

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 9

(Numbers 6627–8032)

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

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

As with previous printings, the bold numerals in brackets ([2], [3], etc.) indicate divisions of Swedenborg's longer numbered

sections that were added for the convenience of the reader by John Faulkner Potts in his six-volume *Swedenborg Concordance* (London: Swedenborg Society, 1888–1902).

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Exodus 1

PREFACE

6627. Prefatory to the chapters of the book of Exodus are to be doctrinal things; first, doctrinal things of charity; afterward, doctrinal things of faith; in order that what has been delivered in the explications in a scattered form may be set forth in a connected one; and that in this way the doctrine may appear in its order, such as is and ought to be the doctrine of the church that it may agree with the good and truth in heaven.

6628. In the preceding explications it has been shown, as occasion offered, that the doctrine of charity was the doctrine in the ancient churches, and that this doctrine conjoined all the churches, and so made one out of many; for they acknowledged as men of the church all who lived in the good of charity, and called them brethren, however greatly they might be at variance in the truths which at this day are called the truths of faith. In these one instructed another, and this was among their works of charity; nor were they indignant if one did not accede to the opinion of another, knowing that everyone receives truth in proportion as he is in good.

6629. Such being the character of the ancient churches, they were more interior men, and being more interior they were more wise; for those who are in the good of love and of charity are as to the internal man in heaven, and in an angelic society there which is in like good. From this they have an elevation of mind to interior things, and consequently to the things of wisdom; for wisdom can come from no other source than heaven, that is, through heaven from the Lord; and in heaven there is wisdom, because there they are in good.

6630. But in course of time this ancient wisdom decreased; for insofar as the human race removed itself from the good of love to

the Lord and of charity toward the neighbor, so far it also removed itself from wisdom, because so far it removed itself from heaven. From this it is that man from internal became external, and this successively.

6631. And when man became external, he also became worldly and corporeal; and when he is of this character he no longer cares for the things of heaven; for they have been so far removed as not to be believed to exist; because the delights of earthly loves, and with these all evils which from these loves are delightful to him, then take complete possession of the whole man; and then all that he hears about the life after death, about heaven, and about hell, is like chaff in the wind, which flies away as fast as it is seen.

6632. From this also it is that the doctrine of charity, which was so precious among the ancients, is at this day one of the lost things; for who at this day knows what in the genuine sense charity is, and what in the genuine sense the neighbor is? Yet this doctrine abounds in arcana so many and so great that it cannot be described as to a thousandth part. The whole sacred Scripture is nothing else than the doctrine of love and of charity, as the Lord also teaches, saying, "Thou shalt love the Lord thy God from all thy heart, and in all thy soul, and in all thy mind; this is the first and great commandment; the second is like unto it, Thou shalt love thy neighbor as thyself; on these two commandments hang the law and the prophets" (Matt. 22:37-40). "The law and the prophets" are the Word in all and each of its parts.

6633. As the doctrine of charity is at this day one of the lost things, and as the doctrine of faith is consequently much alienated from the truth, this doctrine may of the Lord's Divine mercy be delivered before the several chapters of the book of Exodus, and thus be restored to the church.

EXODUS 1

1. And these are the names of the sons of Israel that came into Egypt with Jacob; a man and his house they came.

2. *Reuben, Simeon, Levi, and Judah;*
3. *Issachar, Zebulun, and Benjamin;*
4. *Dan and Naphtali, Gad and Asher.*
5. *And all the souls that came out of the thigh of Jacob were seventy souls; and Joseph was in Egypt.*
6. *And Joseph died, and all his brethren, and all that generation.*
7. *And the sons of Israel were fruitful, and were productive, and multiplied, and became very exceeding numerous; and the land was filled with them.*
8. *And there arose a new king over Egypt, who knew not Joseph.*
9. *And he said unto his people, Behold, the people of the sons of Israel are many and numerous more than we.*
10. *Come, let us use prudence with it,¹ peradventure it will be multiplied, and it will be that wars will happen, and it will also join itself to our enemies, and fight against us, and go up out of the land.*
11. *And they set over it princes of tributes, in order to afflict it with burdens. And it built cities of storehouses for Pharaoh, Pithom and Raamses.*
12. *And as they afflicted it, so it was multiplied, and so it was increased. And they were moved with loathing because of the sons of Israel.*
13. *And the Egyptians made the sons of Israel to serve with cruelty;*
14. *And they rendered their life bitter with grievous service, in clay, and in bricks, and in all service in the field, with all their service wherein they made them serve with cruelty.*
15. *And the king of Egypt said to the midwives of the Hebrew women, of whom the name of the one was Shiphrah, and the name of the other Puah;*
16. *And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him; and if it be a daughter, then she shall live.*
17. *And the midwives feared God, and did not as the king of Egypt spake to them, and they kept the boys alive.*
18. *And the king of Egypt called the midwives, and said to them, Wherefore do ye this word, and keep the boys alive?*
19. *And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are living, and have brought forth before the midwife comes unto them.*

20. *And God did well to the midwives; and the people was multiplied and became very numerous.*

21. *And it came to pass, because the midwives feared God, that he made them houses.*

22. *And Pharaoh commanded all his people, saying, Every son that is born, ye shall cast him forth into the river, and every daughter ye shall keep alive.*

THE CONTENTS

6634. In the first chapter, in the internal sense, the subject treated of is the state of the renewed church, when good acts the first part, and is made fruitful by the multiplication of the truths of faith.

6635. Afterward the infestation of these truths by falsities and evils in the natural is treated of, and that through this infestation the good would be made still more fruitful by means of truths. Down to the end the chapter continues to treat of this infestation and its increase in the series in which it takes place, and of the consequent implantation and confirmation of truth from good.

THE INTERNAL SENSE

6636. Verses 1–5. *And these are the names of the sons of Israel that came into Egypt with Jacob; a man and his house they came. Reuben, Simeon, Levi, and Judah; Issachar, Zebulun, and Benjamin; Dan and Naphtali; Gad and Asher. And all the souls that came out of the thigh of Jacob were seventy souls; and Joseph was in Egypt.* “And these are the names of the sons of Israel” signifies the quality of the church; “that came into Egypt with Jacob” signifies after truths had been initiated into memory-knowledges; “a man and his house they came” signifies as to truth and as to good; “Reuben, Simeon, Levi,

and Judah; Issachar, Zebulun, and Benjamin; Dan and Naphtali, Gad and Asher” signify this process from beginning to end; “and all the souls that came out of the thigh of Jacob” signifies all things that were from general truth; “were seventy souls” signifies what is full; “and Joseph was in Egypt” signifies that the internal celestial was in the natural.

6637. *And these are the names of the sons of Israel.* That this signifies the quality of the church is evident from the signification of “name” as being the quality (see n. 144, 145, 1754, 1896, 2009, 2628, 2724, 3006, 3421); from the representation of the sons of Israel as being spiritual truths (n. 5414, 5879, 5951); and from the representation of Israel as being the good of truth, or spiritual good (n. 3654, 4598, 5803, 5806, 5812, 5817, 5819, 5826, 5833). As Israel represents the good of truth, or spiritual good, and his sons spiritual truths in the natural, therefore the sons of Israel represent the church; for the church is the church from spiritual good and from the derivative truths. He who is not in spiritual good, that is, in the good of charity, and in spiritual truths, that is, in the truths of faith, is not of the church, in spite of his having been born within it. For the whole heavenly kingdom of the Lord is in the good of love and of faith; and unless the church is in the like, it cannot be the church, because it is not conjoined with heaven, for the church is the Lord’s kingdom on earth.

[2] Its being called the church is not from the fact that the Word is there, and that there are doctrinal things therefrom, nor from the fact that the Lord is known there, and that the sacraments are there; but it is the church from the fact that men live according to the Word, or according to doctrine from the Word, and so that the doctrine is the rule of life. They who are not of this character are not of the church, but are outside of it; and they who live in evil, thus they who live contrary to doctrine, are further outside the church than the gentiles who know nothing whatever of the Word, of the Lord, and of the sacraments; for the former, because they know the goods and truths of the church, extinguish the church in themselves, which the gentiles cannot do, because they do not know them. Be it further known that everyone who lives in the

good of charity and of faith is a church and kingdom of the Lord, and from this is called a temple, and also a house, of God. The church in general is constituted of those who are churches in particular, however far apart they may be. This then is the church which is meant here and in what follows by the “sons of Israel.”

6638. *That came into Egypt with Jacob.* That this signifies after truths had been initiated into memory-knowledges is evident from the signification of “Egypt” as being memory-knowledges (n. 1164, 1165, 1186, 1462, 4749, 4964, 4966, 5700, 5702, 6004, 6015, 6125); and from the representation of Jacob as being truth, and also good, in the natural, or the natural as to truth and good (n. 3305, 3509, 3525, 3546, 3576, 3599, 3659, 3669, 3677, 3775, 3829, 4009, 4234, 4286, 4337, 4538, 5306, 5533, 5535, 6001, 6236). That to “come into Egypt” is to be initiated into memory-knowledges can be seen from the explications of the things in those chapters which treat of the journeying of the sons of Jacob to Egypt to buy corn, and afterward of their coming thither with Jacob. (How the case is with the initiation of the truths of the church into memory-knowledges, see n. 6004, 6023, 6052, 6071, 6077.) From all this it is evident that by the sons of Israel coming into Egypt are signified truths initiated into memory-knowledges.

6639. *A man and his house they came.* That this signifies as to truth and as to good is evident from the signification of a “man” [*vir*] as being truth (see n. 3134, 3459); and from the signification of a “house” as being good (n. 3720, 4982). As in those chapters in Genesis which treat of the coming of the sons of Jacob, and of Jacob himself, into Egypt to Joseph, the subject treated of in the internal sense was the initiation of the truths of the church into memory-knowledges, and as the church has not been set up anew until this initiation has taken place, here therefore, according to the series of things in the internal sense, the renewed church is treated of, and how it is continually infested by memory-knowledges and falsities. For however well truths have been initiated and the church set up with a man, still such knowledges and falsities are continually rising up and assaulting what is of the church in him. It

is this which is represented by Pharaoh and the Egyptians afflicting the sons of Israel, and being desirous to kill their infant boys.

[2] He who does not know how the case is with the assailing of the truth of the church by such knowledges and falsities with those who are of the church in the other life can in no wise believe that it is so. The man of the church who comes into the other life must be purified from such things as infest truths and goods; otherwise he cannot be uplifted into heaven, and be there in a society which has been purified from such things. If he were to be uplifted thither sooner, he would be like a dense earthly vapor in a serene aura, or like a black mass in a bright light. In order therefore that a man of the church who has recently come from the world may be purified, he is kept in a state to be assailed by memory-knowledges which disagree with truths, and also by falsities, and this until these knowledges become of no account, and are removed. This seldom takes place with man during his life in the body, but in the other life it takes place with those who are to be uplifted into heaven, and this with much variety. From much experience, which would fill many pages if all were adduced, it has been given me to know that it is so.

[3] These are the things which in the internal sense are described by the sons of Israel being oppressed by the Egyptians, and being afterward delivered, and at last, after various states in the wilderness, being brought into the land of Canaan. That such is the case can in no wise be comprehended by those who believe that salvation is merely an introduction into heaven from mercy, which is granted to everyone who from apparent trust, which is called faith, has thought that because the Lord has suffered for him, he will be saved no matter how he has lived. For if salvation were merely an introduction into heaven from mercy, all in the whole world would be saved, because the Lord, who is mercy itself, wills the salvation of all, and the death or damnation of no one.

6640. Reuben, Simeon, Levi, and Judah; Issachar, Zebulun, and Benjamin; Dan and Naphtali, Gad and Asher. That these signify this process from beginning to end, namely, that of the setting up anew

of the church, to be described in what follows, is evident from the signification of the sons of Jacob, and also of the tribes named from them as being all things of good and of truth, that is, all things of love and of faith, in the complex (see n. 3858, 3926, 3939, 4060, 6335); but with variety according to the order in which they are named (see n. 3862, 3926, 3939, 4603 seq.); thus things innumerable, and all things of the Lord's church and kingdom both in general and in particular (n. 6337). But what they specifically signify when named in this or in another order, no one knows but the Lord alone, nor anyone in heaven but from the Lord, where the truths and goods which are signified are shown by means of lights to which is adjoined perception.

[2] As the twelve tribes represented the Lord's kingdom and all things therein, therefore in order that these lights also might be represented, and thereby all the truths and goods of the church, twelve precious stones in their order were engraved and set in gold, one stone for each tribe, and this was called the "breastplate" and was placed on Aaron's ephod, and from this by varying flashes of light they received answers, to which was adjoined either a living voice, or an internal perception. Hence also it is evident that the twelve tribes of Israel signify all the truths and goods of the Lord's kingdom and church in the complex, and this variously according to the order in which they are named. That they are here named in another order than that of birth is plain from the fact that Issachar and Zebulun are named before Dan and Naphtali, though the latter were born before them; also Benjamin before Dan, Naphtali, Gad, and Asher, when yet Benjamin was born last; also that Gad and Asher are named last of all. In like manner in other parts of the Word, where they are named in still different orders.

6641. *And all the souls that came out of the thigh of Jacob.* That this signifies all things that were from general truth is evident from the signification of "soul" as being in the general sense man, here the man of the spiritual church (but in the internal sense "soul" denotes truth and good, because from this man is man, see n. 6605, 6626); from the signification of "thigh" as being conjugal love (n. 3021, 4277, 4280, 5050–5062); and as the "thigh" denotes

conjugal love, it denotes all love both celestial and spiritual (n. 3021, 4277, 4280, 4575); hence to “come out of the thigh” signifies truth and good from the heavenly marriage, consequently the truth and good of the church, for these, when they are genuine, have been born of the heavenly marriage, which is that of good and truth; and from the representation of Jacob as being truth and also good in the natural, but in general, because his “sons” are the distinct truths and goods in this general (n. 6637). That Jacob here represents truths in general is because the spiritual church is treated of, for this church begins from truths in general, and by means of these is introduced to its good; for with the man of the spiritual church it is not known what spiritual good is, and so it is not acknowledged except through truth, because he has no perception of truth from good, as the man of the celestial church has.

6642. *Were seventy souls.* That this signifies what is full is evident from the signification of “seventy” as being what is full (see n. 6508).

6643. *And Joseph was in Egypt.* That this signifies that the internal celestial was in the natural is evident from the representation of Joseph as being the internal celestial (see n. 5869, 5877, 6224); and from the signification of “Egypt” as being the natural (n. 6147, 6252). That the internal celestial was in the natural where memory-knowledges are, and there disposed all things, was represented by Joseph’s being made ruler over all the land of Egypt, and by his being set over the house of Pharaoh. This was represented because the subject treated of in the internal sense is the setting up anew of a spiritual church; and because the natural could not be made a church unless the internal celestial were there, and did all things. (But on this subject see what has been said above, n. 6275, 6284, 6299, 6451, 6587.)

6644. Verses 6, 7. *And Joseph died, and all his brethren, and all that generation. And the sons of Israel were fruitful, and were productive, and multiplied, and became very exceeding numerous; and the land was filled with them.* “And Joseph died” signifies that the case would now be different with the internal of the church; “and

all his brethren, and all that generation” signifies also with the external in particular and in general; “and the sons of Israel were fruitful, and were productive” signifies that the truths of the church increased as to good; “and multiplied, and became very exceeding numerous” signifies that they increased very much as to truths from good; “and the land was filled with them” signifies even to fullness of the church.

6645. *And Joseph died.* That this signifies that the case would now be different with the internal of the church is evident from the signification of “dying” as being the end of a former state and the beginning of a new one, thus that the state of the church would now be different (that “to die” denotes to cease to be such, see n. 494, 6587, 6593, and that it denotes the end of a former representation, n. 3253, 3259, 3276, 6302); and from the representation of Joseph as being the internal (n. 6177, 6224). The state of the church as it now is, is described in what follows in the internal sense; also the state of its external, which is signified by “his brethren died, and all that generation.”

[2] The case with the church in man is that it successively undergoes new states; for as man is strengthened in the truth of faith and the good of charity, so he is introduced into other states, the former state then serving as a plane for the following state, and so on continually. Thus the man who is a church, or who is being regenerated, is continually led toward more interior things, thus more interiorly into heaven. That it is so done is because the Lord from love, which is infinite because Divine, wills to draw man even to himself, and so to bless him with all glory and happiness, as also is very evident from the Lord’s words in John:

I pray that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us. The glory which thou hast given me I have given them, that they may be one even as we are one; I in them and thou in me. Father, I will that they whom thou hast given me be also with me where I am; that they may see my glory which thou hast given me; for I have made known unto them thy name, and I will make it known; that the love wherewith thou hast loved me may be in them, and I in them (John 17:21–24, 26).

[3] That these are words of Divine love toward all who receive is very evident, and may be further evident from the fact that the Lord appears in the other life as a sun, and from it fills the universal heaven with heat and light. The flame of this sun is nothing else than the Divine love, and the light from it is the holy of love, which is the Divine truth. From this can be seen how great the Lord's love is. From this then it is that they who are of the church are successively brought into new states, and thus continually more interiorly into heaven, consequently nearer to the Lord.

6646. *And all his brethren, and all that generation.* That this signifies with the external also in particular and in general is evident from the representation of the sons of Jacob who are here the "brethren" as being the truths of the church in the natural (n. 5403, 5419, 5427, 5458, 5512); thus its external; and from the signification of "that generation" as being the external of the church in general, for "generation" here involves the same as the "brethren of Joseph" but in a relatively general sense.

6647. *And the sons of Israel were fruitful, and were productive.* That this signifies that the truths of the church increased as to good is evident from the representation of the sons of Israel as being spiritual truths (see n. 5414, 5879), and the church (n. 6637); from the signification of "to be fruitful" as being to increase as to good (n. 43, 55, 913, 983, 2846, 2847, 3146); and from the signification of "to be productive" as being further derivation; for when the church has been set up anew with man, then good continually increases and is derived, both in the internal, and also toward and in the external. That with those of the spiritual church good increases by means of truths, has already been often shown; for the man of the spiritual church has not perception, as the man of the celestial church has, and therefore he does not know what the good of the church or spiritual good is except by means of truths. Therefore when the man of the spiritual church is being regenerated, truths are stirred up by the Lord through the angels who are with him, and thereupon he is led into good. But when the man has been regenerated, then both truth and good together are stirred up, and in this way he is led. With the man of the spiritual

church however, such as is the truth, such is the good, and hence such is the conscience, which is to him as perception, according to which he lives.

6648. *And multiplied, and became very exceeding numerous.* That this signifies that they increased very much as to truths from good is evident from the signification of “being multiplied” as being to increase as to truths (see n. 43, 55, 913, 983, 2846, 2847); and from the signification of “becoming numerous” as being further derivation, thus the increase of truth continually. The reason why it denotes the increase of truth from good is that the subject now treated of is the renewed church; for with the church in man the case is this: while it is being set up anew the man is in truths and by means of these good increases; but when the church with him has been set up anew, then the man is in good, and from good in truths, which then increase continually—but little during his life in the world, because here cares for food and clothing, and for other things, act as a hindrance; but in the other life immeasurably, and this perpetually to eternity; for the wisdom which is from the Divine has no end. Thus the angels are perfected continually, and thus all are perfected who become angels when they come into the other life; for everything which is of wisdom is of infinite extension, and the things of wisdom are infinite in number. From this it can be seen that wisdom can increase to eternity, and yet not reach far beyond the first degree; for the reason that the Divine is infinite, and that such is the case with what is from the infinite.

6649. *And the land was filled with them.* That this signifies even to fullness of the church is evident from the signification of “being filled” as being what is full; and from the signification of “land” as being the church (n. 82, 662, 1066, 1067, 1262, 1411, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535, 5577). By the “land of Goshen,” where the sons of Israel now were, is signified the church. That the church was there before the sons of Israel came into the land of Canaan is evident from what follows, namely, that none of the plagues were there which were in other parts of Egypt, also that there was light there, when in other places there was darkness (Exod. 10:21–23), and that thus that land was

quite separated from the rest of the lands in Egypt; and it is further evident from the fact that by the “land of Goshen” is signified the middle or inmost in the natural (n. 5910, 6028, 6031, 6068), thus the church, for the spiritual church is in the inmost of the natural.

6650. Verses 8–14. *And there arose a new king over Egypt, who knew not Joseph. And he said unto his people, Behold, the people of the sons of Israel are many and numerous more than we. Come, let us use prudence with it;² peradventure it will be multiplied, and it will be that wars will happen, and it will also join itself to our enemies, and fight against us, and go up out of the land. And they set over it princes of tributes, in order to afflict it with burdens. And it built cities of storehouses for Pharaoh, Pithom and Raamses. And as they afflicted it, so it was multiplied, and so it was increased. And they were moved with loathing because of the sons of Israel. And the Egyptians made the sons of Israel to serve with cruelty; and they rendered their life bitter with grievous service, in clay, and in bricks, and in all service in the field, with all their service wherein they made them serve with cruelty.* “And there arose a new king over Egypt” signifies separated memory-knowledges which are opposed to the truths of the church; “who knew not Joseph” signifies which were completely alienated from the internal; “and he said unto his people” signifies subordinate memory-knowledges; “Behold, the people of the sons of Israel are many and numerous more than we” signifies that the truths of the church prevail over alienated memory-knowledges; “come, let us use prudence with it” signifies cunning; “peradventure it will be multiplied, and it will be that wars will happen” signifies prevalence if it grows; “and it will also join itself to our enemies and fight against us” signifies that thus their companions who would occasion evil would be strengthened; “and go up out of the land” signifies that thus the church will be set up anew; “and they set over it princes of tributes” signifies falsities that would compel to serve; “to afflict it with burdens” signifies a growing worse through servitudes; “and it built cities of storehouses for Pharaoh” signifies doctrines from falsified truths in the natural where alienated memory-knowledges are; “Pithom and Raamses” signifies their quality; “and as they afflicted it, so it was multiplied” signifies that truths grew according to the infestations; “and so it increased” signifies that they were strengthened; “and they were

moved with loathing because of the sons of Israel” signifies greater aversion; “and the Egyptians made the sons of Israel to serve” signifies an intention to subjugate; “with cruelty” signifies unmercifulness; “and they rendered their life bitter with grievous service” signifies until the intention to subjugate became troublesome; “in clay, and in bricks” signifies by reason of the evils which they contrived, and the falsities which they devised; “and in all service in the field” signifies the intention to subjugate directed against the things of the church; “with all their service wherein they made them serve with cruelty” signifies the intention to subjugate in many ways by reason of unmercifulness.

6651. *And there arose a new king over Egypt.* That this signifies separated memory-knowledges which are opposed to the truths of the church is evident from the representation of Pharaoh, who is here the “king,” as being memory-knowledge in general (see n. 6015). He is called a “king” because a “king” in the genuine sense signifies truth (n. 1672, 2015, 2069, 3670, 4581, 4966, 5044, 6148), and in the opposite sense falsity; and when by the “king” is meant Pharaoh, false memory-knowledge is signified, that is, memory-knowledge which is opposed to the truths of the church. From this also a “new king” is mentioned, for he who was king in Joseph’s time represented memory-knowledge that was in agreement with the truths of the church. (That “Egypt” denotes memory-knowledge, here in particular, see above, n. 6638.)

6652. *Who knew not Joseph.* That this signifies which were completely alienated from the internal is evident from the signification of “not knowing” as being to be alienated; for he who does not know truth, and does not desire to know it, is alienated from the truth of the church (that alienation is here signified is plain from what follows, for he severely and cruelly afflicted the sons of Israel, by whom is represented the church, n. 6637); and from the representation of Joseph as being the internal (n. 6177, 6224). Memory-knowledges alienated from the internal are memory-knowledges opposed to the church; for the good and truth which make the church flow in through the internal; and if these are not received by the natural, the internal is closed, and so the

man is alienated from good and truth, and then no other memory-knowledges which are in the natural are acknowledged as truths than those which are false. These are then multiplied, and the truths themselves are cast out of doors.

6653. *And he said unto his people.* That this signifies subordinate memory-knowledges is evident from the signification of “people” as being truths, and in the opposite sense falsities (n. 1259, 1260, 3295, 3581), here memory-knowledges separated from truth, because it is the people of Egypt. (That “Egypt” is memory-knowledge, see n. 6638.) That they are subordinate memory-knowledges is because it is said that “the king said unto his people.” That by “people” are signified truths is because in the word those are called a “people” who are under a king, and by a “king” is signified truth (n. 6651). By a “people” are signified truths, but those are meant who are in truths. The reason why truths are spoken of abstractedly is that spirits and angels so think and speak, for in this way they comprehend a subject in a universal manner, and at the same time singly the particulars belonging to it, without reflecting specifically on any people that is in truths, which reflection would withdraw the mind from a universal idea, thus from extension of view, consequently from wisdom. For determination of the thought to any specific people, as also to any person, limits and confines the ideas, and turns them from the perception of a subject as it is from one boundary to the other. As is the case with the idea of a “people,” so is it with other denominations which in the internal sense signify things unbounded—as with a “nation” as being good, with a “king” as being truth, with a “prince” as being primary truth, with a “priest” as being good, and with a “son,” “daughter,” “son-in-law,” “daughter-in-law,” “brother,” “sister,” “father,” “mother,” and many other denominations.

6654. *Behold, the people of the sons of Israel are many and numerous more than we.* That this signifies that the truths of the church prevail over alienated memory-knowledges is evident from the representation of the sons of Israel as being the truths and goods of the church (see n. 6647); from the signification of “many” and

“numerous” as being to prevail (that “to be multiplied” or “to become many and numerous” is said of truth, see also above, n. 6648); and from the representation of the king of Egypt and his people, who are here meant by “more than we” as being alienated memory-knowledges (as above, n. 6652). Hence it is plain that by “Behold the people of Israel are many and numerous more than we” is signified that truths prevail over alienated memory-knowledges.

6655. *Come, let us use prudence with it.* That this signifies cunning is evident from the signification of “prudence” when said of the evil, who have been alienated from truth and good as being cunning; for that which the evil do from cunning, and also from deceit, they call prudence. Of the cunning which is signified by “prudence” something may here be related. All who are in evil call cunning “prudence” and make intelligence and wisdom to consist in nothing else. They who are of this character in the world become worse in the other life, and there act continually from cunning against things good and true; and those are recognized as intelligent and wise among them who seem to themselves able to invalidate and destroy truths by falsities, no matter by what art or wickedness. From this it can be seen what is the quality of men within the church when they make prudence to consist in cunning; that they have communication with the hells. Those who are true men of the church are so far removed from cunning that they absolutely abhor it; and those of them who are as the angels, desire that if it were possible their minds should be open, so that what they think may be manifest to everyone; for they intend nothing but good toward their neighbor, and if they see evil in anyone they excuse it. It is otherwise with those who are in evil; these are afraid lest anything which they think and will should show itself; for they intend nothing but evil to the neighbor; if good, it is for the sake of self; and if they do what is good, it is only in the outward form, that they may appear good for the sake of gain and honor; for they know that what is good and true, just and fair, and also what is honorable, have a strong hidden power of attracting minds, even of those who are evil.

6656. *Peradventure it will be multiplied, and it will be that wars will happen.* That this signifies prevalence if it grows is evident from the signification of “being multiplied” as being to grow as to truths (see n. 43, 55, 913, 983, 2846, 2847); and from the signification of “wars” as being combats concerning truths and falsities, that is, spiritual combats (n. 1664, 2686); and because it follows that “it will also join itself to our enemies” their prevalence in these combats is signified.

6657. *And it will also join itself to our enemies, and fight against us.* That this signifies that so their companions who would occasion evil would be strengthened is evident from the signification of “joining themselves to” as being to be strengthened, for armies are strengthened when a multitude is joined to them; from the signification of “enemies” as being companions who fight along with them; and from the signification of “fighting against us” as being to occasion evil, for when anyone is fought against, evil is occasioned him insofar as it cannot be resisted. The case herein is this. There is around every man, and also around every good spirit, a general sphere of endeavors from hell, and a general sphere of endeavors from heaven. The sphere from hell is one of endeavors to do evil and to destroy; and the sphere from heaven is one of endeavors to do good and to save (see n. 6477). These are general spheres: in like manner there are particular spheres around each man, for spirits from hell are with him, and also angels from heaven (n. 5846–5866, 5976–5993). From this a man is in equilibrium, and has freedom to think and will evil, and freedom to think and will good.

[2] When therefore the man of the church comes into temptation, which takes place when he is let into his evil, there is then a combat around him between the spirits from hell and the angels from heaven (n. 3927, 4249, 5036), which combat lasts so long as the man is kept in his evil. In this combat it sometimes appears to the spirits from hell that they will conquer, and then they rise up; sometimes that they will be conquered, and then they withdraw, because they then fear that more angels from heaven will join themselves against them, and so that they will be cast down

into hell, from which they will no more come out, which also takes place when they have been conquered. This is what is meant by the “prevalence if it grows, and that their companions who would occasion evil would be strengthened.”

[3] When the spirits from hell fight against the angels, they are in the world of spirits, and are in freedom there (n. 5852). From all this it can now be seen what is meant in the internal sense by the sons of Israel being so infested and oppressed by the Egyptians, and by their being multiplied the more, the more they were infested; and by Jehovah, that is, the Lord, fighting for them, and restraining the Egyptians by plagues, and at last submerging them all in the sea Suph.

6658. *And go up out of the land.* That this signifies that thus the church will be set up anew is evident from the signification of “going up” as being to be elevated, namely, toward more interior things of the church (see n. 3084, 4539, 4969, 5406, 5817, 6007), and from the signification of “land,” here the land of Goshen as being the church (of which above, n. 6649). To be elevated toward more interior things, which is signified by “going up out of the land and coming into the land of Canaan” denotes that the church will be set up anew. The church has indeed been set up anew with a man when he does what is good from affection; but still it has not been fully set up anew until he has fought against evils and falsities, thus until he has endured temptations; after this he becomes truly a church, and then is introduced into heaven, which is represented by the introduction of the sons of Israel into the land of Canaan.

6659. *And they set over it princes of tributes.* That this signifies falsities that would compel to serve is evident from the signification of “princes” as being primary truths (see n. 1482, 2089, 5044); here in the opposite sense primary falsities; and from the signification of “tributes,” to which they were driven by the princes set over them as being servitudes (see n. 6394).

6660. *To afflict it with burdens.* That this signifies a growing worse through servitudes is evident from the signification of

“afflicting” as being a growing worse; and from the signification of “burdens,” which were tributes as being servitudes.

6661. *And it built cities of storehouses for Pharaoh.* That this signifies doctrines from falsified truths in the natural where alienated memory-knowledges are is evident from the signification of “cities” as being doctrines in both senses (see n. 402, 2449, 2943, 3216, 4492, 4493); from the signification of “storehouses” as being falsified truths (of which presently), and from the representation of Pharaoh as being the natural (n. 5160, 5799, 6015); that alienated memory-knowledges are there, may be seen above (n. 6651, 6652). That the cities of storehouses which the people of Israel built for Pharaoh denote doctrines from falsified truths is because they who are in memory-knowledges alienated from truth, who are here signified by Pharaoh and the Egyptians, pervert and falsify all the truths of the church, and make for themselves doctrines from the truths so perverted and falsified.

[2] The word by which in the original tongue “storehouses” are expressed, signifies also “arsenals” and likewise “treasuries” which, in the internal sense, are of a nearly like signification. For storehouses are places where produce is collected, and by “produce” is signified truth (n. 5276, 5280, 5292, 5402), and, in the opposite sense, falsity; and arsenals are places where arms of war are stored, by which are signified such things as pertain to truth fighting against falsities, and in the opposite sense to falsity fighting against truths (n. 1788, 2685). Treasuries are places where wealth is stored, and by “wealth” and “riches” are signified the knowledges of good and truth (see n. 4508), in the opposite sense the knowledges of evil and falsity; thus by “cities of storehouses” or “of arsenals” or “of treasuries” are signified, in general, doctrines from falsified truths.

6662. *Pithom and Raamses.* That this signifies their quality, namely, of doctrines from falsified truths is evident from names in the Word as being the quality and state of the thing being treated of.

6663. *And as they afflicted it, so it was multiplied.* That this signifies that truths grew according to the infestations is evident from the signification of “afflicting” as being infestation; and from the signification of “being multiplied” as being to grow in respect to truths (of which above, n. 6656). How the case herein is shall be told, because without experience of what is done in the other life, no one can now know what it is. Most spirits who come from the world and have lived the life of the Lord’s commandments, before they can be uplifted into heaven and joined to societies there, are infested by the evils and falsities pertaining to them, to the end that they may be removed (see n. 6639); for there are impurities which they have contracted in the life of the body that in no wise agree with heaven. The infestations take place by their being immersed in their evils and falsities; and while they are in them, spirits who are in like evils and falsities are present, and labor by every means to lead them away from truth and good. But still they are not immersed so deeply in their evils and falsities that the influx through the angels from the Lord may not prevail; and the balance is maintained with exactness. The purpose of this is that he who is infested may seem to himself to be in freedom, and thus to fight against the evils and falsities of himself, yet with the acknowledgment, if not at the time, yet afterward, that all the power of resisting was from the Lord (n. 1937, 1947, 2881, 5660). When this is being done, not only are the truths and goods strengthened which had been implanted before, but more are instilled; this being the result of every spiritual combat in which the combatant is victorious. That it is so is also plain from common experience; for he who defends his opinion against others who attack it, confirms himself the more in his opinion, and then also finds other confirmations of it which he had not before observed, and also others which deny the opposite; and in this way he strengthens himself in his opinion, and also illustrates it with further considerations. This is still more perfectly the case with spiritual combats, because the combat takes place in the spirit, and concerns goods and truths; and especially because the Lord is present and leads by the angels; for the contest is concerning eternal life and salvation. It is common in such combats for the Lord to turn into good all the evils which the hells intend; wherefore it is not permitted them to bring forth more or other evils than can be

turned into good that is suited to him who is in combat. The reason of this originates in the fact that the Lord's kingdom is a kingdom of uses, and therefore nothing can be done there that is not a source of good. From all this it can now be seen how it is to be understood that truths grow according to infestations, which is signified by "as they afflicted it, so it was multiplied."

6664. *And so it was increased.* That this signifies that they, namely, truths, were strengthened is evident from the signification of "increasing" when said of truths multiplied by means of infestations from evils and falsities as being to be strengthened; for no other truths remain than those which are strengthened; wherefore as many as are the truths strengthened, by so many are they increased. (That truths are strengthened by infestations, see just above, n. 6663.)

6665. *And they were moved with loathing because of the sons of Israel.* That this signifies greater aversion is evident from the signification of "being moved with loathing" as being aversion, here greater aversion, because they were still more multiplied and increased by afflictions.

6666. *And the Egyptians made the sons of Israel to serve.* That this signifies an intention to subjugate is evident from the signification of "making to serve" as being subjugation, here the intention to subjugate, because they are in the continual endeavor to subjugate, but in no wise prevail against the good; from the signification of the "Egyptians" as being separated memory-knowledges which are opposed to the truths of the church (see n. 6651); and from the signification of the "sons of Israel" as being the church (n. 6637). Hence it is evident that by "the Egyptians made the sons of Israel to serve" is signified the intention to subjugate by those who are in separated memory-knowledges which are opposed to the truths of the church.

[2] As regards the intention to subjugate, such as exists with the evil who are from hell, I have also been given to know this. Such is their endeavor and intention to subjugate those who are in good

and truth that it cannot be described; for they make use of all malice, all cunning and fraud, all deceit, and all cruelty, so great and of such a nature that if these were told in part only, hardly anyone in the world could believe it; so cunning and artful are their devices, and so execrable. In a word, these infernals are of such a nature that they cannot possibly be resisted by any man, nor even by any angel, but by the Lord alone. The reason why they are possessed with such an endeavor and intention is that all their delight of life, thus their life itself, consists in doing evil; and therefore nothing else occupies their thoughts, consequently they intend nothing else. They are quite unable to do what is good, because this is repugnant to them: if they do what is good, it is for the sake of self, thus is done to self.

[3] From such spirits the hells are at this day immensely increased, and wonderful to say, especially from those who are within the church, on account of the cunning, deceit, hatred, revenge, and adultery, which flourish there more than elsewhere; for within the church cunning is now esteemed ingenious, and adultery honorable, and they who deem otherwise are laughed at. Its being so within the church at this day is a sign that its last time is at hand, for “Except there be an end, no flesh would be saved” according to the Lord’s words in Matt. 24:22; because all evil is contagious, and infects, as lees do the lump, thus at last all.

6667. *With cruelty.* That this signifies unmercifulness can be seen without explication; for they who have just been treated of have no mercy, because they have no love of the neighbor, but only the love of self. The love of the neighbor which appears with them is nothing but the love of self; for insofar as another favors them, that is, so far as he is theirs, so far he is loved; but insofar as he does not favor them, or insofar as he is not theirs, so far he is rejected; and if he had previously been a friend, so far he is hated. Such things lie hidden in the love of self, nor do they show themselves in the world, but in the other life, where they burst forth. The reason why they there burst forth is that externals are there taken away, and then it appears what the man has been inwardly.

6668. *And they rendered their life bitter with grievous service.* That this signifies until the intention to subjugate became troublesome is evident from the signification of “the life being rendered bitter” as being to become troublesome; and from the signification of “servitude” as being subjugation, here the intention to subjugate (as above, n. 6666).

6669. *In clay, and in bricks.* That this signifies by reason of the evils which they contrived, and the falsities which they devised is evident from the signification of “clay” as being good, and in the opposite sense evil (of which in what follows); and from the signification of “bricks” as being the falsities which they devise (see n. 1296; concerning the evils and falsities which the infernals contrive and devise, see just above, n. 6666). That “clay” denotes evil from which is falsity is plain from the following passages in the Word:

The wicked are like the driven sea, when it cannot rest; its waters cast up mire and clay (Isa. 57:20);

“mire” denotes falsity from which is evil; and “clay” evil from which is falsity.

[2] In Jeremiah:

Thy feet are sunk in the clay, they have gone backward (Jer. 38:22);

“the feet sunk in the clay” denotes the natural sunk in evil.

Draw thee waters for the siege, strengthen thy fortresses; enter into the mire, and tread the clay, repair the brick kiln; there shall the fire devour thee, and the sword shall cut thee off (Nah. 3:14–15);

“to tread the clay” denotes to think from evil what is false.

He shall say, Woe to him that multiplieth what is not his! How long? And to him that ladeth himself with clay! Shall they not rise up suddenly that bite thee? (Hab. 2:6–7);

“to lade himself with clay” denotes with evil.

[3] In David:

Jehovah hath made me to come out of the pit of devastation, out of the mire of clay, and he hath set my feet upon a rock (Ps. 40:2).

I sank in deep clay where there is no standing. I am come into depths of waters, and the wave overwhelmed me; rescue me out of the clay, lest I be submerged, and out of the depths of waters; and let not the deep swallow me up (Ps. 69:2, 14–15);

“clay” denotes evil, from which is falsity. In Isaiah:

The rulers shall come as clay, and as the potter treadeth the mire (Isa. 41:25).

[4] “Clay,” however, denotes good in the following passages:

Now, Jehovah, thou art our Father; we are the clay, and thou our potter; and we all are the work of thy hand (Isa. 64:8);

“clay” denotes the man of the church who is being formed, thus the good of faith by means of which man is formed, that is, reformed.

[5] So in Jeremiah:

Jehovah said to Jeremiah, Arise, and go down to the potter’s house, and there I will make thee to hear my words. I went down therefore into the potter’s house, and behold he wrought his work upon the board; but the vessel he was making was spoiled, as clay in the hand of the potter; and he turned back and made it another vessel, as was right in the hand of the potter to make it. Then was the word of Jehovah effected unto me, saying, Cannot I do with you, O house of Israel, as this potter? saith Jehovah. Behold, as the clay in the hand of the potter, so are ye in my hand, O house of Israel (Jer. 18:1–6);

the “house of Israel” denotes the church which was to be formed; and as the formation is done by means of the good of charity and the truth of faith, and these are signified by “clay” and the “potter’s vessel” therefore the prophet was ordered to go into the potter’s

house, which would not have been done unless these things had been signified by “clay” and the “potter’s vessel.”

[6] Jehovah, or the Lord, is called a “potter,” and the man who is being reformed is called “clay,” namely, in Isa. 29:15, 16; 45:9; Job 10:9; 33:6. That the Lord made clay with spittle, and anointed the eyes of the man born blind, and commanded him to wash in the pool of Siloam, and that thereupon he that was blind was made to see (John 9:6, 7, 11), was done because there was represented the reformation of a man who has been born in ignorance of truth, and that reformation is made through the good of faith, which is the “clay.”

6670. *And in all service in the field.* That this signifies the intention to subjugate directed against the things of the church is evident from the signification of “service” as being the intention to subjugate (see n. 6666); and from the signification of “field” as being the church (n. 2971, 3766).

6671. *With all their service wherein they made them to serve with cruelty.* That this signifies the intention to subjugate in many ways by reason of unmercifulness is evident from the signification of “service” as being the intention to subjugate (see n. 6666, 6668, 6670), and because it is said “all service” there is signified that it is done in many ways; and from the signification of “cruelty” as being unmercifulness (n. 6667).

