 3539, 3548, 3556, 3563, 3570, 3576, 3603).

[2] That in the internal sense “to hate” denotes to be averse to is because it is predicated of good, which is represented by Esau, and good does not even know what hatred is, being the direct opposite thereof, and opposites are never possible in the same subject; but instead of hatred, good, or they who are in good, feel a kind of aversion; hence it is that “hatred” here in the internal sense denotes to be averse to; for the internal sense is principally for those who are in heaven, wherefore when it descends thence, and is derived into the literal sense, then, the historicals being of this nature, the affection of aversion falls into the expression “hatred,” but yet in such a way that with those who are in heaven there is no idea of hatred. This case is like that which was related from experience in volume 1 (see n. 1875), concerning the words in the Lord’s prayer, “Lead us not into temptation, but deliver us from evil”; in that temptation and evil are rejected until what is purely angelic, that is,

good, remains without any idea of temptation and of evil, and this with the adjunction of a species of indignation and aversion, in regard to evil being thought of when the Lord is thought of.

[3] The case is the same when we read in the Word concerning Jehovah or the Lord “hating.” As in Zechariah:

Let none of you think evil in your heart of his neighbor; and love no lying oath; for all these are things that I hate, saith Jehovah (Zech. 8:17).

In Moses:

Thou shalt not set thee up a pillar, which Jehovah thy God hateth (Deut. 16:22).

In Jeremiah:

Mine heritage is become unto me as a lion in the forest; she hath uttered her voice against me, therefore I have hated her (Jer. 12:8).

In Hosea:

In Gilgal I hated them; because of the wickedness of their works I will drive them out of mine house; I will love them no more (Hos. 9:15).

In these passages “hatred,” predicated of Jehovah or the Lord, in the internal sense is not hatred, but mercy, for the Divine is mercy; but when this flows in with a man who is in evil, and he runs into the penalty of evil, it then appears as hatred and because it so appears, in the sense of the letter it is likewise so called.

[4] It is in the same way that “anger,” “wrath,” and “fury” are in the Word predicated of Jehovah or the Lord (concerning which, n. 245, 592, 696, 1093, 1683, 1874, 2395, 2447, 3235). Above all other peoples the Jewish and Israelitish people were such that as soon as they observed anything unfriendly, even in their associates, they believed it lawful to treat them cruelly, and not only to kill them, but also to expose them to wild beasts and birds; and

therefore because the inflowing mercy of the Lord was turned with them into such hatred, not only against their enemies, but also against their companions, they could not believe otherwise than that Jehovah also entertained hatred, was angry, wrathful, and furious, and for this reason it is so expressed in the Word according to the appearance; for such as is a man's quality, such the Lord appears to him (see n. 1838, 1861, 2706). But what the quality of hatred is with those who are in love and charity, that is, who are in good is evident from the words of the Lord in Matthew:

Ye have heard that it has been said, thou shalt love thy neighbor, and hate thine enemy; but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that injure and persecute you, that ye may be the sons of your Father who is in the heavens (Matt. 5:43–45).

3606. *And Esau said in his heart.* That this signifies thought is evident from the signification of “saying in the heart” as being thought.

3607. *The days of mourning for my father draw near, and I will kill Jacob my brother.* That this signifies the inversion and privation of the self-derived life of truth is evident from the signification of “days of mourning” as being the inversion of the state; and from the signification of “killing Jacob his brother” as being to deprive truth of self-derived life. The case herein is similar to what was just now said concerning the signification of “hatred” in the internal sense, namely, that it is not hatred; and the same may be seen from what is continually taking place in the other life, where all the good that flows down from heaven to those who are in evil is turned into evil, and with the infernals into the opposite; in like manner truth into falsity (see n. 2123); and therefore on the other hand the evil and falsity that is with such spirits is in heaven good and truth; and in order that it may become good there are spirits in the way who reject the ideas of evil and falsity, so that the idea of good and truth may be presented (concerning which rejection see above, n. 1393, 1875). And moreover when that which is evil and false approaches those who are in good and truth, it does not appear as evil and

falsity, but under another form in accordance with the nature and state of their goodness.

[2] From this it is evident that in the internal sense to “kill Jacob the brother” is not to kill, but is a privation of that life which is not compatible with truth; for truth has no life of itself, but from good, inasmuch as truth is only a vessel recipient of good (see n. 1496, 1832, 1900, 2063, 2261, 2269, 2697, 3049, 3068, 3128, 3146, 3318, 3387); and that in good there is life, but not in truth, except that which is from good (see n. 1589, and frequently elsewhere). Wherefore the privation of the self-derived life of truth is not the extinction of truth, but its vivification; for when truth appears to itself to have life from itself, then it has no life, except such life as in itself is not life; but when it is deprived of this, it is then gifted with real life, namely, through good from the Lord, who is life itself.

[3] This plainly appears from those who are in the other life. With such as are in truth alone, the ideas appear closed, so that those things which are of heaven cannot flow in, except only in a manner so general that the influx is scarcely known to be from heaven; whereas with such as are at the same time in good, their ideas appear open, so that the things which are of heaven flow in as into a heaven in miniature, or as into an image of themselves; for they flow in by means of the good that is in them through truths (see n. 1869, 2425). That truth is deprived of self-derived life when good begins to be in the prior place, or to have the dominion, may be seen from what has been said and shown above concerning the apparent priority of truth at first, and concerning the subsequent priority of good; this privation of the self-derived life of truth is what is here signified. The reason why these things are called the “mourning for a father” is that days of mourning signify inversion of state, which inversion of state was signified above by the exceeding great shuddering with which Isaac shuddered (verse 33, n. 3593), and by the great and exceeding bitter cry with which Esau cried out (verse 34, n. 3597).