6672. Verses 15–21. *And the king of Egypt said to the midwives of the Hebrew women, of whom the name of the one was Shiphrah, and the name of the other Puah; and he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him; and if it be a daughter, then she shall live. And the midwives feared God, and did not as the king of Egypt spoke to them, and they kept the boys alive. And the king of Egypt called the midwives, and said to them, Wherefore do ye this word, and keep the boys alive? And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are living, and they have brought forth before the midwife comes unto them. And God did*

well to the midwives; and the people was multiplied and became very numerous. And it came to pass, because the midwives feared God, that he made them houses. “And the king of Egypt said to the midwives of the Hebrew women” signifies influx from the separated memory-knowledges into the natural, where the true memory-knowledges of the church are; “of whom the name of the one was Shiphrah, and the name of the other Puah” signifies the quality and state of the natural where memory-knowledges are; “and he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools” signifies a discernment of the truth and good flowing in from the internal into memory-knowledges; “if it be a son, then ye shall kill him” signifies if it is truth, that they should destroy it in any way they could; “and if it be a daughter, then she shall live” signifies that they should not do so if it is good; “and the midwives feared God” signifies that true memory-knowledges were guarded because by the Divine; “and did not as the king of Egypt spoke to them” signifies that it was not done as they who were in falsities intended; “and they kept the boys alive” signifies that truths being of good were preserved; “and the king of Egypt called the midwives” signifies that they who were in falsities conspired against those who were in true memory-knowledges in the natural; “and said unto them, Wherefore do ye this word, and keep the boys alive?” signifies anger because truths were not destroyed; “and the midwives said unto Pharaoh” signifies a discernment of these true memory-knowledges in the natural; “Because the Hebrew women are not as the Egyptian women” signifies that the memory-knowledges of the church are not like the memory-knowledges opposed to them; “for they are living” signifies that spiritual life is in them; “and they have brought forth before the midwife comes unto them” signifies that the natural has no knowledge before they have life; “and God did well to the midwives” signifies that the natural was blessed by the Divine; “and the people was multiplied and became very numerous” signifies that truths therein were brought forth continually, and so increased; “and it came to pass, because the midwives feared God” signifies because true memory-knowledges were guarded by the Divine; “that he made them houses” signifies that they were disposed into the heavenly form.

6673. *And the king of Egypt said to the midwives of the Hebrew women.* That this signifies influx from the separated memory-knowledges into the natural where the true memory-knowledges of the church are is evident from the signification of “saying” as being influx (see n. 5743, 6291); from the signification of the “king of Egypt” as being separated memory-knowledges which are opposed to the truths of the church (n. 6651); from the signification of “midwives” as being the natural (n. 4588, 4921); and from the signification of the “Hebrews” as being the things of the church (n. 5136, 5236); thus also true memory-knowledges which are of the church. That “midwives” denote the natural is because the natural receives that which flows in from the internal, and thus as it were acts as a midwife.

6674. *Of whom the name of the one was Shiphrah, and the name of the other Puah.* That this signifies the quality and state of the natural where memory-knowledges are is evident from the signification of “name” as being quality (see n. 144–145, 1896, 2009), and also state (n. 1946, 2643, 3422, 4298); for all names in the Word signify things, and comprise in sum total all things that belong to the subject that is being treated of, thus its quality and state; here therefore the names “Shiphrah and Puah” signify the quality and state of the natural where true memory-knowledges are, because this is the subject treated of, as is plain from what precedes (n. 6673).

[2] He who does not know that a name denotes the quality and state of the subject being treated of can believe that where a name is mentioned, the name merely is meant; thus when the Lord speaks of his “name” that it is merely the name, when yet it is the quality of the worship, that is, everything of faith and charity by which he is to be worshiped, as in these passages:

Where two or three are gathered together in my name, there am I
in the midst of them (Matt. 18:20);

here the “name” is not meant, but worship from faith and charity.

As many as received, to them gave he power to be the sons of God, to them that believe in his name (John 1:12);

here also by “name” is meant faith and charity, whereby the Lord is worshiped.

These things have been 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);

where the sense is the same.

[3] Again:

If ye shall ask anything in my name, I will do it (John 14:13–14);

Whatsoever ye shall ask the Father in my name, he will give it you (John 15:16; 16:23–24).

Here it is not meant that they should ask the Father in the Lord’s name, but that they should ask the Lord himself; for there is no way open to the Divine Good which is the “Father” (see n. 3704), except through the Lord’s Divine human, as is also known in the churches; and therefore to ask the Lord himself is to ask according to the truths of faith, and whatever is asked in accordance with these truths is granted, as the Lord himself says in the previous passage from John:

If ye shall ask anything in my name, I will do it (John 14:14).

This can be seen further from the fact that the Lord is the “name” of Jehovah, of which thus in Moses:

I send an angel before thee, to keep thee in the way; beware of his faces, and hear his voice, and do not provoke him, because my name is in the midst of him (Exod. 23:20–21).

[4] In John:

Father, glorify thy name: there came forth a voice from heaven, saying, I have both glorified it, and I will glorify it again (John 12:28).

I have manifested thy name to the men whom thou hast given me out of the world. I have made known unto them thy name, and I will make it known; that the love wherewith thou hast loved me may be in them, and I in them (John 17:6, 26).

From these passages it is plain that the Lord as to the Divine human is the “name” of Jehovah, or his whole quality; hence all Divine worship is from the Divine human, and it is this which is to be worshiped; for thus is worshiped the Divine itself, to which no thought reaches in any other way, and if no thought, no conjunction.

[5] That the “name” of the Lord is everything of faith and love by which the Lord is to be worshiped is still more plain from the following passages:

Ye shall be hated of all for my name’s sake (Matt. 10:22).

Whoso shall receive one such little child in my name receiveth me (Matt. 18:5).

Everyone that hath left houses, or brethren, or sisters, or father, or mother, or wife, or children, or fields, for my name’s sake; shall receive a hundredfold (Matt. 19:29).

They cried, Hosanna to the son of David; blessed is he that cometh in the name of the Lord (Matt. 21:9).

Verily I say to you, For ye shall not see me until the time shall come when ye shall say, Blessed is he that cometh in the name of the Lord (Luke 13:35).

Whosoever shall give you to drink a cup of water in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward (Mark 9:41).

The seventy returned with joy, saying, Lord, even the demons obey us in thy name. Jesus said to them, In this rejoice not, that the spirits

obey you, but rather rejoice that your names have been written in heaven (Luke 10:17, 20);

“names written in heaven” are not names, but the quality of their faith and charity.

[6] So it is with “names written in the book of life” in the following passages:

Thou hast a few names even in Sardis which have not defiled their garments. He that overcometh shall be clothed in white garments, and I will not blot his name out of the book of life, and I will confess his name before the Father and before his angels (Rev. 3:4–5).

He that entereth in by the door is the shepherd of the sheep. He calleth his own sheep by name (John 10:2–3).

Jehovah said unto Moses, I know thee by name (Exod. 33:12, 17).

Many believed in his name, when they saw his signs which he did (John 2:23).

He that believeth in him is not judged, but he that believeth not is judged already, because he hath not believed in the name of the only begotten son of God (John 3:18).

They shall fear the name of Jehovah from the west (Isa. 59:19).

All people walk everyone in the name of his God, and we will walk in the name of Jehovah our God (Micah 4:5).

[7] In Moses:

They were to worship Jehovah God in the place which he should choose, and should put his name (Deut. 21:5, 11, 14).

Also in Isa. 18:7; Jer. 7:12; and in many other passages; as Isa. 26:8, 13; 41:25; 43:7; 49:1; 50:10; 52:5; 62:2; Jer. 23:27; 26:16; Ezek. 20:14, 44; 36:21–23; Micah 5:4; Mal. 1:11; Deut. 10:8; Rev. 2:17; 3:12; 13:8; 14:11; 15:2; 17:8; 19:12, 13, 16; 22:3–4.

[8] That the “name of Jehovah” denotes everything by which he is worshiped, thus in the supreme sense everything that proceeds from the Lord is evident from the benediction:

Jehovah bless thee and keep thee, Jehovah make his faces to shine upon thee, and have mercy on thee; Jehovah lift up his faces upon thee, and give thee peace. So shall they put my name upon the sons of Israel (Num. 6:23–27).

From all this it is now clear what is meant by this commandment of the Decalogue:

Thou shalt not take the name of thy God in vain; for Jehovah will not hold him innocent that taketh his name in vain (Exod. 20:7);

also by “hallowed be thy name” in the Lord’s prayer (Matt. 6:9).

6675. *And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools.* That this signifies a discernment of the truth and good flowing in from the internal into the memory-knowledges of the church is evident from the signification of “doing the office of a midwife” as being reception of the good and truth flowing in from the internal into the natural, for the natural is a “midwife” insofar as it receives the influx (see n. 4588, 6673); from the signification of “the Hebrew women” as being things of the church (n. 5136, 5236); from the signification of “seeing” as being to discern (n. 2150, 3764, 4567, 4723, 5400); and from the signification of “stools” as being those things in the natural which receive the goods and truths flowing in from the internal, thus true memory-knowledges, for these receive. Hence it is evident that by “When ye do the office of a midwife to the Hebrew women and see them upon the stools” is signified a discernment of the truth and good flowing in from the internal into the memory-knowledges of the church which are in the natural.

6676. *If it be a son, then ye shall kill him.* That this signifies if it is truth, that they should destroy it in any way they could is evident from the signification of “son” as being truth (see n. 489, 491, 533,

1147, 2623, 3373); and from the signification of “killing” as being to destroy, for it is said of truth. But they were to destroy “in any way they could” for the evil are not able to destroy truths with the good.

6677. *And if it be a daughter, then she shall live.* That this signifies that they should not do so if it is good is evident from the signification of “daughter” as being good (see n. 489–491, 2362); and from the signification of “living” as being not to be destroyed. The reason why the king of Egypt said that a son should be slain, but not a daughter, is plain from the internal sense, which is that they would attempt to destroy truth, but not good; for when the infernals infest, they are allowed to attack truths, but not goods. The reason is that truths are what can be assaulted, but not goods, these being protected by the Lord; and when the infernals attempt to attack goods, they are cast down deep into hell, for they cannot withstand the presence of good, because in all good the Lord is present. Hence it is that the angels, being in good, have such power over infernal spirits that one angel can master thousands of them. Be it known that there is life in good, for good is of love, and love is the life of man. If evil, which is of the love of self and of the world, and which appears good to those who are in these loves, assaults the good which is of heavenly love, the life of the one fights against the life of the other; and as the life from the good of heavenly love is from the Divine, therefore if the life from the love of self and of the world comes into collision with the former life, it begins to be extinguished, for it is suffocated. Thus they are tortured like those who are in the death agony, and therefore they cast themselves headlong into hell, where they again recover their life (n. 3938, 4225, 4226, 5057, 5058). This also is the reason why good cannot be assaulted by evil genii and spirits; and thus that they dare not destroy good. It is otherwise with truth, which has not life in itself; but from good, that is, through good from the Lord.

6678. *And the midwives feared God.* That this signifies that true memory-knowledges were guarded because by the Divine is evident from the signification of “fearing God” as being to guard what the

Divine has commanded (for they who fear God guard or keep the commandments, but as all holy fear, and hence obedience and the guarding of the commandments, are from the Divine, and not at all from man, therefore by “they feared God” is signified that they were guarded by the Divine); and from the signification of “midwives” as being the natural where true memory-knowledges are (n. 4588, 6673, 6675).

6679. *And did not as the king of Egypt spoke to them.* That this signifies that it was not done as those who were in falsities intended is evident from the signification of “they did not do as he spoke” as being that it was not done as they intended, namely, that those who were in falsities were not able to destroy the truths which are signified by “sons” but that they intended to destroy them in every way they could (see n. 6676); and from the signification of “the king of Egypt” as being separated memory-knowledge which is opposed to the truth of the church (see n. 6651), thus falsity, for this memory-knowledge is falsity.

6680. *And they kept the boys alive.* That this signifies that truths, being of good, were preserved is evident from the signification of “keeping alive” as being to preserve; and from the signification of “sons,” here called “boys,” as being truths (see n. 6676). Sons are here called “boys” because by “boys” is signified the good of innocence (n. 430, 2782, 5236); and therefore “boys” here denote truths which are of good.

6681. *And the king of Egypt called the midwives.* That this signifies that they who were in falsities conspired against those who were in true memory-knowledges in the natural is evident from the signification of “calling” as here being to conspire, for the reason of the call was to destroy truths, but the plot was made futile because the truths were guarded by the Divine, which is signified by the “midwives fearing God” (n. 6678), (moreover, the evil in the other life, who infest the good, really conspire together, as I have been given to know from experience); from the signification of “the king of Egypt” as being those who are in falsities (of which just above, n. 6679); and from the signification of “midwives” as being the

natural wherein are true memory-knowledges (n. 4588, 6673, 6675, 6678). Hence it is evident that by “the king of Egypt called the midwives” is signified that they who were in falsities conspired against those who were in true memory-knowledges in the natural.

6682. *And said unto them, Wherefore do ye this word, and keep the boys alive?* That this signifies anger because truths were not destroyed is evident from the signification of “Wherefore do ye this word?” as being words of chiding, thus of anger; from the signification of “keeping alive” as being not to destroy (see n. 6677, 6680); and from the signification of “boys” as being truths which are of good (n. 6680).

6683. *And the midwives said unto Pharaoh.* That this signifies a discernment of these true memory-knowledges in the natural is evident from the signification of “saying” in the historic parts of the Word as being a noticing or perception, of which often above; from the signification of “midwives” as being true memory-knowledges in the natural (n. 6681); and from the representation of Pharaoh as being false memory-knowledges in general (see n. 6679, 6681).

6684. *Because the Hebrew women are not as the Egyptian women.* That this signifies that the memory-knowledges of the church are not like the memory-knowledges opposed to them is evident from the signification of “the Hebrew women” as being things of the church (see n. 5136, 5236, 6673, 6675); and from the signification of “the Egyptian women” as being such things as are opposed to the things of the church, which are memory-knowledges, as is plain from what goes before; also from the signification of “Egypt” as being memory-knowledges (n. 6638), here memory-knowledges opposed to the true memory-knowledges of the church. (That “women” denote things of the church, see n. 252, 253.)

6685. *For they are living.* That this signifies that spiritual life is in them is evident from the signification of “living” as being spiritual life (see n. 5890), here spiritual life in the things of the church, which are signified by “Hebrew women.” What spiritual life is has been repeatedly told above, but because few at this day know what

the spiritual is it may here be briefly explained further. The spiritual in its first origin is the Divine truth proceeding from the Lord's Divine human; which truth has in it Divine good, because the Divine truth comes forth from the Lord's Divine human, which is Divine good. The Divine truth, in which is Divine good, is the spiritual itself in its origin, and is the life itself which fills heaven, nay, which fills the universe; and where there is a subject, there it flows in. But in its subjects it is varied according to their form. In the subjects which agree with good, it presents spiritual life; but in the subjects which disagree with good, it presents life opposed to spiritual life, which in the Word is called "death." From this it is now plain what spiritual life is, namely, that it is to be in truths from good, which proceed from the Lord.

6686. *And they have brought forth before the midwife comes unto them.* That this signifies that the natural has no knowledge before they have life, that is, the true memory-knowledges which are of the church, is evident from the signification of "midwife" as being the natural in which are the true memory-knowledges of the church (see n. 6681); and from the signification of "bringing forth" as being what is of faith and charity (n. 3860, 3868, 3905, 3915); thus what is of spiritual life. That the natural has no knowledge, is signified by "before the midwife comes unto them." In regard to the natural having no knowledge before the true memory-knowledges have life, the case is this. The true memory-knowledges in the natural have all their life from the good which flows in through the internal; when good flows in, the natural knows nothing of it, because the natural is relatively in obscurity. That it is in obscurity is because it is in the light of the world, and hence at the same time in worldly things, into which there comes obscure perception when the light of heaven flows in; and also because in the natural there are general things which are not capable of perceiving singulars, for the more general anything is the less it perceives singulars, and hence the less it perceives the happenings that come forth in itself; and moreover in the natural there are not goods and truths themselves, but their representatives. Hence then it is that the natural does not know when true memory-knowledges have life, consequently when or how regeneration goes on, according to the Lord's words in John:

The wind bloweth where it willeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth; so it is with everyone that is born again of the spirit (John 3:8).

By “the natural” is meant the external man, which is also called “the natural man.”

6687. *And God did well to the midwives.* That this signifies that the natural was blessed by the Divine is evident from the signification of “doing well,” when said of God as being to bless; and from the signification of “midwives” as being the natural where true memory-knowledges are (see n. 4588, 6673, 6675, 6678).

6688. *And the people was multiplied, and became very numerous.* That this signifies that truths were brought forth therein continually, and thus increased is evident from what was said above (see n. 6648), where are like words. (That “people” is predicated of truths, see n. 1259, 1260, 3295, 3581.)

6689. *And it came to pass, because the midwives feared God.* That this signifies because true memory-knowledges were guarded by the Divine is evident from what was said above (n. 6678), where like words occur.

6690. *That he made them houses.* That this signifies that they, namely, the true memory-knowledges in the natural, were disposed into the heavenly form is evident from the signification of “house” as being the natural mind (n. 4973, 5023), thus the things of this mind, which here, because midwives are spoken of, are true memory-knowledges in the natural (n. 6687); therefore “to make houses for them” denotes to dispose them into order, and they are disposed into order when they are disposed into the heavenly form. That such is the signification of “making them houses” cannot easily be known, unless it is known how the case is with the true memory-knowledges of the natural mind; wherefore this shall be briefly told. The memory-knowledges in the natural have been disposed into continuous series; one series coheres with another, and in this way they all cohere together according to various

affinities and propinquities; and are circumstanced not unlike families and their generations, for one is born from another, and so they become productive. Hence the things of the mind, which are goods and truths, were by the ancients called “houses,” the good reigning therein being named “father,” and the truth joined to this good, “mother,” and the derivations “sons,” “daughters,” “sons-in-law,” “daughters-in-law,” and so forth. But the disposition of true memory-knowledges in the natural varies with every man; for the ruling love induces a form on them, this love being in the midst, and setting in order everything around it. Those things which most agree with it, it sets next to itself, and everything else in order in accordance with their agreement. From this the memory-knowledges have their form. If heavenly love rules, then all things are disposed there by the Lord into the heavenly form, which form is like that of heaven, thus is the form of the good of love itself. Into this form truths are disposed, which, when so disposed, make one with good; and then when the one is called forth by the Lord, the other is called forth; that is to say, when the things of faith are called forth, so are those of charity, and the converse. Such is the disposition that is signified by “God made houses for the midwives.”

6691. Verse 22. *And Pharaoh commanded all his people, saying, Every son that is born, ye shall cast him forth into the river, and every daughter ye shall keep alive.* “And Pharaoh commanded all his people” signifies general influx into the memory-knowledges opposed to the truths of the church; “saying, Every son that is born, ye shall cast him forth into the river” signifies that they should immerse in falsities all truths which appear; “and every daughter ye shall keep alive” signifies that they should not assault good.

6692. *And Pharaoh commanded all his people.* That this signifies general influx into the memory-knowledges opposed to the truths of the church is evident from the signification of “commanding” as being influx (see n. 5486, 5732) here general influx, because done by Pharaoh, by whom is represented memory-knowledge in general (see n. 6015); and from the signification of “his people” as being memory-knowledges opposed to the truths of the church. (That the

Egyptians, who here are the “people,” denote memory-knowledges has been often shown above, see n. 6838.) That by the “Egyptians” are signified memory-knowledges opposed to the truths of the church is because the representatives and significatives of the ancient church, which church had also been with them, were there turned into things magical; for by the representatives and significatives of the church of that time there was communication with heaven. This communication was with those who lived in the good of charity, and was open with many; whereas with those who did not live in the good of charity, but in its opposites, open communication was sometimes granted with evil spirits, who had perverted all the truths of the church, and together with these had destroyed its goods, whence came things magical. This can also be seen from the hieroglyphics of the Egyptians, which also were made use of in sacred things, for by them they signified spiritual things, and perverted Divine order.

[2] Magic is nothing but the perversion of order, and is especially the abuse of correspondences. It is order that the goods and truths which proceed from the Lord should be received by man. When this is done, there is order in everything the man intends and thinks. But when a man does not receive goods and truths according to the order which is from the Lord, but believes that all things are blind flowings, and that if there comes forth anything that has been determined, it is of his own prudence, he perverts order; for he applies to himself the things of order with a view to taking care only of himself, and not of his neighbor, except insofar as his neighbor favors him. Hence, wonderful to say, all who have firmly impressed on themselves that all things are of their own prudence, and nothing of the Divine providence, are in the other life very prone to magic, and insofar as they can, they imbue it, especially those who in consequence of trusting to themselves, and ascribing everything to their own prudence, have contrived various arts and craftinesses to raise themselves above others. When such men are judged in the other life, they are cast down toward the hells of the magicians, which are in the plane beneath the soles of the feet to the right, a little toward the front, extending to a great distance; in the lowest depths of which are the Egyptians. Hence

then it is that by “Pharaoh,” the “Egyptians,” and “Egypt” are signified memory-knowledges opposed to the truths of the church.

[3] Lest therefore the representatives and significatives of the church should be further turned into magic, the Israelitish people was taken, with whom the representatives and significatives of the church might be restored; which people was of such a nature that it could not make anything magical therefrom, because it was altogether in externals, and had no belief in anything internal, still less in anything spiritual. With people of such a character, such magic as existed with the Egyptians cannot arise.

6693. *Saying, Every son that is born, ye shall cast him forth into the river.* That this signifies that they should immerse in falsities all truths which appear is evident from the signification of “son” as being truth (see n. 489, 491, 533, 1147, 2623, 3373); and from the signification of “river” as being things that belong to intelligence (n. 108, 109, 2702, 3051), here in the opposite sense, things contrary, thus falsities. That “to cast forth” denotes to immerse is manifest.

[2] That the “river of Egypt” denotes what is contrary to intelligence, thus falsity, is evident also in Isaiah:

The rivers shall recede; the rivers of Egypt shall diminish and be dried up; the papyri beside the river, beside the mouth of the river, and all the seed of the river, shall become dry, shall be driven forward; and therefore the fishers shall mourn, and all they that cast a hook into the river shall be sad, and they that spread a net upon the faces of the waters shall languish (Isa. 19:6–8);

that here by the “river of Egypt” no river is meant, nor by “fishers” fishers, but that other things are meant, which do not appear unless it is known what is meant by “Egypt,” by the “river” there, and by “fishers” is also evident; if these things are known, the sense is manifest. That by the “river of Egypt” is signified falsity is plain from the particulars here.

[3] In Jeremiah:

Who is this that riseth up like the river, whose waters are tossed like the rivers? Egypt riseth up like the river, and his waters are tossed as the rivers; for he hath said, I will go up, I will cover the earth, I will destroy the city, and them that dwell therein (Jer. 46:7–8);

here also the “river of Egypt” denotes falsities; to “go up and cover the earth” denotes to do so to the church; to “destroy the city” denotes to destroy the doctrine of the church; “and them that dwell therein” denotes the goods thence derived. (That the “earth” is the church may be seen above, n. 6649; and the “city” the doctrine of the church, n. 402, 2449, 3216, 4492, 4493; and “inhabitants” the goods therein, n. 2268, 2451, 2712.)

[4] In Ezekiel:

Behold I am against thee, Pharaoh king of Egypt, the great whale that liest in the midst of his rivers; who hath said, The river is mine, and I have made myself. Therefore I will put hooks in thy jaws, and I will make the fish of thy rivers to stick unto thy scales, and I will make thee go up out of the midst of thy rivers, and every fish of thy rivers shall stick in thy scales. I will leave thee in the wilderness, and every fish of thy rivers (Ezek. 29:3–5, 9–10);

what these things signify no one can know without the internal sense (that Egypt is not meant is evident), thus unless it is known what is meant by “Pharaoh,” and what by a “river,” a “whale,” a “fish,” and “scales.” (That “Pharaoh” is the natural where memory-knowledge is may be seen above, n. 5160, 5799, 6015; and that “whales” are the generals of memory-knowledges in the natural, n. 42; and “fishes” memory-knowledges under the general, n. 40, 991.) “Scales” denote those things which are manifestly external, thus sensuous, to which memory-knowledges which are falsities adhere. When these things are known, it is evident what is meant in the above passage by the “river of Egypt” namely, falsity.

[5] Again:

In that day when Pharaoh shall go down into hell I will make a mourning; I will cover the abyss over him, and I will curb his rivers, and the great waters shall be dammed up (Ezek. 31:15).

Shall not the earth be shaken for this, and everyone mourn that dwelleth therein, so that it shall go up all of it like a brook, and be driven out, and overwhelmed as by the river of Egypt? In that day I will make the sun to set at noon, and I will darken the earth in the day of light (Amos 8:8–9; 9:5);

the “earth” which shall be “shaken” denotes the church (n. 6649); “to be overwhelmed as by the river of Egypt” denotes to perish by falsities; and because falsities are signified, it is said that “the sun shall set at noon” and that “the earth shall be darkened in the day of light.” By “the sun setting at noon” is signified that the good of celestial love would recede, and by “the earth being darkened in the day of light” that falsities would take possession of the church. (That the “sun” is the good of celestial love may be seen above, n. 1529, 1530, 2441, 2495, 3636, 3643, 4060, 4696; also that “darkness” is falsity, n. 1839, 1860, 4418, 4531; and that the “earth” is the church, n. 82, 662, 1066, 1067, 1262, 1411, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 2355, 4447, 4535, 5577.) Everyone can see that other things are signified here than what appear in the letter, as that “the earth shall be shaken,” and that “everyone that dwelleth therein shall mourn,” that “the sun shall set at noon,” and “the earth be darkened in the day of light.” Unless the church is understood by the “earth,” falsity by the “river,” and celestial love by the “sun,” no sense which can be unfolded is found there.

[6] As the “river of Egypt” signifies falsity, therefore Moses was commanded to smite with his staff upon the waters of that river, and they were consequently turned into blood, and every fish died in the river, and the river stank (Exod. 7:17–21); and Aaron also was commanded to stretch out his hand with the rod over the rivers, over the streams, and over the pools, whereupon frogs came up over the land of Egypt (Exod. 8:1, 2). That “waters” in the opposite sense signify falsities (see n. 790); and as the waters are those of the river, the “river” relatively denotes falsity in general.

6694. *And every daughter ye shall keep alive.* That this signifies that they should not assault good is evident from what was said above (n. 6677), where like words occur.

ON THE INHABITANTS OF OTHER PLANETS

6695. As of the Lord's Divine mercy the interiors of my spirit have been opened, and it has thus been granted me to speak with those who are in the other life, not only with those from this planet, but also with those from other planets; therefore, as it was my desire to know about these latter, and as the things that have been given me to know are worthy of mention, I may relate them at the end of the following chapters. I have not spoken with the inhabitants themselves of these planets, but with the spirits and angels who had been inhabitants of them; and this not merely for a day or a week, but for some months, with open instruction from heaven as to whence they were. That there are many planets, and men upon them, and spirits and angels from them, is very well known in the other life, for everyone who so desires is allowed to speak with them.

6696. There are spirits who in the grand man bear relation to the memory, and they are from the planet Mercury. They are allowed to wander about, and to acquire knowledges of things that are in the universe; and they are also allowed to pass out of this solar system into others. They have said that there are planets, with men upon them, not only in this system, but also in the universe, in immense numbers.

6697. I have sometimes spoken about this with spirits, and it was said that a man of good understanding can know from many things that there are many planets with inhabitants upon them; for he can conclude from reason that masses of such size as the planets, some of which surpass this planet in magnitude, are not empty masses, created only to course about the sun, and give light to one planet; but that their use must be of greater eminence than this. He who believes, as everyone ought to believe, that the Divine created the universe for no other end than that the human race may arise, and a heaven therefrom (for the human race is the nursery of heaven), cannot but believe that there are men wherever there is any planet. That the planets which are visible to our eyes, being within the boundaries of this solar system, are planets may be clearly known

from the fact that they are bodies of earthy material, because they reflect the sun's light; also that they, like our planet, revolve around the sun, and thereby make years and seasons of the year—spring, summer, autumn, and winter—with variation according to climate; and likewise that they revolve upon their own axes like our planet, and thereby make days and times of the day—morning, noon, evening, and night; and moreover that some of them have moons, which are called satellites and revolve about their respective planets in stated times, as the moon does about our planet; and that the planet Saturn, because very far from the sun, has also a great lunar belt, which gives much light to that planet, though reflected. How can anyone who knows these facts and thinks from reason, say that these are empty bodies!

6698. Moreover, I have said with spirits that men can believe that there are more planets in the universe than one from the fact that the visible universe, resplendent with countless stars, is so immense, and yet is only a means to the ultimate end of creation, which is a heavenly kingdom, in which the Divine can dwell. For the visible universe is a means for the existence of planets, and of men upon them, from whom is the heavenly kingdom. Who can ever think that so vast a means exists for so small and limited an end as there would be if only one planet were inhabited, and from it alone existed heaven! What would this be for the Divine, which is infinite, and to which a thousand, nay, myriads of planets, and all of them full of inhabitants, would be little, and scarcely anything! Moreover, the angelic heaven is so immense that it corresponds to every single thing in man, and tens of thousands of its inhabitants to each member, organ, and viscus; and it has been granted to know that heaven, in respect to all its correspondences, can in no wise exist except from the inhabitants of a host of planets.

6699. I have sometimes seen as it were a great continuous stream, at a considerable distance to the right, in the plane of the sole of the foot; and it was said by angels that they who come from the worlds come that way, and that they appear as a stream by reason of their multitude. From the size and rapidity of the stream I could judge

that some myriads of men flow to it daily. From this also it has been given me to know that the planets are very numerous.

6700. As regards the Divine worship of the inhabitants of other planets, all who are not idolaters acknowledge the Lord as the only God. They do not indeed know, except a very few, that the Lord assumed the human in this planet and made it Divine; but they adore the Divine not as a Divine altogether incomprehensible, but as comprehensible through the human form; for when the Divine appears to them it appears in this form, as it also formerly appeared to Abraham and others on this planet; and because they adore the Divine under a human form, they adore the Lord. They also know that no one can be conjoined with the Divine in faith and love unless the Divine is in a form which they comprehend with some idea; if not in a form the idea would be dissipated, like sight in the universe. When told by the spirits of our planet that the Lord took upon himself the human in this planet, they mused a while, and presently said that this was done for the sake of the salvation of the human race; and that they adore with most holy worship the Divine which shines as the sun in heaven, and when it appears, presents itself to view in the human form. That the Lord appears as a sun in the other life, and that thence comes all the light of heaven, see n. 1053, 1521, 1529–1531, 3636, 3643, 4060, 4321, 5097; but on this subject more will be specifically related hereafter.

6701. The spirits and angels who are from other planets, are all separate from one another, in accordance with the planets, and do not appear together in one place. The reason is that the inhabitants of one planet are of a totally different genius from those of another; nor are they associated together in the heavens, except in the inmost or third heaven. Those who come thither are together from every planet, and constitute that heaven in closest conjunction.

6702. At the end of the following chapter I shall tell about the spirits of the planet Mercury.

Exodus 2

THE DOCTRINE OF CHARITY

6703. As prefatory to the chapters of the book of Exodus I have undertaken to deliver the doctrine of charity, it must first be told what the neighbor is, because it is he toward whom charity is to be exercised. For unless it is known who the neighbor is, charity may be exercised in the same manner and without distinction equally toward the evil as toward the good, whereby charity becomes no charity; for by virtue of its benefactions the evil do ill to the neighbor; but the good do well.

6704. The general opinion at the present day is that every man is equally the neighbor, and that everyone who is in need of help must be benefited. But it is the part of Christian prudence to search well the quality of a man's life, and to exercise charity in accordance therewith. The man of the internal church does this with discrimination, thus with intelligence; but as the man of the external church cannot thus discriminate, he does it indiscriminately.

6705. The ancients reduced the neighbor into classes, and named each class according to the names of those who in the world appear to be especially in need; and they taught how charity was to be exercised toward those who were in one class, and how toward those in another; and in this way they reduced the doctrine, and the life according to it, into order. Hence the doctrine of their church contained the laws of life, and hence they saw of what quality was this or that man of the church whom they called "brother," but with a distinction in the internal sense in accordance with his exercise of charity from the genuine doctrine of the church, or from the doctrine as changed by himself; for as everyone desires to appear blameless, he defends his own life, and therefore either explains or changes the laws of doctrine in his own favor.

6706. The distinguishing differences of the neighbor, which the man of the church ought to wholly know, in order that he may know the quality of charity, vary in accordance with the good which is with everyone; and as all good proceeds from the Lord, the Lord is the neighbor in the highest sense, and in a surpassing degree; and from him the neighbor originates. From this it follows that in proportion as anyone has of the Lord in him, in the same proportion he is the neighbor; and as no two persons receive the Lord (that is, receive the good which proceeds from him) in the same way, therefore no two persons are the neighbor in the same way; for without exception all persons in the heavens and on earth differ in good. Precisely one and the same good never exists in two persons; it must vary in order for each person to subsist by himself. But all these varieties, thus all the distinguishing differences of the neighbor, which are according to the reception of the Lord, that is, of the good proceeding from him, can never be known to any man, nor even to any angel, except in general, thus as to their genera and some species of these. Nor does the Lord require more of the man of the church than to live according to what he knows.

6707. From all this it is now clear that the quality of Christian good determines in what degree each one is the neighbor; for the Lord is present in good, because it is his, and he is present according to the quality of it. And as the origin of the neighbor must be drawn from the Lord, therefore the distinguishing differences of the neighbor are according to the Lord's presence in good, thus according to the quality of the good.

6708. That the neighbor is according to the quality of the good is plain from the Lord's parable of the man who fell among thieves, whom, while half dead, the priest passed by, and also the Levite; but the Samaritan, when he had bound up his wounds and poured in oil and wine, set him on his own beast and brought him to an inn and took care of him; and he, because he exercised the good of charity, is called the "neighbor" (Luke 10:29-37). Hence it may be known that they are the neighbor who are in good; whereas they who are in evil are indeed the neighbor, but in quite a different respect; and for this reason they are to be benefited in a different

way. But on this subject, of the Lord's Divine mercy more will be said hereafter.

6709. As it is the quality of the good which determines how everyone is the neighbor, it is the love which does this; for there is not any good which is not of love; from this comes forth all good, and from this also comes forth the quality of the good.

6710. That it is the love which makes a man to be the neighbor, and that each person is the neighbor according to the quality of his love, is very manifest from those who are in the love of self. These acknowledge as the neighbor those who love them the most; that is, insofar as they are theirs; thus are in themselves. These they embrace, these they kiss, these they benefit, and these they call brethren; nay, because they are evil, they say that these are the neighbor more than others. All the rest they hold to be the neighbor according as these love them, thus according to the quality and the amount of the love. Much derive the origin of the neighbor from themselves, for it is the love that is the determinant.

6711. But they who do not love themselves more than others, as is the case with all who are of the Lord's kingdom, will derive the origin of the neighbor from him whom they ought to love above all things, that is, from the Lord; and will regard everyone as the neighbor according to the quality of his love to him. They therefore who love others as themselves, and especially those who—like the angels—love others more than themselves, all derive the origin of the neighbor from the Lord; for the Lord himself is in good, because it proceeds from him. Hence also it can be seen that the quality of the love determines who is the neighbor. That the Lord is in good, he himself teaches in Matthew; for he says to those who had been in good, that they “had given him to eat,” that they “had given him to drink, had gathered him, clothed him, visited him, and had come to him in prison”; and afterward, that “insofar as they had done it to one of the least of his brethren, they had done it to him” (Matt. 25:34–40).

6712. From all this it is now evident whence the origin of neighbor is to be drawn by the man of the church; and that everyone is the neighbor in the degree in which he is near the Lord; and because the Lord is in the good of charity, that the neighbor is according to the quality of the good, thus according to the quality of the charity.

EXODUS 2

1. *And there went a man from the house of Levi, and took a daughter of Levi.*

2. *And the woman conceived, and bare a son; and she saw him, that he was good, and she hid him three months.*

3. *And she could no longer hide him; and she took for him an ark of rush, and daubed it with bitumen and with pitch; and she put the child therein, and laid him in the sedge at the bank of the river.*

4. *And his sister stood afar off, to know what would be done to him.*

5. *And Pharaoh's daughter came down to wash at the river; and her girls were going at the side of the river; and she saw the ark in the midst of the sedge, and sent her handmaid, and took it.*

6. *And she opened it, and saw him, the child; and behold the boy wept. And she had compassion on him, and said, This is one of the Hebrews' children.*

7. *And his sister said to Pharaoh's daughter, Shall I go and call thee a woman, a nurse, from the Hebrew women, that she may suckle the child for thee?*

8. *And Pharaoh's daughter said to her, Go. And the girl went, and called the mother of the child.*

9. *And Pharaoh's daughter said to her, Take this child to thee, and suckle him for me, and I will give thee thy wages. And the woman took the child and suckled him.*

10. *And the child grew, and she brought him to Pharaoh's daughter, and he was to her as a son. And she called his name Moses, and said, Because I drew him out of the waters.*

11. *And it came to pass in those days, and Moses grew, and he went out unto his brethren, and saw their burdens; and he saw an Egyptian man smiting a Hebrew man, one of his brethren.*

12. *And he looked forth hither and thither, and saw that there was no man, and he smote the Egyptian, and hid him in the sand.*

13. *And he went out the second day, and beheld two Hebrew men quarreling; and he said to the wicked one, Wherefore smitest thou thy companion?*

14. *And he said, Who set thee for a man, a prince, and a judge over us? Sayest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely the word is known.*

15. *And Pharaoh heard this word, and he sought to kill Moses. And Moses fled from before Pharaoh, and dwelt in the land of Midian, and he dwelt by a well.*

16. *And the priest of Midian had seven daughters, and they came, and drew, and filled the troughs, to give drink to their father's flock.*

17. *And the shepherds came, and drove them away; and Moses arose, and helped them; and he gave drink to their flock.*

18. *And they came unto Reuel their father, and he said, Wherefore hastened ye to come today?*

19. *And they said, An Egyptian man delivered us out of the hand of the shepherds; and also drawing he drew for us, and gave drink to the flock.*

20. *And he said unto his daughters, And where is he? Why is this that ye have left the man? Call him, that he may eat bread.*

21. *And Moses was willing to dwell with the man; and he gave Moses Zipporah his daughter.*

22. *And she bare a son, and he called his name Gershom; for he said, I have been a sojourner in a strange land.*

23. *And it came to pass in these many days that the king of Egypt died; and the sons of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.*

24. *And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.*

25. *And God saw the sons of Israel, and God took knowledge.*

THE CONTENTS

6713. In this chapter in the internal sense the subject treated of is truth Divine, its beginnings and successive states with the man of the church.

6714. In the supreme sense the subject treated of is the Lord, how he as to the human became the law Divine. Moses represents the Lord as to the law Divine, which is the Word; and in the relative sense he represents truth Divine with the man of the church.

THE INTERNAL SENSE

6715. Verses 1–4. *And there went a man from the house of Levi, and took a daughter of Levi. And the woman conceived, and bare a son; and she saw him, that he was good, and she hid him three months. And she could no longer hide him; and she took for him an ark of rush, and daubed it with bitumen and with pitch; and she put the child therein, and she laid him in the sedge at the bank of the river. And his sister stood afar off, to know what would be done to him.* “And there went a man from the house of Levi” signifies the origin of truth from good; “and took a daughter of Levi” signifies conjunction with good; “and the woman conceived” signifies the first of the rising; “and bare a son” signifies the law Divine in its origin; “and she saw him, that he was good” signifies a noticing that it was through heaven; “and she hid him three months” signifies the fullness of time in which it did not appear; “and she could no longer hide him” signifies the time when it ought to appear; “and she took for him an ark of rush” signifies what is of low value round about, but nevertheless derived from truth; “and daubed it with bitumen and with pitch” signifies good mixed with evils and falsities; “and she put the child therein” signifies that inmosty therein was the law Divine in its origin; “and she laid him in the sedge at the bank of the river” signifies that at first it was among false memory-knowledges; “and his sister stood afar off, to know

what would be done to him” signifies the truth of the church far away from it, and advertence.

6716. *And there went a man from the house of Levi.* That this signifies the origin of truth from good is evident from the signification of “a man” as being truth (see n. 3134); and from the signification of “from the house” as being the origin; and from the representation of Levi as being good; for Levi in the supreme sense represents the Divine love (n. 3875), and in the internal sense spiritual love (n. 3875, 4497, 4502, 4503); and because he represents love, he represents good, for all good is of love. As regards the origin of truth from good, which is here signified by “a man from the house of Levi,” be it known that in what follows, in the supreme sense, the subject treated of is the Lord, how as to his human he became the law Divine, that is, truth itself. It is known that the Lord was born as are other men, and that when a child he learned to speak like other children, and that he then grew in knowledge, and also in intelligence, and in wisdom.

[2] From this it is evident that his human was not Divine from birth, but that he made it Divine by his own power. That he did this by his own power was because he was conceived of Jehovah, and hence the inmost of his life was Jehovah himself; for the inmost of the life of every man, which is called the “soul,” is from the father; but what this inmost puts on, which is called the “body,” is from the mother. That the inmost of life, which is from the father, is continually flowing and working into the external, which is from the mother, and is in the effort to make this like itself, even in the womb, can be seen from sons, in that they are born into the disposition of the father, and sometimes grandsons and great-grandsons into that of the grandfather and great grandfather. The reason of this is that the soul, which is from the father, continually wills to make the external, which is from the mother, a likeness and image of itself.

[3] This being the case with man, it can be seen that it was especially so with the Lord. His inmost was the Divine itself, because it was Jehovah himself, for he was his only-begotten son;

and because the inmost was the Divine itself, was not this, more than in any man, able to make the external, which is from the mother, an image of itself, that is, like itself, thus making the human, which was external and from the mother, Divine; and this by his own power, because the Divine, which was inmost, from which he worked into the human, was his, as the soul of man, which is the inmost, is man's. And as the Lord advanced according to Divine order, he made his human, when he was in the world, Divine truth; but afterward, when he was fully glorified, he made it Divine good, thus one with Jehovah.

[4] How this was done is described in this chapter in the supreme sense, but as the things contained in the supreme sense, all of which treat of the Lord, surpass human understanding, I may in what follows set forth the things contained in this chapter in the internal sense. These treat of the beginning and successive states of truth Divine with the man of the church, that is, with the man who is being regenerated (see n. 6713–6714). The reason why these things are contained in the internal sense, is that the regeneration of man is an image of the glorification of the Lord's human (n. 3138, 3212, 3245–3246, 3296, 3490, 4402, 5688).

6717. *And took a daughter of Levi.* That this signifies conjunction with good is evident from the signification of "taking a daughter" (that is, to wife) as being conjunction; and from the representation of Levi as being good (see n. 6716). How it is to be understood that the truth whose origin is from good is conjoined with good, shall be told. The truth which is instilled by the Lord in the man who is being regenerated, has its origin from good. In the first period the good does not show itself, because it is in the internal man, but the truth shows itself, because it is in the external man; and as the internal acts into the external, and not the converse (n. 6322), it is good which acts into truth, and makes this its own, for nothing else than good acknowledges and receives truth. This is apparent from the affection of truth that is present in the man who is being regenerated. The affection itself is from good, for an affection which is of love cannot come from any other source. But this truth which is received in this first period, that is, before regeneration, is

not the genuine truth of good, but it is the truth of doctrine. For at this time the man does not consider whether it is truth, but acknowledges it because it is of the doctrine of the church; and so long as he does not consider whether it is truth, and from this acknowledges it, it is not his, and therefore is not appropriated to him. This is the first state with the man who is being regenerated.

[2] But when he has been regenerated, then good shows itself, especially by his loving to live according to the truth which he of himself acknowledges to be truth. Then because he wills the truth which he acknowledges, and acts according to it, it is appropriated to him; because it is not as before merely in the understanding, but is also in the will, and what is in the will is appropriated. And as the understanding then makes one with the will, for the understanding acknowledges and the will performs, there is a conjunction of the two, namely, of good and truth. When this conjunction has been effected, then as from a marriage offspring are continually born, which are truths and goods with their blessednesses and delights. These two states are what are meant by the origin of truth from good, and by their conjunction.

[3] But the truth which is being conjoined with good, which is here signified by “there went a man from the house of Levi and took a daughter of Levi” is not such truth as is received by a man in the first state, for this is the truth of the doctrine of that church in which he has been born; but it is the very truth itself; for the subject treated of in the supreme sense is the Lord, how he became the law Divine as to the human; and the truth of this law is what is meant. That its origin is good is because the Divine, which was the Lord’s inmost and the *esse* of his life, brought it forth in his human. Thus was conjunction effected of this truth with good; for the Divine is nothing else than good.

6718. *And the woman conceived.* That this signifies the first of the rising, namely, of the law Divine in the Lord’s human, is evident from the signification of “conceiving” as being the first of a rising. By the “woman” is here signified the same as just above by the

“daughter of Levi,” whom the man of the house of Levi took, namely, truth conjoined with good.

6719. *And bare a son.* That this signifies the law Divine in its origin is evident from the signification of “bearing” as being a coming forth (see n. 2621, 2629), thus origin; and from the signification of a “son” as being truth (n. 489, 491, 533, 1147, 2623, 3373), here the law Divine, because by the son is meant Moses; and that Moses represented the Lord as to the law Divine, or the Word, will be shown in what follows.

6720. *And she saw him, that he was good.* That this signifies a noticing that it was through heaven, is evident from the signification of “to see” as being a noticing (see n. 2150, 3764, 4567, 4723, 5400); and from the signification of “good,” here denoting through heaven because it is said of the law Divine in the Lord. But that “good” here signifies through heaven is a secret that cannot be known unless it is disclosed. When the Lord made his human Divine, he did this from the Divine, by means of a transflux through heaven—not that heaven contributed anything from itself, but that in order that the Divine itself might flow into the human, it flowed in through heaven. This transflux was the Divine human before the advent of the Lord, and was Jehovah himself in the heavens or the Lord. The Divine which flowed through heaven was the Divine truth, or the Divine law, which Moses represented; and the Divine which flows through heaven is good. Hence it is evident whence it is that by “she saw him,” namely the son, “that he was good” is signified a noticing that it was through heaven.

6721. *And she hid him three months.* That this signifies the fullness of time in which it did not appear is evident from the signification of “being hid” as being not to appear; and from the signification of “three months” as being fullness of time and fullness of state. (That “three” denotes what is full, or an entire period from beginning to end, may be seen above, n. 2788, 4495; and also that a “month,” like a “day” and a “year,” denotes time and state, n. 2788.) Hence “for three months” denotes a new state.

6722. *And she could no longer hide him.* That this signifies the time when it ought to appear is evident from the signification of “being hid” as being not to appear (see n. 6721); hence “to be hid no longer” denotes to appear. That the time is meant when it ought to appear is because by the three months in which he was hid was signified fullness of time from beginning to end (as just above, n. 6721).

6723. *And she took an ark of rush.* That this signifies what is of low value round about, but nevertheless derived from truth, is evident from the signification of “an ark”¹ as being what is round about, or that in which anything is inclosed (of which in what follows); and from the signification of “rush” as being what is of low value, but nevertheless derived from truth. That “rush” denotes what is of low value is evident, and that it denotes what is derived from truth is because a “rush” has this signification, as is clear in Isaiah:

Woe to the land that is overshadowed with wings, which is beyond the rivers of Cush; that sendeth envoys to the sea, even in vessels of rush upon the faces of the waters (Isa. 18:1–2);

“the land overshadowed with wings” denotes the church, which darkens itself by means of reasonings from memory-knowledges; “beyond the rivers of Cush” denotes to the knowledges whereby they confirm false principles (n. 1164); “to send envoys to the sea” denotes to consult memory- knowledges (see n. 28); “in vessels of rush upon the faces of the waters” denotes the lowest receptacles of truth.

[2] In the opposite sense:

The dry place shall become a pool, and the thirsty place springs of waters; there shall be grass instead of the reed and the rush (Isa. 35:7);

“grass instead of the reed and the rush” denotes that there will be true memory-knowledge instead of things in which there is no truth. That “grass” denotes true memory-knowledge is plain from the passages in the Word where it is mentioned.

[3] As it was provided that Moses should represent the Lord as to the law Divine, or the Word, specifically the historic Word, it was therefore brought about that when he was an infant he was placed in a little ark, but in one of low value, because he was in his first rising, and because his being there was only a representative; but that afterward when the law Divine itself had shone forth from Mount Sinai, it was placed in an ark which was called the “ark of the testimony.” (That the law Divine was placed in the ark, see Exod. 40:20; 1 Kings 8:9; and also that the books of Moses were placed in it, Deut. 31:24–26.)

[4] Hence the ark was most holy, because it represented the Lord’s Divine human as to the Divine law; for from the Lord’s Divine human proceeds the Divine law, or the Divine truth, which is the same as the “Word” mentioned in John:

In the beginning was the Word, and the Word was with God, and God was the Word; and the Word was made flesh, and dwelt among us; and we saw his glory, the glory as of the only-begotten of the Father (John 1:1, 14).

And as the ark represented that most holy thing, the propitiatory with the cherubs was placed over the ark; and near the veil thereof the lampstand with its lamps, and the golden table with loaves, both of which signified the Divine love. This then is the reason why Moses, when an infant, because he represented the law Divine, was placed in a little ark.

6724. *And daubed it with bitumen and with pitch.* That this signifies good mixed with evils and falsities is evident from the signification of “bitumen” as being good mixed with evils; and from the signification of “pitch” as being good mixed with falsities. Bitumen and pitch have these significations from their being of a fiery nature, and in the Word by what is fiery is signified good, and in the opposite sense evil; but as they are sulphurous, and also black, they signify evil and falsity; as in Isaiah:

The day of the vengeance of Jehovah; the torrents thereof shall be turned into pitch, and the dust thereof into sulphur, and the land thereof into burning pitch (Isa. 34:8–9);

“pitch” and “sulphur” denote falsities and evils. Hence then it is that by “she daubed it with bitumen and pitch” is signified good mixed with evils and falsities.

[2] As regards the thing itself—that encompassing the truth Divine there was good mixed with evils and falsities, no one can understand this unless he knows how the case is with the reformation of man. When a man is being reformed, he is kept by the Lord as to his internal in good and truth, but as to his external he is let into his evils and falsities, consequently among infernal spirits who are in these evils and falsities. These hover round him, and endeavor by every method to destroy him. But the good and truth which flow in through the internal render him so safe that the infernal spirits cannot do him the least harm; for that which acts inwardly prevails immeasurably over that which acts outwardly; because what is interior, in consequence of being purer, acts upon each and every individual particular of the exterior, and thus disposes the external to its will. But in this case there must be good and truth in the external, wherein the influx from the internal can be fixed; and in this way good can be among evils and falsities, and yet be in safety. Everyone who is being reformed is let into this state, and in this way the evils and falsities in which he is are removed, and goods and truths are inserted in their place.

[3] Unless this secret is known, it cannot possibly be known why around the Divine truth in a man there are goods mixed with evils and falsities, signified by the bitumen and pitch wherewith the little ark was daubed in which the infant was laid. Be it known further that good can be mixed with evils and falsities, but that nevertheless they are not on this account conjoined, for each shuns the other, and by a law of order each separates itself from the other. For good is of heaven, and evil and falsity are of hell; therefore, as heaven and hell are separate, so also each and all things from them separate themselves.

6725. *And she put the child therein.* That this signifies that inmostly therein was the law Divine in its origin is evident from the signification of “putting therein” as being to be inmostly there, because in the little ark; and from the representation of Moses as being the law Divine (of which in what follows), here the law Divine in its origin, because he was an infant.

6726. *And she laid him in the sedge at the bank of the river.* That this signifies that at first it was among false memory-knowledges is evident from the signification of “sedge” as being memory-knowledges (of which presently); and from the signification of the “river of Egypt” as being falsity (see n. 6693). (How the case herein is, that they who are being initiated into truth Divine are at first placed among falsities, see just above, n. 6724.) That “sedge” denotes memory-knowledge is because every herb in the Word signifies some kind of memory-knowledge; the sedge that is at the bank of a river signifies memory-knowledge of low value; as also in Isaiah:

The streams shall recede, and the rivers of Egypt shall be dried up;
the reed and the sedge shall wither away (Isa. 19:6);

“streams” denote things of intelligence (n. 2702, 3051); “the rivers of Egypt shall be dried up” denotes things of memory-knowledge; “the reed” and “the sedge” denote the lowest memory-knowledges, which are sensuous. “Sedge” denotes false memory-knowledges in Jonah:

The waters compassed me about even to the soul; the deep was
round about me, the sedge [here seaweed] was bound about my head
(Jonah 2:5);

in this prophetic utterance is described a state of temptations; “the waters which compassed even to the soul” denote falsities (that “inundations of waters” denote temptations and desolations, see n. 705, 739, 790, 5725); “the deep round about” is the evil of falsity; “the seaweed bound about the head” denotes false memory-knowledges besetting truth and good, as is the case in a state of desolation.

6727. *And his sister stood afar off, to know what would be done to him.* That this signifies the truth of the church far away from it, and advertence, is evident from the signification of “sister” as being rational truth (see n. 1495, 2508, 2524, 2556, 3160, 3386), thus the truth of the church, for this truth is rational truth; and from the signification of “to know what would be done to him” as being advertence.

6728. Verses 5–9. *And Pharaoh’s daughter came down to wash at the river; and her girls were going at the side of the river; and she saw the ark in the midst of the sedge, and sent her handmaid, and took it. And she opened it and saw him, the child; and behold the boy wept. And she had compassion on him, and said, This is one of the Hebrews’ children. And his sister said to Pharaoh’s daughter, Shall I go and call thee a woman, a nurse, from the Hebrew women, that she may suckle the child for thee? And Pharaoh’s daughter said to her, Go. And the girl went, and called the mother of the child. And Pharaoh’s daughter said to her, Take this child to thee, and suckle him for me, and I will give thee thy wages. And the woman took the child and suckled him.*

“And Pharaoh’s daughter came down” signifies the religiosity there; “to wash at the river” signifies worship from falsity; “and her girls were going at the side of the river” signifies the ministries of that religiosity that was from falsity; “and she saw the ark in the midst of the sedge” signifies a perception of truth that it was of low value among false memory-knowledge; “and she sent her handmaid” signifies service; “and took it” signifies curiosity; “and she opened it, and saw him, the child” signifies investigation of its quality, and a perception that it was truth from the Divine; “and behold the boy wept” signifies sadness; “and she had compassion on him” signifies admonition from the Divine; “and she said, This is one of the Hebrews’ children” signifies that it was of the church itself; “and his sister said to Pharaoh’s daughter” signifies the truth of the church near the religiosity there; “Shall I go and call thee a woman a nurse from the Hebrew women?” signifies perception that good was to be instilled therein by the church itself; “and Pharaoh’s daughter said to her, Go” signifies consent from the religiosity there; “and the girl went and called the mother of the child”

signifies the truth of good of the church, that it adjoined the things of the church; “and Pharaoh’s daughter said to her” signifies consent from the religiosity there; “take this child to thee” signifies that it should adjoin it to itself; “and suckle him for me” signifies that it should insinuate into it good suited to the religiosity; “and I will give thee thy wages” signifies recompense; “and the woman took the child, and suckled him” signifies that good was instilled into it by the church.

6729. *And Pharaoh’s daughter came down.* That this signifies the religiosity there is evident from the signification of “daughter” as being the affection of truth and good, and hence the church (see n. 2362, 3963); and in the opposite sense the affection of falsity and evil, and hence the religiosity that is from these (n. 3024); here a religiosity from false memory-knowledges, because it was the daughter of Pharaoh, for by Pharaoh is here represented false memory-knowledge (see n. 6651, 6679, 6683, 6692). That by “daughters” in the Word are signified churches can be seen from the numerous passages in which the church is called the “daughter of Zion,” and the “daughter of Jerusalem”; and that by “daughters” are also signified the false religiosities of many nations is plain also from the passages in which these are called “daughters”; as the “daughter of Tyre” (Ps. 45:12); the “daughter of Edom” (Lam. 4:22); the “daughter of the Chaldeans” and “of Babylon” (Isa. 47:1, 5; Jer. 50:41, 42; 51:33; Zech. 2:7; Ps. 137:8); the “daughter of the Philistines” (Ezek. 16:27, 57); the “daughter of Tarshish” (Isa. 23:10); the “daughter of Egypt,” in Jeremiah:

Go up into Gilead, and take balm, O virgin daughter of Egypt.
Make thee vessels of migration, O thou inhabitress daughter of Egypt.
The daughter of Egypt is put to shame; she is given into the hand of the
people of the north (Jer. 46:11, 19, 24);

the “daughter of Egypt” denotes the affection of reasoning about the truths of faith, whether a thing be so, from memory-knowledges, when what is negative reigns; thus it denotes the religiosity which thence arises, which is of such nature that nothing but falsity is believed.

6730. *To wash at the river.* That this signifies worship from falsity is evident from the signification of “washing” as being purification from filth spiritually understood (see n. 3147), hence it denotes worship, because worship is for the sake of purification; and from the signification of “river,” in this case the river of Egypt as being falsity (see n. 6693).

6731. *And her girls were going at the side of the river.* That this signifies the ministries of that religiosity that was from falsity is evident from the signification of “girls” as being ministries, for when the “daughter of Pharaoh” signifies a religiosity, her “girls” signify its ministries; and from the signification of the “river” as being falsity (see n. 6730). Thus the ministries of a religiosity from falsity are signified by “the girls going at the side of the river.”

6732. *And she saw the ark in the midst of the sedge.* That this signifies a perception of truth that it was of low value among false memory-knowledge is evident from the signification of “seeing” as being a perception (n. 2150, 3764, 4567, 4723, 5400); from the signification of an “ark of rush” as being what is of low value but nevertheless derived from truth (n. 6723), thus truth which is of low value; and from the signification of “sedge” as being false memory-knowledge (n. 6726); thus “in the midst of the sedge” denotes among such memory-knowledge. How the case herein is has been unfolded above.

6733. *And she sent her handmaid.* That this signifies service is evident without explication.

6734. *And took it.* That this signifies curiosity is evident from the signification of “taking it,” namely, the ark, when it was perceived that there was some truth that was of low value among the memory-knowledge (n. 6732) as being curiosity, namely, to know the quality of that truth.

6735. *And she opened it, and saw him, the child.* That this signifies investigation of its quality, and a perception that it was truth from the Divine is evident from the signification of “to open” as being to

investigate of what quality it was, for he who opens in order to see what and of what quality a thing is, investigates; and from the signification of “seeing” as being perception (see n. 6732); and from the representation of Moses, who is here “the child” as being the law Divine or truth Divine (of which in what follows), thus truth from the Divine.

6736. *And behold the boy wept.* That this signifies sadness is evident without explication.

6737. *And she had compassion on him.* That this signifies admonition from the Divine is evident from the signification of “having compassion” as being an influx of charity from the Lord; for when anyone from charity sees another in misery (as here Pharaoh’s daughter saw the child in the ark of rush and weeping), compassion arises; and as this is from the Lord, it is an admonition. Moreover, when they who are in perception feel compassion, they know that they are admonished by the Lord to give aid.

6738. *And she said, This is one of the Hebrews’ children.* That this signifies that it was of the church itself is evident from the signification of “the Hebrews” as being the things of the church (see n. 6675, 6684); thus the “children of the Hebrews” denote those who are of the church itself. That the “Hebrews” signify the things of the church is because when the ancient church ceased, the Hebrew church, which was the second ancient church, began. This church retained many of the representatives and significatives of the ancient church, and also acknowledged Jehovah; hence it is that by the “Hebrews” is signified the church. (Concerning the Hebrew church, see n. 1238, 1241, 1343, 4516–4517, 4874, 5136.)

6739. *And his sister said to Pharaoh’s daughter.* That this signifies the truth of the church near the religiosity there is evident from the signification of “sister” as being the truth of the church (see n. 6727); and from the signification of “Pharaoh’s daughter” as being the religiosity there (n. 6729). Near is signified by her being at hand when Pharaoh’s daughter opened the ark.

6740. *Shall I go and call thee a woman a nurse from the Hebrew women?* That this signifies perception that there was to be instilled therein good from the church itself is evident from the signification of “a woman, a nurse” as being the instilling of good (see n. 4563), for by the milk which the nurse gently introduces is signified the good of truth, or what is the same, the celestial spiritual (n. 2184); and from the signification of “the Hebrew women” as being the things of the church (n. 6675, 6684). Its being a perception that good thence derived was to be instilled is signified by her saying, “Shall I go and call?” because in the internal sense the truth of good which has perception is meant; but in the sense of the letter is meant a girl who had no perception. That a “nurse” denotes the instilling of good is plain also in Isaiah:

They shall bring thy sons in their bosom, and thy daughters shall be carried upon the shoulder. And kings shall be thy nursing fathers, and their queens thy nursing mothers (Isa. 49:22–23);

“kings shall be thy nursing fathers” denotes the instilling of truth, which is of intelligence; “queens, nursing mothers,” denotes the instilling of good, which is of wisdom.

Lift up thine eyes round about, and see: all are gathered together, they come to thee; thy sons come from far, and thy daughters are carried by nurses at the side (Isa. 60:4);

“sons who come from far” denote truths with the gentiles, which being far off from the truth of the church, are said to “come from far”; “daughters that are carried by nurses at the side” denote the goods which are continually being instilled; for “daughters” are goods, and “nurses” they who insinuate.

6741. *And Pharaoh’s daughter said to her, Go.* That this signifies consent from that religiosity is evident from the representation of Pharaoh’s daughter as being a religiosity (of which above n. 6729); that consent is meant is plain without explication.

6742. *And the girl went, and called the mother of the child.* That this signifies the truth of good of the church, that it adjoined the

things of the church is evident from the signification of “girl” as being the truth of good of the church (of which in what follows); from the signification of “calling” as being to adjoin, for the girl called in order to adjoin; and from the signification of “mother” as being the church (see n. 289, 2691, 2717, 5581); thus also the things of the church. Mention is made in the Word of a “virgin,” and also of a “girl,” but the latter in the original rarely by the name used here. A “virgin” signifies the good of the celestial church, but a “girl,” the truth of good, which is of the spiritual church; as in David:

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

The words in these verses are all said of the truths of good, which are of the spiritual church. (That the term “God” is used where truth is treated of may be seen above, n. 2769, 2807, 2822, 4402; also that “king” denotes truth, n. 1672, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 5068, 6148; that “singers” are predicated of the truths which are of the spiritual church, n. 418–420; and “they who play on timbrels,” of spiritual good, n. 4138.) Hence it can be known that “girls” denote the truths of good, which are of the spiritual church.

6743. And Pharaoh's daughter said to her. That this signifies consent from the religiosity there is evident; for she gave the child to the mother to suckle him. Consent from that religiosity is here signified, as above (n. 6741), where like words occur.

6744. Take this child to thee. That this signifies that it should adjoin it to itself is evident from the signification of “taking to” as being to adjoin; from the signification of “mother,” who is here meant by “to thee” as being the church (see n. 6742); and from the representation of Moses, who is here the “child” as being the law Divine in its origin; in the supreme sense in the Lord, when he made his human to be the law Divine; and in the relative sense in the man who is being regenerated, when he is being initiated into truth Divine (see above, n. 6716).

6745. *And suckle him for me.* That this signifies that it should insinuate into it good suited to the religiosity is evident from the signification of “suckling” as being to insinuate good (of which in what follows); and from the representation of Pharaoh’s daughter as being a religiosity (see n. 6729); and as she said, “Suckle him for me,” it signifies that it should insinuate good suited to the religiosity.

[2] That “to suckle” denotes to insinuate good is plain from the signification of a “nurse,” or of one that gives suck as being the instilling of good (n. 6740); and also from the passages there quoted from the Word, and likewise from the following:

They shall call the peoples into the mountains; there shall they sacrifice sacrifices of righteousness; for they shall suck the affluence of the sea; and the hidden things of the secrets of the sand (Deut. 33:19);

a prophetic utterance of Moses about Zebulun and Issachar; “to call the peoples into the mountain, there to sacrifice sacrifices of righteousness” signifies worship from love; “to suck the affluence of the sea” signifies that they will then learn true memory-knowledge in abundance, or that it will be instilled.

[3] “To suck,” in this passage, is the same expression as “to suckle,” as also in the following passages:

I will set thee for a magnificence of eternity, a joy of generation and generation; and thou shalt suck the milk of the nations, yea, thou shalt suck the breasts of kings (Isa. 60:15–16);

speaking of “Zion and Jerusalem,” which denote the celestial church, “Zion” its internal, and “Jerusalem” its external; “to suck the milk of nations” denotes the instilling of celestial good; “to suck the breasts of kings” denotes the instilling of celestial truth. Everyone can see that in these words there lies hid a sense which does not appear in the letter, and that what lies hid in that sense is holy, because the Word is Divine; otherwise what could it mean to suck the milk of the nations, and to suck the breasts of kings? The sense which lies hid and which is holy is not at all manifest unless it

is known what is signified by “sucking,” what by “milk,” by “nations,” by “breast,” and by “kings.” (That “milk” denotes the spiritual of the celestial, or the truth of good, may be seen above, n. 2184; also that “nations” denote goods in worship, n. 1259, 1260, 1416, 1849, 6005; that “breasts” denote the affections of good and truth, n. 6432; that “kings” denote truths, n. 1672, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 5068, 6148; and that “to suck” denotes the instilling of good.)

[4] From all this it can now be known what is the meaning of the above words when applied to the celestial church, which is “Zion and Jerusalem.” When “Zion and Jerusalem” are mentioned together, the celestial church is signified by them, by “Zion” its internal, and by “Jerusalem” its external as before said; but when “Jerusalem” is mentioned without “Zion,” then for the most part the spiritual church is signified.

[5] In the same:

Ye shall suck and be satisfied with the breast of the consolations of Jerusalem; ye shall press out and be delighted with the splendor of her glory. Behold I will expand peace over her like a river, and the glory of the nations like an overflowing stream; that ye may suck, be taken up to the side, and be dandled upon the knees (Isa. 66:11–12);

here also “to suck” denotes the instilling of good.

[6] In Jeremiah:

Even the whales offer the teat, they give suck to their young; the daughter of my people is cruel, the tongue of the sucking child hath cleaved to the roof of his mouth with thirst (Lam. 4:3–4);

“the daughter of my people” denotes the spiritual church, here this church vastated; that she is said not to suckle her young, when yet the whales suckle theirs, denotes that there is then no instilling of truth; that “the tongue of the sucking child hath cleaved to the roof of his mouth with thirst” denotes such a lack of truth that all innocence perishes. The “sucking child” denotes innocence, and “thirst” the lack of truth.

6746. *And I will give thee thy wages.* That this signifies recompense is evident without explication.

6747. *And the woman took the child, and suckled him.* That this signifies that good was instilled into it by the church is evident from the signification of “woman” as being the church (see n. 252, 253); and from the signification of “to suckle” as being the instilling of good (of which just above, n. 6745). It is the second state which is here described; the first state was a state of immission among evils and falsities (n. 6724), and this second one is a state of instilling of the good of the church.

6748. Verse 10. *And the child grew, and she brought him to Pharaoh’s daughter, and he was to her as a son. And she called his name Moses, and said, Because I drew him out of the waters.* “And the child grew” signifies that there was increase from good; “and she brought him to Pharaoh’s daughter” signifies the affection of memory-knowledges; “and he was to her as a son” signifies that from this it had the first truths; “and she called his name Moses” signifies the quality of the state then; “and said, Because I drew him out of the waters” signifies deliverance from falsities.

6749. *And the child grew.* That this signifies that there was increase from good is evident from the signification of “growing” as being increase; that it is from good is because he grew by suckling, and suckling by a Hebrew woman denotes the instilling of the good of the church (see n. 6745).

6750. *And she brought him to Pharaoh’s daughter.* That this signifies the affection of memory-knowledges is evident from the representation of Pharaoh’s daughter as being a religiosity (see n. 6729); but here the affection of memory-knowledges. For it is the third state which is described in this verse, and in this case by “daughter” is signified affection (n. 2362, 3963), and by “Pharaoh,” memory-knowledge in general (n. 6015), thus by “Pharaoh’s daughter,” the affection of memory-knowledges. This is evident also from the series of things in the internal sense; for as Moses represents the Lord as to the law Divine, he could not be

brought to Pharaoh's daughter and be to her as a son, if by her was signified a religiosity as before; and moreover memory-knowledges are what they who are being regenerated must first learn, because they are a plane for the things of the understanding, and the understanding is the recipient of the truth of faith (n. 6125), and the truth of faith is the recipient of the good of charity. Hence it can be seen that memory-knowledge is the first plane when man is being regenerated.

[2] That memory-knowledge was also the first plane with the Lord when he made his human Divine truth, or the Divine law, is signified by the Lord, when an infant, being brought into Egypt (Matt. 2:13, 14), as follows in the prophetic utterance in Hosea:

"Out of Egypt have I called my son" (Hos. 11:1; Matt. 2:15).

That by "Egypt" are signified memory-knowledges has been often shown; but by memory-knowledges are not meant those of philosophy, but those of the church (concerning which see n. 4749, 4964–4966, 6004). These are the memory-knowledges which also, in the genuine sense, are signified by "Egypt." (That the first plane is formed by means of these, see n. 5901.)

6751. *And he was to her as a son.* That this signifies that from this it had the first truths is evident from the representation of Pharaoh's daughter, who is here meant by "her" as being the affection of memory-knowledges (see n. 6750); and from the signification of "son" as being truth (n. 489, 491, 533, 2623, 3373); here the first truth, for "to be to her as a son" denotes to be in the first truths by means of memory-knowledges; for the first truths are born from memory-knowledges, and thus are as sons from a mother, which is the affection of memory-knowledges. (That memory-knowledge is a plane for truths which are of understanding and of faith, see above, n. 6750.) When he is being regenerated, a man advances in the things of faith almost as he advances in the truths not of faith when he is growing to maturity; in this growth, sensuous things are the first plane; then memory-knowledges; and upon these planes judgment afterward grows, with

one person more, with another less. During man's regeneration, the generals of faith, or the rudiments of the doctrine of the church, are the first plane; then the particulars of doctrine and of faith; afterward successively things more interior. These planes are what are enlightened by the light of heaven; hence comes the intellectual, and the power of perceiving faith and the good of charity.

6752. *And she called his name Moses.* That this signifies the quality of state then is evident from the signification of a "name," and "calling a name as being the quality (n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421, 6674); here the quality of the state, because when anyone is named, the name itself then signifies the state (see n. 1946, 2643, 3422, 4298). The quality of state which is signified, is that of the law Divine in the beginning with the Lord, and that of truth Divine in the beginning with the man who is being regenerated. Two men especially represent the Lord as to the Word, namely, Moses and Elias; Moses as to the historic books, Elias as to the prophetic. There are besides, Elisha, and lastly John the Baptist, wherefore this is he who is meant by "Elias who was to come" (Matt. 17:10-13; Luke 1:17). But before it can be shown that Moses represents the law Divine, what this is must be told. The law Divine in a wide sense signifies the whole Word; in a sense less extended the historic Word; in a close sense, what was written through Moses; and in the closest sense, the ten commandments written on the tables of stone upon Mount Sinai. Moses represents the law in the less wide sense, also in the close, and likewise in the closest sense.

[2] That "the law," in a wide sense, is the whole Word, both historic and prophetic is evident in John:

We have heard out of the law that the Christ [messiah] abideth forever (John 12:34);

that by "the law" here is meant also the prophetic Word, is plain, for this is written in Isa. 9:6, 7; Ps. 110:4; and in Dan. 7:13, 14. Again in John:

That the word might be fulfilled that is written in their law, They hated me without a cause (John 15:25);

where the sense is the same, for this is written in Ps. 35:19. In Matthew:

Verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall not pass away from the law, till all things be done (Matt. 5:18);

where “law” in the wide sense denotes the whole Word.

[3] That “the law” in a sense less wide is the historic Word is evident in these passages:

All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets (Matt. 7:12);

here the Word is distinguished into the law and the prophets, and because the Word is distinguished into the historic and prophetic, it follows that by “the law” is meant the historic Word, and by “the prophets” the prophetic Word.

On these two commandments hang the law and the prophets (Matt. 22:40).

The law and the prophets were until John: from that time the kingdom of God is evangelized (Luke 16:16; Matt. 11:13).

[4] That “the law” in a close sense is the Word that was written through Moses is evident in these passages:

When Moses had made an end of writing the words of this law upon a book, even until he had completed them, Moses commanded the Levites who bare the ark of Jehovah, saying, Take the book of this law, and put it by the side of the ark of the covenant of Jehovah your God (Deut. 31:24–26);

“the book of the law” denotes the books of Moses.

If thou wilt not watch to do all the words of this law that are written in this book, every disease and every plague which are not written in the book of this law, Jehovah will send secretly upon thee, even until thou be destroyed (Deut. 28:58, 61);

where the meaning is the same.

His good pleasure is in the law of Jehovah, and in his law doth he meditate day and night (Ps. 1:2);

“the law of Jehovah” denotes the books of Moses, for the prophetic books were not yet written, nor the historic except those of Joshua and of Judges. Besides passages in which the “law of Moses” is mentioned, to be seen below.

[5] That “the law” in the closest sense is the ten commandments written on tables of stone upon Mount Sinai is known (see Josh. 8:32); but this law is also called “the testimony” (Exod. 25:16, 21).

[6] That Moses represents the law in a less wide sense, or the historic Word, and also the law in a close sense, and likewise in the closest sense is evident from those passages where instead of “the law” mention is made of “Moses”; and where the law is called “the law of Moses,” as in Luke:

Abraham said to him, They have Moses and the prophets, let them hear them. If they hear not Moses and the prophets, neither will they be persuaded though one rise from the dead (Luke 16:29, 31);

here by “Moses and the prophets” the like is signified as by “the law and the prophets,” namely, the historic and the prophetic Word; from which it is evident that “Moses” denotes the law, or the historic Word. Again:

Jesus beginning from Moses and from all the prophets, interpreted in all the scriptures the things concerning himself (Luke 24:27).

All things must be fulfilled which are written in the law of Moses, and the prophets, and the psalms, concerning me (Luke 24:44).

Philip said, We have found Jesus of whom Moses in the law did write (John 1:45).

Moses in the law commanded us (John 8:5).

There hath flowed down over us the curse and the oath, which was written in the law of Moses the servant of God; for we have sinned against him. As it is written in the law of Moses, all evil is come upon us (Dan. 9:11, 13).

Joshua wrote upon the stone of the altar a copy of the law of Moses (Josh. 8:32).

[7] It is said “the law of Moses” because by Moses is represented the Lord as to the law, that is, as to the Word; and in a sense less wide, as to the historic Word. Hence it is that to Moses is attributed what is of the Lord, as in these passages:

Moses gave you the law; Moses gave you circumcision; if a man receive circumcision on the sabbath, that the law of Moses may not be broken (John 7:19, 22–23).

Moses said, Honor thy father and thy mother (Mark 7:10).

Jesus answering said to them, What did Moses command you? They said, Moses permitted to write a bill of divorcement and to put her away (Mark 10:3–4).

And because on account of the representation there is attributed to Moses what is of the Lord, it is said both “the law of Moses,” and “the law of the Lord,” in Luke:

When the days of her purification were fulfilled, according to the law of Moses, they brought him into Jerusalem, to present him to the Lord (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord), and to offer a sacrifice, according to that which is said in the law of the Lord, A pair of turtle doves, and two young pigeons (Luke 2:22–24, 39).

[8] As Moses represented the law, he was allowed to enter in unto the Lord on Mount Sinai, and not only to receive the tables of the

law there, but also to hear the statutes and judgments of the law, and to deliver them to the people; and it is also said that “from this, they should believe in Moses forever.”

Jehovah said unto Moses, Lo I come unto thee in the thickness of the cloud, that the people may hear when I shall speak with thee, and may also believe in thee forever (Exod. 19:9);

it is said “in the thickness of the cloud” because by a “cloud” is meant the Word in the letter, and from this when Moses entered in unto the Lord on Mount Sinai, it is said that he “entered into the cloud” (Exod. 20:18; 24:2, 18; 34:2–5). (That a “cloud” denotes the literal sense of the Word, see the preface to Gen. 18; also n. 4060, 4391, 5922, 6343e.)

[9] And as Moses represented the law or the Word, therefore also when he came down from Mount Sinai,

The skin of his face shone when he spake; and he put a veil upon his faces (Exod. 34:28 seq.);

the “shining of the faces” signified the internal of the law, for this is in the light of heaven, and is therefore called “glory” (n. 5922); and the “veil” signified the external of the law. That he veiled his face when he spake with the people was because with them the internal was covered; and was so obscured to that people that they could not endure any of the light from it. (That the “face” denotes the internal, see n. 1999, 2434, 3527, 3573, 4066, 4796–4805, 5102, 5695.) As by Moses was represented the Lord as to the historic Word, and by Elias the Lord as to the prophetic Word, therefore when the Lord was transfigured, Moses and Elias were seen talking with him (Matt. 17:3); nor could any others talk with the Lord when his Divine appeared in the world than they who represented the Word, for talking with the Lord is done through the Word. (That Elias represented the Lord as to the Word, see n. 2762, 5247.)

[10] And as both Moses and Elias together represented the whole Word, therefore where it is said of Elias that he should be “sent before the Lord,” mention is made of both:

Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, even statutes and judgments. Behold I will send you Elijah the prophet, before the great and terrible day of Jehovah come (Mal. 4:4–5);

these words involve that one would go before to announce the advent according to the Word.

6753. *And she said, Because I drew him out of the waters.* That this signifies deliverance from falsities is evident from the signification of “waters,” here the waters of the river of Egypt as being falsities (see n. 6693); and from the signification of “drawing out” as being deliverance. In these words is contained the quality of the state signified by the name “Moses”; which quality in the supreme sense involves that the Lord, in order that he might become the law Divine as to the human, delivered it from every falsity which cleaved to his human from the mother, and this until he became the Divine law, that is, the Divine truth itself, and afterward when glorified became the Divine good, which is the *esse* of Divine truth, that is, is Jehovah.

6754. Verses 11–14. *And it came to pass in those days, and Moses grew, and he went out unto his brethren, and saw their burdens; and he saw an Egyptian man smiting a Hebrew man, one of his brethren. And he looked forth hither and thither, and saw that there was no man, and he smote the Egyptian, and hid him in the sand. And he went out the second day, and behold two Hebrew men quarreling; and he said to the wicked one, Wherefore smitest thou thy companion? And he said, Who set thee for a man, a prince, and a judge over us? Sayest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely the word is known.* “And it came to pass in those days, and Moses grew” signifies when those states lasted, and there was increase in true memory-knowledges; “and he went out unto his brethren” signifies conjunction with the truths of the church; “and saw their burdens” signifies a noticing that they were infested by

falsities; “and he saw an Egyptian man smiting a Hebrew man” signifies alienated memory-knowledge endeavoring to destroy the truth of the church; “one of his brethren” signifies with which he was conjoined; “and he looked forth hither and thither, and saw that there was no man” signifies foresight as to whether he was in safety; “and he smote the Egyptian” signifies that he destroyed the alienated memory-knowledge; “and hid him in the sand” signifies that he removed it to where falsities are; “and he went out the second day” signifies conjunction again with the church; “and behold two Hebrew men quarreling” signifies a noticing that within the church they were fighting among themselves; “and he said to the wicked one, Wherefore smitest thou thy companion?” signifies rebuke because one desired to destroy the faith of another; “and he said, Who set thee for a man a prince and a judge over us?” signifies perception that he was not yet so far advanced in the truths of the church as to settle differences within the church; “sayest thou to kill me” signifies wouldst thou destroy my faith; “as thou killedst the Egyptian” signifies as thou hast destroyed falsity; “and Moses feared, and said, Surely the word is known” signifies that he was among alienated memory-knowledges, and not yet in truths so as to be safe.

6755. *And it came to pass in those days, and Moses grew.* That this signifies when those states lasted, and there was increase in true memory-knowledges is evident from the signification of “days” as being states (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850); hence by “it came to pass in those days,” denotes when those states lasted; and from the signification of “to grow” as being increase (as above, n. 6749). That the increase was in true memory-knowledges is plain from what has been unfolded above (n. 6751).

6756. *And he went out unto his brethren.* That this signifies conjunction with the truths of the church is evident from the signification of “brethren” as being the truths of the church (of which in what follows) and from the signification of “going out unto them” as being to be conjoined with them. As regards “brethren,” they sometimes signify the goods, and sometimes the truths of the church; when the celestial church is treated of, they

signify goods, and when the spiritual church is treated of, they signify truths, because the celestial church is in good, but the spiritual church in truth. And in ancient times all who were of the church called themselves “brethren.” They too who were of the spiritual church called themselves “brethren,” from good (see n. 3803); but the men of the internal church did this with a difference according to the quality of the good, thus according to truths, for good has its quality from truths. Afterward, when the church turned aside from good, and hence also from truth, they then no longer called one another “brethren” from spiritual consanguinity and affinity, which are of charity and of faith, but only from natural consanguinity and affinity, and also from friendship. Moreover, they began to be indignant that one of meaner condition should call himself a “brother.” The reason was that they made little or nothing of relationship from a spiritual origin, but very much, and indeed everything, of relationships from a natural and civil origin. (That the truths of the church are called “brethren” is evident from the fact that the sons of Jacob represented the truths of the church in the complex, see n. 5403, 5419, 5427, 5458, 5512.)

[2] The reason why in ancient times they were called “brethren” from spiritual affinity, was that the new birth, or regeneration, made consanguinities and affinities in a higher degree than natural birth; and because the former derive their origin from one father, that is, from the Lord. Hence it is that men after death, who come into heaven, no longer acknowledge any brother, nor even a mother or father, except from good and truth, in accordance with which they find there new brotherhoods. From this then it is that they who were of the church called one another “brethren.”

[3] That the sons of Israel called all those “brethren” who were from Jacob, but others “companions,” is plain from these passages:

I will commingle Egypt with Egypt, that a man shall fight against his brother, and a man against his companion (Isa. 19:2).

A man helpeth his companion, and he saith to his brother, Be courageous (Isa. 41:6).

Beware ye a man of his companion, and confide ye not upon any brother; for every brother supplanting will supplant, and every companion will slander (Jer. 9:4).

[4] That all who were from Jacob called themselves “brethren”:

Then shall they bring all your brethren out of all nations, an offering to Jehovah, upon horses, upon chariot, and upon litters (Isa. 66:20).

Thou shalt surely set over them a king, whom Jehovah thy God shall choose; from the midst of thy brethren thou shalt set a king over them; thou mayest not put over them a man a foreigner, who is not their brother (Deut. 17:15).