*3608. And the words of Esau her elder son were told to Rebekah.* That this signifies the Lord’s perception from Divine truth concerning the animus or purpose of natural good at that time is

evident from the signification of “being told” as being to think and reflect (n. 2862), thus to perceive; and from the representation of Rebekah, as being the Divine truth of the Lord’s Divine rational; and from the representation of Esau, as being natural good (concerning which representations see above). From this it is evident that its “being told Rebekah concerning the words of Esau her elder son” signifies the Lord’s perception from Divine truth concerning the animus or purpose of natural good.

**3609.** *And she called unto Jacob her younger son, and said unto him.* That this signifies the state of observation of the affection of truth from influx through Divine truth is evident from the representation of Rebekah, who “called and said” as being the Divine truth of the Lord’s Divine rational conjoined with the Divine good therein; from the representation of Jacob, as being natural truth, or the affection of truth therein (concerning which representations see above); and from the signification of “calling him and saying to him” as being a state of perception (concerning which also see above); here a state of observation, because the natural is the subject treated of.

**3610.** *Behold Esau thy brother comforteth himself concerning thee to kill thee.* That this signifies the purpose to invert the state and deprive truth of self-derived life is evident from the signification of “comforting one’s self” for anyone, as being to appease unrest of mind with hope concerning anyone, or concerning anything, “concerning thee” implying the inversion of the state of truth—and from the signification of “to kill thee,” that is, Jacob, as being to deprive truth of self-derived life (concerning which just above, n. 3607, where it was shown that depriving truth of life is not extinguishing it, but vivifying it). For the case with respect to the life of truth is this: When they who are in truth, or in the affection of truth, do not live according to the truth which they know and with which they are affected, there is then somewhat of pleasure and delight derived from the love of self or the love of the world, which has adjoined itself to the affection of truth, and which appears as good, when yet it is not good, except as regards the use, in that truths may thus be introduced and learned which afterwards may be serviceable to real good and its life. When truth is in this

state, that is, they who are in the affection of truth, then truth is said to have self-derived life, which is not life, as is evident from the fact that in the love of self, and the love of the world, or in their pleasure and delight, there is not life; but in celestial and spiritual love, and in their delight and pleasure. Therefore when truth, that is, they who are in such an affection of truth, are deprived of that life, they then for the first time receive life, or are then for the first time vivified.

[2] These things cannot possibly be apprehended by those who are in the affection of self and of the world, for they believe that no other life is possible; consequently that if they should be deprived of that life, they would altogether cease to live; for they who are in that life can in no wise know what spiritual and heavenly life is. When yet the fact is that when they are deprived of that life of the affection of self and of the world, then life flows in from the Lord such as is the angelic and heavenly life, together with ineffable wisdom and happiness; and when the former life is viewed from this life, it appears as no life, or as the unclean life of brute animals, inasmuch as there is nothing of the Divine therein, except that they can think and speak, and thus appear in external form like others.

[3] In respect to the circumstance that good had the purpose to invert the state and deprive truth of self-derived life, which is signified by Esau comforting himself for Jacob to kill him, the case is this: with a man who is being regenerated, the good in him is continually in the purpose to invert the state, and to reduce it into such order that truth may not be in the prior place, but in the posterior; as is consonant with the state of heaven. But this purpose lies deeply concealed, nor is it observed until the purpose has been effected. The case herein is as it is with conjugal love, which does not appear during infancy and childhood, but still lies hidden within; nor does it come forth until each and all things have been so disposed that it can manifest itself; meanwhile it produces all means that are suited to itself; that is, they are produced. The case is the same in the vegetable kingdom: in every tree and in every plant there lies inmosty concealed an endeavor to produce fruits or seeds; but this endeavor cannot manifest itself until it has first

produced all the means, namely, branches, leaves, and flowers, which being produced the endeavor comes forth into act.

[4] So also is it with those who are born anew: the conjugal principle of good and truth long lies hidden within; but still it is present as an endeavor in the efficient cause and thence in the effect; yet it does not appear until all things have been disposed into order; and when they have been so disposed, it for the first time comes forth and manifests itself. It is this endeavor which is meant by the purpose to invert the state and deprive truth of self-derived life. Hence it is manifest that the internal sense is altogether different from that which is expressed in the sense of the letter, namely, that it treats of the reduction of truth into order, and its vivification, and not of the destruction and privation of its life.

3611. *And now, my son, hearken unto my voice, and arise.* That this signifies delay as yet is evident from the signification of “hearkening to a voice” as being to obey; namely, that he should tarry yet in that inverted state, which is the subject treated of in what follows.

3612. *Flee thou to Laban my brother to Haran.* That this signifies to the affection of external or corporeal good is evident from the representation of Laban, as being the affection of good in the natural man (see n. 3129, 3130, 3160); and from the signification of “Haran” as being what is external and thence relatively obscure (see n. 1430); but what is here properly signified by “Laban” and “Haran” may be seen from what follows, where mention is made of Laban and Haran, namely, that it is the collateral good of a common stock; for goods and truths have a conjunction among themselves like that of parents, brethren, kinsmen, and relations, in families (see n. 685, 917, 2508, 2524, 2556, 2739). But these things are altogether hidden from the man who is not in the life of good, and who does not even know what good is, and thus not what truth is; if he first knew these, that is, if he did so from doctrine conjoined with life, or from life conjoined with doctrine, he would then know and perceive innumerable things concerning good and truth, and this successively more and more distinctly, and afterwards their mutual and correlative conjunctions with each

other, and at last their proximities in their series, and in each proximity again things innumerable; thus lastly heaven in its form, that is, in its beauty and happiness.

3613. *And tarry with him some days.* That this signifies what is successive is evident from the signification of “to tarry” as being the like as “to dwell,” thus as “to live” (concerning which n. 1293, 2268, 2451, 2712, 3384), but “to tarry” is predicated of the life of truth with good, and “to dwell,” of the life of good with truth; and from the signification of “days” as being times and states (n. 23, 487, 488, 493, 2788, 3462); thus it is the life of subsequent times and states, consequently what is successive, that is here signified by “tarrying with him some days.” This successive condition—that is, the tarrying of Jacob with Laban—is treated of in the chapters which follow.