They also called the sons of Esau “brethren,” because they were from Jacob, as in Moses:

We passed over with our brethren the sons of Esau, who dwell in Seir (Deut. 2:8).

[5] That in ancient times they who were of the church called themselves “brethren,” was as before said because they acknowledged the Lord as the one only Father, and because from him they had a new soul and new life. Therefore the Lord says:

Be not ye called Rabbi, for one is your Master, even Christ, and all ye are brethren (Matt. 23:8).

As spiritual brotherhood is from love, namely, that one may be another’s, and they who are in good are “in the Lord, and the Lord in them” (John 14:20), therefore they are called “brethren” by the Lord:

Jesus stretching forth his hand toward his disciples said, Behold my mother and my brethren! For whosoever shall do the will of my Father who is in the heavens, the same is my brother, and sister, and mother (Matt. 12:49–50).

Insofar as ye have done it to one of the least of these my brethren, ye have done it to me (Matt. 25:40);

and he also calls the disciples “brethren” (Matt. 28:10; John 20:17). By “disciples” in the representative sense are meant all who are in the truths of faith and the good of charity.

6757. *And saw their burdens.* That this signifies a noticing that they were infested by falsities is evident from the signification of “seeing” as being to notice (of which above, n. 6732); and from the signification of “burdens” as being infestations by falsities; for the burdens which were laid upon the sons of Israel by Pharaoh are in the spiritual sense nothing else. “Pharaoh” denotes false memory-knowledge (n. 6651, 6679, 6683); and infestation by falsities are nothing else than burdens to those who are in truths. How the case is with infestations by falsities, which are burdens to those who are in truths, cannot be known by man during his life in the world; for he is not then so infested, because his mind then either cleaves to falsities or shakes them off, and this without infestation being felt. But in the other life, when those who are in truths are infested by falsities, they are then held by evil spirits as it were bound in them; but the interiors of the mind are held in truths by the Lord, by which truths the falsities are shaken off. The state of infestations by falsities, such as exists in the other life, is here meant in the internal sense, as are many other things; for the Word has been written not for man only, but also for spirits and angels.

6758. *And he saw an Egyptian man smiting a Hebrew man.* That this signifies alienated memory-knowledge endeavoring to destroy the truth of the church is evident from the signification of an “Egyptian” as being memory-knowledge alienated from truth (n. 6692); from the signification of “smiting” as being to destroy, here to attempt to destroy, because falsities cannot destroy truths; and from the signification of a “Hebrew man” as being the truth of the church, for by a “man” is signified truth (see n. 3134), and by a “Hebrew,” the church (n. 6675, 6684).

6759. *One of his brethren.* That this signifies with which he was conjoined is evident from the signification of “brethren” as being the truths of the church (see n. 6756); and as he himself was in these, and it was the truths which are signified by his “brethren”

with whom he was conjoined, therefore here, by reason of the connection of things in the internal sense, there is meant conjunction.

6760. *And he looked forth hither and thither, and saw that there was no man.* That this signifies foresight as to whether he was in safety can be seen without explication.

6761. *And he smote the Egyptian.* That this signifies that he destroyed the alienated memory-knowledge is evident from the signification of “smiting” as being to destroy (as above n. 6758); and from the signification of the “Egyptian” as being memory-knowledge alienated from truth (see n. 6692).

6762. *And hid him in the sand.* That this signifies that he banished it to where falsities are is evident from the signification of “hiding” as being to banish; and from the signification of “sand” as being true memory-knowledge, and in the opposite sense false memory-knowledge. That “sand” has this signification is because “stone,” from which is sand, signifies both (see n. 1298, 3720, 3769, 3771, 3773, 3789, 3798, 6426). Truth is also signified by “sand” in Moses:

Zebulun and Issachar shall call the peoples into the mountain, and shall sacrifice sacrifices of righteousness; for they shall suck the affluence of the sea, and the hidden things of the secrets of the sand (Deut. 33:18–19);

“to call the peoples into the mountain” denotes to cause truths to become goods, or faith charity; for “peoples” denote the truths of faith, and “mountain” the good of charity; “to sacrifice the sacrifices of righteousness” denotes worship from charity; “to suck the affluence of the sea” denotes to abound in true memory-knowledges; “the hidden things of the secrets of the sand” denote the arcana of true memory-knowledges. And as the “sand” signifies true memory-knowledge, it also signifies in the opposite sense false memory-knowledge; for most things in the Word have also an opposite sense, and what the opposite sense is, is known from the genuine sense. As regards this removal among falsities, which is

signified by “he hid him in the sand,” the case is this. When infernal spirits who are in falsities have been in the world of spirits, and have there attempted to destroy truths with those who are in temptation, they are afterward banished into the hells, whence they can no longer go out. This it has been given me to know by many experiences. Such is the signification of banishment among falsities.

6763. *And he went out the second day.* That this signifies conjunction again with the church is evident from what was said above (n. 6756), where similar words occur.

6764. *And behold two Hebrew men quarreling.* That this signifies a noticing that within the church they were fighting among themselves is evident from the signification of “behold,” or “to see” as being to notice (n. 2150, 3764, 4567, 4723, 5400); from the signification of “Hebrew men” as being those who are of the church (see n. 6758); and from the signification of “quarreling” as being to fight.

6765. *And he said to the wicked one, Wherefore smitest thou thy companion?* That this signifies rebuke because one desired to destroy the faith of another is evident from the signification of “the wicked one” as being those who are not in the truth of faith, but are nevertheless within the church, for there are within the church those who are in the truth of faith, and there are those who are not in truth, as can be seen from various heresies, and those who are in heresy, or not in the truth of faith, are here meant by “the wicked one”; from the signification of “smiting” as being to destroy (see n. 6758); and from the signification of “companion” as being one who is in the truth of faith.

For when by “the wicked one” is signified one who is not in the truth of faith, by “companion” is signified one who is in the truth of faith. He is called “companion,” not “brother,” although both were Hebrews, because they were foes. That rebuke is meant is evident. The case herein is this. When a man is being regenerated, he is let into combats against falsities, and is then kept by the Lord in truth, but in that truth which he had persuaded himself to be

truth, and from this truth he fights against falsity. He can fight also from truth not genuine, provided the truth is such that in some way it can be conjoined with good; and it is conjoined with good by means of innocence, for innocence is the means of conjunction. Hence it is that men can be regenerated within the church from any doctrine, but those preeminently who are in genuine truths.

6766. *And he said, Who set thee for a man, a prince, and a judge over us?* That this signifies perception that he was not as yet so far advanced in the truths of faith as to settle differences within the church is evident from the signification of “he said” as being perception (of which often above); and from the signification of “a man a prince” as being one who is in primary truths, thus who has been preeminently enlightened in the doctrine of truth. Such a one was meant in the representative church by “a prince,” and hence by the words “Who set thee for a man, a prince?” is signified that he was not yet so far advanced in the truths of the church (that a “prince” is one in primary truths, see n. 5044). And from the significance of a “judge” as being one who settles disputes or differences, here differences within the church, because between two Hebrew men, by whom are signified those who are of the church.

[2] In the supreme sense the subject treated of has been the beginnings of the law Divine in the Lord’s human, and now the subject treated of is the progress of this law; but in the internal sense the subject treated of now is the progress of Divine truth with the man who is being regenerated. This progress is such that the man is for the first time enabled to discriminate between falsity and truth; for from the truth in which he is he can see falsity, because it is opposite; but he cannot at this first time settle differences between the truths of faith within the church; in order to be able to do this he must make further progress, for man is enlightened successively. This is very evident from youths and young men, who believe the doctrinal things of their church to be truth itself, and from these judge of falsities, but as yet are not able to settle differences between matters of faith within the church. This ability comes by degrees; and therefore a man to whom this is possible

must be of a more advanced age, and must have the interiors of his understanding enlightened.

6767. *Sayest thou to kill me?* That this signifies “wouldest thou destroy my faith?” is evident from the signification of “killing” as being to destroy (of which below); and from the signification of a “Hebrew man,” here meant by “me” as being one who is of the church, thus also faith, for faith is of the church, and these two things are so united that he who destroys faith with anyone, destroys the church with him. This also is “killing” him, for he who takes away faith, takes away spiritual life, the life which remains being that which is called “death.” Hence it is evident that by, “Sayest thou to kill me?” is signified “wouldest thou destroy my faith?”

[2] That “to kill” denotes to take away spiritual life is clear from many passages in the Word, as in Jeremiah:

Drag them away as a sheep for the slaughter, and devote them for the day of killing. How long shall the land mourn and the herb of every field wither, for the wickedness of them that dwell therein? The beasts and the bird will be consumed (Jer. 12:3–4);

“the day of killing” denotes the time of the vastation of the church, when there is no longer any faith, because no charity; “the land which shall mourn” denotes the church; “the herb of every field” denotes every true memory-knowledge of the church; “the beasts and the bird will be consumed” denotes that goods and truths will be so. (That the “land” is the church, see n. 566, 662, 1067, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3355, 4335, 4447, 5577; that “herb” is true memory-knowledge is evident from the passages in the Word where “herb” is mentioned; that “field” is that which is of the church, n. 2971, 3310, 3766; that “beasts” are affections of good, thus goods, n. 45, 46, 142, 143, 246, 714, 715, 719, 1823, 2179, 2180, 3218, 3519, 5198; and “birds” affections of truth, n. 5149.) Hence it can be seen what is the meaning of the above words, and also that there is a spiritual sense in every detail. Everyone can see that without an interior sense it could not be understood what is meant by “a day of killing,” by “the earth

mourning,” by “every herb of the field withering for the wickedness of those who dwell therein,” and by “the beasts and the bird being consumed.”

[3] In Zechariah:

Thus said Jehovah my God, Feed the sheep of killing, which their possessors kill (Zech. 11:4–5);

where “the sheep of killing” plainly denotes those whose faith the possessors destroy. In Ezekiel:

Thou hast profaned me with my people, for handfuls of barley, and for pieces of bread, to kill the souls which ought not to die, and to keep the souls alive which ought not to live (Ezek. 13:19);

here also “to kill” plainly denotes to destroy spiritual life, that is, faith and charity. In Isaiah:

What will ye do in the day of visitation and of vastation? Beneath the bound, and beneath the killed shall they fall (Isa. 10:3–4);

where the “killed” denote those who are in hell, thus who are in evils and falsities.

[4] Again:

Thou art cast out of thy sepulchre like an abominable shoot, the raiment of the killed, of one pierced with the sword. Thou shalt not be united with them in the grave, because thou hast destroyed thy land, thou hast killed thy people (Isa. 14:19–20);

“the killed” denote those who are deprived of spiritual life; “thou hast killed thy people” denotes that he has destroyed the truths and goods of faith. In John:

The thief cometh not but for to steal, and to kill, and to destroy: I am come that they may have life (John 10:10);

“to kill” denotes to destroy the life of faith, and therefore it is said, “I am come that they may have life.” In Mark:

The brother shall deliver the brother to death, and the father the children, and children shall rise up against their parents and shall kill them (Mark 13:12);

speaking of the last times of the church, when there is no longer any charity, and therefore not any faith; “brother,” “children,” and “parents,” in the internal sense, are the goods and truths of the church, and “to kill” is to destroy them.

[5] As by “one killed” was signified one deprived of spiritual life, and by “field” the church, therefore it was a statute in the representative church, that

If anyone touched on the surface of a field anyone pierced with a sword, or killed, he should be unclean seven days (Num. 19:16);

that “one pierced with a sword” is truth extinguished by falsity, see above, n. 4503, for “sword” denotes falsity which extinguishes truth, n. 2799, 4499, 6353.

In like manner this was a statute: If anyone was found killed in the land of inheritance, upon a field, and it should not be known who had killed him, the elders and judges were to measure between the cities round about, and having thus found the nearest city, they were to take a calf and were to behead it by a running stream; besides other particulars (Deut. 21:1–10).

6768. *As thou killedst the Egyptian.* That this signifies as thou hast destroyed falsity is evident from the signification of “killing” as being to destroy (see n. 6767); and from the signification of “the Egyptian” as being memory-knowledge alienated from truth, thus falsity (n. 6692, 6758, 6761).

6769. *And Moses feared, and said, Surely the word is known.* That this signifies that he was among alienated memory-knowledges, and not yet in truths so as to be safe is evident from the signification of

“fearing” as being not to be in safety, for then there is fear. That he is not in safety is because he is not in truths; for they who are in truths are in safety wherever they go, even in the midst of the hells. That they who are not yet in truths are not in safety is because things not true communicate with evil spirits. These things are signified by the words, “Moses feared, and said, Surely the word is known,” that is, to the Egyptians among whom he was, as is also evident from what presently follows—that “Pharaoh heard this word and sought to kill Moses.”

6770. Verses 15–19. *And Pharaoh heard this word, and he sought to kill Moses. And Moses fled from before Pharaoh, and dwelt in the land of Midian; and he dwelt by a well. And the priest of Midian had seven daughters, and they came, and drew, and filled the troughs, to give drink to their father’s flock. And the shepherds came, and drove them away; and Moses arose, and helped them; and he gave drink to their flock. And they came unto Reuel their father, and he said, Wherefore hastened ye to come today? And they said, An Egyptian man delivered us out of the hand of the shepherds; and also drawing he drew for us, and gave drink to the flock.* “And Pharaoh heard this word, and he sought to kill Moses” signifies that false memory-knowledge, noticing this, willed to destroy the truth which is of the law from the Divine; “and Moses fled from before Pharaoh” signifies that it was being separated from falsities; “and dwelt in the land of Midian” signifies life in the church with those who are in simple good; “and he dwelt by a well” signifies study there in the Word; “and the priest of Midian had seven daughters” signifies the holy things of that church; “and they came, and drew” signifies that they were instructed in truths from the Word; “and filled the troughs” signifies that from this they enriched the doctrine of charity; “to give drink to their father’s flock” signifies that thereby they who were in good were instructed; “and the shepherds came, and drove them away” signifies that the teachers who were in evils set themselves in opposition; “and Moses arose and helped them” signifies aid from the truths which are of the law from the Divine; “and he gave drink to their flock” signifies that from this they who are in good were instructed; “and they came unto Reuel their father” signifies conjunction with the good itself of that church; “and he said, Wherefore hastened ye to come today?” signifies

perception that now conjunction was sure; “and they said, An Egyptian man delivered us out of the hand of the shepherds” signifies because true memory-knowledge, which is of the church, prevailed over the power of the doctrine of falsity from evil; “and also drawing he drew for us” signifies that he instructed from the Word; “and gave drink to the flock” signifies those who were of the church there.

6771. *And Pharaoh heard this word, and he sought to kill Moses.* That this signifies that false memory-knowledge, noticing this, willed to destroy the truth of the law from the Divine is evident from the signification of “to hear” as being to notice (see n. 5017); from the representation of Pharaoh as being memory-knowledge that is opposed to the truths of the church, thus falsity (see n. 6651, 6679, 6683); from the signification of “to kill” as being to destroy (n. 6767), thus “to seek to kill” is to will to destroy; and from the representation of Moses as being the law Divine and truth Divine (n. 6752), thus truth which is of the law Divine. It is said “truth of the law Divine,” not “the law Divine,” because the subject treated of is still the progress of the law Divine in the Lord’s human. From all this it is evident that by “Pharaoh heard this word and sought to kill Moses” is signified that false memory-knowledge, noticing this, willed to destroy the truth which is of the law Divine.

6772. *And Moses fled from before Pharaoh.* That this signifies that it was separated from falsities is evident from the signification of “fleeing” as being to be separated; and from the representation of Moses as being truth which is of the law from the Divine (of which just above, n. 6771). Here now begins the fifth state of the progression of the law Divine in the Lord’s human, and in the relative sense of the progression of truth Divine with the man who is being regenerated, which is a state of separation from falsities, and of adjunction with the truths of simple good. Afterward follows the sixth state, which is that of adjunction with good.

6773. *And he dwelt in the land of Midian.* That this signifies life among those who are in simple good is evident from the signification of “to dwell” as being life (see n. 1293, 3384, 3613,

4451, 6051); and from the signification of “Midian” as being those who are in the truths of simple good (n. 3242, 4756, 4788). It is said “the land” because the church is signified where these persons are. (That “land” is the church, see n. 6767.)

6774. *And he dwelt by a well.* That this signifies study there in the Word is evident from the signification of “to dwell” as being life (of which just above, n. 6773), here, the study of the life; and from the signification of a “well” as being the Word (n. 2702, 3424). The Word is sometimes called a “well,” sometimes a “fountain”; when called a “well,” the Word is signified as to the literal sense, and when a “fountain,” the Word is signified as to the internal sense (see n. 3765). He is here said “to dwell by a well,” because the Word is signified as to the literal sense; for this is the first sense with those who are being regenerated and are advancing to truth Divine, who are here treated of in the internal sense. They also who are in the truths of simple good, who are here meant by “Midian,” care for no other sense than the literal.

6775. *And the priest of Midian had seven daughters.* That this signifies the holy things of that church is evident from the signification of the “daughters of a priest,” as being the things of the church (that “daughter” is the church, see n. 2362, 3963, 6729; and that “priest” is the good of love, n. 1728, 3670, 6148; thus by the “daughters of a priest” is signified the church as to good); from the signification of “Midian” as being those who are in the truths of simple good (of which just above, n. 6773); and from the signification of “seven” as being what is holy (n. 395, 433, 716, 881, 5265, 5268). Thus by “the priest of Midian had seven daughters” are signified the holy things of the church with those who are in the truths of simple good. Those are said to be in simple good who are in the externals of the church, and in simplicity believe the Word as to its literal sense, each according to his apprehension, and who also live according to what they believe, thus in good such as are their truths. The internal of the church flows in with them through good, but as they are not in interior truths, the good that flows in becomes general, thus obscure; for spiritual light cannot there flow into the singulars, and thus clearly

enlighten things. They who are of this character in the other life have heaven bestowed on them according to the quality of the good from the truths. Such are they who are here meant by “Midian”; but in the proper sense they are people out of the church, who live in good according to their religiosity.

6776. *And they came, and drew.* That this signifies that they were being instructed in truths from the Word is evident from the signification of “drawing” as being to be instructed in the truths of faith, and to be enlightened (see n. 3058, 3071). That this was from the Word, is signified by the “well” from which they drew (that a “well” is the Word see above, n. 6774).

6777. *And they filled the troughs.* That this signifies that from this they enriched the doctrine of charity is evident from the signification of “filling from a well” as being to enrich from this, or from the Word; and from the signification of a “trough” as being the doctrine of charity. That a “trough” or “basin” is the doctrine of charity is because it is a trough of wood into which water is drawn from a well to give drink to flocks; for what is of “wood” in the internal sense signifies the good of charity (n. 3720); “to draw” signifies to be instructed (n. 3058, 3071); the “water” which is drawn signifies the truth of faith (n. 2702, 3058, 4976, 5668); the “well” from which it is drawn signifies the Word (n. 2702, 3424, 6774); and “to give drink to the flocks” signifies to instruct in good from the Word (n. 3772). From all this it is evident that a “trough” is the doctrine of charity.

6778. *To give drink to their father’s flock.* That this signifies that thereby they who were in good were instructed is evident from the signification of “to give to drink” as being to instruct (n. 3772); from the signification of “flock” as being those who learn and are led to the good of charity (n. 343, 3772, 5913, 6048); and from the representation of Reuel, who is here the “father,” and who was a “priest” as being the good of that church where are they who are in the truth of simple good (of which above, n. 6773, 6775).

6779. *And the shepherds came, and drove them away.* That this signifies that the teachers who were in evils set themselves in opposition is evident from the signification of “shepherds” as being those who teach and lead to the good of charity (see n. 343, 3795, 6044), here those who teach, but as they are in evils do not lead to the good of charity (of which hereafter); from the signification of “driving away” as being to set themselves against; and from the signification of “daughters,” who are those whom they drove away as being the things of the church (of which above, n. 6775). By “shepherds” are here indeed signified those who teach, but who do not lead to the good of charity, because they are in evils. For those who are in evils never acknowledge that charity and its works contribute to salvation, because they cannot acknowledge what is contrary to their life, as this would be contrary to themselves. And because they are in evils, they do not even know what charity is, nor therefore what the works of charity are. They teach faith; by this they justify; and by it they promise heaven. These are they who set themselves against the doctrine of charity which is from the Word, consequently against those who are in the truth of simple good, who are signified by the “daughters of the priest of Midian,” whom the shepherds drove away from the well, after they had drawn and filled the troughs to give drink to the flock.

6780. *And Moses stood up and helped them.* That this signifies aid from the truths which are of the law from the Divine is evident from the representation of Moses as being truth which is of the law from the Divine (of which above n. 6771); and from the signification of “helping” as being to bring aid.

6781. *And he gave drink to their flock.* That this signifies that from this they who were in good were instructed is evident from the signification of “to give to drink” as being to instruct (see n. 3069, 3092, 3772); and from the signification of a “flock” as being those who learn and are led to the good of charity (n. 343, 3772, 5913, 6048); thus those who are in good.

6782. *And they came to Reuel their father.* That this signifies conjunction with the good itself of that church is evident from the signification of “coming to” anyone as being to be conjoined; and

from the representation of Reuel as being good, because he was a priest. (That a “priest” is the good of love, see n. 1728, 3670, 6148.) The conjunction which is here signified is that of the truths of the church with its good.

6783. *And he said, Wherefore hastened ye to come today?* That this signifies perception that now conjunction was sure is evident from the signification of “saying,” in the historicals of the Word as being perception (of which often above); and from the signification of “hastening to come” as being sure conjunction. (That “to hasten” denotes what is sure, see n. 5284; and that “to come” is conjunction, n. 6782.) Here sure conjunction is not meant by the daughters hastening to come to their father, but by the truth which is of the law from the Divine, which is represented by Moses; this is what was perceived.

6784. *And they said, An Egyptian man delivered us out of the hand of the shepherds.* That this signifies because true memory-knowledge, which was adjoined to the church, prevailed over the power of the doctrine of falsity from evil is evident from the signification of “an Egyptian man” as being true memory-knowledge; for by a “man” is signified truth (n. 3134), and by an “Egyptian” memory-knowledge (n. 1164, 1165, 1186, 1462, 4749, 4964, 4966, 4967, 5700, 6004, 6692). That Moses is here called “an Egyptian man,” is because by Moses is here represented truth such as they have who are in truth of simple good, which is signified by the “daughters of the priest of Midian.” They are in such truth because they are men of the external church (n. 6775); therefore also it is said, “true memory-knowledge which was adjoined to the church.” And from the signification of “delivering from the hand of the shepherds” as being that true memory-knowledge prevailed over the power of falsity from evil; for “to deliver” is to prevail, because he who delivers out of the hand of others, prevails over them. (The “hand” is power, n. 878, 3387, 4931–4937, 5327, 5328, 5544; and “shepherds” are teachers, here teachers of falsity from evil, n. 6779; and because they are teachers, they are also such doctrine.)

[2] That true memory-knowledge prevails over the power of the doctrine of falsity from evil is because the Divine is in all truth from good, whereas in falsity from evil there is the contrary, and what is contrary to the Divine does not prevail at all. Therefore in the other life a thousand who are in falsity from evil prevail not at all against one who is in truth from good; but at the presence of this one the thousand flee, and if they do not flee they are tortured and tormented. It is said falsity from evil, because this is truly falsity, whereas falsity not from evil, but from ignorance of the truth, is not so. Evil is that which is opposite to heaven, but not falsity from ignorance; nay, if in the ignorance there is anything of innocence, then this falsity is accepted by the Lord as truth; for they who are in such falsity receive truth.

6785. *And also drawing he drew for us.* That this signifies that he instructed from the Word is evident from the signification of “drawing” as being to instruct in the truths of faith, and to be enlightened (see n. 3058, 3071). That it was from the Word is signified by the “well” from which they drew (that a “well” is the Word, see n. 6774).

6786. *And gave drink to the flock.* That this signifies those who are of the church there is evident from the signification of “flock” as being those who are in good, and who suffer themselves to be instructed (see n. 343, 3772, 5913, 6048); here those who are of the church there, who, as was shown above, are they who are in the truth of simple good, and are signified by “Midian.” “Flock” signifies both good and the church, that is, those who are in good and are of the church, because the two are so conjoined that one cannot be separated from the other; for he who is in the good of faith is a church, and he who is a church is in the good of faith.

6787. Verses 20–22. *And he said unto his daughters, And where is he? Why is this that ye have left the man? Call him, that he may eat bread. And Moses was willing to dwell with the man; and he gave Moses Zipporah his daughter. And she bare a son, and he called his name Gershom; for he said, I have been a sojourner in a strange land.* “And he said unto his daughters” signifies thought concerning the

holy things of the church; “and where is he? Why is this that ye have left the man?” signifies how without that truth could they be conjoined with the good of the church; “call him” signifies that it must be conjoined; “that he may eat bread” signifies confirmation in good; “and Moses was willing to dwell with the man” signifies that they were in agreement; “and he gave Moses Zipporah his daughter” signifies that he adjoined to it the good of his church; “and she bare a son” signifies truths thence; “and he called his name Gershom” signifies their quality; “for he said, I have been a sojourner in a strange land” signifies that he was instructed in truths in a church not his own.

6788. *And he said unto his daughters.* That this signifies thought concerning the holy things of the church is evident from the signification of “saying” as being thought (see n. 3395); and from the signification of “daughters” as being the holy things of the church (n. 6775). The holy things which are here signified by “daughters” are truths. In the Word these are called “holy,” by reason that the truths which with man become truths of faith, are from good; and because that which proceeds from the Lord’s Divine human is Divine truth from Divine good. Hence it is that the “Holy Spirit” is the holy which proceeds from the Lord; for the Spirit itself does not proceed, but the holy which the Spirit speaks, as everyone can understand who considers the matter. That the Holy Spirit, which is also called the “Paraclete,” is the Divine truth proceeding from the Lord’s Divine human, and that the holy is predicated of the Divine truth is evident from the Lord’s words in John:

I will ask the Father that he shall give you another Paraclete, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him. The Paraclete, the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and shall remind you of all things which I have said unto you (John 14:16–17, 26).

When the Paraclete is come, whom I will send unto you from the Father, even the Spirit of truth, who goeth out from the Father, he shall testify of me (John 15:26).

When he, the Spirit of truth, is come, he shall lead you into all truth; he shall not speak from himself, but what things soever he shall hear, he shall speak. He shall glorify me; for he shall take of mine, and shall declare it unto you. All things whatsoever the Father hath are mine; therefore said I, that he shall take of mine, and shall declare it unto you (John 16:13-15).

If these passages are collated with many others, it can be understood that the Holy Spirit is the holy which proceeds from the Lord's Divine human; for the Lord says, "Whom the Father shall send in my name"; also, "Whom I will send unto you from the Father"; and further, "he shall take of mine and declare it unto you; all things that the Father hath are mine, therefore said I, that he shall take of mine, and shall declare it unto you." It is also evident that the holy is predicated of truth, for the paraclete is called the "spirit of truth."

6789. And where is he? Why is this that ye have left the man? That this signifies how without that truth could they be conjoined with the good of the church is evident from the signification of an "Egyptian," who is here "the man whom they had left" as being true memory-knowledge (see n. 6784); and from the signification of "why is this that ye have left the man?" as being how without that truth could they be conjoined with good, for "to leave the man" here denotes not to be able to be conjoined.

[2] How the case herein is, shall be told. True memory-knowledge, which is here represented by Moses, is the truth of the external church; this truth arises from the truth which is of the law from the Divine, which truth also is "Moses" (n. 6771, 6780), and the truth which is of the law from the Divine is the truth of the internal church. Unless external truth is from internal truth, it cannot be conjoined with good. Take the Word as an illustration. Unless the internal of the Word flows in with those who read the Word and abide in the literal sense, no conjunction is effected of truth from the Word with good; and the internal of the Word flows in and is conjoined with good when the man esteems the Word holy; and he esteems it holy when he is in good.

[3] Take as another illustration the holy supper. Scarcely any know that the “bread” therein signifies the Lord’s love toward the universal human race, and the reciprocity of man; and that the “wine” signifies charity. Nevertheless, with those who receive the bread and wine holily, conjunction is effected with heaven and with the Lord through these; and the goods of love and charity flow in through the angels, who then do not think of bread and wine, but of love and charity (n. 3464, 3735, 5915). Hence it is evident that external truth is conjoined with internal truth when the man is in good, without his knowing it.

6790. *Call him.* That this signifies that it should be conjoined is evident from the signification of “calling” as being to be conjoined (see n. 6047).

6791. *That he may eat bread.* That this signifies confirmation in good is evident from the signification of “bread” as being the good of love (see n. 2165, 2177, 3478, 3735, 3813, 4211, 4217, 4735). That “to eat bread” denotes confirmation in good is because by “eating” is here meant an eating together, which in the Word is called a “feast.” Eating together or feasts took place among the ancients within the church for the sake of conjunction, and of confirmation in good (see n. 3596, 3832, 5161).

6792. *And Moses was willing to dwell with the man.* That this signifies that they were in agreement is evident from the representation of Moses as here being true memory-knowledge (of which above, n. 6784); from the signification of “dwelling” as being to live (n. 1293, 3384, 3613), and of “dwelling with” anyone as being to live together (n. 4451), consequently to be in agreement; and from the signification of a “man” as being the truth of the good of that church. (That a “man” is truth, see n. 3134.)

6793. *And he gave Moses Zipporah his daughter.* That this signifies that he adjoined to it the good of his church is evident from the signification of “giving,” namely, to wife as being to adjoin; from the signification of “daughter” as being good (see n. 489-491), and also the church (n. 2362, 3963, 6729), “Zipporah” signifying the

quality of the good of that church; and from the representation of Moses as being true memory-knowledge (n. 6784).

6794. *And she bare a son.* That this signifies truths thence derived is evident from the signification of “bearing” as being said of the things of the church, which are faith and charity, these births springing from the heavenly marriage, which is that of good and truth, which marriage is represented by marriages on earth; and from the signification of a “son” as being truth (see n. 489, 491, 533, 2623, 3373).

6795. *And he called his name Gershom.* That this signifies the quality thereof, namely, of truths is evident from the signification of a “name,” and of “calling by name” as being the quality (see n. 144, 145, 1754, 2009, 2724, 3006, 3421, 6674). The name “Gershom” involves the quality of these truths, namely, that they are those in which he was instructed in a church not his own, as now follows.

6796. *For he said, I have been a sojourner in a strange land.* That this signifies that he was instructed in truths in a church not his own is evident from the signification of “to be a sojourner” as being one who is instructed in the things of the church; and from the signification of “land” as being the church (see n. 662, 1067, 1262, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535, 5577); hence “a strange land” is a church not one’s own.

6797. Verses 23–25. *And it came to pass in these many days that the king of Egypt died, and the sons of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God saw the sons of Israel, and God took knowledge.* “And it came to pass in these many days” signifies after many changes of state; “that the king of Egypt died” signifies the end of the former falsity; “and the sons of Israel sighed by reason of the bondage” signified sorrow on account of the attempt to subjugate the truth of the church; “and they cried” signifies entreaty; “and their cry came up unto God by

reason of the bondage” signifies that they were heard; “and God heard their groaning” signifies aid; “and God remembered his covenant with Abraham, with Isaac, and with Jacob” signifies by reason of conjunction with the church through the Lord’s Divine human; “and God saw the sons of Israel” signifies that he endowed the church with faith; “and God took knowledge” signifies that he endowed with charity.

6798. *And it came to pass in these many days.* That this signifies after many changes of state is evident from the signification of “days” as being states (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850); thus “came to pass in many days” denotes after many states, that is, after many changes of state.

6799. *That the king of Egypt died.* That this signifies the end of the former falsity is evident from the signification of “dying” as being to cease to be (see n. 494, 6587, 6593), thus the end; and from the representation of Pharaoh, or the king of Egypt as being false memory-knowledge (see n. 6651, 6679, 6683, 6692).

6800. *And the sons of Israel sighed by reason of the bondage.* That this signifies sorrow by reason of the attempt to subjugate the truth of the church is evident from the signification of “sighing” as being sorrow; from the representation of the sons of Israel as being the truths of the church (see n. 5414, 5879, 5951); and from the signification of “bondage” as being an attempt to subjugate (n. 6666, 6670–6671).

6801. *And they cried.* That this signifies entreaty is evident without explication.

6802. *And their cry came up unto God by reason of their bondage.* That this signifies that they were heard is also evident without explication, for the statement follows that “God heard their groaning, and remembered his covenant with Abraham, with Isaac, and with Jacob.”

6803. *And God heard their groaning.* That this signifies aid is evident from the signification of “to hear” as being to obey (see n. 2542, 3869, 4652-4660, 5017), but when said of the Lord it denotes to provide and bring aid, for the Lord hears him to whom he brings aid; and from the signification of “groaning” as being sorrow by reason of the attempt to subjugate by falsities.

6804. *And God remembered his covenant with Abraham, with Isaac, and with Jacob.* That this signifies by reason of conjunction with the church through the Lord’s Divine human is evident from the signification of “covenant” as being conjunction (of which in what follows); and from the representation of Abraham, Isaac, and Jacob, with whom a covenant was made as being the Lord’s Divine human. (That Abraham represents the Lord as to the Divine itself, Isaac as to the Divine rational, and Jacob as to the Divine natural, see n. 1893, 2011, 2066, 2072, 2083, 2630, 3194, 3210, 3245, 3251, 3305, 3439, 3576, 3599, 3704, 4180, 4286, 4538, 4570, 4615, 6098, 6185, 6276, 6425.) That where mention is made of “Abraham, Isaac, and Jacob” in the Word, in the spiritual sense these men are not meant can be seen from the fact that names never penetrate into heaven, but only what is signified by those who are named, thus the things themselves, their quality and their states, which are of the church and of the Lord’s kingdom, and which are of the Lord himself.

[2] And moreover the angels in heaven never determine their thoughts to the individual persons, for this would be to limit the thoughts, and to withdraw them from the universal perception of the things, from which is angelic speech. Hence what the angels speak in heaven is unutterable to man, and far above his thought, which is not extended to universals, but confined to particulars. When therefore we read this:

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);

the angels perceive the Lord's presence and the appropriation of the truth and good which proceed from his Divine human. Also when we read that

Lazarus was taken up into Abraham's bosom (Luke 16:22);

the angels perceive that he was taken up into heaven where the Lord is present. Hence also it can be seen that by the "covenant with Abraham, Isaac, and Jacob" in the internal sense is meant conjunction through the Lord's Divine human.

[3] That the Divine human is a "covenant," that is, conjunction itself, can be seen from many passages in the Word, as:

I will give thee for a covenant to the people, for a light of the nations (Isa. 42:6).

I gave thee for a covenant of the people, to restore the land, to divide the wasted heritages (Isa. 49:8).

Incline your ear, and come unto me; hear and your soul shall live; so will I make a covenant of eternity with you, even the sure mercies of David. Behold I have given him for a witness to the peoples, a prince and a lawgiver to the nations (Isa. 55:3, 4).

The Lord whom ye seek shall suddenly come to his temple; and the Angel of the covenant whom ye desire, behold he cometh (Mal. 3:1).

He hath put for me a covenant of eternity, to be disposed for all and to be kept (2 Sam. 23:5).

[4] In these passages the Lord is plainly treated of, and the conjunction of the human race with the Divine itself of the Lord through his Divine human. It is known in the church that the Lord as to the Divine human is the mediator, and that no one can come to the Divine itself, which is in the Lord and is called the Father, except through the son, that is, through the Divine human. Thus the Lord as to the Divine human is the conjunction. Who can

comprehend the Divine itself by any thought? And if he cannot comprehend it in thought, who can be conjoined with it in love? But everyone can comprehend the Divine human in thought, and be conjoined with it in love.

[5] That a “covenant” denotes conjunction can be seen from the covenants made between kingdoms, and that by these they are joined together; and that there are stipulations on each side, which are to be kept, in order that the conjunction may be inviolate. These stipulations or compacts are also called a “covenant.” The stipulations or compacts which in the Word are called a “covenant” are on the part of man, in a close sense, the ten commandments, or Decalogue; in a wider sense they are all the statutes, commandments, laws, testimonies, precepts, which the Lord enjoined from Mount Sinai through Moses; and in a sense still more wide they are the books of Moses, the contents of which were to be observed on the part of the sons of Israel. On the part of the Lord the “covenant” is mercy and election.

[6] That the ten commandments or Decalogue are a “covenant” is evident from the following passages:

Jehovah hath told you his covenant, which he commanded you to do, the ten words which he wrote on two tables of stone (Deut. 4:13, 23).

And because the two tables of stone, on which the ten commandments were written, were stored up in the ark (Exod. 25:16, 21, 22; 31:18; 32:15, 16, 19; 40:20), therefore the ark was called the “ark of the covenant” (Deut. 31:9, 24-26; Josh. 3:3, 6, 14; 4:7; Judg. 20:27; 2 Sam. 15:24; 1 Kings 8:21). In the last passage cited, Solomon thus speaks:

There I have set a place for the ark, wherein is the covenant of Jehovah which he made with our fathers (1 Kings 8:21).

And in John:

The temple of God was opened in heaven; and there was seen in his temple the ark of his covenant (Rev. 11:19).

[7] That all the judgments and statutes which the Lord commanded through Moses to the people of Israel were called the “covenant,” as were also the books of Moses themselves is evident from the following passages:

After the mouth of these words I have made a covenant with you and with Israel (Exod. 34:27);

the things which are here called a “covenant” were the many in regard to sacrifices, feasts, and unleavened bread.

Moses took the book of the covenant, and read in the ears of the people, who said, All that Jehovah hath spoken we will do and hear (Exod. 24:7–8).

Josiah, king of Judah, in the house of Jehovah in the presence of them all read the words of the book of the covenant that was found in the house of Jehovah. And he made a covenant before Jehovah, to establish the words of the covenant written in that book; and all the people stood to the covenant. The king commanded all the people that they should perform the passover to Jehovah God, as it is written in this book of the covenant (2 Kings 23:2–3, 21).

If thy sons will keep my covenant and my testimony that I have taught them, their sons also shall sit on thy throne forevermore (Ps. 132:12).

[8] That a “covenant” denotes conjunction through love and faith is evident from these passages:

Behold the days come, said Jehovah, when I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, because they rendered my covenant vain; but this is the covenant that I will make with the house of Israel after those days: I will put my law in the midst of them, and I will write it on their heart; and I will be their God, and they shall be my people (Jer. 31:31–33);

“to put a law in the midst of them, and to write it on their heart” is to endow with faith and charity; through faith and charity the conjunction is made which is described by the words, “I will be their God, and they shall be my people.”

I will make an everlasting covenant with them, that I will no more turn away from them; and I will do well to them; and I will put my fear in their heart, that they shall not depart from me (Jer. 32:40);

conjunction through love, which is the “covenant,” is signified by, “I will put my fear in their heart, that they shall not depart from me.”

[9] In Ezekiel:

I will make a covenant of peace with them, a covenant of eternity it shall be with them; and I will give them, and multiply them, and will set my sanctuary in the midst of them; and my habitation shall be with them, and I will be their God, and they shall be my people (Ezek. 37:26–27);

here conjunction through love and faith, which are a “covenant,” is described by “a sanctuary in the midst of them,” and by “a habitation with them,” and by the words, “I will be their God, and they shall be my people.”

When I passed by thee, and saw thee, that behold it was thy time, the time of loves, and I entered into a covenant with thee, that thou shouldest be mine (Ezek. 16:8);

speaking of Jerusalem, whereby is signified the ancient church; that “to enter into a covenant that thou shouldest be mine” is marriage, or spiritual conjunction, is plain. As a “covenant” signifies conjunction, a wife is also called “a wife of the covenant” (Mal. 2:14); and conjunction among brethren is called “the covenant of brethren” (Amos 1:9). By “covenant” is also signified conjunction in David:

I have made a covenant with my chosen, I have sworn to David my servant (Ps. 89:3).

[10] That the compact of a covenant on the part of the Lord is mercy and election is evident in these passages:

All the ways of Jehovah are mercy and truth to such as keep his covenant and his testimonies (Ps. 25:10).

The mountains shall depart, and the hills be removed; but my mercy shall not depart, and the covenant of my peace shall not be removed, saith thy compassionate one, Jehovah (Isa. 54:10).

Jehovah thy God, he is God, the faithful God, keeping covenant and mercy with them that love him, and that keep his commandments, to the thousandth generation (Deut. 7:9, 12).

If ye will keep my covenant, ye shall be unto me for a peculiar treasure from all peoples (Exod. 19:5),

I will have respect unto you, and make you fruitful, and multiply you, and will establish my covenant with you (Lev. 26:9);

“to have respect unto them” is of mercy; “to make them fruitful and multiply them” is to endow them with charity and faith; they who are endowed with these gifts are called the “elect”; so that these are words of election; and also the words “they shall be for a peculiar treasure.”

[11] Signs of a covenant existed also in the representative church, and were such as reminded of conjunction. Circumcision was such a sign (Gen. 17:11); for “circumcision” signified purification from filthy loves, on the removal of which heavenly love is instilled, through which is conjunction. The sabbath is also called “an eternal covenant” (Exod. 31:16). It is said also that “the showbread should be to the sons of Israel for an eternal covenant” (Lev. 24:8) and especially the “blood”, as is evident from these passages:

Moses took the book of the covenant, and read in the ears of the people, who said, All that Jehovah hath spoken we will do and hear; then Moses took the blood of the peace sacrifice, and sprinkled it on the people, and said, Behold the blood of the covenant which Jehovah hath made with you over all these words (Exod. 24:7–8),

By the blood of thy covenant I will send forth the bound out of the pit wherein is no water (Zech. 9:11).