3614. *Until thy brother’s wrath turn away.* That this signifies until the state turns thereto; and that “until thy brother’s anger turn away from thee” signifies what is successive of the state with natural good is evident from the signification of “wrath” and “anger” as being states which are repugnant, as will be shown in what follows. When these states become such that they are no longer repugnant, but begin to conjoin themselves, it is then said that “wrath turns away,” and that “anger turns away”; hence it is that “until thy brother’s wrath turns away” signifies until the state turns thereto; and that “until thy brother’s anger turn away” signifies what is successive of the state with natural good. That “wrath” involves one thing, and “anger” another, may be seen from the words being in other respects alike, and that otherwise there would be an idle repetition, namely, “until thy brother’s wrath turn away” and “until thy brother’s anger turn away.” What is implied in each expression is manifest from the general explication, and also from the predication of wrath and the predication of anger; for “wrath” is predicated of truth, here of the truth of good, which is represented by Esau; whereas “anger” is predicated of this good itself.

[2] “Wrath” and “anger” are frequently mentioned in the Word, but in the internal sense they do not signify wrath and anger, but repugnance, and this for the reason that whatever is repugnant to

any affection produces wrath or anger, so that in the internal sense they are only repugnances; but the repugnance of truth is called “wrath,” and the repugnance of good is called “anger”; and in the opposite sense “wrath” is the repugnance of falsity or its affection, that is, of the principles of falsity; and “anger” is the repugnance of evil or its yearning, that is, of the love of self and the love of the world. In this sense “wrath” is properly wrath, and “anger” is anger; but when they are predicted of good and truth, “wrath” and “anger” are zeal; which zeal, because in external form it appears like wrath and anger, therefore in the sense of the letter is also so called.

[3] That in the internal sense “wrath” and “anger” are merely repugnances, may be seen from the following passages in the Word. In Isaiah:

Jehovah hath heat against all the nations, and wrath against all their army (Isa. 34:2).

The “heat of Jehovah against the nations” denotes repugnance against evil (that “nations” are evils, see above, n. 1259, 1260, 1849, 1868, 2588); “wrath against all their army” denotes repugnance against the derivative falsities (that the “stars,” which are called the “army of the heavens,” are knowledges, and thus truths and in the opposite sense falsities, may be seen above, n. 1128, 1808, 2120, 2495, 2849). Again:

Who gave Jacob for a prey, and Israel to the spoilers? Did not Jehovah? He against whom we have sinned? Therefore he poured upon him the wrath of his anger (Isa. 42:24–25).

The “wrath of anger” denotes repugnance against the falsity of evil; “Jacob,” those who are in evil; and “Israel,” those who are in falsity.

[4] Again:

I have trodden the winepress alone; and of the peoples there was no man with me; and I have trodden them in mine anger, and destroyed them in my wrath; and I trampled the peoples in mine anger, and made them drunk in my wrath (Isa. 63:3, 6);

where the Lord is treated of and his victories in temptations; to “tread and trample in anger” denotes victories over evils; and to “destroy and make drunk in wrath,” victories over falsities; to “trample upon,” in the Word, is predicated of evil; and to “make drunken,” of falsity. In Jeremiah:

Thus saith the Lord Jehovih, Behold, mine anger and my wrath shall be poured out upon this place, upon man, and upon beast, and upon the tree of the field, and upon the fruit of the ground; and it shall burn and shall not be quenched (Jer. 7:20);

where mention is made of both “anger” and “wrath,” because both evil and falsity are treated of.

[5] It is usual with the prophets in speaking of evil to speak also of falsity, as in speaking of good to speak also of truth, and this because of the heavenly marriage, which is the marriage of good and truth, in everything of the Word (see n. 683, 793, 801, 2173, 2516, 2712); hence also both “anger” and “wrath” are mentioned; otherwise one term would have been sufficient. In the same prophet:

I myself will fight with you with an outstretched hand and with a strong arm, even in anger, and in wrath, and in great heat; and I will smite the inhabitants of this city, both man and beast (Jer. 21:5–6).

Here in like manner “anger” is predicated of the punishment of evil, and “wrath” of the punishment of falsity, and “heat” of the punishment of both; “anger” and “wrath,” because they denote repugnance, also denote punishment; for things which are repugnant come into collision, and then evil and falsity are punished; for in evil there is repugnance to good, and in falsity there is repugnance to truth; and because there is repugnance, there is also collision; that from this comes punishment may be seen above (n. 696, 967).

[6] In Ezekiel:

Thus shall mine anger be consummated, and I will make my wrath to rest upon them, and I will comfort myself, and they shall know that I

Jehovah have spoken in my zeal when I have consummated my wrath upon them, when I shall do judgments in thee in anger and in wrath and in the reproofs of wrath (Ezek. 5:13, 15);

where also “anger” denotes the punishment of evil; “wrath,” the punishment of falsity, from its repugnance and consequent attack. In Moses:

It shall not please Jehovah to pardon him, because then the anger of Jehovah and his zeal shall smoke against that man. And Jehovah shall separate him unto evil out of all the tribes of Israel. The whole land thereof shall be brimstone and salt, and a burning; it shall not be sown, and shall not bud, neither shall therein any herb come up; like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which Jehovah overthrew in his anger and in his wrath; and all the nations shall say, Wherefore hath Jehovah done thus unto this land? What meaneth the heat of this great anger? (Deut. 29:20–24).

Inasmuch as “Sodom” denotes evil, and “Gomorrah” the derivative falsity (n. 2220, 2246, 2322), and the nation of which Moses here speaks is compared thereto in respect to evil and falsity, therefore “anger” is spoken of in respect to evil, and “wrath” in respect to falsity, and “heat of anger” in respect to both. That such things are attributed to Jehovah or the Lord is according to the appearance, because it so appears to man when he runs into evil and the evil punishes him (see n. 245, 592, 696, 1093, 1683, 1874, 2395, 2447, 3235, 3605).