Blood was a covenant, or the token of a covenant, because it signified conjunction through spiritual love, that is, through charity toward the neighbor; therefore when the Lord instituted the holy supper, he called his blood the “blood of the new covenant” (Matt. 26:28). From all this it can now be seen what is meant by a “covenant” in the Word in the internal sense.

6805. *And God saw the sons of Israel.* That this signifies that he endowed the church with faith is evident from the signification of “seeing” as being to have faith (see n. 897, 2325, 2807, 3863, 3869, 4403-4421, 5400); hence “God saw” denotes to endow with faith, for faith is from God; and from the signification of the “sons of Israel” as being the church (n. 6637).

6806. *And God took knowledge.* That this signifies that he endowed with charity is evident from the signification of “knowing,” when predicated of God, that is, of the Lord as being to endow with charity; for it is charity which conjoins the Lord with man, and causes the Lord to be present with him, consequently to know him. The Lord indeed knows all in the universe, but not as a father his sons except those who are in the good of love and charity.

[2] Therefore the Lord says of those who are in good, whom he calls his “sheep”:

I am the good shepherd, and I know mine own, and I am known of mine. My sheep hear my voice, and I know them, and they follow me (John 10:14, 27).

But of those who are in evil, the Lord says that he “does not know them,” in these passages:

Many will say to me in that day, Lord, Lord, have we not prophesied through thy name, and through thy name have cast out demons, and in thy name done many mighty deeds? But then will I

confess to them, I know you not: depart from me, ye workers of iniquity (Matt. 7:22–23).

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

When once the master of the house hath risen up, and hath shut to the door, then will ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us; but he shall answer and say to you, I know you not whence ye are; then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets; but he shall say, I say to you, I know you not whence ye are; depart from me, all ye workers of iniquity (Luke 13:25–27).

Hence it is plain that “to be known,” when said of the Lord, is to be in the good of charity, that is, to be endowed with that good, because all the good of charity comes from the Lord; and that “not to be known” is to be in evil.

[3] “To know” involves conjunction, and man is said to be “known” by the Lord insofar as he is conjoined with him. The Lord also knows those who are not conjoined, nay, the very smallest particulars in every such man (John 2:24, 25); but these men, being in evil, are in a different kind of presence, which is as it were absence; although the Lord is not absent, but the man and the spirit who is in evil is he who is absent; and then it is said that the Lord “does not know” them. An image of this condition appears among angels and spirits; they who are alike as to states of life appear near each other, and thus mutually know each other; but they who are unlike as to states of life, appear to each other to be far away, nor do they know each other in the same way. In a word, in the other life likeness of state causes people to appear present, and to be known; and unlikeness of state causes them to appear absent, and not to be known.

ON THE SPIRITS OF THE PLANET MERCURY

6807. That the universal heaven bears relation to a man, which has been called the grand man, and that each and all things in man,

both his exteriors and his interiors, correspond to that man, or to heaven, has been shown at the close of many chapters. But they who come into the other life from this earth, being relatively few, are not sufficient to constitute this grand man: there must be others from many other earths; and it is provided by the Lord that as soon as the nature or the amount of the correspondence is lacking anywhere, there shall be straightway summoned from some earth those who will make up the deficiency, in order that the proportion may be maintained, and that in this way heaven may stand firm.

6808. What the spirits of the planet Mercury bear relation to in the grand man has also been disclosed to me from heaven, namely, the memory, but the memory of things that are abstracted from what is earthly and merely material. But as it has been given me to speak with them, and this for many weeks, and to learn their quality, and to explore the condition of those who are in that earth, I would present the actual experiences.

6809. They once came to me and searched the things in my memory. (Spirits can do this with the utmost skill; for when they come to a man, they see in his memory everything he knows.) When therefore the spirits of Mercury searched out various things, and among others the cities and places where I had been, I observed that they did not wish to know about the churches, palaces, houses, and streets; but only what I knew to have been done in these places, and also matters relating to the government there, and to the genius and manners of the inhabitants, with other things like these; for such things cling to the places that are in man's memory, and therefore when the places are excited, these other things also come up. I wondered at this character of the spirits of Mercury, and I therefore asked why they passed by the magnificent features of the places, and only searched out the facts and doings there? They said they have no delight in looking at material, bodily, and earthly things, but only at real ones. From this it at once appeared that the spirits of that earth relate in the grand man to the memory of real things when abstracted from things material and earthly.

6810. I have been told that their life in their own earth is of the same character, namely, that they care nothing for earthly and bodily things; but only for the statutes, laws, and governments of the nations there, and also for the things of heaven, which are innumerable. And I was further told that many of the men of that earth speak with spirits, and from this have knowledges of spiritual realities, and of the states of life after death, and from this also they have contempt for bodily and earthly things. For they who know with certainty and believe in a life after death, care for heavenly things as being eternal and happy, and not for worldly things except insofar as the necessities of life require.

6811. With what eagerness they search out and learn knowledges, such as are in the memory that is raised above the sensuous things of the body, was made evident to me from the fact that when they looked into what I knew about heavenly things, they ran over them all, continually saying, "That is so-and-so, that is so-and-so." For when spirits come to a man, they enter into all his memory, and excite from it all that is suited to themselves; nay, as I have often observed, they read its contents as from a book. The spirits of Mercury did this with greater skill and quickness, because they looked at the real things themselves, and did not delay over such things as are slow, and which confine and consequently retard the internal sight, as do all earthly and bodily things when regarded as an end, that is, when loved in an extraordinary degree. For realities to which earthly things do not adhere bear the mind upward, thus into a wide field; whereas merely material things bear the mind downward, thus into a narrow one. Their eagerness to acquire knowledges also became evident in the following manner. Once when I was writing something about the future, and they were at a distance, so that they could not look at it from my memory, they were very indignant because I would not read it in their presence, and contrary to their usual behavior they desired to upbraid me, calling me the worst of men, and so forth; and in order to show their anger they induced a kind of contraction on the right side of my head as far as the ear, that was attended with pain. But such things did me no harm. But as the spirits had done evil they went still further off, and yet they waited; because they wanted to know

what I had written about the future. Such is their desire for knowledges.

6812. Above all other spirits the spirits of Mercury possess knowledges of real things, both of those within this solar system, and also of those which are beyond it in the starry heaven; and what they have once acquired they retain, and also recall, as often as like things occur. This shows very plainly that the memory of spirits is much more perfect than that of men, and also that what spirits hear, see, and perceive, they retain, especially such things as delight them, as the knowledges of real things delight these spirits. For all things that cause delight and love, flow in as it were spontaneously, and remain; other things do not enter, but only touch the surface and pass by.

6813. When the spirits of Mercury come to other societies, they search out from them what they know, and as soon as they have done this they depart. There is such a communication among spirits that when they are in a society, if they are accepted and loved, all things which they know are communicated, and this not by any speech, but by influx. By reason of their knowledges the spirits of Mercury are more conceited than others, and they were therefore told that although they know innumerable things, still there are infinite things which they do not know; and that if their knowledges should increase to eternity, they would not attain even to a knowledge of generals. They were told also of their conceit and elation of mind, and how unbecoming this is; but they answered that it is not conceit, but only a glorying in their faculty of memory. In this way they can excuse their faults.

6814. They are averse to verbal speech because it is material, and therefore I could talk with them no otherwise than by a kind of active thought. Their memory, being of real things, and not of purely material images, supplies the thought with its objects more closely; for the thought which is above the imagination requires for its objects things abstracted from what is material. But in spite of this, the spirits of Mercury excel but little in the faculty of judgment. They are not delighted with matters that belong to

judgment and to conclusions from thoughts; for bare knowledges are their delight.

6815. I was allowed to insinuate the question whether they did not desire to perform some use by virtue of their knowledges; because it is not sufficient to be delighted with knowledges, seeing that knowledges look to uses, and uses must be the ends. From knowledges alone, I told them, there is no use to them, but only to others to whom they may desire to communicate their knowledges; and it is by no means proper for a man who desires to be wise, to halt in knowledges alone, because these are only instrumental causes, intended to serve in the search for uses, which must be of the life. But they answered that they are delighted with knowledges, and that to them knowledges are uses.

6816. The spirits of Mercury are quite different from the spirits of our earth, for the spirits of our earth care not so much for real things as for material, worldly, bodily, and earthly things. Therefore the spirits of Mercury cannot be together with the spirits of our earth, and so whenever they meet them they flee away; for the spiritual spheres which exhale from the two are almost opposite. The spirits of Mercury have a saying, that they love what is drawn out from things material, and that they do not desire to look at the sheath, but at things stripped of their sheath, thus at interior things.

6817. The subject of the spirits of the planet Mercury will be continued at the end of the following chapter.

Exodus 3

THE DOCTRINE OF CHARITY

6818. With respect to the neighbor, more must be said, because without knowing who the neighbor is, no one can know in what way charity must be practiced.

In the preface to the preceding chapter it was said that every man is the neighbor, but not one in like manner as another; and that he who is in good is more the neighbor than others, thus that it is the good in a man which is to be loved; for when good is loved, the Lord is loved, because it is the Lord from whom is good, who is in good, and who is good itself.

6819. But not only is man in the singular the neighbor, but also man in the plural. For a society, smaller or greater, is the neighbor; our country is the neighbor; the church is the neighbor; the Lord's kingdom is the neighbor; and so above all is the Lord. All these are the neighbor who is to be benefited from charity. These also are ascending degrees of the neighbor; for a society of many is the neighbor in a higher degree than is an individual man; our country in a higher degree than a society; in a still higher degree the church; and in a still higher degree the Lord's kingdom; but in the highest degree the Lord is the neighbor. These ascending degrees are like the steps of a ladder, at the top of which is the Lord.

6820. A society is more a neighbor than an individual man, because it consists of many. Charity is to be practiced toward it in like manner as toward an individual man, namely, according to the quality of good in it; thus quite differently toward a society of the upright, from the way in which it is to be practiced toward a society of those who are not upright.

6821. Our country is more the neighbor than a society, because it is like a parent; for there the man has been born; it nourishes him, and protects him from harm. Our country is to be benefited from love, according to its necessities, which chiefly regard its sustenance, its civil life, and its spiritual life. He who loves his country, and from good will benefits it, in the other life loves the Lord's kingdom; for there the Lord's kingdom is his country. And he who loves the Lord's kingdom, loves the Lord, because the Lord is the all in all of his kingdom; for what is properly called "the Lord's kingdom" is the good and truth from the Lord in those who are in it.

6822. The church is more the neighbor than our country, because he who has regard for the church, has regard also for the souls and eternal life of the men who are in the country. And the church is cared for when man is led to good, and he who does this from charity, loves the neighbor, for he desires and wills for another, heaven and happiness of life to eternity. Good can be instilled into another by anyone in his country, but not truth, except by those who are teaching ministers; if others do this, heresies arise, and the church is disturbed and rent asunder. Charity is practiced, if through the truth which is of the church, the neighbor is led to good. If in the church anything is called truth which leads away from good, this is not worthy of mention, for it is not truth. Everyone must first obtain for himself truth from the doctrine of the church, and afterward from the Word of the Lord; this must be the truth of his faith.

6823. The Lord's kingdom is the neighbor in a higher degree than the church in which one is born; for the Lord's kingdom consists of all who are in good, both on earth and in the heavens; thus the Lord's kingdom is good with every quality of it in the complex; and when this good is loved, everyone who is in good is loved. Thus the whole, which is all good in the complex, is the neighbor in the first degree, and is that grand man which has been treated of at the end of many chapters, which man is a representative image of the Lord himself. This man, that is, the Lord's kingdom, is loved, when from inmost affection those are

benefited who are men through that man from the Lord, thus with whom is the Lord's kingdom.

6824. These are the degrees of the neighbor, and according to these degrees charity ascends; but these are degrees in successive order, in which a prior or higher degree is always preferred to a posterior or lower one; and as the Lord is in the highest, and he is to be regarded in every degree as the end to which each tends, therefore he is above all, and is to be loved above all things.

EXODUS 3

1. And Moses was feeding the flock of Jethro his father-in-law, the priest of Midian; and he led the flock behind the wilderness, and came unto the mountain of God, to Horeb.

2. And the angel of Jehovah was seen by him in a flame of fire out of the midst of the bramble; and he saw, and behold the bramble burned with fire, and the bramble was in no wise consumed.

3. And Moses said, I will therefore go aside, and see this great vision, why the bramble is not burnt.

4. And Jehovah saw that he went aside to see, and God called unto him out of the midst of the bramble, and said, Moses, Moses. And he said, Behold me!

5. And he said, Draw not nigh hither; pull off thy shoes from upon thy feet, for the place whereon thou standest a ground of holiness is this.

6. And he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses covered his faces, because he was afraid to look upon God.

7. And Jehovah said, Seeing I have seen the affliction of my people, which is in Egypt, and I have heard their cry from before their taskmasters; for I have known their sorrows;

8. And I am come down to liberate them out of the hand of the Egyptians, and to make them come up out of that land unto a land good and broad, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.

9. *And now behold the cry of the sons of Israel is come unto me, and I have also seen the oppression wherewith the Egyptians oppress them.*

10. *And now go, and I will send thee unto Pharaoh, and do thou bring forth my people the sons of Israel out of Egypt.*

11. *And Moses said unto God, Who am I that I should go unto Pharaoh, and that I should bring forth the sons of Israel out of Egypt?*

12. *And he said, Because I will be with thee; and this shall be the sign to thee that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall worship God near this mountain.*

13. *And Moses said unto God, Behold I come unto the sons of Israel, and say to them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them?*

14. *And God said unto Moses, I AM WHO I AM; and he said, Thus shalt thou say to the sons of Israel, I AM hath sent me unto you.*

15. *And God said further unto Moses, Thus shalt thou say unto the sons of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this is my name forever, and this is my memorial unto generation and generation.*

16. *Go and gather the elders of Israel together, and say unto them, Jehovah the God of your fathers hath been seen of me, the God of Abraham, of Isaac, and of Jacob, saying, Visiting I have visited you, and that which is done to you in Egypt.*

17. *And I say, I will make you come up out of the affliction of Egypt unto the land of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite, unto a land flowing with milk and honey.*

18. *And they shall hear thy voice, and thou shalt go in, thou and the elders of Israel, unto the king of Egypt; and ye shall say unto him, Jehovah God of the Hebrews hath met us; and now let us go we pray a way of three days into the wilderness, that we may sacrifice to Jehovah our God.*

19. *And I know that the king of Egypt will not allow you to go, and not by a strong hand.*

20. *And I will put forth my hand, and smite Egypt with all my wonders which I will do in the midst thereof, and afterward he will send you away.*

21. *And I will give this people favor in the eyes of the Egyptians; and it shall be that when ye go, ye shall not go empty.*

22. *And every woman shall ask of her neighbor, and of her that sojourneth in her house, vessels of silver, and vessels of gold, and garments; and ye shall put them upon your sons, and upon your daughters, and ye shall spoil the Egyptians.*

THE CONTENTS

6825. In the first chapter, in the internal sense, the subject treated of was the infestation by falsities and evils of those who are of the church; in the second chapter it was the beginnings and successive states of truth Divine with them; in this chapter in the internal sense the subject treated of is their liberation; and then for the first time they are instructed who the God is who has liberated them, that it is the Lord; and that he introduces them into heaven after they have been endowed with manifold truth and good.

THE INTERNAL SENSE

6826. Verses 1–3. *And Moses was feeding the flock of Jethro his father-in-law, the priest of Midian; and he led the flock behind the wilderness, and came into the mountain of God, to Horeb. And the angel of Jehovah was seen by him in a flame of fire out of the midst of the bramble; and he saw, and behold the bramble burned with fire, and the bramble was in no wise consumed. And Moses said, I will therefore go aside, and see this great vision, why the bramble is not burnt.* “And Moses was feeding the flock of Jethro his father-in-law, the priest of Midian” signifies that the law from the Divine was instructing those who were in the truth of simple good; “priest” is the good of the church where such are; “and he led the flock behind the wilderness” signifies after they had undergone temptations; “and came unto the mountain of God” signifies that the good of love Divine appeared to him; “to Horeb” signifies its quality; “and the angel of Jehovah was seen by him” signifies the Lord as to the Divine human; “in a flame of fire out of the midst of the bramble” signifies love Divine in the truth of memory-

knowledge; “and he saw, and behold the bramble burned with fire” signifies a noticing that the truth of memory-knowledge was full of the good of love Divine; “and the bramble was in no wise consumed” signifies Divine truth united to Divine good in the natural; “and Moses said” signifies perception from the law from the Divine; “I will therefore go aside, and see this great vision” signifies reflection upon this revelation; “why the bramble is not burnt” signifies that such is the union.

6827. *And Moses was feeding the flock of Jethro his father-in-law, the priest of Midian.* That this signifies that the law from the Divine was instructing those who were in the truth of simple good; and that “the priest of Midian” is the good of the church where such are is evident from the representation of Moses as being the Lord as to the law Divine (see n. 6752); and in the beginning as to the truth which is of the law from the Divine (n. 6771); but here as to the law from the Divine. So may we name the degrees of progression in the Lord, before, as to the human, he was made the very law Divine. In the whole Word, in its inmost or supreme sense, the Lord alone and the glorification of his human are treated of; but as the inmost or supreme sense transcends human understanding, it is allowable to unfold the Word as to its internal sense, in which are treated of the Lord’s kingdom and the church, and the setting up of the latter, and also the regeneration of the man of the church by the Lord. That these subjects are treated of in the internal sense is because the regeneration of man is a representative image of the glorification of the Lord (n. 3138, 3212, 3245, 3246, 3296, 3490, 4402, 5688).

[2] From the signification of “to feed” as being to instruct (n. 3795, 5201); from the signification of a “flock” as being one who learns and is led by means of truth to the good of charity (n. 343), thus the “flock” in the general sense is the church (n. 3767, 3768), here the church where are those who are in the truth of simple good, who are signified by “Midian” (n. 3242, 4756); from the signification of “father-in-law” as being the good from which, as from a father, comes forth that good which has been conjoined with truth, here with the truth which is of the law from the Divine,

which is represented by Moses (see n. 6793), the quality of this good is “Jethro”; and from the signification of the “priest of Midian” as being the good of the church where are they who are in the truth of simple good (n. 6775). From all this it is evident that by “Moses was feeding the flock of his father-in-law, the priest of Midian” is signified that the law from the Divine was instructing those who were in the truth of simple good; and that the “priest of Midian” is the good of the church where such are.

6828. *And he led the flock behind the wilderness.* That this signifies after they had undergone temptations, namely, they who were in the truth of simple good is evident from the signification of a “flock” as being the church where they are who are in the truth of simple good (of which just above, n. 6827); and from the signification of “wilderness” as being a state of temptation. For a “wilderness” signifies what is but little inhabited and cultivated, and also what is not inhabited and cultivated at all, thus in the spiritual sense a man vastated as to good and desolated as to truth, consequently a man who is in temptation; for he who is in temptation is in vastation and in desolation, because the falsity and evil in him come out and darken and almost take away the influx of truth and good from the Lord; and the truth which flows in does not appear to him to have sufficient life to disperse the falsities and evils. Moreover, evil spirits are then present, who inject grief, and despair of salvation. That a “wilderness” signifies such a state is evident from very many passages in the Word (see n. 2708); and as a “wilderness” signified a state of temptation, and the number “forty” its duration, however long or short (n. 730, 862, 2272, 2273), therefore the sons of Israel were in the wilderness forty years; and therefore the Lord was in the wilderness forty days when he was tempted (Matt. 4:2; Mark 1:13).

6829. *And came to the mountain of God.* That this signifies that the good of love Divine then appeared is evident from the signification of the “mountain of God” as being the good of love Divine. (That a “mountain” is the good of love, see n. 795, 796, 2722, 4210, 6435.) That this good appeared after they had undergone temptations is signified by his coming to that mountain

behind the wilderness. The case herein is this. When a man is in temptation, he is beset round by falsities and evils which impede the influx of light from the Divine, that is, the influx of truth and good, and then the man is as it were in darkness. Darkness in the other life is nothing else than this besetment by falsities, for these take away the light from the man who is in temptation, and thus the perception of consolation by truths. But when the man emerges from temptation, then the light appears with its spiritual heat, that is, truth with its good, and from this he has gladness after anxiety. This is the morning which in the other life follows the night. The reason why good is then perceived, and truth appears, is that after temptation truth and good penetrate toward the interiors, and there take root.

For when a man is in temptation, he is as it were in hunger for good, and in thirst for truth; and therefore when he emerges he draws in good as a hungry man devours food, and receives truth as a thirsty man imbibes drink. Moreover, when light from the Divine appears, falsities and evils are removed, and when these are removed, the way is opened for truth and good to penetrate more interiorly. These are the reasons why after temptations the good of love appears with its light from the Lord. That after the obscurity and anxiety of temptations, brightness and gladness appear is known to all in the other life, because it is there a common occurrence.

6830. *Unto Horeb.* That this signifies the quality, namely, of the good of love Divine which appeared, is evident from the fact that when names are added they involve the quality of the thing treated of. The quality involved by “Horeb” is plain from the things there seen, namely, from the flame of fire out of the midst of the bramble; thus it is the Divine good of love shining forth through the truth which is of the law Divine.

6831. *And the angel of Jehovah was seen of him.* That this signifies the Lord as to the Divine human is evident from the signification of “the angel of Jehovah” as being the Divine human of the Lord (see n. 6280). The reason why the Divine human is called the

“angel of Jehovah” is that before the coming of the Lord, when Jehovah passed through heaven, he appeared in a human form as an angel. For the whole angelic heaven bears relation to a man, which is called the grand man, and which has been treated of at the end of many chapters. Therefore when the Divine itself passed through the angelic heaven, it appeared in human form as an angel before those with whom he spoke; this was the Divine human of Jehovah before the coming of the Lord. The Lord’s human when made Divine is the same, for the Lord is Jehovah himself in the Divine human. That the Lord as to the Divine human is called an “angel” may be seen above (n. 6280); and it is also evident from many passages in the New Testament where the Lord says that he was “sent by the Father”; to be “sent” signifies to proceed, the word “sent” in the Hebrew tongue being the same as “angel.” (That the Lord speaks of himself as “sent” see Matt. 10:40; 15:24; Mark 9:37; Luke 4:43; 9:48; 10:16; John 3:17, 34; 4:34; 5:23, 24, 36–38; 6:29, 39, 40, 44, 57; 7:16, 18, 28, 29; 8:16, 18, 29, 42; 9:4; 10:36; 11:41, 42; 12:44, 45, 49; 13:20; 14:24; 16:5, 7; 17:3, 8, 18, 21, 23, 25.)

6832. *In a flame of fire out of the midst of the bramble.* That this signifies love Divine in the truth of memory-knowledge is evident from the signification of a “flame of fire” as being love Divine (of which below); and from the signification of a “bramble” as being the truth of memory-knowledge. That a “bramble” denotes the truth of memory-knowledge is because all small shrubs of every kind signify memory-knowledges, but the greater shrubs signify real knowledges and perceptions. As a “bramble” produces flowers and berries, it signifies the truth of memory-knowledge. The truth of memory-knowledge of the church is nothing else than the Word in the sense of the letter, and also every representative and significative of the church which existed among the descendants of Jacob. In their external form these truths are called truths of memory-knowledge, but in the internal form they are spiritual truths. But as truths in the internal form, that is, in their spiritual form, could not appear to the posterity of Jacob, because they were in mere externals, and were quite unwilling to learn anything internal, therefore the Lord appeared in the bramble; for when the Lord appears, he appears according to the quality of the man, because a

man receives the Divine no otherwise than according to his own quality. Therefore when the Lord appeared on Mount Sinai, he appeared to the people as fire burning even to the heart of heaven, and as darkness, clouds, and thick darkness (Deut. 4:11; 5:22–25 also Exod. 19:18). He would have appeared altogether otherwise if the people who were looking on beneath the mountain had not been of such a quality; and because that people was in mere externals, therefore when Moses entered unto the Lord on Mount Sinai, it is said that he “entered into a cloud” (Exod. 24:2, 18; 34:5). That a “cloud” denotes the external of the Word, see the preface to the eighteenth chapter of Genesis, and n. 4060, 4391, 5922, 6343; consequently also it was representative of the church as looked at in its outward form.

[2] That the Lord appears to everyone according to his quality is evident from the fact that the Lord appears to those who are in the inmost or third heaven as a sun, from which proceeds ineffable light, because those who are there are in the good of love to the Lord; and that he appears to those who are in the middle or second heaven as a moon, because those who are there are more remotely and obscurely in love to the Lord, being in love toward the neighbor; but in the lowest or first heaven, the Lord does not appear as a sun nor yet as a moon, but only as a light which far surpasses the light of the world. And as the Lord appears to everyone according to his quality, therefore also he cannot appear to those who are in hell except as a dusky cloud and thick darkness; for as soon as the light of heaven which is from the Lord sinks down into any hell, shades and darkness are produced there. From all this it can now be seen that the Lord appears to everyone according to his quality, because according to his reception; and as the descendants of Jacob were in externals only, therefore the Lord appeared unto Moses in the bramble, and also in a cloud, when he entered in unto the Lord upon Mount Sinai.

[3] That “flame” denotes love Divine is because love in its first origin is nothing else than fire and flame from the Lord as a sun. It is the fire or flame of this sun which gives the being of life to every man; and it is the vital fire itself which fills the interiors of man

with heat, as can be seen from love, for in proportion as love increases with man, he grows warm, and in proportion as love decreases, he grows cold.

[4] Hence it is that when the Lord appeared in vision, he appeared as fire and flame, as in Ezekiel:

The appearance of the four animals (which were cherubs) was like burning coals of fire, like the appearance of torches; it was going along among the animals, as the brightness of fire, and out of the fire went forth lightning. Above the expanse that was over their head was as it were the appearance of a sapphire stone, the likeness of a throne; and upon the likeness of the throne was the likeness as the appearance of a man upon it above. And I saw the appearance of a burning coal as the appearance of fire within it round about, from the appearance of his loins and upward; but from the appearance of his loins and downward I saw as it were the appearance of fire, which had a brightness round about (Ezek. 1:13, 26–27).

That the details of this vision are significant and representative of something divine, no one can deny; but unless it is known what is signified by “cherubs,” by “burning coals of fire like the appearance of torches,” by a “throne,” by the “appearance of a man upon it,” by the “loins from which was the appearance of fire upward and downward, and brightness from the fire” it is impossible to know the holy secret contained within it. That “cherubs” denote the providence of the Lord, see n. 308; that a “throne” denotes heaven, properly the Divine truth proceeding from the Lord, which forms heaven, n. 5313. That “the appearance of a man upon the throne above” denotes the Lord as to the Divine human is plain; that “loins” denote conjugal love and from this all heavenly love, n. 3021, 4277, 4280, 4575, 5050–5062; which love was represented by the appearance of burning coal as the appearance of fire, which had a brightness round about.

[5] In Daniel:

I beheld even until the thrones were cast forth, and the ancient of days did sit; his garment was like white snow, and the hair of his head was like clean wool; his throne was a flame of fire; his wheels were

burning fire, a stream of fire issued and went forth from before him (Dan. 7:9–10);

the Divine good of the Lord's Divine love was here also seen as a flame of fire. In John:

He that sat upon the white horse had eyes as a flame of fire (Rev. 19:12);

that "He that sat upon the white horse" is the Lord as to the Word is there openly said (verses 13, 16); thus the "flame of fire" is the Divine truth which is in the Word, which is from the Lord's Divine good. Again:

In the midst of the seven candlesticks was one like unto the son of man, clothed with a garment down to the foot. His head and hairs were white as white wool, as snow; and his eyes were as a flame of fire (Rev. 1:13–14);

here also "eyes as a flame of fire" denotes the Divine truth proceeding from the Lord's Divine good.

[6] That a "flame of fire" denotes the Divine truth proceeding from the Lord is evident also in David:

The voice of Jehovah falleth down like a flame of fire (Ps. 29:7);

"the voice of Jehovah" denotes the Divine truth. That the Divine truth might be represented as proceeding from the Lord's Divine good, the command was given that they should make a lampstand of pure gold with seven lamps, and that it should be set in the tent of the congregation by the table on which were the loaves of setting forth, and that the lamps should burn continually before Jehovah (Exod. 25:31 to the end; 37:17–24; 40:24, 25; Lev. 24:4; Num. 8:2; Zech. 4:2). By the lampstand with the seven lamps was represented the Divine truth proceeding from the Lord's Divine good.

[7] That the Divine good itself might also be represented, it was commanded that there should be a perpetual fire on the altar:

The fire shall burn upon the altar, and shall not go out; the priest shall kindle pieces of wood upon it every morning. The fire shall burn continually upon the altar, and shall not go out (Lev. 6:12–13).

That fire was very well known to the ancients to be representative of the Divine love is very evident from the fact that this representative spread from the ancient church even to remote nations which were in idolatrous worship, and who are known to have instituted a sacred perpetual fire, and to have appointed to it virgins, called the vestals.

[8] That in the opposite sense “fire and flame” signify filthy loves, such as the loves of revenge, of cruelty, of hatred, of adultery, and in general the lusts which are from the loves of self and of the world is evident also from many passages in the Word, of which it is enough to cite only the following:

Behold they are become as stubble, the fire hath burned them; they rescue not their soul from the hand of the flame; no coal to warm at, or a fire to sit before (Isa. 47:14).

Behold I will kindle a fire in thee, which shall devour in thee every green tree, and every dry tree; the flame of a grievous flame shall not be quenched, whence all faces shall be burned up from the south to the north (Ezek. 20:47);

by “fire” and “flame” are signified the cupidities of evil and falsity, which extinguish all the good and truth of the church, whence comes its vastation.

[9] In Luke:

The rich man said to Abraham, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame (Luke 16:24);

they who do not know that the fire of life in man is from a different origin than is elementary fire cannot possibly know otherwise than that by the “fire of hell” is meant such fire as is in the world; when yet in the Word no such fire is meant, but the fire which is of love, thus which is of man’s life, proceeding from the Lord as a sun; which fire, when it enters into those who are in things contrary is turned into the fire of cupidities, which, as before said, are those of revenge, hatred, and cruelty, springing forth from the love of self and of the world. This is the fire which torments those who are in the hells, for when the rein is given to their cupidities, they rush one upon another, and torture one another in direful and unspeakable ways, because everyone desires to be preeminent, and by secret or open artifices to take from another what belongs to him. This being the case on both sides, deadly hatreds come forth from it, and from these the perpetration of savage deeds, especially by means of magical arts and also by means of phantasies, which arts are innumerable and are quite unknown in the world.

[10] They who do not believe in spiritual things, especially the worshipers of nature, can never be brought to believe that the heat in living beings, which makes the internal life itself, is from any other origin than the heat of this world; for they cannot know, still less acknowledge, that there is a heavenly fire proceeding from the Lord as a sun, and that this fire is pure love. Consequently they cannot know innumerable things that exist in the Word, where no other fire is meant; neither can they know innumerable things in man, who is an organ receptive of this fire.

6833. *And he saw, and behold the bramble burned with fire.* That this signifies a noticing that the truth of memory-knowledges was full of the good of love Divine is evident from the signification of “seeing” as being to notice (see n. 2150, 3764, 4567, 4723, 5400); from the signification of a “bramble” as being the truth of memory-knowledge (of which just above, n. 6832); and from the signification of “fire” as being love Divine (n. 934, 4906, 5071, 5215, 6314, 6832). Hence “to burn with fire” denotes to be full of the good of love Divine.

6834. *And the bramble was in no wise consumed.* That this signifies Divine truth united to Divine good in the natural is evident from the signification of a “bramble” as being the truth of memory-knowledge (of which above, n. 6832, 6833); here being said of the Lord, it denotes Divine truth in the natural, and the natural is signified because the truth of memory-knowledge is there; and from the signification of “not being consumed by fire” as being not to be dissipated by the good of Divine love (that “fire” is the good of Divine love, see just above, n. 6832), thus that it is united, namely, Divine truth with Divine good in the natural. This is the signification of these words in the supreme sense, in which the Lord is treated of. The case herein is this. The Divine good of the Divine love is the very solar fire in the other life, which fire is so ardent that if it were to light on anyone without an intermediate tempering, even on an angel of the inmost heaven, he would be deprived of all sense, and would perish. Such is the ardor of the Lord’s Divine love. But when the Lord was in the world, and united the human essence to the Divine essence, he received the fire of this love in his human, and united it to the truth there when he made himself the law Divine. This then is what is meant by the Divine truth being united to the Divine good in the natural.

6835. *And Moses said.* That this signifies perception from the law from the Divine is evident from the signification of “saying” in the historicals of the Word, as being perception (of which frequently above); and from the representation of Moses, as being the law from the Divine (of which also above, n. 6827).

6836. *I will therefore go aside, and see this great vision.* That this signifies reflection on this revelation is evident from the signification of “going aside and seeing” as being to reflect, for in the spiritual sense “to go aside” denotes to turn aside from the present thought; and “to see” denotes to perceive, thus both expressions together denote to reflect; and from the signification of a “vision” as being revelation (see n. 6000). It is called a “great vision” because in the supreme sense by the “flame in the bramble” is signified the Divine truth united to the Divine good in the Lord’s human (n. 6834).

6837. *Why the bramble is not burnt.* That this signifies that such is the union is evident from what was said above (n. 6834).

6838. Verses 4–6. *And Jehovah saw that he went aside to see, and God called unto him out of the midst of the bramble, and said, Moses, Moses. And he said, Behold me! And he said, Draw not nigh hither; pull off thy shoes from upon thy feet, for the place whereon thou standest a ground of holiness is this. And he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses covered his faces, because he was afraid to look upon God.* “And Jehovah saw that he went aside to see” signifies reflection from the Lord; “and God called unto him” signifies influx from the Divine; “out of the midst of the bramble” signifies from the truths of memory-knowledge; “and said, Moses, Moses; and he said, behold me!” signifies internal exhortation, and hearing; “and he said, Draw not nigh hither” signifies that he must not still think of the Divine from sensuous things; “pull off thy shoes from upon thy feet” signifies that sensuous things, which are the externals of the natural, must be removed; “for the place whereon thou standest a ground of holiness is this” signifies that otherwise the Divine cannot enter; “and he said, I am the God of thy father” signifies the Divine which was of the ancient church; “the God of Abraham, the God of Isaac, and the God of Jacob” signifies the Divine itself, and the Divine human, thus the Lord; “and Moses covered his faces” signifies that the interiors were guarded; “because he was afraid to look upon God” signifies lest they should be injured by the presence of the Divine itself.

6839. *And Jehovah saw that he went aside to see.* That this signifies reflection from the Lord is evident from the signification of “going aside to see” as being reflection (of which above, n. 6836; as also that “Jehovah” denotes the Lord, n. 1343, 1736, 2921, 3023, 3035, 5663, 6303). The nature of the sense of the letter of the Word is evident here also. It is said that Jehovah saw that he went aside to see, as if he had not known before, and as if he had not enabled him and moved him to go aside to see. Nevertheless it is so said because this is according to the appearance. But the internal sense teaches how this is to be understood, namely, that the Lord

flowed into his thought, in order that he might reflect upon it. This shows how the case is with the sense of the letter of the Word relatively to the internal sense; and that the contents of the sense of the letter are of such a nature as to accommodate themselves to the apprehension of the simple, who believe only as it appears; what does not appear they do not believe, because they cannot enter into the interiors of things; and therefore unless the Word had been of this nature in the letter, it would not have been received. He who is in sensuous things, and is engrossed by worldly ones, in no wise apprehends interior things. He desires to see the things he must believe; those which he does not see are as it were foreign, and when he is thinking from himself about them, he rejects them as matters worthy of denial, or at any rate as worthy of doubt.

6840. *And God called unto him.* That this signifies influx from the Divine is evident from the signification of “calling” as being influx; for in the internal sense there is not meant a calling by means of speech, as in the external historic sense, but a calling by influx into the will; and this calling is internal, for Jehovah, or the Lord, flows into the will and moves it to do what pleases him. When this internal thing falls into what is historic, in which there are nothing but external things, it falls either into a command, or a call, or an address, or into other like terms.

6841. *Out of the midst of the bramble.* That this signifies from the truths of memory-knowledge is evident from the signification of a “bramble” as being the truth of memory-knowledge (see n. 6832, 6833).

6842. *And said, Moses, Moses; and he said, Behold me!* That this signifies internal exhortation and hearing is evident from the signification of being “called by God” in the historicals of the Word, as being influx from the Divine (see n. 6840). The call itself is in these words: “and Jehovah said, Moses, Moses”; and because these words involve all things that follow, and first that he should not draw nigh hither, but that he should pull off his shoes from upon his feet, they signify exhortation; and the reply of Moses, “behold me” signifies hearing.

6843. *And he said, Draw not nigh hither.* That this signifies that he must not still think of the Divine from sensuous things is evident from the signification of “drawing nigh to Jehovah” as being to think of the Divine. That “to draw nigh” when said of a man’s approach to the Lord denotes thought about the Divine is because man cannot approach the Divine with the body, as a man approaches a man, but with the mind, thus with the thought and the will. There is no other access to the Divine, because the Divine is above the things of place and time, being in those things with man which are called “states,” namely, states of love and states of faith, thus states of both faculties of the mind, that is, of the will and of the thought; by these man can approach the Divine. Hence it is that here, by “Draw not nigh hither” is signified that he must not think of the Divine, that is, from the external sensuous things which are signified by the “shoes that he was first to pull off.” It is said still, because the external sensuous things of the natural are the last to be regenerated, and thus last receive influx from the Divine; and the state here treated of was not yet such that sensuous things could receive the influx. As regards sensuous things, see what now follows.

6844. *Pull off thy shoes from upon thy feet.* That this signifies that sensuous things, which are the externals of the natural, must be removed is evident from the signification of “shoes” as being the sensuous things which are the externals of the natural (see n. 1748); and from the signification of “feet” as being the natural (n. 2162, 3147, 3761, 3986, 4280, 4938–4952). That “to pull off” denotes to remove is evident, because it is said of sensuous things; for terms must be applied to their subject that is being treated of; thus “to pull off” to the shoes; and “to be removed” to sensuous things. How the case herein is, must be told. Everyone can see that shoes here represent something that was not in agreement with the holy Divine, and thus that to pull off the shoes was representative of the removal of such things; otherwise what would it matter to the Divine whether man approached in shoes or with the soles of his feet bare, provided that he was interiorly of such a character as to be able to approach the Divine in faith and love? Therefore by “shoes” are signified sensuous things, and these being the externals of the natural are of such a nature that they cannot be present when

the Divine is the object of holy thought; therefore, as at that time representatives were to be observed, Moses was not allowed to approach with shoes on his feet.

[2] That sensuous things, which are the externals of the natural, are of such a nature that they cannot receive the Divine is because they are in things worldly, bodily, and even earthly, for they proximately receive these things; hence the things that are in the memory from sensuous things derive from the light and heat of the world all that belongs to them, and but little from the light and heat of heaven, and therefore they are the last things that can be regenerated, that is, receive anything of the light of heaven. Hence it is that when a man is in these sensuous things, and is thinking from them, he thinks no otherwise of the Divine than as he thinks about earthly things, and if he is in evil he thinks from these sensuous things quite against the Divine. Therefore if when a man is thinking about such things as are of faith and love to God he is in good, he is elevated from the sensuous things which are the externals of the natural, toward interior things, consequently from earthly and worldly things nearer to heavenly and spiritual things.

[3] This a man knows not, because he does not know that the interiors in him are distinct from the exteriors, and that thought is more and more interior and also more and more exterior; and as he does not know these things, he cannot reflect upon them. But see what has been before said about thought from sensuous things, namely, that they who think from them, have very little wisdom (n. 5089, 5094, 6201, 6310, 6312, 6314, 6316, 6318, 6598, 6612, 6614, 6622, 6624); that man is elevated from sensuous things, and that when thus elevated he comes into a milder light; and that this is especially the case with those who are being regenerated (n. 6183, 6313, 6315). From all this is now plain what is meant by “putting off the shoes from upon the feet.” That the natural with man is external, middle, and internal, see n. 4570, 5118, 5126, 5497, 5649. The internal natural is signified by the “feet,” the middle natural by the “soles of the feet,” and the external by the “shoes.”

6845. *For the place whereon thou standest a ground of holiness is this.* That this signifies that otherwise the Divine cannot enter is evident from the signification of “place” as being state (n. 2625, 2837, 3356, 3387, 4321, 4882, 5605), whence “the place whereon thou standest” denotes the state in which he as yet is; and from the signification of “ground of holiness” as being the holy which proceeds from the Lord. Thus it is a state of the holy proceeding from the Lord’s Divine human which is meant by these words.

That it signifies that otherwise the Divine cannot enter, follows from what goes before, namely, that if man were not removed from sensuous things, which are the externals of the natural, that is, if he were not elevated from these to things interior, the Divine could not flow in. The reason why the Divine cannot flow in with man so long as he is in these sensuous things is that the influx from the Divine passes on even to those things which are last in order, thus down to the sensuous things which are the externals of the natural with man; and if the things therein be merely bodily and earthly, the Divine things which flow in are there dissipated, because they are not in agreement. Therefore when man is about to receive the Divine, that is, the things which are of faith and love, he is elevated from sensuous things; and when he has been elevated from them, the Divine no longer flows in thither, namely, into the external sensuous, but into the interior plane into which the man has been elevated. That this is the case it has been given me to know from much experience.

6846. *And he said, I am the God of thy father.* That this signifies the Divine which was of the ancient church is evident from the signification of “father” as being the ancient church (see n. 6075). The ancient church is called “father” because from it were born the churches which came after it, namely, the Hebrew church, and afterward the church that was among the posterity of Jacob. For the rites and statutes which were commanded to the posterity of Jacob through Moses were not new, but had previously existed in the ancient churches, and were only restored among the sons of Jacob. They were restored because with other nations they had become idolatrous, and in Egypt and in Babel had been turned into magic.

That these rites and statutes existed in the ancient churches can be seen from many passages in the Word. Hence then it is that the ancient church is meant by “father” and is also called “father” in the Word where the church is treated of. The God who was worshiped in the ancient church was the Lord as to the Divine human, and it was known to them that it was the Lord who was represented in every rite of their church; and many of them also knew that the Lord was to come into the world, and was to make the human in himself Divine. Nor in that church was any other meant by Jehovah, for he had appeared to them as a Divine man, and was called “Jehovah” (n. 1343, 5663), as also afterward to Abraham (Gen. 18:2), to Joshua (Josh. 5:13–15), to Gideon (Judges 6:11), and to Manoah and his wife (Judges 13:3). And he was acknowledged as the God of the universe, and the only one whom they should adore. Hence then it is that by “the God of thy father” is meant in the internal sense the Divine which was of the ancient church, that is, the Lord; but in the external historic sense there is meant Abraham, and also Isaac and Jacob.

6847. *The God of Abraham, the God of Isaac, and the God of Jacob.* That this signifies the Divine itself, and the Divine human, thus the Lord is evident from the representation of Abraham, of Isaac, and of Jacob, as being the Divine itself, and the Divine human of the Lord. (That Abraham represents the Lord as to the Divine itself, Isaac as to the Divine rational, and Jacob as to the Divine natural, see n. 1893, 2011, 2066, 2072, 2083, 2630, 3194, 3210, 3245, 3251, 3305, 3439, 3704, 4180, 4286, 4538, 4570, 4615, 6098, 6185, 6276, 6425, 6804.) By “God” is signified the Divine, and by these names the representative; hence these things in the Lord are what are meant by “the God of Abraham, the God of Isaac, and the God of Jacob.”

6848. *And Moses covered his faces.* That this signifies that the interiors were guarded is evident from the signification of the “faces” as being the interiors (see n. 1999, 2434, 3527, 4066, 4796, 4797, 5102). That “to cover” denotes to guard, follows from the connection in the internal sense, for it is said that “he covered his faces because he was afraid to look upon God” and by this is

signified lest the interiors should be injured by the presence of the Divine itself. How this is will be told in what follows.

6849. *Because he was afraid to look upon God.* That this signifies lest they should be injured by the presence of the Divine itself is evident from the signification of “being afraid” as being fear lest they should be injured, namely, the interiors, for this was the cause of the fear; and from the signification of “looking upon God” as being the presence of the Divine itself; for the Lord is presented before man in no other way than by an internal looking, which is effected through the faith that is from charity. If the Lord appears to anyone in an outward form, still it is the interiors which are affected, for the Divine penetrates to the inmosts. In regard to the interiors not being injured by the presence of the Divine itself, and that on this account they were protected, the case is this. The Divine itself is pure love, and pure love is like a fire which is more ardent than the fire of the sun of this world; and therefore if the Divine love in its purity were to flow into any angel, spirit, or man, he would utterly perish. Hence it is that Jehovah or the Lord is in the Word so often called a “consuming fire.” Lest therefore the angels in heaven should be injured by the influx of heat from the Lord as a sun, they are each of them veiled over by a certain thin and suitable cloud, whereby the heat flowing in from that sun is tempered.

[2] That without this preservation everyone would perish at the presence of the Divine was known to the ancients; and therefore they were afraid to see God, as is evident in the book of Judges:

Gideon saw that he was an angel of Jehovah; and therefore Gideon said, Ah Lord Jehovah, forasmuch as I have seen an angel of Jehovah face to face. And Jehovah said to him, Peace be to thee; fear not, for thou shalt not die (Judg. 6:22–23).

Manoah said unto his wife, Dying we shall die, because we have seen God (Judg. 13:22).

And in the book of Exodus:

Jehovah said unto Moses, Thou canst not see my faces, for no man shall see me and live (Exod. 33:20).

When therefore it was given Moses to see God, he was put into a hole of the rock (verse 22); by which was represented the obscurity of faith, and also the cloudiness which covered him over, and by which he was protected.

[3] How dangerous it would be for the angels if they were looked upon by the Divine, without being veiled with a cloud, can be plainly seen from the fact that when the angels look at any spirit who is in evil, he appears to be turned into something inanimate, as has been frequently given me to see. The reason is, that through the angelic sight the light and heat of heaven fall there, and with these the truth of faith and the good of love, and when these penetrate, the wicked are almost deprived of life by them.

[4] This being the effect of a look from the angels, how much more would be the effect of a look from the Lord! This is the reason why the hells are quite removed from heaven, and why they who are there desire to be removed, for unless this is done they are direfully tormented. From this it is plain what is meant by these words:

They shall say to the mountains and to the rocks, Fall on us and hide us from the face of him that sitteth on the throne (Rev. 6:16; Luke 23:30; Hos. 10:8).

[5] From the fact that the presence of the Divine itself is of such a nature that no angel can endure it unless he is protected by a cloud, which tempers and moderates the rays and heat from that sun, it is very evident that the Lord's human is Divine; for unless it were Divine, it could never be so united to the Divine itself which is called the "Father," that they may be one, according to the Lord's words in John 14:10, and elsewhere. For what so receives the Divine must needs be altogether Divine; what is not Divine would be utterly dissipated by such a union. To speak by comparison, what can be put into the solar fire, and not perish, unless it is of a solar nature? And in the same way, who can be introduced into the

ardor of infinite love except him who is in the ardor of the like love? Consequently, who but the Lord alone? That the Father is in him, and that the Father does not appear except in his Divine human is evident from the Lord's words in John:

No one hath ever seen God; the only-begotten son, who is in the bosom of the Father, he hath set him forth (John 1:18).

Ye have neither ever heard his voice, nor seen his shape (John 5:37).

6850. Verses 7, 8. *And Jehovah said, Seeing I have seen the affliction of my people, which is in Egypt, and I have heard their cry from before their taskmasters; for I have known their sorrows; and I am come down to liberate them out of the hand of the Egyptians, and to make them come up out of that land unto a land good and broad, unto a land flowing with milk and honey, unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.* “And Jehovah said, Seeing I have seen the affliction of my people” signifies mercy toward those who are of the spiritual church after infestations by falsities; “and I have heard their cry from before their taskmasters” signifies the aid of mercy against those who desired to compel them to serve; “for I have known their sorrows” signifies foresight in regard to how much they would be immersed in falsities; “and I am come down to deliver them out of the hand of the Egyptians” signifies that he would let himself down to them to set them free from the power of false memory-knowledges, which endeavor to destroy the truths of the church; “and to make them come up out of that land” signifies that they should be elevated; “unto a land good and broad” signifies to heaven, where are the good of charity and the truth of faith; “flowing with milk and honey” signifies the pleasantness and delight thence; “unto the place of the Canaanite, and the Hittite” signifies the region occupied by evils from falsities; “and the Amorite, and the Perizzite” signifies by evils and the derivative falsities; “and the Hivite, and the Jebusite” signifies by idolatry in which there is somewhat of good and truth.

6851. *And Jehovah said, Seeing I have seen the affliction of my people.* That this signifies mercy toward those who are of the spiritual church after infestations by falsities is evident from the signification of “saying” in the historicals of the Word, as being perception (of which frequently above); but when it is said of Jehovah, or the Lord, it does not denote perception, but omniscience, because the Lord perceives and knows each and all things from eternity; and from the signification of “Seeing I have seen” when said of Jehovah or the Lord, as being mercy, for when the Lord sees anyone in misery, or in affliction, he is merciful to him (the Lord indeed sees all, and thus is merciful to all, but it is not said that he is merciful with respect to any but those who receive his mercy, that is, who are in good); and from the signification of “affliction” as being infestation (see n. 6663), here by falsities, because by the Egyptians, by whom are signified false memory-knowledges (n. 6651, 6679, 6683); and from the signification of “a people” as being those who are of the spiritual church n. 2928). They who are of the celestial church are in the Word called “a nation.”

6852. *And I have heard their cry from before their taskmasters.* That this signifies the aid of mercy against those who desired to compel them to serve is evident from the signification of a “cry” as being entreaty (see n. 6801); and from the signification of “to hear” as being to obey and notice (n. 5017); but when it is said of Jehovah or the Lord, it denotes to bring the aid of mercy to him who implores it. It is with hearing as it is above (n. 6851) with seeing, namely, that the Lord hears all, and thus brings aid to all, but according to the necessities. They who cry, and implore him for themselves alone, and thus against others, as the wicked are wont to do; these also the Lord hears, but he does not bring them aid, and when he does not bring aid, it is said that he “does not hear”—and from the signification of “taskmasters” as being those who desire to compel to serve. That a “taskmaster” or “exacter” denotes one who compels to serve is evident from these passages:

The peoples shall take them, and bring them to their place, and they shall rule over their exacters. It shall come to pass in the day that Jehovah shall give thee rest from thy sorrow, and from thy trouble, and

from the hard service wherein thou wast made to serve, that thou shalt utter this parable concerning the king of Babylon. How hath the exacter ceased! (Isa. 14:2–4).

I will encamp about my house because of the army, because of him that goeth and of him that returneth, that the exacter may not pass through upon them anymore (Zech. 9:8).

They were called “exacters” who exacted tribute (2 Kings 23:35; Deut. 15:3), and also they who compelled them to work according to the imposition of the tributes. They are also called “princes of tributes” (Exod. 1:11); that these are they who compelled them to serve may be seen above (n. 6659).

6853. *For I have known their sorrows.* That this signifies foresight in regard to how much they would be immersed in falsities is evident from the signification of “knowing” when said of the Lord, as being foresight (that “to know” denotes foresight is because the Lord knows each and all things from eternity); and from the signification of “sorrows” as being immersion in falsities; for when they who are in good are immersed in falsities, they come into anguish and anxieties, and are tormented; for they love truths and abhor falsities, and constantly think about salvation, and about their unhappiness if falsities should rule with them. But they who are not in good, care not whether they are in falsities or in truths, for they do not think at all about salvation, or about unhappiness, because they do not believe in these things. The delights of the loves of self and of the world take away all belief about the life after death. These persons are perpetually immersed in falsities. Immersion in falsities appears in the other life like one who is immersed in waves, which according to the abundance of falsities rise higher and higher, until at last they rise over his head; the waves appearing thinner or denser according to the quality of the falsities. With the wicked the immersion appears as a mistiness and as a cloudiness more or less dusky, which compasses them about, and quite separates them from the serenity of the light of heaven.

6854. *And I am come down to liberate them out of the hand of the Egyptians.* That this signifies that he would let himself down to

them, to set them free from the power of the false memory-knowledges which endeavor to destroy the truths of the church, is evident from the signification of “coming down” as being to let himself down (of which below); from the signification of “to liberate” as being to set free, for he who sets free from falsities, liberates; from the signification of “hand” as being power (n. 878, 3387, 3563, 4931–4937, 5544); and from the signification of the “Egyptians” as being false memory-knowledges which are contrary to the truths of the church (see n. 6651, 6679, 6683), thus which endeavor to destroy them. As regards the fact that the Lord comes down, the case is this. The Lord is said to “come down,” or to “let himself down,” when he comes to judgment (n. 1311); and also when he comes to lower regions, here to those who are of the spiritual church, who are signified by the “sons of Israel”; for these are treated of in the internal sense, how they are infested by falsities, and then endure temptations, and afterward are liberated, that they may be introduced into heaven.

[2] But in the contents of this and the following verses, in the internal sense, there is a still greater mystery, which is not yet known in the church, and therefore is to be made known. They who are called “the spiritual” (who are such as can be regenerated only as to the intellectual part, but not as to the will part, and in whose intellectual part therefore a new will is implanted by the Lord, which will is according to the doctrinal things of faith pertaining to their church); these, namely such spiritual men, were saved only by the Lord’s coming into the world. The reason is that the Divine passing through heaven, which was the Divine human before the Lord’s coming, could not reach them, because the doctrinal things of their church were for the most part not true, and consequently the good which is of the will was not good (see n. 6427). As these could be saved only by the coming of the Lord, and thus could not before be raised into heaven, therefore they were meanwhile kept in the lower earth, in places there which in the Word are called “pits”; which earth was beset about by the hells where are falsities, by which they were then much infested, and yet were guarded by the Lord. But after the Lord came into the world, and made the human in himself Divine, then he delivered those who were there in “pits” and raised them to heaven; and out of

them he also formed the spiritual heaven, which is the second heaven. This is meant by the descent of the Lord to the lower regions, and by the deliverance of those who were bound.

[3] This is the mystery which in the internal sense is also described in this and the following verses. See what was shown above about these spiritual men, namely, that the spiritual are in obscurity as to the truth and good of faith (n. 2708, 2715, 2718, 2831, 2849, 2935, 2937, 3241, 3833, 6289), that their obscurity is illumined by the Lord's Divine human (n. 2716, 4402), that as they are in obscurity as to the truth and good of faith, they are very much assaulted by the hells, but that the Lord continually protects them (n. 6419), that the spiritual cannot be regenerated as to the will part, but only as to the intellectual part, and a new will is there formed by the Lord (n. 863, 875, 895, 927, 928, 1023, 1043, 1044, 2256, 4328, 4493, 5113), that the spiritual were saved by the coming of the Lord into the world (n. 2833, 2834, 3969).

[4] In the prophetic Word occasional mention is made of the "bound" and of the "bound in the pit" and that they were delivered by the Lord; by whom are specifically meant those who are here spoken of, as in these passages:

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

I kept thee, and gave thee for a covenant of the people, to restore the land, to divide the wasted heritages; to say to the bound, Go forth, to them that are in darkness, Be ye revealed. They shall feed upon the ways, and on all hillsides is their pasture (Isa. 49:8-9);

this is manifestly said of the Lord. Specifically "the bound" denote those who were detained in the lower earth until the Lord's coming, and who were then raised into heaven; and in general all those who are in good, and are kept by falsities as it were bound, from which they nevertheless desire to work their way out.

[5] Again:

By the blood of thy covenant I will send forth thy bound out of the pit (Zech. 9:11).

Gathering they shall be gathered together, the bound in the pit, and shall be shut up in the prison; after a multitude of days they shall be visited (Isa. 24:22);

“the bound in the pit” denote the same.

Jehovah hath anointed me to preach good tidings to the poor; he hath sent me to bind up the brokenhearted, to preach liberty to the captives, to the bound, to the blind, to proclaim the year of Jehovah’s good pleasure (Isa. 61:1).

The people walking in darkness have seen a great light; they that dwelt the land of the shadow of death, upon them hath the light shined (Isa. 9:2).

6855. *And to make them come out of that land.* That this signifies that they should be raised, namely, from the place and state where they are being infested by falsities, is evident from the signification of “to make to come up” as being to be raised; and from the signification of “land,” here the land of Egypt, as being the place and state where they are infested by falsities. That “Egypt” is the false memory-knowledge which infests has been already shown; the like is also signified by the “land of Egypt.”

6856. *Unto a land good and broad.* That this signifies to heaven, where are the good of charity and the truth of faith, is evident from the signification of “land,” here the land of Canaan, as being the Lord’s kingdom, thus heaven (see n. 1607, 3038, 3481, 3705, 4447); from the signification of a “good land” as being the good of charity there; and from the signification of a “broad land” as being the truth of faith there. (That “breadth” denotes the truth which is of faith, see n. 3433–3434, 4482.)

6857. *Flowing with milk and honey.* That this signifies the pleasantness and delight thence is evident from the signification of “milk” as being the celestial spiritual, or the truth of good (see n. 2184); and as it denotes the truth of good, it denotes also the pleasantness thereof, for these are conjoined; and from the signification of “honey” as being delight (n. 5620). From what was shown above (n. 6854) it can be seen what is meant by “making to come up out of that land to a land good and broad, flowing with milk and honey,” namely, that they who had been detained in the lower earth in pits there until the Lord’s coming should then be raised to heaven where are the good of charity and the truth of faith and the derivative pleasantness and delight. These things are specifically signified by these words; but in general are signified all of the spiritual church who are in temptation and are liberated from it.

6858. *Unto the place of the Canaanite, and the Hittite.* That this signifies the region occupied by evils from falsities is evident from the representation of the Canaanites as being evils from the falsities of evil (see n. 4818); and from the representation of the Hittites, as being falsities from which are evils (n. 2913). (By the nations in the land of Canaan which are enumerated here and also in other places, as Gen. 15:18, 19; Exod. 23:23, 28; 33:2; 34:11; Deut. 7:1; 20:17; Josh. 3:10; 24:11; Judges 3:5, are signified all kinds of evil and falsity.) What is meant by the region occupied by evils from falsities, and also by the other kinds of evil and falsity, must be told. Before the coming of the Lord into the world, evil genii and spirits occupied all that region of heaven to which the spiritual were afterward taken up; for before the coming of the Lord many such roamed at large and infested the good, especially the spiritual who were in the lower earth; but after the coming of the Lord they were all thrust down into their hells, and that region was set free, and was given for an inheritance to those who were of the spiritual church. It has been frequently observed that as soon as any place is left by good spirits it is occupied by evil ones; and that the evil are driven out of it, and as soon as this is done it again passes to those who are in good. The reason is that the infernals continually burn to destroy the things of heaven, especially those to which they are in opposition; and therefore when any place is left, being then

without protection, it is immediately occupied by the evil. As before said, this is especially meant by the region occupied by evils and falsities, which is signified by the place where the nations were that were to be driven out. This, together with what was said above (n. 6854) is a great mystery, which cannot be known without being revealed.

6859. *And the Amorite, and the Perizzite.* That this signifies by evils and the derivative falsities is evident from the representation of the Amorite as being evil (see n. 1857, 6306); and from the representation of the Perizzite as being falsity (n. 1573–1574). There are two origins of evil, and also two origins of falsity. One origin of evil is from falsity of doctrine or of religiosity; the other is from the cupidities of the love of self and of the world. As just said, the falsity of the first origin is from falsity of doctrine or of religiosity; and the falsity of the other origin is from the evil of the cupidities of the said loves. These evils are what is signified by the “Canaanite” and the “Amorite,” and these falsities by the “Hittite” and the “Perizzite.”

6860. *And the Hivite, and the Jebusite.* That this signifies by idolatry in which there is somewhat of good and truth is evident from the representation of the Hivite as being idolatry in which there is somewhat of good; and from the representation of the Jebusite as being idolatry in which there is somewhat of truth. That such things are signified by these nations can be seen from the fact that it was permitted that a covenant should be made with the Gibeonites by Joshua and the elders (Josh. 9:3 seq.); and that they were made hewers of wood and drawers of water for the house of God (verses 23, 27); that these were Hivites see verse 7, and 11:19. That by the Jebusites are represented those who were in idolatry, but in which there was somewhat of truth, can be seen from the fact that the Jebusites were long tolerated in Jerusalem, and were not driven out of it (Josh. 15:63; 18:28; 2 Sam. 5:6–10).

6861. Verses 9–12. *And now behold the cry of the sons of Israel is come unto me, and I have also seen the oppression wherewith the Egyptians oppress them. And now go, and I will send thee unto*

Pharaoh, and do thou bring forth my people the sons of Israel out of Egypt. And Moses said unto God, Who am I that I should go unto Pharaoh, and that I should bring forth the sons of Israel out of Egypt? And he said, Because I will be with thee; and this shall be the sign to thee that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall worship God near this mountain. “And now behold the cry of the sons of Israel is come unto me” signifies pity for those who are of the spiritual church; “and I have also seen the oppression wherewith the Egyptians oppress them” signifies by reason of the endeavor of subjugation by those who were in falsities; “and now go, and I will send thee unto Pharaoh” signifies the holy proceeding from the Lord’s human, by which the infesting falsities would be dispersed; “and do thou bring forth my people the sons of Israel out of Egypt” signifies the consequent liberation of those who were of the spiritual church from infesting falsities; “and Moses said unto God” signifies perception from the Divine and humiliation; “who am I that I should go unto Pharaoh?” signifies not being yet in such a state as to seem to himself to be able to go to and remove the infesting falsities; “and that I should bring forth the sons of Israel?” signifies and thus to liberate those of the spiritual church; “and he said, Because I will be with thee” signifies that the Divine will be in the human; “and this shall be the sign to thee that I have sent thee” signifies the knowledge that the Divine proceeded from himself; “when thou has brought forth the people out of Egypt” signifies when the spiritual are liberated from infestation by falsities; “ye shall worship God near this mountain” signifies then perception and acknowledgment of the Divine from love.

6862. *And now, behold the cry of the sons of Israel is come unto me.* That this signifies pity for those who are of the spiritual church is evident from the signification of a “cry” as being entreaty for aid (see n. 6801), and therefore when it is said that “a cry comes unto Jehovah,” or the Lord, it involves the same as “hearing,” and “hearing” denotes to bring the aid of mercy, or compassion (n. 6852); and from the signification of the “sons of Israel” as being those who are of the spiritual church (n. 6637).

6863. *And I have also seen the oppression wherewith the Egyptians oppress them.* That this signifies by reason of the endeavor to subjugate by those who are in falsities is evident from the signification of “the oppression wherewith they oppress” as being an endeavor to subjugate (that it denotes an endeavor to subjugate, and not subjugation itself, is because they who are of the Lord’s spiritual church cannot be subjugated by those who are in falsities, because the Lord protects them); and from the signification of “the Egyptians” as being falsities (see n. 6692).

6864. *And now go, and I will send thee unto Pharaoh.* That this signifies the holy proceeding from the Lord’s human, by which infesting falsities would be dispersed, is evident from the representation of Moses, who was to go, and who was sent, as being the Lord as to the law Divine (see n. 6723, 6752, 6771, 6827), thus as to the human; for when the Lord was in the world, he first made his human Divine truth, which is the same as the law Divine; and afterward he completely glorified his human, and made it Divine good (between Divine truth and Divine good there is a difference such as there is between the light from the sun and the fire in the sun); and from the signification of “to be sent” as being to proceed (n. 2397, 4710, 6831), here holy truth (that holy is predicated of truth see n. 6788); and from the representation of Pharaoh, as being falsity (n. 6651, 6679, 6683, 6692). It is added that infesting falsities would be dispersed, namely, by the holy proceeding from the Lord’s human, because in what follows the subject treated of is the liberation of the sons of Israel, that is, of those who were of the Lord’s spiritual church, from falsities; from which they can in no wise be liberated except by the holy which proceeds from the Lord.

For the holy proceeding from the Lord not only disperses infesting falsities, but also reduces all things into Divine order, both those which are in the heavens, and those which are in the hells; and causes the heavens to be most distinct according to goods and the derivative truths, and the hells also to be most distinct according to evils and the derivative falsities; and likewise causes

evils to be opposite to goods, and falsities to truths, in order that a spiritual equilibrium may exist, and everything be in a free state.

6865. *And do thou bring forth my people the sons of Israel out of Egypt.* That this signifies the consequent liberation of those who are of the spiritual church from infesting falsities is evident from the signification of “bringing forth” as being liberation; from the signification of the “sons of Israel” as being those of the spiritual church (see n. 6637); and from the signification of “Egypt” as being the false memory-knowledge which is against the truths of the church; thus infesting falsity (see n. 6692).

[2] It is false memory-knowledge which chiefly infests those of the spiritual church; because they have no perception of truth from good, but only the memory-knowledge of truth from doctrine; they who are such are very much infested by memory-knowledges. For memory-knowledges are the most general vessels, which sometimes appear contrary to truths, until truths being let into them make them transparent, and thus not to be noticed. Moreover, memory-knowledges are full of the fallacies of the senses, which cannot be dispelled by those who are in mere knowledges from doctrine, and not in the perception of truth from good; mainly because the light of the world predominates with them, which light appears clear so long as the light of heaven does not flow into it, but as soon as the light of heaven flows in, instead of light it becomes obscurity. Hence it is that these persons are enlightened and clever in the things of the world, but obscured and dull in the things of heaven.

[3] These believe themselves enlightened when they have confirmed in themselves the doctrinal things of the church, but it is a sensuous light from the light of the world which then deceives them; for doctrinal things of every kind can be confirmed, as Jewish doctrinal things by the Jews, enthusiastic ones by enthusiasts, Socinian ones by the Socinians, and heresies by heretics of every sort; and when they have been confirmed, they appear to them in the sensuous light as very truths. But they who are in the light of heaven are in enlightenment from the Lord; and before confirmations, by looking into the memory-knowledges which are

beneath and are there arranged in order, they discern whether it is a truth that may be confirmed or not. Hence it is evident that these latter have an interior view, which is above the memory-knowledges, and thus is distinct; whereas the former have a lower view, which is within the memory-knowledges, and thus is an entangled one (see n. 2831).

6866. *And Moses said unto God.* That this signifies perception from the Divine and humiliation is evident from the signification of “saying” as being perception (of which frequently above); and from the representation of Moses, as being the Lord as to the law Divine (see n. 6723, 6752, 6771, 6827). The Divine is signified by “God.” That these words also involve humiliation is plain from what follows, for Moses says, “Who am I that I should go to Pharaoh and bring forth the sons of Israel?” As by Moses is represented the Lord, and mention is here made of humiliation, something must be said about the state of the Lord’s humiliation when he was in the world. So far as the Lord was in the human not yet made Divine, so far he was in humiliation; but so far as he was in the human made Divine, so far he could not be in humiliation, for so far he was God and Jehovah.

The reason why he was in humiliation when in the human not yet made Divine, was that the human which he took from the mother was by heredity evil, and this could not come near to the Divine without humiliation; for in genuine humiliation a man divests himself of all ability to think and do anything from himself, and wholly leaves himself to the Divine, and thus draws near to the Divine. The Divine was indeed in the Lord, because he was conceived of Jehovah, but this appeared remote insofar as his human was in the heredity from the mother; for in spiritual and heavenly things it is unlikeness of state that causes removal and absence, and it is likeness of state that causes approach and presence; and it is love that makes likeness and unlikeness. All this shows whence came the state of humiliation with the Lord when he was in the world; but afterward, when he put off all the human which he took from the mother, insomuch that he was no longer

her son, and put on the Divine, then the state of humiliation ceased, for then he was one with Jehovah.

6867. *Who am I that I should go unto Pharaoh?* That this signifies not being yet in such a state as to seem to himself to be able to go and remove the infesting falsities is evident from the signification of “Who am I?” as being that he was not yet in such a state; and from the signification of “going to Pharaoh” as being to go to the infesting falsities, for by “Pharaoh” is signified falsity which infests (see n. 6651, 6679, 6683). That it also denotes to remove is because the holy proceeding from the Lord’s human (of which above, n. 6864) removes falsities and evils, because these are quite unable to endure its presence. As these things were said from humiliation, it is said that he did not yet seem to himself able to do this.

6868. *And that I should bring forth the sons of Israel.* That this signifies and thus to liberate those of the spiritual church is evident from the signification of “bringing forth” as being to liberate (see n. 6865); and from the representation of the sons of Israel as being those of the spiritual church (n. 6637, 6862, 6865).

6869. *And he said, Because I will be with thee.* That this signifies that the Divine will be in the human is evident from the representation of Moses as being the Lord as to the law Divine (see n. 6723, 6752, 6771, 6827), thus as to the human, for as shown above, the Lord made his human the law Divine, that is, Divine truth, when he was in the world; and from the signification of “I will be with thee” as being the Divine, for it is Jehovah who speaks.

6870. *And this shall be the sign to thee that I have sent thee.* That this signifies the knowledge that the Divine proceeded from himself is evident from the signification of a “sign” as being the confirmation of truth, and hence the knowledge that it is so; and from the signification of “being sent” as being to proceed (n. 2379, 4710, 6831); thus “to be sent of God” denotes to proceed from the Divine; and it also denotes that the Divine proceeds from himself,

for he who proceeds from the Divine, receives the Divine and advances it further.

6871. *When thou hast brought forth the people out of Egypt.* That this signifies when the spiritual have been liberated from infestation by falsities is evident from the signification of “bringing forth” as being to liberate (of which above, n. 6865, 6868); from the signification of the “sons of Israel” who in this case are “the people” as being the spiritual, that is, those of the spiritual church (see n. 6637, 6862, 6865); and from the signification of “Egypt” as being false memory-knowledge infesting (n. 6692).

6872. *Ye shall worship God upon this mountain.* That this signifies then perception and acknowledgment of the Divine from love is evident from the signification of “worshiping God” as being adoration of the Divine, but when said of the Lord, it denotes the perception and acknowledgment of the Divine in the human; and from the signification of “mountain” as being the good of the Divine love (see n. 795, 796, 2722, 4210, 6435, 6829). Hence it is evident that by “worshiping God upon this mountain” when said of the Lord is signified the perception and acknowledgment of the Divine from love.

[2] What the perception and acknowledgment of the Divine from love are must be told. Every man’s quality is known from his love; for love is the being of the life of everyone, from it springing the veriest life itself; such therefore as the love is with a man, such is the man. If there is the love of self and of the world, consequently the love of revenge, of hatred, of cruelty, of adultery, and the like, the man is a devil as to his spirit, or as to the interior man which lives after death, however he may appear in the outward form. But if there is with a man the love of God and the love of the neighbor, and consequently the love of good and truth, also of what is just and honorable, then however he may appear in the outward form, he is an angel as to his spirit which lives after death. But he with whom there is Divine love, which was with the Lord alone, is God; thus his human was made Divine when he received in the human the love of his Father, which was the being of his life. From all this

it can be seen what is meant by the perception and acknowledgment of the Divine from love.

[3] That man is altogether as is his love is a constant truth, as is plain from the angels in the other life, who when seen appear as forms of love, the love itself not only shining forth, but also exhaling from them, so that you would say that they are wholly nothing but loves. The reason is, that all the interiors of an angel, as also of a man, are nothing but forms recipient of life, and because they are forms recipient of life, they are forms recipient of loves, for loves make the life of man. When therefore the inflowing love and the recipient form are in agreement, it follows that the angel or man is such as his love is; and this not only in his organic beginnings, which are in the brain, but also in the whole body, for the body is nothing but an organ derived from its beginnings.

[4] From all this it can be seen that man is made altogether new when he is being regenerated, for then each and all things with him are so disposed as to receive heavenly loves. Nevertheless with man the prior forms are not destroyed, but only removed; but with the Lord the prior forms, which were from the maternal, were completely destroyed and extirpated, and Divine forms were received in their place. For the Divine love does not agree with any but a Divine form; all other forms it absolutely casts out; hence it is that the Lord when glorified was no longer the son of Mary.

6873. Verses 13–15. *And Moses said unto God, Behold I come unto the sons of Israel, and say to them, The God of your fathers hath sent me unto you; and they say to me, What is his name? What shall I say unto them? And God said unto Moses, I AM WHO I AM; and he said, Thus shalt thou say to the sons of Israel, I AM hath sent me unto you. And God said further unto Moses, Thus shalt thou say unto the sons of Israel, Jehovah the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this is my name forever, and this is my memorial unto generation and generation.* “And Moses said unto God” signifies perception from the Divine; “Behold I come unto the sons of Israel” signifies about those who are of the spiritual church; “and say unto them, The God of your

fathers hath sent me unto you” signifies that the Divine of the ancient church will be with those who are of the spiritual church; “and they say to me, What is his name?” signifies his quality; “what shall I say unto them?” signifies what answer; “and God said unto Moses” signifies the first instruction; “I AM WHO I AM” signifies the being and coming-forth of all things in the universe; “and he said, Thus shalt thou say unto the sons of Israel” signifies the second instruction; “I AM hath sent me unto you” signifies that the Divine coming-forth shall be in that church; “and God said further unto Moses, Thus shalt thou say unto the sons of Israel” signifies the third instruction; “Jehovah the God of your fathers” signifies the Divine of the ancient church; “the God of Abraham, the God of Isaac, and the God of Jacob” signifies the Divine itself, and the Divine human, thus the Lord; “hath sent me unto you” signifies that he will be in their church; “this is my name forever” signifies that the Divine human is the quality of the Divine itself; “and this is my memorial unto generation and generation” signifies that it must be worshiped perpetually.

6874. *And Moses said unto God.* That this signifies perception from the Divine is evident from the signification of “saying” in the historicals of the Word as being perception. That “God” denotes the Divine is plain. It is said perception from the Divine, because all perception is thence.

6875. *Behold I come unto the sons of Israel.* That this signifies about those who are of the spiritual church is evident from the representation of the sons of Israel as being those of the spiritual church (see n. 6637, 6862, 6865).

6876. *And say unto them, The God of your fathers hath sent me unto you.* That this signifies that the Divine of the ancient church will be with those of the spiritual church is evident from the signification of the “God of their fathers” as being the Divine of the ancient church (that “fathers” denote those who are of the ancient church, see n. 6050, 6075, 6846); from the representation of the sons of Israel, here meant by “you” as being those of the spiritual church (see n. 6875); and from the signification of “being sent” as

being to proceed (n. 2397, 4710, 6831); here that he will be with them, for it is said of the Divine of the ancient church that this shall be in the spiritual church, which is represented by the sons of Israel.

[2] The Divine which was of the ancient church was the Lord as to the Divine human; the ancient church had this from the most ancient, and also from the fact that Jehovah was seen by them in a human form. When therefore they thought of Jehovah, they did not think of a universal entity, of which they could have had no idea, but of the human Divine, into which they could determine their thought; for in this way they could both think of Jehovah and be conjoined with him by love. Those who were of the ancient church, and especially those of the most ancient, were much wiser than the men of our times, and yet they could not think otherwise of Jehovah than as of a man, whose human was Divine; nor did there then flow into their thought any unbecoming idea taken from the natural man, and his infirmity and evil, but that which flowed in concerning him was all holy. The angels themselves, who so far excel men in wisdom, cannot think otherwise of the Divine, for they see the Lord in the Divine human; they know that an angel, with whom all things are finite, can have no idea whatever of the Infinite, except by what is like the finite.

[3] That in ancient times they adored Jehovah under a human Divine is very evident from the angels seen by Abraham in human form, also afterward by Lot, and likewise by Joshua, by Gideon, and by Manoah, which angels were called "Jehovah," and were adored as the God of the universe. At this day if Jehovah were to appear in the church as a man, men would take offence, and would think that he could not possibly be the Creator and Lord of the universe, because he was seen as a man; and moreover they would not have any other idea of him than as of a common man. In this they believe themselves wiser than the ancients, not knowing that in this they are altogether removed from wisdom; for when the idea of the thought is directed to a universal entity altogether incomprehensible, the idea falls into nothing, and is totally dissipated; and then in its place comes the idea of nature, to which

each and all things are attributed. Hence the worship of nature is at this day so common, especially in the Christian world.

6877. *And they say to me, What is his name?* That this signifies his quality is evident from the signification of “name” as being quality (see n. 1754, 1896, 2009, 2628, 2724, 3006, 6674). From this question of Moses appears the quality of the posterity of Jacob, namely, that they had not only forgotten the name “Jehovah” but also that they acknowledged a number of gods, one of which was greater than another; hence it was that they would desire to know his name; they believed also that it was sufficient to acknowledge God as to name. That the posterity of Jacob were such was because they were only in externals without internals; and they who are without internals cannot think otherwise about God, because they cannot receive anything of light from heaven to enlighten their interiors. In order therefore that they might acknowledge Jehovah, it was said to them that the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, had been seen, and that he sent; thus they were induced to acknowledge Jehovah from a blind veneration for their fathers, but not from any internal perception. It was also sufficient for that people to worship Jehovah merely as to name, because they could not receive anything but the external of a church, thus that which only represented its internal; the external was instituted among them also in order that what was represented thereby might be presented in heaven in the internal form, and thus that there might still be some conjunction of heaven with man.

6878. *What shall I say unto them?* That this signifies what answer is evident without explication.

6879. *And God said unto Moses.* That this signifies the first instruction is evident from the signification of “God said” (here to Moses, by whom is represented the Lord as to the Divine truth, and from Moses to the people, thus from the Divine truth proceeding from the Lord’s Divine human, to those of the spiritual church), as being instruction, here the first instruction, because it is in regard to God himself who is to be worshiped. For the first of

the church is the knowledge that there is a God, and that he is to be worshiped. His first quality to be known is that he created the universe, and that the created universe subsists from him.

6880. *I AM WHO I AM.* That this signifies the being and coming-forth of all things in the universe is evident from the fact that “I AM” is being, and because he alone is being, it is said in the nominative case. That it is twice said “I AM,” that is, “I AM WHO I AM,” is because the one signifies being and the other coming-forth; thus the one signifies the Divine itself, which is called the “Father,” and the other the Divine human, which is called the “Son”; for the Divine human comes forth from the Divine itself. But when the Lord as to the human also was made the Divine being [*esse*] or Jehovah, then the Divine truth, which proceeds from the Lord’s Divine human, is the Divine coming-forth from the Divine being. From this it can be seen that the Divine being cannot communicate itself to anyone except through the Divine coming-forth; that is, the Divine itself cannot communicate itself except through the Divine human, and the Divine human cannot communicate itself except through the Divine truth, which is the holy of the spirit; this is meant by its being said that all things were made by the Word (John 1:3). It appears to man as if the Divine truth were not such that anything can come forth by means of it; for it is believed that it is like a voice, which being uttered with the lips is dissipated. But it is altogether otherwise; the Divine truth proceeding from the Lord is the veriest reality, and such a reality that all things have come forth from it, and all things subsist from it; for whatever proceeds from the Lord is the veriest reality in the universe; and such is the Divine truth, which is called the “Word,” through which all things were made.

6881. *And he said, Thus shalt thou say unto the sons of Israel.* That this signifies the second instruction is evident from the signification of “God said” when said a second time, as being something new of perception (see n. 2061, 2238, 2260); here the something new of perception is the second instruction; and from the representation of the sons of Israel, as being those of the spiritual church, for whom that instruction was.

6882. *I AM hath sent me unto you.* That this signifies that the Divine coming-forth shall be in that church is evident from the signification of “I AM” as being the Divine itself and the Divine human (see just above, n. 6880); and from the representation of Moses, as being the Lord as to the Divine law, that is, as to the Divine truth (that the Divine truth is the coming-forth from the Divine human, because it is what proceeds from him, see also n. 6880); and from the signification of “being sent to them” as being that it will be in the spiritual church (n. 6876). This is the second instruction. The first was that God, from whom all things are, must be acknowledged; the second is, that the Divine truth, which is from him, must be received.

6883. *And God said further unto Moses, Thus shalt thou say unto the sons of Israel.* That this signifies the third instruction is evident from what has been unfolded just above (n. 6881).

6884. *Jehovah, the God of your fathers.* That this signifies the Divine of the ancient church is evident from what was said above (n. 6876), where are like words. In the external historic sense, by “the God of their fathers” is meant the God of Abraham, Isaac, and Jacob; but in the internal sense is meant the Divine of the ancient church. That the latter and not the former is meant in the internal sense can be seen from the fact that the historicals of the Word cannot enter into heaven; for the historical of the Word is natural and worldly, and those who are in heaven are in no ideas but what are spiritual, so that they understand the Word spiritually; and what is worldly, which is of the sense of the letter of the Word is at the very threshold of heaven turned into the spiritual sense. That this is so, can in some measure be seen from the fact that man also frequently turns those things which are said into such as engage his whole thought; thus he who is in unclean things, into what is unclean; and he who is in clean things, into what is clean. Hence then it is that they who are in heaven, by “the God of your fathers” do not perceive the God of Abraham, of Isaac, and of Jacob (for Abraham, Isaac, and Jacob are not known in heaven), but the Lord who is represented by them; and therefore it is the Divine of the ancient church which is signified by these words.

6885. *The God of Abraham, the God of Isaac, and the God of Jacob.* That this signifies the Divine itself and the Divine human, thus the Lord, is evident from what was shown above (n. 6847), where are the same words.

6886. *Hath sent me unto you.* That this signifies that he will be in their church is evident from the signification of “being sent to you” as being that he will be in the spiritual church (seen. 6876, 6882).

6887. *This is my name forever.* That this signifies that the Divine human is the quality of the Divine itself is evident from the signification of the name “God” as being all in one complex whereby God is worshiped, thus his quality (see n. 2724, 3006, 6674); and as the Divine itself cannot be worshiped, because it cannot be approached either by faith or by love, being above every idea, according to the Lord’s words in John, “No man hath seen God at any time; the only-begotten son, who is in the bosom of the Father, he hath set him forth” (John 1:18), and again, “Ye have neither heard his voice at any time, nor seen his shape” (John 5:37), therefore it is the Divine human, because the quality of the Divine itself, which can be approached and worshiped.

[2] That the Divine human is the “name of Jehovah” is plain in John:

Jesus said, Father, glorify thy name; then came there a voice from heaven, I have both glorified, and will glorify again (John 12:28);

here the Lord as to the Divine human calls himself the “name of the Father.” In Isaiah:

I Jehovah have called thee in righteousness, and I will take hold of thy hand, because I will keep thee, and give thee for a covenant to the people, for a light of the gentiles; to open the blind eyes, to bring out the bound from the prison, and them that sit in darkness out of the prison house. I am Jehovah; this is my name; and my glory will I not give to another (Isa. 42:6–8);

here and in the preceding verses of the chapter, the Lord is openly treated of; that he it is who is meant by the “name of Jehovah” is plain from the fact that it is said, “my glory will I not give to another”; which words when spoken of the Lord mean giving glory to himself, because they are one.