3615. *And he forget that which thou hast done to him.* That this signifies habit acquired from the delay is evident from the signification here of “forgetting” as being the successive abolition of repugnance; and as this is effected by means of delay and the consequent habit, therefore this is signified by “and he forget that which thou hast done unto him.”

3616. *And I will send and take thee from thence.* That this signifies then the end is evident from what goes before and from what follows; for the end, which is here signified by “sending and taking thee from thence” is when truth is in agreement with good, and thus truth serves in subordination to good; this end, after the tarrying of Jacob with Laban was ended, is represented by Esau

when he ran to meet Jacob, and embraced him, and fell upon his neck, and kissed him, and they wept (Gen. 33:4); for when the end is, that is, the conjunction, then the good of the rational flows immediately into the good of the natural, and through the good into its truth, and also mediately through the truth of the rational into the truth of the natural, and through this into the good therein (n. 3573). From this it is evident why it was said by Rebekah, by whom is represented the truth of the rational, to Jacob, by whom is represented the truth of the natural, "I will send and take thee from thence."

3617. *Why should I be bereaved even of you both in one day?* That this signifies that otherwise there would be no conjunction is evident from the fact that if those things were not done which in the internal sense are represented in what follows by Jacob sojourning with Laban, truth could not have been conjoined with good, thus good could not have been united to the truth in the natural, consequently the rational would be deprived of both; for without the conjunction in the natural of truth with good, and the union of good with truth, there is no regeneration, which in the relative sense is the subject treated of in this chapter. This also is the conclusion of that which goes before.

3618. Verse 46. *And Rebekah said to Isaac, I loathe my life because of the daughters of Heth; if Jacob should take a woman of the daughters of Heth, such as these, of the daughters of the land, wherefore have I lives?* "And Rebekah said to Isaac" signifies the Lord's perception from Divine truth; "I loathe my life because of the daughters of Heth" signifies the adjunction of natural truth from another source; "if Jacob should take a woman of the daughters of Heth" signifies that natural truth should not be associated therewith; "such as these, of the daughters of the land" signifies because not from that ground; "wherefore have I lives?" signifies that thus there would not be conjunction.

3619. *And Rebekah said to Isaac.* That this signifies the Lord's perception from Divine truth is evident from the signification of "saying" as being to perceive; from the representation of Rebekah as being the Divine truth of the Lord's Divine rational; and from the representation of Isaac as being the Divine good therein

(concerning which see above); and whereas Divine good is being itself, and Divine truth is the derivative life, on which account the Lord is the Lord principally from Divine good, therefore it is said “the Lord’s perception from Divine truth.” Perception from the Divine truth of the rational is from the intellectual part, whereas perception from Divine good is from the will part; but perception from the intellectual part is not of this part, but is of the inflowing will part; for the intellectual part is nothing but the will part in form. Such is the intellectual part when conjoined with the will part; but before it is so conjoined the intellectual part appears to be by itself, and the will part by itself, although this is nothing but that the external separates itself from the internal; for when the intellectual part inwardly wills and thinks anything, there is an end from the will part which makes its life, and directs the thinking there. The reason why the intellectual part has life from the end, is that the end with man is his life (n. 1909, 3570); hence it may in some measure be evident what in the representative sense is anyone’s perception from truth, and what in the supreme sense is the Lord’s perception from Divine truth.

3620. *I loathe my life because of the daughters of Heth.* That this signifies the adjunction of natural truth from another source is evident from the signification of “loathing one’s life” as being no adjunction, namely, of natural truth to the truth of the rational, for when there is not adjunction, then to the rational its life appears as if it were no life, as may be seen from what was said above (n. 3493); and from the signification of the “daughters of Heth” as being the affections of truth from what is not genuine; here, the affections of natural truth, because spoken of Jacob, by whom natural truth is represented, as before shown. (That “daughters” are affections may be seen above, n. 2362; and that “Heth” or “Hittite” is truth from what is not genuine, n. 3470.) Hence it is evident that by “I loathe my life because of the daughters of Heth” is signified that there could be no adjunction of the natural through truth which is not from what is genuine; thus that there must be the adjunction of natural truth from another source.

The adjunction of natural truth is treated of in what follows, where mention is made of Jacob’s stay with Laban, namely, that

truths from a common stock were adjoined thereto; and by the truths which the daughters of Heth represent, because they were not from that stock, no adjunction could be effected, since there was disparity and discordance; for by the sons of Heth is represented the spiritual church among the gentiles (n. 2913, 2986), in which, as they have not the Word, the truths are not from that origin.

3621. *If Jacob should take a woman of the daughters of Heth.* That this signifies that natural truth should not be associated thereto is evident from the signification of “taking a woman” as being to be associated; and from the signification of the “daughters of Heth” as being the affections of truth from what is not genuine (see just above, n. 3620); or what is the same, truth; for truth without affection is not conjoined (n. 3066, 3336). How the case is with these things is evident from what was said above concerning the daughters of Heth.

3622. *Such as these, of the daughters of the land.* That this signifies because not from that ground, that is, from truths of the genuine church is evident from the signification of “daughters” as being churches; for “daughters” signify the affections of good and truth (n. 2362); and “land” signifies the region where the church is, thus the church (n. 662, 1066, 1067, 1262, 1733, 1850, 2117, 2118, 2928, 3355); thus the “daughters of the land” are the goods and truths of the church.