[3] And in Moses:

Behold I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Take heed of his faces and hear his voice, for he will not endure your transgression; for my name is in the midst of him (Exod. 23:20–21);

that by the “angel of Jehovah” is here meant the Lord as to the Divine human, see n. 6831; and as the Divine human is the quality of the Divine itself, therefore it is said that “the name of Jehovah is in the midst of him.” In the Lord’s prayer also, by

Our Father in the heavens; hallowed be thy name (Matt. 6:9)

is meant the Lord as to the Divine human; and also all in one complex whereby he is to be worshiped.

6888. *And this is my memorial unto generation and generation.* That this signifies that it must be worshiped perpetually is evident from the signification of “memorial” as being what must be remembered, and when said of the Divine, it denotes the quality in the worship; and from the signification of “generation and generation” as being perpetually. In the Word, “forever” and also “to generation of generations” is said, and this sometimes in one verse; and for the reason that “forever” is predicated of the Divine good, and “generation of generations” of the Divine truth. So it is with the signification of “memorial” and of name; “memorial” being predicated of the quality of the Divine in worship as to truth, but “name” of the quality of the Divine in worship as to both truth and good, and specifically as to good. That “memorial” denotes the quality of the Divine in the worship is plain in Hosea:

Jehovah, God Zebaoth, Jehovah is his memorial. Therefore turn thou to God; keep piety and judgement (Hos. 12:5–6);

where the quality of worship as to truth is treated of, and therefore it is said “Jehovah is his memorial.” In David:

Sing ye to Jehovah, O ye saints of his, and confess ye to the memorial of his holiness (Psalm 30:4; 97:12);

that “holy” is said of truth may be seen above (n. 6788); the derivative worship is signified by “the memorial of his holiness.”

6889. Verses 16–20. *Go and gather the elders of Israel together, and say unto them, Jehovah the God of your fathers hath been seen of me, the God of Abraham, of Isaac, and of Jacob, saying, Visiting I have visited you, and that which is done to you in Egypt; and I say, I will make you come up out of the affliction of Egypt unto the land of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite, unto a land flowing with milk and honey. And they shall hear thy voice, and thou shalt go in, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, Jehovah God of the Hebrews hath met with us; and now let us go we pray a way of three days into the wilderness, that we may sacrifice to Jehovah our God. And I know that the king of Egypt will not allow you to go, and not by a strong hand. And I will put forth my hand, and smite Egypt with all my wonders which I will do in the midst thereof and afterward he will send you away.* “Go and gather the elders of Israel together” signifies the intelligent in the spiritual church; “and say unto them” signifies instruction; “Jehovah the God of your fathers” signifies the Divine of the ancient church; “hath been seen of me” signifies his presence; “the God of Abraham, of Isaac, and of Jacob” signifies the Divine itself, and the Divine human of the Lord; “saying, Visiting I have visited you” signifies his coming to those who are of the church; “and that which is done to you in Egypt” signifies the endeavor to subjugate; “and I say, I will make you come up out of the affliction of Egypt” signifies a raising and liberation from false memory-knowledges; “unto the land of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite” signifies the region of heaven occupied

by those who are in evils and falsities; “unto a land flowing with milk and honey” signifies where are pleasantness and delight; “and they shall hear thy voice” signifies obedience; “and thou shalt go in, thou and the elders of Israel, unto the king of Egypt” signifies communication with those who are in falsities and who have infested; “and ye shall say unto him” signifies influx; “Jehovah God of the Hebrews hath met with us” signifies the Divine of the Lord in the church, and his command; “and now let us go we pray a way of three days into the wilderness” signifies the life of truth in a state altogether removed from falsities, although in obscurity; “that we may sacrifice to Jehovah our God” signifies thus the worship of the Lord; “and I know” signifies foresight; “that the king of Egypt will not allow you to go” signifies that falsity would oppose itself; “and not by a strong hand” signifies that the power of those who are of the spiritual church will not prevail against them; “and I will put forth my hand” signifies power from the Divine; “and smite Egypt with all my wonders” signifies the means of Divine power against falsities; “which I will do in the midst thereof” signifies which shall touch them directly; “and afterward he will send you away” signifies their being driven away, and liberation.

6890. *Go and gather the elders of Israel together.* That this signifies the intelligent in the spiritual church is evident from the signification of “elders” as being the chief things of wisdom and intelligence (see n. 6524, 6525), thus the intelligent; and from the representation of Israel as being the spiritual church (n. 4286, 6426).

6891. *And say unto them.* That this signifies instruction is evident from the signification of “saying unto them” when this is done by Moses, by whom is represented the law from the Divine, as being instruction (as above, n. 6879, 6881, 6883).

6892. *Jehovah the God of your fathers.* That this signifies the Divine of the ancient church is evident from what has been unfolded above (n. 6884), where are the same words.

6893. *Hath been seen of me.* That this signifies presence is evident from the signification of “being seen of” anyone as being presence; for by “being seen,” in the internal sense is not signified being seen by the eyes, but by the thought. Thought itself also causes presence, for the person thought of appears as if present before the internal sight. In the other life this is actually the case, for when anyone is there thought of intently, he becomes present; hence it is that in the other life friends meet together, and also foes, and from the latter they suffer severely.

6894. *The God of Abraham, of Isaac, and of Jacob.* That this signifies the Divine itself, and the Divine human of the Lord, is evident from what was shown above (n. 6847).

6895. *Saying, Visiting I have visited you.* That this signifies his coming to those who are of the spiritual church is evident from the signification of “visiting” as being the coming of the Lord, which precedes the last time of the church, which time in the Word is called the “last judgment.” (That this is meant by “visitation” see n. 2242, 6588.) That this is called “the Lord’s coming” is plain from these words in Matthew:

The disciples said unto Jesus, Tell us when shall these things be, and what is the sign of thy coming, and of the consummation of the age? (Matt. 24:3);

and then the Lord instructed the disciples about the last time of the church, as can be seen from what has been unfolded above (n. 3353–3356, 3486–3489, 3897–3901, 4056–4060, 4229–4231, 4422–4424); and he said that when all these things should come to pass, “then shall appear the sign of the son of man, and then shall all the tribes of the earth wail, and they shall see the son of man coming in the clouds of heaven with power and glory” (Matt. 24:30).

[2] That by the “coming of the Lord” is not meant his appearing with angels in the clouds, but acknowledgment in hearts by love and faith (see n. 3353, 3900); also his appearing from the Word,

the inmost or supreme sense of which treats of the Lord alone (n. 4060). This coming is meant by the coming of the Lord which takes place when an old church is rejected, and a new church is set up again by the Lord. And as newness of the church was now to be restored with the posterity of Jacob, it is said, "Visiting I have visited you" as was also said by Joseph when he died:

Joseph said unto his brethren, I die; and visiting God will visit you, and will make you come up out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob (Gen. 50:24);

by "visiting to visit you," in the sense of the letter is here signified liberation from slavery in Egypt, and introduction into the land of Canaan; but this is not the spiritual content of the Word, but the natural. The spiritual of the Word treats of the Lord, of his kingdom and church, and of love and faith; and therefore by "visiting to visit" in the spiritual sense is meant liberation from falsities, and thus initiation into what is of the Lord's church and kingdom, thus the coming of the Lord in love and faith with those who will be of the new church.

6896. *And that which is done to you in Egypt.* That this signifies the endeavor to subjugate is evident from what goes before, in regard to the affliction and oppression of the sons of Israel, that is, of those who are of the spiritual church; this is what is meant by "that which was done to you in Egypt." (That those afflictions and oppression signify infestations and endeavors to subjugate, see n. 6633, 6666, 6668, 6670, 6671, 6851, 6852, 6863.)

6897. *And I say, I will make you come up out of the affliction of Egypt.* That this signifies a raising and liberation from infestation by false memory-knowledges is evident from the signification of "making to come up" as being a raising toward interior things (see n. 3084, 4539, 5406, 5817, 6007), a raising toward interior things is a raising from infestation by falsities to the truths and goods of faith, hence also "to make to come up" denotes liberation; from the signification of "affliction" as being infestation (n. 6663, 6851); and from the signification of "Egypt" as being false memory-knowledge (n. 6651, 6679, 6683).

6898. *Unto the land of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.* That this signifies the region of heaven occupied by those who are in evils and falsities is evident from what was shown above (n. 6854, 6858). (That the “Canaanites” and the “Hittites” denote those who are in evils from falsities, see n. 6858; that the “Amorites” and the “Perizzites” denote those who are in evils and the derivative falsities, n. 6859; and that the “Hivites” and the “Jebusites” denote those who are in idolatry in which there is somewhat of good and truth, n. 6860.)

6899. *Unto a land flowing with milk and honey.* That this signifies where are pleasantness and delight is evident from the signification of “milk and honey” as being pleasantness and delight (of which above, n. 6857).

6900. *And they shall hear thy voice.* That this signifies obedience is evident from the signification of “hearing” as being obedience (see n. 2542, 3869, 4652–4660).

6901. *And thou shalt go in, thou and the elders of Israel, unto the king of Egypt.* That this signifies communication with those who are in falsities and who have infested is evident from the signification of “going in” as being communication, for “to go in” in the spiritual sense is to communicate to another one’s thought; from the representation of Moses, as being the law from the Divine (see n. 6827); from the signification of “elders” as being the intelligent (n. 6523, 6525, 6890); and from the representation of Pharaoh, or the king of Egypt, as being falsity infesting the truths of the church (n. 6651, 6679, 6683). From all this it is evident that by “go in, thou and the elders of Israel, unto the king of Egypt” is signified the communication of such things as are of the law from the Divine, and of the intelligence thence derived, to those who are in falsities and who infested.

6902. *And ye shall say unto him.* That this signifies influx is evident from the signification of “saying” as being influx (see n. 5743, 6152, 6291). That “to say” here denotes influx is because the

communication of such things as are of the law from the Divine, and of the intelligence thence derived (n. 6901), is effected by influx.

6903. *Jehovah God of the Hebrews hath met with us.* That this signifies the Divine of the Lord in the church and his command is evident from the signification of “the Hebrews” as being the church (see n. 5136, 6675, 6684); that “Jehovah God” denotes the Divine of the Lord is because by “Jehovah” no other is meant in the Word than the Lord (n. 1736, 2921; 3023, 3035, 5041, 5663, 6303); and from the signification of “meeting” as here being a command; for by “meeting” is here meant that he spoke with them, and gave orders. That this is involved in “meeting” is evident from the fact that it is not further said what he spoke, but his command immediately follows.

6904. *And now let us go we pray a way of three days into the wilderness.* That this signifies the life of truth in a state altogether removed from falsities, although in obscurity, is evident from the signification of “going” as being life (see n. 3335, 4882, 5493, 5605); from the signification of “a way” as being truth (n. 627, 2333); from the signification of “three days” as being a full state (n. 2788, 4495), thus when removal from falsities is treated of, it denotes a state altogether removed from them (that “to put a way of three days” denotes to completely separate, see n. 4010); and from the signification of a “wilderness” as being what is uninhabited and uncultivated (n. 2708, 3900), which in the spiritual sense denotes obscurity of faith. For the subject here treated of is the setting up of a spiritual church, signified by the “sons of Israel”; and they who are of that church are relatively in obscurity in respect to the good and truth of faith (n. 2708, 2715, 2716, 2718, 2831, 2849, 2935, 2937, 3241, 3246, 3833, 4402, 6289, 6500, 6865). The life of truth is the life which they live who are of the spiritual church; for the truth which they know from the Word, or from the doctrine of their church, when it is made of the life is called good, but it is truth in act.

6905. *That we may sacrifice to Jehovah our God.* That this signifies thus the worship of the Lord is evident from the signification of “sacrificing” as being worship in general (see n. 923); for in the Hebrew church, and afterward with the posterity of Jacob, all worship had reference to sacrifices, as can be seen from the fact that they were offered daily, and many at every festival; also at inaugurations, at purifications, for sins, for guilt, besides in consequence of vows, and of free will. Hence it is that by “sacrifices” is signified worship in general. That it is the worship of the Lord which is signified by “sacrificing to Jehovah God” is very evident from the fact that sacrifices represented none other than the Lord, and the Divine celestial and spiritual things which are from him (see n. 1823, 2180, 2805, 2807, 2830, 3519); and also from the fact that by “Jehovah God” in the Word none other than the Lord is meant (see n. 6903); by “Jehovah” his Divine being, and by “God” the Divine coming-forth thence derived; thus by “Jehovah” the Divine good of his Divine love, and by “God” the Divine truth proceeding from his Divine good.

6906. *And I know.* That this signifies foresight is evident from the signification of “knowing,” when predicated of Jehovah or the Lord, as being foresight (see above, n. 6853).

6907. *That the king of Egypt will not allow you to go.* That this signifies that falsity will oppose itself is evident from the signification of “not allowing you to go” as being to oppose itself, for he who does not allow, when it is said that there is a Divine command (n. 6903), and who denies leave to anyone to worship God, sets himself in opposition, as all are wont to do who are in falsity that is confirmed in themselves; from the representation of Pharaoh or the king of Egypt, as being falsity (n. 6651, 6679, 6683); and from the signification of “to go,” namely “a way of three days into the wilderness to sacrifice to Jehovah God,” as being to live according to truth in a state altogether removed from falsities, and to worship the Lord in this way (n. 6904).

[2] How the case is with those who are in falsity, and who are represented by the king of Egypt, in that they set themselves in

opposition to those who are in truths, must be told. In the world they who are in falsity do not openly oppose themselves to those who are in truth, for external bonds restrain them, which are fears lest they should appear to be against the laws of the realm and of the church, so that they could not seem to be good citizens; for in this world everyone wishes to seem just and true in outward form, and the wicked more so than the well-disposed, in order that they may captivate the minds of others, and deceive for the sake of gain and honors. Nevertheless inwardly they set themselves in opposition, for whenever they hear anyone professing the truths of the church, not from his office but from zeal, they ridicule inwardly, and they would openly deride if external bonds did not then restrain them. When such come into the other life, external bonds no longer restrain them, for these are then taken away from them in order that everyone may appear in his true character; and then they openly set themselves in opposition to those who are in truths, and infest them in every possible way. This is then the very delight of their life; and when they are warned not to do such things, because if they do not desist, they will at last be removed altogether and thrust down into hell, still they pay no attention to this, but constantly persist in the infestation as before, so greatly are they in the delight of life from falsity, and this taking such possession of them that they do not admit anything which is of intelligence. These are the things signified by the words “the king of Egypt will not allow you to go” and which are represented by Pharaoh, in that he so often set himself in opposition. The removal of such spirits, and the thrusting of them down into hell, is represented by the destruction of Pharaoh and the Egyptians in the sea Suph.

[3] They who are in evil of life, and from this in falsity, are in the light of the world, for it is the light by which intellectual objects are seen; this light, with those who are in falsity from evil, has a ruddy glow, and the more so in proportion as they are more in falsity from evil. The glory of the world, which is from the love of self, kindles this light, and causes its glow; and because this is so, truths appear therein wholly as falsities, and falsities wholly as truths. The reason is that heavenly light cannot flow into a beam of that light, but becomes thick darkness when with it; hence it is that such are

in a strong persuasion in favor of falsities against truths; because in that light they see them in this way. But with those who are in truths from good, the light of the world does not glow, but is obscure; while the light of heaven with them is clear and bright, and because this light is so clear, truths appear in it as truths, and falsities as falsities. For when this light falls upon falsities, which in the light of the world separate from the light of heaven appear as truths, it not only obscures but altogether extinguishes them. This light, namely, the light of heaven, becomes successively brighter and brighter with them, and at last so much so that the light of the world cannot be compared to it. From all this appears the reason why they who are in falsities from evil, from so strong a persuasion oppose themselves to those who are in truths, which opposition has been treated of above.

6908. *And not by a strong hand.* That this signifies that the power of those who are of the spiritual church will not prevail against them is evident from the signification of “hand” as being power (see n. 878, 3387, 4931–4937); hence “not by a strong hand” denotes power which will not prevail. That the power of those who are of the spiritual church is here meant is plain from the words which presently follow, “and I will put forth my hand, and smite Egypt with all my wonders,” whereby is signified that they would be overcome by power from the Divine, and by the means of this power.

6909. *And I will put forth my hand.* That this signifies power from the Divine is evident from the signification of “hand” as being power (see n. 878, 3387, 4931–4937); and as Jehovah or the Lord says this of himself, it denotes power from the Divine.

6910. *And smite Egypt with all my wonders.* That this signifies the means of Divine power against falsities is evident from the signification of “Egypt” as being falsity (of which frequently above); and from the signification of “wonders” as being the means of Divine power, whereby they are subjugated who are in evils and infest. That “wonders” denote the means of Divine power, by which they are subjugated who are in falsities, is evident from the

wonders or miracles done in Egypt, whereby the Egyptians were at last driven to send away the sons of Israel; every such wonder or miracle there signifies a means of Divine power.

6911. *Which I will do in the midst thereof.* That this signifies which shall touch them directly is evident from the signification of “the midst” as being what is within (see n. 1074, 2940, 2973), thus what directly touches; for that which directly touches anyone is within him; but that which does not touch directly is also without, for it strikes obliquely, and in part passes by.

6912. *And afterward he will send you away.* That this signifies the driving away of those who are in falsities, and the liberation of those who are in truths, is evident from the signification of “sending,” or “letting go,” as here being to be driven away; for they who are in falsities never let go, even though it were to eternity, unless they are driven away; therefore by “sending” in the internal sense is here signified driving away, and the consequent liberation.

6913. Verses 21, 22. *And I will give this people favor in the eyes of the Egyptians; and it shall be that when ye go, ye shall not go empty; and every woman shall ask of her neighbor, and of her that sojourneth in her house, vessels of silver, and vessels of gold, and garments, and ye shall put them upon your sons, and upon your daughters, and ye shall spoil the Egyptians.* “And I will give this people favor in the eyes of the Egyptians” signifies the fear of those who are in falsities before those who are of the spiritual church, by reason of the plagues; “and it shall be that when ye go, ye shall not go empty” signifies life no longer in need in respect to the things of the natural mind; “but every woman shall ask of her neighbor, and of her that sojourneth in her house” signifies that everyone’s good shall be enriched with such things as are helpful; “vessels of silver” signifies memory-knowledges of truth; “and vessels of gold” signifies memory-knowledges of good; “and garments” signifies lower memory-knowledges corresponding thereto; “and ye shall put them upon your sons” signifies applying them to their truths; “and upon your daughters” signifies applying them to goods; “and ye shall spoil the

Egyptians” signifies that such things are to be taken away from those who are in falsities and the derivative evils.

6914. *And I will give this people favor in the eyes of the Egyptians.* That this signifies the fear of those who are in falsities before those who are of the spiritual church, by reason of the plagues, is evident from the signification of “giving favor” as being fear by reason of plagues (of which below); from the representation of the sons of Israel, who are here “the people,” as being those who are of the spiritual church (see n. 6637); and from the representation of the Egyptians as being those who are in falsities (of which frequently above). That “to give favor in the eyes of the Egyptians” signifies fear by reason of plagues with those who are in falsities is evident from the meaning of the things in the internal sense, for those who are in falsities are treated of, who are signified by the “Egyptians” in that truths and goods were to be taken away from them, and to be transferred to those who are of the spiritual church; and as those who are in falsities are treated of, by “favor” is not meant favor, for they who are in falsities and evils never have any favor for anyone; but if they benefit anyone, or do not injure him, it is from fear of plagues; this is the source of their favor, and this is the “favor” which is here meant in the internal sense. The internal sense sets forth things such as they are, not such as they are presented in the letter; and applies each to the subject. That this is so is plain also from what follows concerning the Egyptians, in that they did not let the sons of Israel go from any favor, but from fear on account of further plagues (Exod. 11:1; 12:33).

[2] As the spoiling of the Egyptians is treated of in these two verses by the women of Israel asking from the Egyptian women silver, gold, and garments, and as it cannot possibly be known how this is except from revelation about the things that take place in the other life, for the internal sense involves such things as take place among angels and spirits, therefore it shall be told. That before the Lord’s coming the lower part of heaven was occupied by evil genii and spirits, and that they were afterward expelled thence and that region given to those of the spiritual church may be seen above (n. 6858). So long as the evil genii and spirits were there, they were

under the continual view of the angels of the higher heaven, and by this they were restrained from doing evils openly. At this day also some who are more deceitful than others, because they deceive by a pretence of innocence and charity, are under the view of the celestials, and so long as this is the case they are withheld from their wicked arts. They are directly above the head, and the celestial angels, under whose view they are, are still higher. From this it has been given me to know what was the state of the evil genii and spirits who before the coming of the Lord occupied the lower region of heaven, namely, that at that time they were withheld by the angels of the higher heaven from doing evils openly.

[3] But in what manner they were withheld from doing evils openly, it has also been given me to know. They were kept in external bonds, namely, in fear of the loss of honor and reputation, and in fear of the deprivation of possessions in that region of heaven, and of being thrust down into hell; and then there were joined to them simple good spirits; as is the case with men in the world, who, though inwardly devils, are nevertheless kept by such external bonds in the pretence of what is honorable and just, and in well-doing; and in order that they may be so kept, there are joined to them spirits who are in simple good. This was the case with the evil who were in the lower region of heaven before the coming of the Lord; and then they also could be driven to speak truth and to do good by means of their own loves; no otherwise than evil priests, even the worst, who are devils inwardly, who can preach the doctrinal things of their own church with such ardor and pretended zeal as to move the hearts of their hearers to piety, and yet at the same time they are in the love of self and of the world. For thought about honor and gain is what universally reigns within them, and from this fire they are stirred up so to preach. It is the evil spirits with whom they are, and who are in similar love, and thence in similar thought, who lead them; and to these are joined simple good spirits. From all this it can be seen what the state of heaven was before the Lord's coming.

[4] But after his coming the states of heaven and of hell were quite changed, for then the evil genii and spirits who occupied the lower region of heaven were cast down, and in their stead they who

were of the spiritual church were taken up thither. The evil who were cast down were then deprived of the external bonds which as before said were fears of the loss of honor and reputation, and of the losing of possessions in that region; and in this way they were left to their interiors, which were no other than diabolical and infernal, and so they were consigned to the hells. The taking away of external bonds is effected in the other life by the removal of the good spirits who had been joined to the evil ones. When these are removed, the infernals can no longer be in any pretence of what is good, just, and honorable, but are such as they had been inwardly in the world, that is, such as they had been in thought and will, which they had there concealed from others; and then they desire nothing else than to do evil. These simple good spirits who were taken away from them, were given or joined to those who were of the spiritual church, to whom that region of heaven was given for a possession; and it was from this that these latter were enriched with the truths and goods which were before in the possession of the evil genii and spirits; for enrichment in truths and goods in the other life is effected by the adjoining of spirits who are in truth and good, because through these is effected communication.

[5] This is what is signified by the sons of Israel not going empty from Egypt, and by a woman asking of her neighbor, and of her that sojourned in her house, vessels of silver, and vessels of gold, and garments, and thus spoiling the Egyptians. Everyone can see that unless such things had been represented, the Divine would never have commanded that the sons of Israel should use such guile against the Egyptians; for every such thing is very far from the Divine. But as the Israelitish people was altogether representative, it was permitted them by the Divine to do so, because it was so done with the evil in the other life. Be it known that very many things which were commanded by Jehovah or the Lord, in the internal sense do not signify that they were commanded, but that they were permitted.

6915. *And it shall be that when ye go, ye shall not go empty.* That this signifies life no longer in need in respect to the things of the natural mind is evident from the signification of “going” as being

life (see n. 3335, 4882, 5493, 5605, 6904); and from the signification of “not going empty” as being life no longer in need. That “emptiness” denotes where there is no truth may be seen above (n. 4744), thus it denotes where there is spiritual need. That it denotes need in respect to the things of the natural mind is plain from what precedes, namely, that they who are of the spiritual church, who are represented by the sons of Israel, were infested by those who were in false memory-knowledges, who are signified by the “Egyptians” consequently as to the things of the natural mind, for the things of this mind are called memory-knowledges. These also especially infest the spiritual, for their thought is within such knowledges, and but little above them (see n. 6865).

6916. *But every woman shall ask of her neighbor, and of her that sojourneth in her house.* That this signifies that the good of everyone will be enriched with such things as are helpful is evident from the signification of “woman” as being the affection of the good of charity (see n. 6014); from the signification of “her neighbor” as being the affection of truth with those who are in memory-knowledges; and from the signification of “her that sojourneth in her house” as being the affection of good, which is also with them. As she was to ask of her neighbor and of her that sojourned in the house, there are signified the truths and goods which are nearest, thus which are helpful. How the case herein is is plain from what was adduced just above (n. 6914); a “woman” was to ask because by “woman” is signified the good of charity, and this must be what is to be enriched; for in order that good may become good, there must be truths to qualify it. The reason is that when anyone lives according to truths, the truths themselves then become goods; and therefore such as is the quality of the truth, such becomes the good. This good afterward associates and adjoins to itself no other truths than such as are in accord with its own quality, consequently no other than such as are helpful, thus which are in the neighborhood and in the house.

6917. *Vessels of silver, and vessels of gold.* That “vessels of silver” signify the memory-knowledges of truth and “vessels of gold” the memory-knowledges of good is evident from the signification of

“vessels” as being memory-knowledges (see n. 3068, 3079); memory-knowledges are called “vessels” because they are generals, and can contain within them innumerable truths and manifold goods; from the signification of “silver” as being truth, and of “gold” as being good (n. 1551, 1552, 2954, 5658). (That the “silver” of Egypt denotes true and suitable memory-knowledge may be seen above, n. 6112.) As to the “vessels of silver and gold” with the Egyptians being the memory-knowledges of truth and the memory-knowledges of good, when yet by the “Egyptians” both here and in what precedes, and also in what follows, are signified false memory-knowledges, be it known that in themselves these knowledges are not truths, neither are they falsities, but that they become truths with those who are in truths, and falsities with those who are in falsities, this being the effect of their application and use. It is with man’s memory-knowledges as with his riches and wealth. Riches and wealth are hurtful to those who are in evil, because they apply them to evil uses; but they are useful to those who are in good, because they apply them to good uses. If therefore the riches and wealth which pertain to the evil are transferred to the good, they become good.

[2] The same is true of memory-knowledges. For example, with the Egyptians there remained many things from the representatives of the ancient church, as is manifest from their hieroglyphics, but as they applied those things to magic, and hence made an evil use of them, therefore to them they were not true memory-knowledges, but false memory-knowledges; yet the same in the ancient church were true memory-knowledges, because they applied them rightly to Divine worship.

To take also as an example, altars and sacrifices; these with the Hebrew nation, and afterward with the Jewish and Israelitish nation, were true rituals, because they applied them to the worship of Jehovah; but with the nations in the land of Canaan they were false rituals, because they applied them to the worship of their idols, and therefore also it was commanded that the altars of these nations should everywhere be destroyed. It is the same with numberless other things. Therefore by those who are in evils and

falsities many memory-knowledges can be acquired which are capable of being applied to good uses, and thus of becoming good.

[3] Such are also signified by the spoiling of the nations in the land of Canaan and by the wealth, the herds, the cattle, the houses, the vineyards, which the sons of Israel there took for spoil. This is still plainer from the gold and silver taken from the nations for spoil being also applied to a holy use, as is evident from these passages:

There were in his hand vessels of silver, and vessels of gold, and vessels of brass: these also did king David sanctify unto Jehovah, with the silver and gold which he had sanctified of all the nations which he subdued; of the Syrians, of Moab, and of the sons of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer son of Rehob, king of Zobah (2 Sam. 8:10–12).

And the merchandise of Tyre and her harlot hire shall be holiness to Jehovah; it shall not be stored up, nor kept back; but her merchandise shall be for them that dwell before Jehovah, to eat till they are sated, and for the ancient to cover himself (Isa. 23:18).

These things also which the women of the sons of Israel borrowed from the Egyptians, and thus took for spoil, were afterward applied to the use of constructing the ark and many other of the holy things of their worship.

6918. *And garments.* That this signifies lower memory-knowledges corresponding thereto is evident from the signification of “garments” as being lower memory-knowledges (see n. 2576, 5248). “Garments” have this signification because they clothe interior things.

6919. *And ye shall put them upon your sons, and upon your daughters.* That this signifies application to their truths and to their goods is evident from the signification of “sons” as being truths (see n. 489, 491, 533, 1147, 2623, 3373); from the signification of “daughters” as being goods (n. 489–491, 2362, 2363); and from

the signification of “to put upon them” as being to apply, for that which is put upon anyone is applied.

6920. *And ye shall spoil the Egyptians.* That this signifies that such things were to be taken from those who were in falsities and the derivative evils is evident from the signification of “spoiling” as being to take away; and from the signification of “the Egyptians” as being those who are in falsities (of which frequently above). How the case herein is is evident from what has been adduced above (n. 6914, 6917).

CONTINUATION CONCERNING THE SPIRITS OF THE PLANET MERCURY

6921. At the end of the preceding chapter it was shown that the spirits of the planet Mercury constitute in the grand man the memory of things not material; and as they therefore love to know things abstracted from what is material, they are more prompt and quick than other spirits in discerning, thinking, and speaking; for material things are like weights which induce slowness and retard, because they bear the mind downward and immerse it in earthly things, and thus remove it from the spiritual world, whence all clear discernment comes. How prompt these spirits are can be seen from what follows.

6922. There appeared a white flame of some brightness burning briskly, and this for some time. This flame signified the approach of spirits of Mercury more prompt than the rest. When they came, they instantly ran through the contents of my memory. (This all spirits are able to do, and being with a man they are in possession of all things of his memory, see n. 5853, 5857, 5859, 5860.) But on account of their quickness I could not perceive what these spirits observed. From time to time I heard them saying, “That’s so-and-so.” As regards what I have seen in the heavens and in the world of spirits, they said that they knew it before. I perceived that a multitude of spirits in association with them was at the back, a little to the left, in the plane of the back of the head.

6923. At another time I saw a multitude of such spirits, but at some distance from me, in front, a little to the right, and they talked with me from there, but through intermediate spirits; for their speech is as quick as thought, which can fall into human speech only through intermediate spirits. And what surprised me, they spoke all together, and yet just as promptly and quickly. Their speech was perceived as an undulation, because it was of many together; and what is remarkable, it fell toward my left eye, though they were to the right. The reason was that the left eye corresponds to knowledges of things abstracted from things material, thus to such as are of intelligence; but the right eye corresponds to those which are of wisdom. They likewise perceived and judged what was heard with the same promptness as that with which they spoke, saying that this was so, and this not so. Their judgment was as it were instantaneous.

6924. There was a spirit from another earth who, being a prompt and ready speaker, could speak with them skillfully. They judged in a moment of what he spoke, saying that this was too elegantly expressed, and that too artfully, so that they merely attended to whether they heard anything from him which was unknown to them before, thus rejecting such things as obscure the discourse, which are chiefly all affectations of elegance and erudition; for these hide the real things, and present instead thereof words, which are their material forms.

6925. The spirits of the earth Mercury do not stay in one place, or within the sphere of the spirits of one world, but wander through the universe. The reason of this is that they relate in the grand man to the memory of real things, which memory must be continually enriched. Hence it is given them to wander about, and everywhere to acquire for themselves knowledges. If while thus journeying they meet with spirits who love material, that is, bodily and earthly things, they shun them, and betake themselves where they do not hear such things. From this it can be seen that their mind is uplifted above sensuous things, and thus that they are in interior light. This it was also given actually to perceive when they were near me, and were speaking with me. I then observed that I

was withdrawn from sensuous things, insomuch that the light of my eyes began to grow dull and obscure.

6926. The spirits of that earth go in companies and bands, and when assembled together, form as it were a globe; they are joined together by the Lord in this way in order that they may act as a one, and that the knowledges of each may be communicated to all, and the knowledges of all to each. That these spirits wander through the universe to acquire knowledges of things was made evident to me also from the fact that once, when they appeared very remote from me, they spoke with me from thence, and said that now they were gathered together, and that now they were going outside the sphere of this solar world into the starry heaven, where they know that there are such as do not care for earthly and bodily things; but for things abstracted therefrom, with whom they desire to be. It was said that they themselves do not know whither they are going; but that they are carried by the Divine guidance where they can be instructed about such things as they do not yet know, and which agree with the knowledges they already have. It was said further that they do not know how they meet the companions with whom they are conjoined, and that this also is done under the Divine guidance.

6927. Because of their thus journeying through the universe, and so being able to know more than others about the worlds and earths outside the sphere of our solar system, I have also talked with them on this subject. They said that in the universe there are very many earths inhabited by men, and they wondered that it should be supposed by any, whom they called men of little judgment, that the heaven of the omnipotent God consists only of the spirits and angels who come from one earth, when yet these are so few that relatively to the omnipotence of God they are scarcely anything, even if there be myriads of worlds and myriads of earths. They said further that they know of there being earths in the universe numbering more than hundreds of thousands; and yet what is this to the Divine, which is infinite?

6928. The spirits of the earth Mercury are quite different from those of our earth, for the spirits of our earth, especially when newly in the other life, love bodily and earthly, that is, material things, and desire to know such things in the other life. In order therefore that they may be able to be with good spirits who do not care for such things, they are kept in places which are beneath the soles of the feet, and are called in the Word the “lower earth” and this even till they are averse to bodily and earthly things, and so put them off. When this is effected, they are taken up into heaven, initiated into things interior, and become angels.

6929. When spirits of Mercury were with me while I was writing and unfolding the Word as to the internal sense, and perceived what I was writing, they said that the things I was writing were very gross, and that almost all the expressions appeared as it were material; but it was given to answer that to the men of our earth the things that have been written seem subtle and elevated, and many of them incomprehensible.

I added that very many on this earth do not know that it is the internal man which acts upon the external, and causes this to live; and that they persuade themselves from fallacies of the senses that the body lives of itself, consequently that the whole man is to die when he dies as to the body, and in this way they cherish inward doubts as to the life after death; also that that part of man which is to live after the death of the body they do not call the spirit, but the soul; and they dispute what the soul is, and where is its seat, and believe that it must be joined again to the material body, in order that the man may live, besides many like things. When the spirits of Mercury heard this, they asked whether such can become angels, to which it was given me to reply that those become angels who have lived in the good of faith, and in charity; and that then they are no longer in external and material things, but in internal and spiritual things, and that when they come to this state, they are in a light above that in which the spirits from Mercury are. To convince them that it is so, an angel was allowed to converse with them who was in heaven from our earth, and who had been such when he lived in the world, of which in what follows.

6930. There was afterward sent to me from the spirits of Mercury a long irregular paper consisting of a number of papers stuck together, which appeared as if printed with type such as there is on this earth. I asked whether they have such things among them, but they said that they have not; but that they know there are such papers on our earth. They were unwilling to say more, but it was given to perceive that they were thinking that in this earth the knowledges of things are of this nature, thus separate from the man himself, except when the man keeps his eye and thus his mind on such papers. In this way they were ridiculing among themselves the men of this earth, as if they knew nothing except from papers; but they were instructed how the case herein is. After some time they returned, and sent to me another paper, also as if were printed like the former, yet not so stuck together and rude, but becoming and neat. They said that they had been further informed that on our earth there are such papers, and books made of them.

6931. From what has thus far been said about the spirits of the earth Mercury, it is very manifest that spirits retain what they see and hear in the other life, and can be instructed equally as when they were men, thus in the things that belong to faith, and in this way can be perfected. The purer spirits and angels are, the more readily and fully do they take in, and the more perfectly retain in the memory, what they hear. And as this goes on to eternity, it is evident that they are continually increasing in wisdom. But the spirits of Mercury are continually increasing in the memory-knowledge of things, yet not in wisdom from it, because they love knowledges, which are means, but not uses which are ends, as was related of them above (n. 6814–6815).

6932. The subject of the spirits of the earth Mercury will be continued at the end of the following chapter.

Exodus 4

THE DOCTRINE OF CHARITY

6933. It is a common saying that everyone is neighbor to himself, that is, that one should take care of himself first of all. The doctrine of charity teaches how the case herein is. Everyone is neighbor to himself, not in the first, but in the last place. In a prior place are others who are in good; in a still prior place is a society of many; in a place still prior is our country; in a place still prior is the church; in a place still prior is the Lord's kingdom; and above all men and all things is the Lord.

6934. The saying that everyone is neighbor to himself, and that he must take care of himself first of all is to be understood in this way. Everyone must make provision for himself so as to have the necessities of life, as food, clothing, a place to dwell in, and other things which are necessarily required in the civil life where he is; and this not only for himself, but also for his family; and not only for the present time, but also for the future. Unless each person procures for himself the necessities of life, he cannot be in a state to exercise charity toward the neighbor, for he is in need of all things.

6935. The end in view declares in what way each person must be neighbor to himself, and must first of all take care of himself. If the end is that he may become richer than others merely for the sake of riches, pleasure, eminence, and the like, the end is evil; and therefore he who from such an end believes he is neighbor to himself injures himself to eternity. But if the end is that he may acquire wealth for the sake of the necessities of life, for himself and for his family, so as to be in a state to do what is good according to the commandments of the doctrine of charity, he takes care of himself for eternity. The end itself makes the man, for the end is his love, because everyone has as the end that which he loves.

6936. How the case herein is can be further seen from this similar example. Everyone ought to take care of his body in respect to its food and clothing. This must come first, but to the end that there may be a sound mind in a sound body. And everyone ought to take care of his mind in respect to its food, namely, in respect to such things as belong to intelligence and wisdom, to the end that his mind may thus be in a state to serve the Lord; he who does this, takes good care of himself for eternity. But he who takes care of his body merely for the sake of the body, and does not think of soundness of mind, and who does not take care of his mind in respect to such things as are of intelligence and wisdom, but in respect to such things as are contrary thereto, takes bad care of himself for eternity. From all this it is evident in what way everyone ought to be neighbor to himself, namely, not in the first place but in the last; for the end must not be for himself, but for others; and where the end is, there is the first.

6937. Moreover, the case herein is like that of a man who is building a house. He must first lay the foundation; but the foundation must be for the house, and the house for a place to dwell in. And so everyone must first take care of himself, yet not for himself, but in order that he may be in a state to be of service to the neighbor, thus to his country, to the church, and above all to the Lord. He who believes that he is neighbor to himself in the first place is like one who regards the foundation as the end, and not the house and dwelling in it; when yet the dwelling is the very first and last end, and the house together with its foundation is only a means to the end.

6938. As is the case with possessions, so also is it with honors in the world; everyone is at liberty to provide himself with these also, yet not for the sake of himself, but for the sake of the neighbor; he who provides them for the sake of himself, provides ill for himself; but he who provides them for the sake of the neighbor, provides well for himself. For he who turns his ends to himself turns himself toward hell; but he who turns his ends from himself to the neighbor, turns himself toward heaven.

EXODUS 4

1. *And Moses answered, and said, And behold they will not believe me, and will not hear my voice; for they will say, Jehovah hath not been seen of thee.*

2. *And Jehovah said unto him, What is that in thy hand? And he said, A rod.*

3. *And he said, Cast it to the earth. And he cast it to the earth, and it became a serpent; and Moses fled from before it.*

4. *And Jehovah said unto Moses, Put forth thy hand, and take hold of its tail; and he put forth his hand, and took hold of it, and it became a rod in his hand.*

5. *In order that they may believe that Jehovah hath been seen of thee, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob.*

6. *And Jehovah said further to him, Bring now thy hand into thy bosom. And he brought his hand into his bosom, and brought it out, and behold his hand was leprous as snow.*

7. *And he said, Bring back thine hand unto thy bosom; and he brought back his hand unto his bosom; and brought it forth out of his bosom, and behold it was turned again as his flesh.*

8. *And it shall be, if they do not believe thee, and hear the voice of the former sign, that they will believe the voice of the latter sign.*

9. *And it shall be, if they do not believe also these two signs, and do not hear thy voice, that thou shalt take of the waters of the river, and pour out on the dry land, and the waters which thou hast taken out of the river, they shall become blood in the dry land.*

10. *And Moses said unto Jehovah, In me, my Lord, I am not a man of words, even from yesterday, even from the day before yesterday, even from now in thy speaking unto thy servant, because heavy of mouth, and heavy of tongue am I.*

11. *And Jehovah said unto him, Who maketh man's mouth? Or who hath made him dumb, or deaf, or seeing, or blind? Is it not I Jehovah?*

12. *And now go, and I will be with thy mouth, and I will teach thee what thou shalt speak.*

13. *And he said, In me, my Lord, send I pray by the hand thou wilt send.*

14. *And the anger of Jehovah was kindled against Moses, and he said, Is there not Aaron, thy brother, the Levite? I know that speaking he will speak. And also behold he goeth forth to meet thee; and he will see thee, and he will be glad in his heart.*

15. *And thou shalt speak unto him, and shalt put the words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.*

16. *And he shall speak for thee unto the people; and it shall be that he shall be to thee for a mouth, and thou shalt be to him for God.*

17. *And thou shalt take in thy hand this rod, wherewith thou shalt do the signs.*

18. *And Moses went, and returned to Jethro his father-in-law, and said to him, Let me go, I pray, and return unto my brethren who are in Egypt, and I shall see whether they yet live. And Jethro said to Moses, Go in peace.*

19. *And Jehovah said unto Moses in Midian, Go, return into Egypt; because all the men seeking thy soul are dead.*

20. *And Moses took his wife and his sons, and made them ride upon the ass, and he returned to the land of Egypt; and Moses took the rod of God in his hand.*

21. *And Jehovah said unto Moses, When thou goest to return into Egypt, see all the wonders which I have put in thy hand, and thou shalt do them before Pharaoh; and I will harden his heart, and he will not send away the people.*

22. *And thou shalt say unto Pharaoh, Thus said Jehovah, My son, my firstborn, is Israel.*

23. *And I say unto thee, Send my son away, that he may serve me; and if thou refuse to send him away, behold I will slay thy son, thy firstborn.*

24. *And it came to pass in the way, in the inn, that Jehovah met him, and sought to kill him.*

25. *And Zipporah took a stone, and cut off the foreskin of her son, and made it touch his feet; and she said, Because a bridegroom of bloods art thou to me.*

26. *And he ceased from him. Then she said, A bridegroom of bloods as to circumcisions.*

27. *And Jehovah said unto Aaron, Go to meet Moses, into the wilderness. And he went, and met him in the mountain of God, and kissed him.*

28. *And Moses told Aaron all the words of Jehovah, wherewith he had sent him, and all the signs which he had commanded him.*

29. *And Moses went, and Aaron, and gathered together all the elders of the sons of Israel.*

30. *And Aaron spoke all the words which Jehovah had spoken unto Moses, and did the signs before the eyes of the people.*

31. *And the people believed; and they heard that Jehovah had visited the sons of Israel, and that he had seen their affliction, and they bent themselves, and bowed themselves down.*

THE CONTENTS

6939. There is a continuation in this chapter in the internal sense with respect to the liberation of those who are of the spiritual church. First, their state is described, namely, that if they had not hope and faith, falsities and evils, and also things profane would drag them down; these are the things signified by the three signs.