3623. *Wherefore have I lives?* That this signifies that thus there would not be conjunction is evident from the signification of “lives” as being conjunction through truths and goods; for when no truth from a common stock or genuine source could be adjoined to natural truth, then neither would there be the adjunction of the natural to the truth of the rational; thus to the rational its life would appear as no life (n. 3493, 3620); hence by the words, “wherefore have I lives?” is signified that thus there would not be conjunction. The reason why here and in other passages lives are spoken of in the plural, is that there are two faculties of life in man; one of which is called the understanding, and is of truth; and the other of which is called the will, and is of good; these two lives or

faculties of life make a one when the understanding is of the will, or what is the same, when truth is of good. This is the reason why in the Hebrew tongue frequent mention is made of “life,” and also of “lives.” That mention is made of “lives” is evident from the following passages in Genesis:

And Jehovah God formed man of dust from the ground, and breathed into his nostrils the breath of lives, and man became a living soul (Gen. 2:7).

And out of the ground made Jehovah God to grow every tree that is desirable to the sight, and good for food; and the tree of lives in the midst of the garden (Gen. 2:9).

Behold I do bring the flood of waters upon the earth, to destroy all flesh wherein is the breath of lives (Gen. 6:17).

And they went in unto Noah into the ark, two, two, of all flesh wherein is the breath of lives (Gen. 7:15, n. 780).

All in whose nostrils was the breathing of the breath of lives died (Gen. 6:22).

And in David:

I believe to see the goodness of Jehovah in the land of lives (Ps. 27:13).

What man is he that desireth lives, and loveth days that he may see good (Ps. 34:12)?

With thee is the fountain of lives; in thy light shall we see light (Ps. 36:9).

In Malachi:

My covenant was with Levi of lives and peace (Mal. 2:5).

In Jeremiah:

Thus saith Jehovah, Behold I set before you the way of lives, and the way of death (Jer. 21:8).

In Moses:

To love Jehovah thy God, and to obey his voice, and to cleave unto him for he is thy lives, and the length of thy days; that thou mayest dwell in the land (Deut. 30:20).

It is not a vain word from you, because it is your lives, and through this word ye shall prolong your days upon the land (Deut. 32:47);

and in other places. "Lives" are spoken of in the plural because they are two, as was said, and yet a one; as also in the Hebrew tongue are "heavens," which are many, and yet a one; in like manner "waters," those above and those beneath (Gen. 1:6-7, 9), which are spiritual things pertaining to the rational and the natural, and which also are to be a one through conjunction. In respect to "lives," they signify in the plural both what is of the will and what is of the understanding, consequently what is of good and what is of truth; for the life of man is nothing else than good and truth wherein is life from the Lord, inasmuch as man, without good and truth, and life therein, is no man; for man without these would not be able to will anything or think anything, all his faculty of willing being from what is good or what is not good, and his faculty of thinking from what is true or what is not true; hence man has lives, which are one life when his thinking is from his willing, that is, when the truth which is of faith is from the good which is of love.

CONCERNING THE CORRESPONDENCE OF  
ALL MAN'S ORGANS AND MEMBERS, BOTH  
INTERIOR AND EXTERIOR, WITH THE  
GRAND MAN, WHICH IS HEAVEN

3624. It is now permitted to relate and describe wonderful things which, so far as I know, have not as yet been known to anyone, nor

have even entered into the mind of anyone, namely, that the universal heaven is so formed as to correspond to the Lord, to his Divine human; and that man is so formed as to correspond to heaven in regard to each and all things in him, and through heaven to the Lord. This is a great mystery which is now to be revealed, and which shall be treated of here and at the close of the subsequent chapters.

3625. It is from this ground that it has been occasionally said above, in speaking of heaven and the angelic societies, that they belong to some province of the body; as to that of the head, or that of the breast, or of the abdomen, or of some member or organ therein; and this because of the correspondence here spoken of.

3626. That there is such a correspondence is perfectly well known in the other life, not only to angels, but also to spirits, and even to the wicked. Angels know from it the most hidden things in man and the most hidden things in the world and in its universal nature, as has very often been made manifest to me from the fact that when I spoke of any part of man, they, from their mental view into the heavenly order which they followed, to which the order of that part corresponded, not only knew all the structure of that part, its manner of acting and use, but likewise innumerable things besides, more than man is ever capable of exploring or even understanding, and this in their order and in their series. Thus being in first principles, they thence know the things which are from these.

3627. It is a general rule that nothing can exist and subsist from itself, but from something else, that is, through something else, and that nothing can be kept in form except from, that is, through it, as is evident from each and everything in nature. That on the outside the human body is kept in form by the atmospheres, is known; and unless it were also kept in form within by some acting or living force, it would fall to pieces in a moment; for everything unconnected with what is prior to itself, and through things prior with the first, instantly perishes. That the grand man, or influx therefrom, is that prior by which man as to each and all things in

him is connected with the first, that is, with the Lord, will appear from what follows.

3628. On this subject I have been instructed by much experience, and indeed that not only the things pertaining to the human mind, namely to its thought and affection, correspond to things spiritual and celestial which are of heaven from the Lord, but also the whole man in general, and in particular whatever is in man; insomuch that there is not the smallest part, nor even the smallest constituent of a part, which does not correspond; also that man exists and continually subsists therefrom; and further, that unless there were such a correspondence of man with heaven, and through heaven with the Lord, thus with what is prior to himself, and through prior things with the first, he would not subsist even a moment, but would dissolve into nothing.

[2] There are always two forces which, as before said, keep everything in its connection and in its form, namely, a force acting from without, and a force acting from within, in the midst of which forces is that which is kept in connection and form; thus is it with man as to every part of him, even the most minute. That the atmospheres are that which from without keep the whole body in connection, by their continual pressure or incumbence and the consequent acting force, is known; and also that the aerial atmosphere by its inflow keeps the lungs in their connection and form, and likewise its organ which is the ear, with its forms constructed therein according to the modifications of the air. It is also known that the ethereal atmosphere in like manner maintains the interior connections; for this atmosphere flows in freely through all the pores, and keeps the interior viscera of the whole body inseparable in their forms, by nearly the same pressure or incumbence, and the consequent acting force; also that the same atmosphere keeps in connection and form its organ which is the eye, with its forms therein constructed to the modifications of the ether. Unless there were internal forces correspondent to these which should react against the external forces and thus keep the intermediate forms in connection and equilibrium, they would not subsist a moment.

[3] From this it is evident that in order that anything may exist and subsist there must needs be two forces. The forces which flow in and act from within are from heaven and through heaven from the Lord, and have in themselves life. This is very clearly manifest from the organ of hearing: unless there were interior modifications, which are of life, and to which correspond the exterior modifications which are of the air, there would be no hearing. The same is also evident from the organ of sight: unless there were interior light which is of life, and to which corresponds the exterior light which is of the sun, no vision would be possible. The case is the same with all the other organs and members in the human body: there are forces acting from without, which are natural and in themselves not living, and there are forces acting from within, in themselves living, which keep every organ in its connection, and cause it to live, and this according to the form such as has been given them for use.

3629. That the case is thus, few can believe, because men do not know what the spiritual is, and what the natural, and still less how these are distinguished from each other; also what correspondence is, and what influx; and that the spiritual, when it flows into the organic forms of the body, presents living operations such as appear; and that without such influx and correspondence not even the most minute particle of the body can have life and be moved. As to these things I have been informed by living experience that not only heaven in general flows in, but also the societies in particular; likewise what the societies are and of what quality which flow into this and that organ of the body, and into this and that member; and further, that there is not one society only which flows into each organ or member, but very many, and that in each society also there are very many; for the more there are, so much the better and stronger is the correspondence, inasmuch as perfection and strength are from the unanimous multitude of many who act as a one in a heavenly form; hence results a more perfect and stronger endeavor into particulars according to the numbers.

3630. From this it may be seen that the viscera and members, or organs of motion and sensation, correspond each and all to societies in heaven, thus as it were to so many distinct heavens; and that

from those societies, that is, through them, celestial and spiritual things flow in with man, and this into adequate and suitable forms, and in this manner present the effects which are apparent to man. These effects however do not appear to man otherwise than as natural, thus altogether under another form and under another appearance, so that they cannot be known to be from heaven.

3631. It was also once shown me to the life what societies they are, and of what quality, and how they flow in and act, which constitute the province of the face, and flow into the muscles of the forehead, of the cheeks, of the chin, and of the neck, and what communication there is between them. In order that this might be presented to the life, it was allowed them by means of influx and in various ways to present the appearance of a face. In like manner it was shown what societies, and of what quality, flow into the lips, into the tongue, into the eyes, and into the ears; and it was also given to speak with them, and thus to be fully instructed. In this way it was made evident that all who come into heaven are organs or members of the grand man; and also that heaven is never shut, but that the greater its numbers the stronger is the endeavor, the stronger the force, and the stronger the action; and further, that the heaven of the Lord is immeasurable, so immeasurable as to exceed all belief; the inhabitants of this earth being very few in comparison, and almost as a pool compared with the ocean.

3632. Divine order, and the heavenly order thence derived, are not terminated except in man, in what is of his body, namely, in his gestures, actions, looks, speech, external sensations, and their delights. These are the extremes of order, and the extremes of influx, which are then terminated; but the interior things which flow in are not such as they appear in externals, but have altogether a different appearance, a different countenance, a different sensation, and a different pleasure. Correspondences teach of what sort these are, and also representations, which have been described. That there is such a difference may be seen from the actions which flow from the will, and from the speech which flows from the thought—the actions of the body are not such in the will, nor are the expressions of speech such in the thought. Hence also it is manifest that natural acts flow from spiritual, for that which is of

the will and of the thought is spiritual; and that these spiritual are effigied in those natural acts correspondently, but still differently.

3633. All spirits and angels appear to themselves as men; of such a face and such a body, with organs and members; and this for the reason that their inmost conspires to such a form; just as the primitive of man, which is from the soul of the parent, endeavors toward the formation of the whole man in the ovum and the womb, although this primitive is not in the form of the body, but in another most perfect form known to the Lord alone; and inasmuch as the inmost with everyone in like manner conspires and endeavors toward such a form, therefore all there appear as men. Moreover the universal heaven is such that everyone is as it were the center of all, for he is the center of influxes from all through the heavenly form; and hence an image of heaven results in everyone, and makes him like unto itself, thus a man; for such as the general is, such is a part of the general, inasmuch as the parts must be like their general, in order that they may be of it.

3634. A man who is in correspondance, that is, who is in love to the Lord and in charity toward the neighbor, and thence in faith, is as to his spirit in heaven, and as to his body in the world; and because he thus acts as one with the angels, he is also an image of heaven; and as there is an influx of all, or a general influx into the particulars or parts, as before said, he is also a little heaven under a human form; for man has from good and truth that he is man and is distinguished from brute animals.

3635. There are in the human body two things which are the fountains of all its motion, and also of all external or mere bodily action and sensation, namely, the heart and the lungs. These two correspond in such a manner to the grand man or heaven of the Lord that the celestial angels therein constitute one kingdom, and the spiritual another kingdom, for the kingdom of the Lord is celestial and spiritual. The celestial kingdom consists of those who are in love to the Lord; the spiritual kingdom of those who are in charity toward the neighbor (n. 2088, 2669, 2715, 2718, 3235, 3246). The heart and its kingdom in man correspond to the celestial angels; the lungs and their kingdom correspond to the

spiritual. The angels also flow into the things which are of the heart and lungs, so that these things exist and subsist by influx from them. But the correspondence of the heart and lungs with the grand man will of the Lord's Divine mercy be treated of specifically.

3636. This is a most universal truth: That the Lord is the sun of heaven, and that from this sun is all the light in the other life; and that to angels and spirits, or those who are in the other life, nothing at all of the light of the world appears; and also that the light of the world, which is from its sun, is only thick darkness to angels. From the sun of heaven, or from the Lord, there is not only light, but also heat; but it is spiritual light and spiritual heat. To the angels' eyes this light appears as light, but has within it intelligence and wisdom, because this is its source; and by their senses this heat is perceived as heat, but there is within it love, because this is its source. For this reason love is also called spiritual heat, and likewise constitutes the heat of man's life; and intelligence is called spiritual light, and likewise constitutes the light of man's life. From this universal correspondence all other correspondences are derived; for all things both in general and in particular have relation to the good which is of love, and to the truth which is of intelligence.

3637. Relatively to man, the grand man is the Lord's universal heaven; but in the supreme sense the grand man is the Lord alone, for heaven is from him, and all things therein correspond to him. Inasmuch as by a life of evil and the consequent persuasions of falsity, the human race had become altogether perverted, and as the lower things with man then began to dominate over the higher, or his natural things over the spiritual, so that Jehovah or the Lord could no longer flow in through the grand man, that is heaven, and reduce them into order, there was a consequent necessity for the coming of the Lord into the world, that thereby he might put on the human, and make it Divine, and by it restore order, so that the universal heaven might have relation to him as the only man, and might correspond to him alone; those who were in evil and thence in falsity being rejected beneath the feet, thus out of the grand man. Hence they who are in the heavens are said to be in the Lord,

even in his body; for the Lord is the all of heaven, in whom all and each are assigned their provinces and offices.

3638. From this it is that in the other life all societies, how many soever they may be, keep their situation constant in respect to the Lord, who appears like a sun to the universal heaven; and what is wonderful, and can scarcely be credited by anyone, because not apprehended, the societies there keep the same situation in respect to each individual, wherever he may be, and however he may turn himself and move about—as for instance, the societies which appear on the right are continually at his right, and those which appear on the left are continually at his left, however he changes his position as to face and body. This also it has been given me frequently to observe in turning the body. Thus it is manifest that the form of heaven is such as to bear a constant relation to a grand man relatively to the Lord; and that all the angels are not only with the Lord, but in the Lord; or what is the same, that the Lord is with them, and in them; otherwise this condition would not exist.

3639. Hence all situations in heaven are determined with respect to the human body, according to their points of direction from it; that is, on the right, on the left, forward, and backward, in whatever position; as also according to planes, as in the plane of the head and of its parts, as of the forehead, the temples, the eyes, and the ears; in the plane of the body, the plane of the shoulders, of the breast, the abdomen, the loins, the knees, the feet, and the soles of the feet; likewise above the head, and beneath the soles of the feet, at every degree of obliquity; at the back also, from the hinder part of the head downward. It is known from the very situation what the societies are, and to what provinces of man's organs and members they belong, and this in all cases infallibly; but more is known from their genius and disposition as to affections.

3640. The hells, which are very numerous, have also a constant situation, so that from their mere situation it may be known what they are, and of what quality. With their situation the case is similar—all the hells beneath man are in planes in every direction under the soles of the feet. Some spirits from them appear also above the head, and elsewhere scatteredly; but it is not that they

have their situation there, for the same is a persuasive fantasy which deceives and counterfeits in respect to their situation.

3641. All, both they who are in heaven and they who are in hell, appear erect, with the head upward and the feet down ward; when nevertheless in themselves, and according to angelic vision, they are in a different position. That is to say, they who are in heaven have their heads toward the Lord, who is the sun there, and thus is the common center from whom is all position and situation; whereas in the sight of the angels the infernals have their heads downward and their feet upward, thus in a position opposite, and also oblique; for to the infernals that is beneath which to the celestials is above, and that is above which to the celestials is beneath. From this it is in some degree manifest how heaven may as it were make a one with hell; or how they may together present a one in situation and position.

3642. One morning I was in company with angelic spirits, who according to custom acted in unity of thought and speech. This penetrated also toward hell, into which it was continued, insomuch that they appeared as it were to act as a one with the infernals; but the reason was that the good and truth with the angels was by a wonderful turning changed with the infernals into evil and falsity, and this by degrees as it flowed down, where hell acted as a one by persuasions of falsity and by yearnings of evil. Notwithstanding that the hells are out of the grand man, they are nevertheless in this manner reduced as it were into a one, and thereby are kept in order, according to which are their consociations; thus the Lord from his Divine directs the hells also.

3643. It was observed that they who are in the heavens are in a serene aura of light, like the light of morning and of noon, also verging to evening; and in like manner that they are in heat as of spring, of summer, and of autumn; whereas they who are in hell are in an atmosphere gross, cloudy, and dark, and are also in cold. It was observed that between these in general there is an equilibrium; also that in proportion as the angels are in love, charity, and the derivative faith, in the same proportion they are in an aura of light and of vernal heat; and in proportion as the infernals are in hatred,

and thence in falsity, in the same proportion they are in thick darkness and in cold. As before said in the other life the light has intelligence within it, the heat has within it love, the thick darkness insanity, and the cold hatred.

3644. As to their souls, or what is the same, as to the spirit which is to live after the body's decease, all men in the universal world have a situation either in the grand man (that is, in heaven), or outside of it in hell. During his life in this world man is not aware of this; but still he is there, and is thereby directed. All are in heaven in accordance with their good of love and the derivative truth of faith; and in hell in accordance with their evil of hatred and the derivative falsity.

3645. The universal kingdom of the Lord is a kingdom of ends and uses. It has been given me manifestly to perceive this Divine sphere of ends and uses, and certain things at the same time which are inexpressible. Each and all things flow forth from this sphere, and are directed by it. Insofar as the affections, thoughts, and actions have within them the end to do good from the heart, so far the man, spirit, or angel is in the grand man, that is, in heaven; but insofar as a man or spirit has the end to do evil from the heart, so far he is out of the grand man, that is, in hell.

3646. With brute animals the case is similar to what it is with men in respect to influxes and correspondences, namely, that with them there is an influx from the spiritual world and an afflux from the natural world by which they are held together and live; but the very operation exhibits itself in different ways in accordance with the forms of their souls and thence of their bodies. The case is as with the light of the world, which flows into various objects of the earth in a like degree and manner, and nevertheless acts diversely in different forms, producing beautiful colors in some, and colors not beautiful in others. So when spiritual light flows into the souls of brutes, it is received altogether differently, and thus actuates them differently from what it does when it flows into the souls of men.

[2] For the latter are in a higher degree, and in a more perfect state, and are such that they can look upward, thus to heaven and to the Lord, and therefore the Lord can adjoin them to himself, and give them eternal life; but the souls of brutes are such that they cannot do otherwise than look downward, thus to earthly things alone, and therefore can be adjoined solely to such things; wherefore also they perish together with the body. The ends are what show the quality of the life which man has; and the quality of the life which beasts have. Man is able to have spiritual and heavenly ends; he may see them, acknowledge them, believe them, and be affected with them, whereas beasts can have no other than natural ends. Thus man is able to be in the Divine sphere of ends and uses which is in heaven and which constitutes heaven; but beasts cannot be in any other sphere than that of earthly ends and uses. Ends are nothing but loves, for that which is loved is regarded as the end.

[3] The reason why very many men do not know how to distinguish between their life and the life of beasts is that they in like manner are in external things, and at heart are solely concerned about earthly, bodily, and worldly objects; and such persons believe themselves to be like the beasts in respect to life also, and suppose that after death they will be dissipated like them; for as to what spiritual and celestial things are they know not, because they care not. Hence comes the insanity of our age, in that men compare themselves to brute beasts and do not see the internal distinction; but he who believes in celestial and spiritual things, or suffers spiritual light to flow in and act, sees altogether differently, and likewise how far he is above brute animals. But the life of brute animals will of the Lord's Divine mercy be treated of separately.

3647. How the case is with these things has also been shown. It was given me to see and perceive certain ones as they entered into the other life who in the life of the body had regarded only earthly things and had had nothing else as their end; nor had they been initiated by means of any knowledges into good and truth. They had belonged to the common crowd of sailors and of peasants. They appeared (as was also perceived) to have so little life that I thought it impossible for them to receive eternal life like other

spirits, being like machines, little animated; but the angels had tender care for them, and through the faculty which they possessed as men insinuated into them the life of good and truth, whereby they were more and more led on from a life like that of animals to human life.

3648. There is an influx from the Lord through heaven into the subjects also of the vegetable kingdom; as into trees of every kind, and into their fructifications; and into plants of various kinds, and their multiplications. Unless a spiritual principle from the Lord within continually acted into their primitive forms, which are in the seeds, they would never vegetate and grow in so wonderful a manner and succession; but the forms therein are such that they do not receive anything of life. It is from this influx that they have within them an image of the eternal and infinite, as is evident from the fact that they are in the continual endeavor to propagate their kind and their species, and thus to live as it were forever, and also to fill the universe; this endeavor being in every seed. But man attributes all these marvelous things to mere nature, nor believes in any influx from the spiritual world, because at heart he denies it; although he might know that nothing can subsist except through that from which it has come forth; that is, that subsistence is a perpetual coming forth; or what is the same, production is continual creation. That hence universal nature is a theater representative of the Lord's kingdom may be seen above (n. 3483). But on this subject also, and on the correspondence of the vegetable kingdom with the grand man, of the Lord's Divine mercy something shall be said elsewhere.

3649. The subject of the grand man and correspondence therewith will be continued at the close of the subsequent chapters.

## Critical Notes

### Genesis 23, numbers 2894–3003

1. The Latin has *Heshbon*.

### Genesis 24, numbers 3004–3227

1. That is, with all their might.
2. The words “merit,” “to merit,” and “meritorious” are used by Swedenborg in a negative sense, meaning self-merit, etc., except when applied to the Lord.
3. The Latin is *Ipsum Divinum*, but that this is a slip of the pen or misprint seems to be clearly indicated by what is said a few lines above as to the maternal parentage of the Divine human.

### Genesis 25, numbers 3228–3352

1. Literally, “the mountains of time.”
2. “Perfect” is here used in the sense of “whole,” “entire.” The Latin is *integer*, and the Hebrew is *tam*, the same words that occur in the passage, “Mark the perfect man” (Ps. 37:37).
3. Literally, “mix hands.” The Hebrew *garah* is translated by Swedenborg and Schmidius with the Latin *miscere manus* and *miscere* “mingle with” in Deut. 2:5, 19; and in Dan. 11:25 with *commiscere* “stirred up” [*bello*].
4. The Latin here is *saeculorum*, “of the ages”; but this seems to be a misprint or slip of the pen, for the Hebrew is *shamayim*, which is rendered *coelorum*, as usual, in *Arcana Coelestia* n. 255, 9954; *Doctrine of the Lord* n. 6, 44; *Apocalypse Explained* n. 205, 253, 375, 684, 768; that is, in all the other places where this text is quoted by Swedenborg.
5. Here Swedenborg uses the term *idea* in its original Greek sense of *form*. Compare *Doctrine of Faith* n. 34 with *True Christian Religion* n. 2; and see also the note to n. 1013[4] of the present work, and n. 3216 in this volume.

6. The “heaven of good spirits” is a term used by Swedenborg for the first heaven. The expression is found (or is indicated) in the early volumes of *Arcana Coelestia*, as for instance in n. 459, 684, 925, 978, 1642, 1752. The reader should remember in this connection that *Arcana Coelestia* was written and published before the last judgment of 1757.

### Genesis 26, numbers 3353–3485

1. The Hebrew is “stars of God”; and this is how Swedenborg renders the expression in *Arcana Coelestia* n. 257, 3708, 5313, 7375, 8678, and other places. The present reading therefore may be a slip of the pen, yet it is found also in *Apocalypse Explained* n. 1029, and 1108.
2. The Latin has *Israel*.
3. The Latin has “the south.”

### Genesis 27, numbers 3486–3649

1. This translation of Isa. 41:7 is made on the basis of Swedenborg’s translation in the Latin text, this being the only time he quotes the passage; but the verse is evidently susceptible of other renderings.