6940. Afterward the law Divine is treated of, that truth was adjoined to its good; and that thus good had the power to liberate, and to instill hope and faith. Moses represents the law Divine as to good, and Aaron as to truth.

6941. Lastly that people is treated of, in that they only represented the spiritual church; and not that this church could be instituted among them, because they were in externals without internals. This is signified by Zipporah's circumcision of her son, and by the blood wherewith his feet were stained.

THE INTERNAL SENSE

6942. Verses 1–4. *And Moses answered, and said, And behold they will not believe me, and will not hear my voice; for they will say, Jehovah hath not been seen of thee. And Jehovah said unto him, What is that in thy hand? And he said, A rod. And he said, Cast it to the*

earth. And he cast it to the earth, and it became a serpent, and Moses fled from before it. And Jehovah said unto Moses, Put forth thy hand, and take hold of its tail; and he put forth his hand, and took hold of it, and it became a rod in his hand. “And Moses answered and said” signifies thought from the law Divine; “And behold they will not believe me, and will not hear my voice” signifies that those who are of the spiritual church would not have faith, thus would not receive; “for they will say, Jehovah hath not been seen of thee” signifies the Divine of the Lord in his human; “and Jehovah said unto him” signifies foresight as to what they would be if they had not faith; “What is that in thy hand? And he said, A rod” signifies the power of the Lord’s Divine human; “and he said, Cast it to the earth” signifies the influx of the power of the Lord’s Divine natural into the sensuous; “and it became a serpent” signifies the sensuous and corporeal man thereby separated from the internal; “and Moses fled from before it” signifies horror at the sensuous separated; “and Jehovah said unto Moses” signifies providence from the Divine; “Put forth thy hand, and take hold of its tail” signifies the power of uplifting from the ultimate sensuous; “and he put forth his hand, and took hold of it” signifies an uplifting toward the interiors “and it became a rod in his hand” signifies that then power was communicated from the Divine.

6943. *And Moses answered and said.* That this signifies thought from the law Divine is evident from the signification of “answering and saying” as being thought. For that which in the historical sense of the letter is expressed by external things, in the internal sense signifies internal things; because in no other way can the spiritual things of heaven be presented to men. For man does not apprehend bare spiritual things, neither can they be expressed in the words of human speech; and therefore spiritual things have been described by corresponding natural things, and in this way have been given to man. Thus the Word is helpful to man in the natural world, and also to man in the spiritual world, and hence there is communication of heaven with man, and communion. And from the representation of Moses as being the Lord as to the law Divine (see n. 6752). Hence it is evident that by “Moses answered and said” is signified thought from the law Divine. Thought from the

law Divine is from truth from the Divine; here that the sons of Israel will not believe unless they see signs and wonders.

6944. *And behold they will not believe me, and will not hear my voice.* That this signifies that those of the spiritual church would not have faith, thus would not receive, is evident from the representation of the sons of Israel, of whom these things are said as being those who are of the spiritual church (see n. 6426, 6637); from the signification of “not believing” as being not to have faith; and from the signification of “not hearing the voice” as being not to receive (n. 5471, 5475).

6945. *For they will say, Jehovah hath not been seen of thee.* That this signifies the Divine which is in the Lord’s human is evident from the signification of “saying” as being perception (of which frequently above), here the perception of those who are of the spiritual church; and from the signification of “Jehovah seen” as being the appearing of the Lord’s Divine in his human. That “to be seen” denotes to appear is evident, and that “Jehovah” is the Lord as to the Divine itself and as to the Divine human may be seen above (n. 1736, 2004, 2005, 2018, 2025, 2156, 2329, 2921, 3023, 3035, 5041, 5663, 6281, 6303, 6905). That “Jehovah seen” denotes the appearing of the Lord’s Divine in his human is evident also from the fact that his Divine cannot appear to any man, nor even to any angel, except through the Divine human; nor the Divine human except through the Divine truth which proceeds from him. Here in the internal sense the subject treated of is the liberation of those who are of the spiritual church. (That these were liberated by the Lord’s coming into the world, see n. 2661, 2716, 3969, 6854, 6914; and that these specifically were saved by means of the Lord’s Divine human, n. 2716, 2833, 2834.)

[2] As regards this statement, that the people of that church would not have faith, and would not receive what the law Divine represented by Moses (that is, what the Word) says, unless they saw signs, the case is this. These people, being of the spiritual church, have no perception of truth from good, as the celestial have, but acknowledge as truth every doctrinal matter of their church which

they have confirmed in themselves, and are therefore relatively in obscurity (n. 2718, 2831, 2849, 2935, 2937, 3833, 6427, 6500, 6865), as can also be seen from the fact that they do not at all comprehend how the Lord's human can be Divine; nor that the Divine love in the human can effect this; for they keep their thought in a human such as exists with man, and they do not recede from this thought when they think of the Lord, in such an entanglement are they. The same can also be seen from the fact that neither do they comprehend how man can live after death, and at the same time have senses, such as sight, hearing, touch, and smell, and be in a human form there. That such is man when he has cast away his body and its senses and members, appears to them foreign to the truth, so enwrapped are they in things of sense, and in the memory-knowledges and fallacies thence derived; and therefore unless they believed that the body will again be conjoined with the soul, they would have no belief whatever in any resurrection.

[3] From all this it is sufficiently evident in how much obscurity they are as regards the things of heaven; and hence it is that no faith can ever be implanted in them unless they are withheld by the Lord from falsities by a mighty force. And as there was no such force before the Lord's coming, but only after his coming, when he had made the human in himself Divine, therefore they could not be taken out of the lower earth, where they were being infested by falsities, and be taken up into heaven, until after the Lord's resurrection (n. 6914). From this then it is that it is said that they would not believe, thus neither would receive what the law Divine, that is, the truth Divine says, unless they saw that it is so, thus unless they saw signs (of which below).

6946. *And Jehovah said unto him.* That this signifies foresight as to what they would be if they had not faith is evident from the signification of "saying" when predicated of Jehovah or the Lord as being foresight (see n. 5361). That it denotes foresight as to what they would be if they had not faith is plain from the three signs treated of below; for in the internal sense these signs represent their state if they did not believe.

6947. *What is that in thy hand? And he said, A rod.* That this signifies the power of the Lord's Divine human is evident from the signification of "hand" as being power (see n. 878, 3387, 4931–4937, 5327, 5328, 5544); and from the signification of a "rod" as also being power (n. 4013, 4876, 4936). That it is the power of the Lord's Divine human is because by Moses is represented the Lord as to the law Divine, or the Word, which is the Divine truth proceeding from the Lord's Divine human (n. 6752). The power which is signified by "hand" is the power proceeding from the Lord's Divine rational; but the power which is signified by "rod" is the power proceeding from the Lord's Divine natural. That the "rod" denotes the power proceeding from the Lord's Divine natural is because a rod supports the body, like a foot, and by a "foot" is signified the natural (n. 2162, 3147, 3761, 3986, 4280, 4938–4952). That "to lift up the hand" denotes power in the spiritual, and "to lift up the foot" denotes power in the natural, may be seen above (n. 5327, 5328); and for this reason, in accordance with the kind of elevation treated of in the internal sense, it was sometimes said to Moses when he was to do miracles, that he should "lift up the hand," sometimes that he should "lift up the rod."

6948. *And he said, Cast it to the earth.* That this signifies the influx of the power of the Lord's Divine natural into the sensuous is evident from the signification of a "rod" as being power in the natural, and when it is said of the Lord, as being the power proceeding from his Divine natural (of which just above, n. 6947) from the signification of "casting," or "sending forth," as being proceeding, thus influx; and from the signification of "the earth" as being man's external (n. 82, 913, 1411, 1733), here his sensuous and corporeal, which are the outermosts, because the rod became a serpent, and by a "serpent" is signified the sensuous and corporeal man.

[2] By the Divine power of the Lord is here meant the Divine truth proceeding from the Lord, for there is power in Divine truth, insomuch that it is power itself (n. 3091, 4931, 6344, 6423). The Divine truth proceeding from the Lord flows into every man,

through his interiors into the exteriors, even into the external sensuous and into the corporeal, and calls forth everywhere things correspondent in their order; in the sensuous, things correspondent such as appear in the world and upon the earth. But as the things which are in the world and upon the earth appear otherwise than as they are, they are therefore full of fallacies; and therefore when the sensuous is in these evils only, it must needs think against the goods and truths of faith, because it thinks from fallacies; and when Divine truth flows in, it must needs turn it into falsity.

[3] That a man who is not elevated from the sensuous, but is in it and thinks from it, thinks from fallacies, may be illustrated by examples: The fallacies in respect to the life of man—that it is of the body, when yet it is of the spirit in the body; in respect to the sight—that it is of the eye; in respect to the hearing that it is of the ear; in respect to the speech—that it is of the tongue and mouth; when yet it is the spirit which sees, hears, and speaks, through these organs of the body. The fallacies in respect to life—that it is permanent in man, when yet it flows in. The fallacies in respect to the soul—that it cannot be in a human form, and in human senses and affections. The fallacies in respect to heaven and hell—that the former is above man, and the latter beneath him, when yet they are in him. The fallacies that objects flow into the exteriors, when yet what is external does not flow into what is internal, but what is internal into what is external. The fallacies in respect to the life after death—that it is impossible except together with the body. Besides the fallacies in natural things, which give rise to the self-contradictory conjectures of so many persons.

[4] Who cannot see that fallacies and the falsities thence derived have dominion instead of truths, merely from the dispute which long existed in respect to the circulation of the blood, which though supported by so many experimental proofs, nevertheless long remained in doubt; and also from the dispute about the sun—that it revolved once a day around this earth, and not only the sun, but also the moon, all the planets, and the whole starry heaven; and also from the dispute which still continues in respect to the soul, its conjunction with the body, and its seat therein. Seeing

that the fallacies of the senses have dominion in such things, although their true character is plain from so many phenomena and effects, why should they not do so in such things as belong to heaven, which being spiritual are not plain except through correspondences?

[5] From all this it can now be seen what is the quality of man's sensuous, viewed in itself, and left to itself; namely, that it is in fallacies, and thence in falsities, thus is against the truths and goods of faith. Hence it is that when man is in the sensuous and in its light, he is in thick darkness in respect to the things of the spiritual world, that is, in respect to those which are in light from the Divine; and that the sensuous light is turned into mere thick darkness when the light from heaven falls into it. The reason is that the truths which are of the Divine light cannot be together with fallacies and the falsities thence derived; but [the falsities] extinguish [the truths] and thereby induce thick darkness.

6949. *And it became a serpent.* That this signifies the sensuous and corporeal man separate from the internal is evident from the signification of a "serpent" as being a man who reasons from things sensuous (see n. 195–197, 6398, 6399), thus the sensuous of man; and as by "serpent" is signified the sensuous, it signifies also the corporeal, for what the sensuous has, it has from the senses of the body. And because, regarded in itself, the sensuous is such as has been described just above (n. 6948), the "serpent" also (which is the sensuous), signifies all evil in general (n. 251, 254, 257). That by the "serpent" is here meant the sensuous and corporeal man separated from the internal or rational is evident from the fact that Moses fled from before it, whereby is signified horror of it; and also from the fact that by this sign is described the state of those of the spiritual church, if they did not have faith; for then their internal would be closed, nor would more of the light of heaven flow in, than to enable them to think, and from this to speak, from the sensuous separated. All those think from the sensuous separated who defend falsities against truths, and evils against goods; in a word, all who are in evil of life, and thence in no faith, for he who lives evilly, believes nothing. Such persons excel others in the gift of

reasoning, and also of persuading, especially the simple, for the reason that they speak from the fallacies of the senses, and from appearances in the world. They also know how to extinguish or veil truths by fallacies, whence also by “serpents” are signified cunning and craftiness. But when the sensuous has been conjoined with the internal, or rightly subordinated to the rational, then by a “serpent” is signified prudence and circumspection (see n. 197, 4211, 6398).

6950. *And Moses fled from before it.* That this signifies horror at the sensuous separated is evident from the signification of “fleeing” as being horror, for he who feels horror at anything, flees from it; and from the signification of the “serpent,” which is that from before which he fled, as being the sensuous separated (of which just above, n. 6949).

6951. *And Jehovah said unto Moses.* That this signifies providence from the Divine is evident from the signification of “saying,” when predicated of Jehovah or the Lord, as being foresight (of which above, n. 6946); and because it denotes foresight, it also denotes providence, for these two are conjoined together, because the Lord provides what he foresees. He foresees evil and provides good. Here therefore by “Jehovah said” is signified providence, because the serpent is now turned into a rod, that is, evil into good. And from the representation of Moses, as being the Lord in respect to Divine truth; thus providence from the Divine is predicated of the Lord as to the human when he was in the world.

6952. *Put forth thy hand and take hold of its tail.* That this signifies the power of uplifting from the ultimate sensuous is evident from the signification of “hand” as being power (of which above, n. 6947); and from the signification of the “tail of the serpent” as being the ultimate of the sensuous. That a “serpent” denotes the sensuous may be seen above (n. 6949), thus its “tail” is the ultimate or lowest of the sensuous. Uplifting is signified by “putting forth and taking hold of,” for he who puts forth the hand and takes hold of any creeping thing of the earth, lifts it up. As by the “serpent” is signified the sensuous separated, and hence reasoning from the fallacies of the senses about the truths of faith,

by the “tail of the serpent” is signified falsity itself, for this is the ultimate or lowest, and he who is in falsity, thus in the ultimate and lowest, looks wholly downward, or outward, that is, into the world and to the earth; but not upward or inward, that is, into heaven and to the Lord.

[2] That such things are signified by the “tail of the serpent” is evident in John:

The locusts had tails like unto scorpions, and stings were in their tails; and their power was to do harm to men (Rev. 9:10);

where “tails like unto scorpions, and stings in the tails” denote cunning reasonings from falsities, by which they persuade, and thus do harm, wherefore it is said that “their power is to do harm to men.”

[3] Again:

The tails of the horses were like unto serpents, having heads, and by them they do harm (Rev. 9:19);

where in like manner “tails like serpents” denote reasonings from falsities, by which harm is done; and especially because it is said that “such were the tails of the horses, and that they had heads;” for by “horses” is signified the intellectual, and also by “head.” Hence by “tails” are here signified more cunning reasonings from fallacies and the derivative falsities against truths, which reasonings are lowest, for the more cunning any reasonings are against truths, the lower they are.

[4] Again:

The tail of the dragon drew the third part of the stars of heaven, and did cast them into the earth (Rev. 12:4);

where the “tail of the dragon” in like manner denotes reasonings from falsities; the “stars of heaven” the knowledges of good and

truth; “to cast them to the earth” denotes to destroy them. That the “dragon” is the “serpent” which seduces by reasonings from falsities, and which seduced the mother of the living, or Eve, in paradise, by means of the tree of knowledge, that is, by means of memory-knowledges from the sensuous, thus from fallacies, is clear also in John:

The great dragon was cast down, the old serpent, which is called the devil and satan, which seduceth the whole world (Rev. 12:9).

[5] That the “tail” in general denotes the sensuous separated, which looks not up but down, thus not to heaven, but to earth, and consequently denotes falsity, is evident in these passages:

Jehovah will cut off from Israel head and tail, branch and rush; the old man and the honorable, he is the head; and the prophet, the teacher of a lie, he is the tail (Isa. 9:14–15);

where the “tail” manifestly denotes falsity, which in the Word is called a “lie.”

Again:

There shall not be for Egypt any work, which shall make head and tail, branch and rush (Isa. 19:15);

where “rush” denotes what is lowest. In Moses:

Thus Jehovah shall make thee the head, and not the tail; that thou mayest be upward only, and not downward, when thou shalt obey the commandments of thy God (Deut. 28:13).

[6] The “tail” denotes the lowest, which looks downward or outward, that is, into the world and to the earth, but not to heaven and to the Lord. For the interiors of man together with his sensuous things are lifted upward by the Lord when the man is in the good of faith and of charity; but if he is in evil and falsity, then his interiors together with his sensuous things look downward, thus only to the things that are in the world, whereby he puts off the

human nature, and puts on the bestial; for wild beasts look downward, or only to those things which are on the earth. He who looks downward, wills what is evil and thinks what is false, but he who is lifted upward by the Lord, wills what is good and thinks what is true; the uplifting by the Lord takes place actually, and from this a removal from evils and falsities, which the angels perceive by the very sense. This is like the tendency to the center of gravity; the center is where the Lord is in his sun. Toward this the heads of the angels are lifted up; but the feet of the infernals. Thus the former look upward, and the latter downward (see n. 3641, 3643).

[7] Again:

The stranger that is in the midst of thee shall ascend above thee upward more and more; but thou shalt descend downward more and more; he shall be for the head, and thou shalt be for the tail (Deut. 28:43–44);

where the sense is similar. In Isaiah:

Say unto him, Take heed, and be quiet; fear not, neither let thy heart soften, because of the two tails of these smoking firebrands, on account of the wrath of Rezin and Syria, and the son of Remaliah (Isa. 7:4);

“Rezin king of Syria” denotes knowledges of evil. That “Syria” denotes knowledges of good may be seen above (n. 1232, 1234, 3680); thus in the opposite sense knowledges of evil. The “son of Remaliah the king of Samaria” denotes knowledges of falsity. Knowledges of evil and knowledges of falsity are “tails,” because they are lowest things. “Smoking firebrands” denote wrath.

6953. *And he put forth his hand, and took hold of it.* That this signifies an uplifting toward the interiors is evident from the signification of “putting forth the hand and taking hold,” when said of what lies beneath, as being to be uplifted toward higher things, or what is the same, toward the interiors (see above, n. 6952); from the signification of “hand” as being interior power (see

also n. 6952); and from the signification of a “serpent,” which is what he took hold of, as being the sensuous and reasoning thence (of which above, n. 6949); that when the sensuous is uplifted toward the interiors, power is communicated from the Divine, will be seen in what now follows.

6954. *And it became a rod in his hand.* That this signifies that then was communicated power from the Divine is evident from the signification of the “serpent which became a rod” as being the sensuous (of which above, n. 6949); from the signification of a “rod” as being power in the natural; and from the signification of the “hand” as being interior power, both powers being from the Divine (n. 6952). The case herein is this. From himself man looks downward only, that is, into the world, and to the earth, because from himself he is in evil and falsity; and when he looks thither, then the sensuous has dominion, and interior things makes no opposition, because they follow the force of the stream, and yield to it. Nevertheless not from himself but from the Lord, man looks upward, that is, to heaven and to the Lord, which is effected by means of an uplifting and when the interiors are uplifted, the sensuous also is uplifted, but its light is then obscured, because the light of heaven has dominion. When this takes place, good and truth from the Lord flow in, and are also received; and this is meant by power communicated from the Divine. Yet no others can be uplifted in this way than those who have lived in the good of faith and of charity. That the upliftings are toward the interiors, has been given me to know from living experience, for they have been observed a thousand times.

6955. Verses 5–7. *In order that they may believe that Jehovah hath been seen of thee, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob. And Jehovah said further to him, Bring now thy hand into thy bosom. And he brought his hand into his bosom, and brought it out, and behold his hand was leprous as snow. And he said, Bring back thine hand into thy bosom; and he brought back his hand into his bosom, and brought it forth out of his bosom, And behold it was turned again as his flesh.* “In order that they may believe that Jehovah hath been seen of thee” signifies that they may

have faith in respect to the Lord's Divine human; "the God of their fathers" signifies that it was the Divine of the ancient church; "the God of Abraham, the God of Isaac, and the God of Jacob" signifies the Lord as to the Divine itself and the Divine human; "and Jehovah said further to him" signifies foresight as to what would be the quality of those of the spiritual church, if they did not have faith; "Bring thy hand into thy bosom" signifies the appropriation of truth; "and he brought his hand into his bosom" signifies the accomplishment; "and he brought it out" signifies that it was thence; "and behold his hand was leprous as snow" signifies the profanation of truth; "and he said" signifies providence in respect to what would be the quality of those of the spiritual church if they did have faith; "Bring back thine hand into thy bosom" signifies the appropriation of truth; "and he brought back his hand into his bosom" signifies the accomplishment; "and he brought it forth out of his bosom" signifies that it was thence; "and behold it was turned again as his flesh" signifies that then it was good.

6956. *In order that they may believe that Jehovah hath been seen of thee.* That this signifies that they may have faith in respect to the Lord's Divine human is evident from the signification of "believing" as being to have faith—not faith that Jehovah or the Lord was seen with the eyes, but faith in the Lord in the spiritual sense of the term; and from the signification of "Jehovah seen" as being the appearing of the Lord in his Divine human (see n. 6945). Thus by "they may believe that Jehovah hath been seen of thee" is signified that they may have faith in respect to the Lord's Divine human.

6957. *The God of their fathers.* That this signifies that it was the Divine of the ancient church is evident from the signification of "the God of their fathers" as being the Divine of the ancient church (of which n. 6876, 6884, where also it may be seen that this was the Lord in respect to the Divine human).

6958. *The God of Abraham, the God of Isaac, and the God of Jacob.* That this signifies the Lord as to the Divine itself and the Divine

human is evident from what was shown above (n. 6847), where the same words occur.

6959. *And Jehovah said further to him.* That this signifies foresight as to what would be the quality of those of the spiritual church if they did not have faith is evident from the signification of “Jehovah said” as being foresight (as above, n. 6946). The reason why these words denote what would be the quality of those of the spiritual church if they did not have faith is that in what follows the subject treated of is what would be the further quality of those who are of the spiritual church (who are represented by the sons of Israel), if they did not have faith, namely, that they would be profaners of truth. For the first miracle of the rod becoming a serpent signifies their state, that they would become altogether sensuous and corporeal. This miracle of the hand becoming leprous signifies profanation, for this succeeds if the church persists in faithlessness.

[2] In their childhood, and afterward in their youth, they of the spiritual church have faith in the doctrinal things of their church, but at that time they have faith from parents and masters, and not from themselves, and therefore if they afterward recede from faith, they profane the truth only slightly, which profanation can be removed by Divine means, and thus the man be freed from the guilt of it. But if a man has faith in the doctrine of the church, and in the Word, from himself, that is, by confirmations in himself, and if he then afterward recedes, and denies in himself what he had before believed, especially if he lives contrary to the truth which he had confirmed in himself, and either explains it in his own favor, or altogether rejects it, he profanes the truth; and this because he commingles and conjoins together within himself truth and falsity. As such persons have scarcely any remains of truth and good, in the other life they finally become like skeletons; and have as little life remaining as have the bones relatively to the organic life of the flesh. But still harder is the lot of those who profane good than that of those who profane truth, they who are of the Lord’s spiritual church can profane truth but not so much good.

[3] As “leprosy” signifies the profanation of truth, and as this is the subject treated of in what follows, see first of all what has been before said and shown about profanation, namely: that they who are within the church can profane holy things, but not they who are without it (n. 2051, 3399); that holy things cannot be profaned, except by those who have previously acknowledged them (n. 1008, 1010, 1059, 3398, 3898, 4289); that it is also profanation to acknowledge and believe truths and goods, and yet to live contrary to them (n. 4601); that man is withheld from profanation as much as possible (n. 301–303, 1327–1328, 3398, 3402); that the lot of profaners is the worst of all in the other life (n. 6348).

6960. *Bring now thy hand into thy bosom.* That this signifies the appropriation of truth is evident from the signification of “hand” as being power (of which above, n. 6947); and from the signification of “bosom” as being love; for that which is of the breast corresponds to love, because therein is the heart, which corresponds to celestial love, and the lungs, which correspond to spiritual love (see n. 3635, 3883–3896, 4112–4113, 4133). And as from this the bosom corresponds to love, by it is also signified man’s own, for that is man’s own which is of his love. Therefore here by “bringing the hand into the bosom” is signified appropriation; that it is the appropriation of truth is plain from what follows, and also from the fact that spiritual power consists in truth (see n. 6948).

[2] That the “bosom” denotes that very thing which belongs to man, thus his own, and from this, appropriation and conjunction by love is evident from the following passages:

Confide ye not in a companion, put not trust in a guide; keep the doors of thy mouth from her that lieth in thy bosom (Micah 7:5);

where “she that lieth in the bosom” denotes one who has been conjoined with him by means of love. For this also a wife is called “the wife of her husband’s bosom” (Deut. 28:54; 2 Sam. 12:8); and a husband is called “the husband of his wife’s bosom” (Deut. 28:56); and this because one belongs to the other. And in David:

My prayer shall fall back upon my bosom (Ps. 35:13);

meaning that it would return to himself.

Remember, Lord, the reproach of thy servants, how I do bear in my bosom all the great peoples (Ps. 89:50);

meaning with himself, as his own. In Isaiah:

He feedeth his flock like a shepherd, he gathereth the lambs in his arm, and carrieth them in his bosom (Isa. 40:11);

where the sense is the same.

[3] In Luke:

Give, and it shall be given to you; good measure, pressed down, shaken together, and running over, shall be given into your bosom (Luke 6:38);

“to be given into the bosom” denotes for themselves as their own. In the same:

And it came to pass that Lazarus died, and was carried by the angels into Abraham’s bosom (Luke 16:22);

“to be carried into Abraham’s bosom” denotes to the Lord (who is meant by “Abraham”), from conjunction through love.

[4] And in John:

There was lying in Jesus’ bosom one of his disciples, whom Jesus loved; he, leaning on Jesus’ breast, saith unto him, Lord who is it? (John 13:23, 25);

“to lie in the bosom” manifestly denotes to be loved, and to be conjoined through love. Again:

No one hath ever seen God; the only-begotten son, who is in the bosom of the Father, he hath set him forth (John 1:18);

“in the bosom of the Father” denotes to be one.

[5] The “bosom” denotes that very thing which belongs to man, and also appropriation not by love, in the following passages:

I will recompense, I will recompense upon their bosom your iniquities, and the iniquities of your fathers together; I will measure the price of their work upon their bosom (Isa. 14:6–7).

Jehovah doing mercy to thousands, and recompensing the iniquity of the fathers into the bosom of their sons after them (Jer. 32:18).

Recompense to our neighbors sevenfold into their bosom their reproach wherewith they have reproached thee, O Lord (Ps. 79:12);

“to recompense into their bosom” denotes into themselves.

6961. *And he brought his hand into his bosom.* That this signifies the accomplishment, namely, of the appropriation of truth is evident from what has already been said.

6962. *And he brought it out.* That this signifies that it was thence is evident from the signification of “bringing the hand out of the bosom and seeing” as being to observe what was its quality, thus that it was thence.

6963. *And behold his hand was leprous as snow.* That this signifies the profanation of truth is evident from the signification of “hand” as being power (n. 6947), and as being truth, because spiritual power consists in truth (n. 6948, 6960); and from the signification of “leprosy” as being profanation, specifically, the profanation of truth (of which below). In the historic Word much is said about leprosy, and about its various appearances in the skin, and about the judgment thence to be formed of its quality—whether the leper was to be shut in, or to go out of the camp, or to be set at liberty; and also about leprosy in garments, in vessels, and in the very houses. Leprosy is so much treated of, not on account of leprosy as a disease, but because it signified the profanation of truth, thus for

the sake of the spiritual sense; and because the Jews and the Israelites were capable of profaning truth more than other people.

[2] For if they had known the internal things of the Word, and the truths themselves which were represented by the rites of the church among them, and had faith in them, and yet had lived according to their inclination, namely in the love of self and the love of the world, in hatred and revenge among themselves, and in cruelty toward the gentiles, they must needs have profaned the truths in which they once had faith; for to believe in truths and to live contrary to them is to profane them. And therefore they were withheld as far as possible from the knowledges of internal truth (see n. 3398, 3489); insomuch that they did not even know that they would live after death; neither did they believe that the messiah would come to save souls eternally, but to exalt that nation above all others in the universe. And because that nation was such, and also is such at this day, therefore they are still withheld from faith, even though they live in the midst of Christendom. Hence then it is that the nature of leprosy was so particularly described.

[3] That “leprosy” signifies the profanation of truth is plain from the statutes concerning leprosy that are recorded by Moses in Leviticus 13. In this description there is contained in the internal sense the whole nature of the profanation of truth—as what the nature of this profanation is if recent, what if old, what if inward in man, what if also outward, what if curable, what if incurable, what are the means of cure, and other particulars, which cannot be at all known to anyone, except by means of the internal sense of the Word.

[4] But as it is profanations which are described by “leprosy,” it is not allowable to explain in detail what is contained in the description of it. Moreover, heaven is horrified at the bare mention of what is profane. I may quote this passage only:

If the leprosy effloresce fully in the skin, and the leprosy cover the whole skin of him that hath the plague, from his head even to his heel, under every look of the priest’s eyes; and the priest see, and behold the leprosy hath covered all his flesh, then he shall pronounce the plague

clean; it is all turned white, he is clean. But in the day that there shall appear in him living flesh, he shall be unclean (Lev. 13:12–14);

unless it is known from the internal sense how the case herein is, namely, that he is clean who is all leprous from his head even unto his heel, it must appear like a paradox; but by “one leprous from his head to his heel” is meant one who knows internal truths, but does not acknowledge or believe them. Such a one is not inwardly in profanation, but outwardly, which profanation is removed, and therefore he is clean. But if he knows the truths of faith, and believes them, and yet lives contrary to them, he is in profanation inwardly, as is the case also with one who has once believed, and afterward denies. Therefore it is said, “in the day that there shall appear in him living flesh, he shall be unclean”; by “living flesh” is meant acknowledgment and faith (see what has been adduced above, n. 6959).

6964. *And he said.* That this signifies providence in respect to what would be the quality of those of the spiritual church if they did have faith is evident from the signification of “Jehovah said” as being providence (as above, n. 6951); that it denotes what their quality would be if they did have faith is plain from what follows. For by “his hand turned again as his flesh” is signified that then they would have spiritual good; the opposite of which is that the hand became leprous by being brought into his bosom, by which is signified that they who are of the spiritual church would be in the profanation of truth, if they did not have faith (see above, n. 6959, 6963).

6965. *Bring back thy hand unto thy bosom.* That this signifies the appropriation of truth is evident from the signification of “bringing the hand into the bosom” as being the appropriation of truth (see n. 6960).

6966. *And he brought back his hand unto his bosom.* That this signifies the accomplishment may be seen above (n. 6961).

6967. *And he brought it forth out of his bosom.* That this signifies that it was thence may also be seen above (n. 6962).

6968. *And behold it was turned again as his flesh.* That this signifies that then it was the good of truth is evident from the signification of “flesh” as being what is man’s own of his will, made alive by what is the Lord’s own of his Divine human, that is, what is one’s own that is heavenly (see n. 3813); and because this is signified by “flesh,” it is the good of love to the Lord and toward the neighbor which is signified. But with those who are of the spiritual church, it is the good of truth, because their good is from truth, and is according to the truth of the doctrine of their church. When this truth becomes of the life it is called good.

6969. Verses 8, 9. *And it shall be, if they do not believe thee, and hear not the voice of the former sign, that they will believe the voice of the latter sign. And it shall be, if they do not believe also these two signs, and do not hear thy voice, that thou shalt take of the waters of the river, and pour out on the dry [land], and the waters which thou hast taken out of the river, they shall become blood in the dry [land].* “And it shall be, if they do not believe thee” signifies if they have not faith; “and hear not the voice of the former sign” signifies if they do not obey what is announced from the Word, that instead of spiritual and rational men they would become not spiritual and not rational; “that they will believe the voice of the latter sign” signifies that they would have faith in what had been foretold from the Word, namely, that they would become profaners of truth; “and it shall be, if they do not believe also these two signs” signifies if they should have no faith whatever that such things would come to pass; “and do not hear thy voice” signifies if they do not yield any obedience; “that thou shalt take of the waters of the river” signifies false memory-knowledges; “and pour out on the dry [land]” signifies insertion into the natural; “and the waters which thou hast taken out of the river” signifies inversion of the state; “they shall become blood in the dry [land]” signifies the falsification of all truth, and the consequent privation of it in the natural.

6970. *And it shall be, if they do not believe thee.* That this signifies if they have not faith is evident from the signification of “believing” as being to have faith (see n. 6956). To have faith here does not

signify faith from the signs, that they were to be liberated from Egypt, for this faith relates to worldly things; but it signifies faith that if they did not remain in truths they would become merely sensuous and corporeal, and at last profaners of truth; for these are what the two signs signify. The internal sense does not treat of worldly things, as does the external historic sense; but of spiritual things. Faith in worldly things is quite different from faith in spiritual things, as for example: to believe that men will do as they speak; that a man is true or not true; that to insure success, a man should do so and so, and not otherwise; that what is said or written is worthy of credit, or not, besides numberless like things; such are matters of faith in worldly things, as also here that the sons of Israel were to be liberated from bondage in Egypt. But to believe that there is a heaven and a hell; that men will live after death, the good in happiness to eternity, the evil in unhappiness; that the life remains with everyone; that faith and charity make spiritual life, and that this is the life which the angels have in heaven; that the Lord has all power in the heavens and on earth, as he himself says (Matt. 28:18); that from him we live; that the Word is the doctrine of heavenly and Divine truths; and the like—such are matters of faith in spiritual things, and are here signified by “believing.”

6971. *And hear not the voice of the former sign.* That this signifies if they do not obey what is announced from the Word, that instead of spiritual and rational men they would become not spiritual and not rational is evident from the signification of “hearing” as being to obey (see n. 2542, 3869, 5017); from the signification of a “voice” as being what is announced from the Word, of which below; and from the signification of “the former sign” as being that instead of spiritual and rational men they would become not spiritual and not rational. That this is so is plain from the signification of the serpent which was made from the rod of Moses cast on the earth (which is here “the former sign”), as being the sensuous and corporeal man (n. 6949); thus the nonspiritual and nonrational man. For the man who is sensuous and corporeal is not rational, thus neither is he spiritual, for he thinks falsities and wills evils. He who does this is not rational, still less is he spiritual, for the acknowledgment and faith of truth, and the life of good, are the veriest spiritual in the rational, because these things are from the

Divine; whereas the acknowledgment and faith of falsity and the life of evil are the contrary. (That merely sensuous and corporeal men are such, see n. 6844, 6845, 6948, 6949.)

[2] Those become merely sensuous and corporeal who have first known the things of the spiritual world and have afterward rejected them, and have imbued themselves with principles of falsity contrary to truths, and as to life have looked solely to worldly, bodily, and earthly things, and from this have believed that life ought to be enjoyed with every pleasure, saying, "What has man more while he lives? When we die we die; and who has ever come from another life to tell us about it? We know not what it is to live when life goes out of a man." If anyone by rational arguments sets them thinking at all about eternal life, they think that they shall not fare worse than others, and immediately relapse to the state of their former life. With such there is a closing of the passage for the light of heaven and its influx, and the light of heaven in their natural becomes like thick darkness, but the light of the world therein becomes brightness (see n. 6907), and the brightness is so much the more brilliant, as the light of heaven is more darkened; hence it is that such see no otherwise than that the evils of their life are goods, and that consequently the falsities are truths. It is from this then that a man becomes sensuous and corporeal. In a word, when a passage for the influx of the light of heaven has once been opened, and afterward is closed, the man is then driven to look downward, and not upward; and this from Divine order, lest the truths which he has once acknowledged, and which remain in his interior man, should be contaminated with falsities, and thus profaned.

[3] The case is the same with the gentiles who recede from their religiosity; but their lot is better than the lot of those who are within the church, because they have no truths from the Word, consequently no genuine truths; but truths joined with many fallacies, which cannot be so much profaned. With regard to the signification of a "voice" as being what is announced from the Word, be it known that a "voice" is often spoken of, and is also joined to such things as have no relation to a voice, as here it is also joined to a sign; "if they do not hear the voice of the former sign,

they will believe the voice of the latter sign”; and also in other passages:

The voice of the whip, and the voice of the sound of a wheel (Nah. 3:2).

The floods have lifted up their voice above the voices of many magnificent waters (Ps. 93:3–4).

[4] That a “voice” signifies annunciation, and in a good sense annunciation from the Word, which voice is called the “voice of Jehovah,” is evident in David:

The voice of Jehovah is in power; the voice of Jehovah is in glory; the voice of Jehovah breaketh the cedars; the voice of Jehovah cutteth off the flames of fire; the voice of Jehovah maketh the wilderness to tremble; the voice of Jehovah maketh the hinds to calve; and strippeth the forests (Ps. 29:4–5, 7–9);

To him that rideth upon the heaven of the heaven of old; lo he shall utter with his voice, a voice of strength (Ps. 68:33).

In these passages a “voice” denotes Divine truth, thus the Word, and annunciation from it. What a “voice” further signifies, see n. 219; and that “voice” is predicated of truth, n. 3563.)

6972. *That they will believe the voice of the latter sign.* That this signifies that they would have faith in what had been foretold from the Word, namely, that they would become profaners of truth is evident from the signification of “believing” as being to have faith (of which just above, n. 6970); from the signification of a “voice” as being what is announced (n. 6971), thus also what is foretold; and from the signification of “leprosy” which is here the “latter sign” as being the profanation of truth (of which above, n. 6963). What profanation is, see also above (n. 6959), and in the passages there cited.

6973. *And it shall be, if they do not believe also these two signs.* That this signifies if they should have no faith whatever that such things

would come to pass is evident from the signification of “believing” as being to have faith (that is, in the spiritual sense, of which above, n. 6970); and from the signification of “the two signs” as being that they would become sensuous and corporeal, and afterward profaners of truth, which is signified by the serpent that was made by the casting of the rod of Moses upon the earth (n. 6971), and by the hand which being put into the bosom became leprous (n. 6963). Thus by “not believing these two signs” is signified to have no faith whatever that such things would come to pass.

6974. *And do not hear thy voice.* That this signifies if they do not yield any obedience is evident from the signification of “hearing” as being obedience (see n. 2542, 3869, 5017); from the signification of “voice” as being what is announced and foretold (n. 6971, 6972); and from the representation of Moses, whose voice they were to hear, as being the Lord as to the Divine law, that is, as to the Divine truth, thus as to the Word, for therein is Divine truth. Hence it is plain that by the expression “if they do not hear thy voice” is signified if they do not yield any obedience. In this passage and before (verses 1 and 8), it is said “if they do not believe,” and “if they do not hear,” and yet the two expressions appear alike, for he who does not believe, does not hear. Yet they are distinct, for “believing,” by which is signified faith, is said of the truth of faith, and thus relates to the intellectual; but “hearing,” by which is signified obeying, is said of the good of charity, and thus relates to the will. For in the Word, especially the prophetic, where truth is expressed in its own words; good is also expressed in its own words, on account of the heavenly marriage, which is the marriage of good and of truth, in every detail of the Word (see n. 683, 793, 801, 2173, 2516, 2712, 4138, 6343).

6975. *Thou shall take of the waters of the river.* That this signifies false memory-knowledges is evident from the signification of “the waters of the river,” namely, of Egypt, or the Nile, as being false memory-knowledges. (That “waters” denote truths may be seen above, n. 2702, 3424, 4976; and in the opposite sense falsities, n. 790; also that the “river of Egypt” denotes false memory-knowledges, n. 6693.)

6976. *And pour out on the dry [land].* That this signifies insertion into the natural is evident from the signification of “pouring out” as being insertion; and from the signification of “the dry [land]” as being the natural. A dry place is called “dry” and the land is also so called, and by the “land of Egypt” is signified the natural mind, which is in falsity, thus the natural (see n. 5276, 5278, 5280, 5288, 5301), and still more by the “dry [land].”

6977. *And the waters which thou hast taken out of the river.* That this signifies inversion of state is evident from what presently follows, for it is said that “they shall become blood in the dry [land],” whereby is signified the falsification of all truth, and the privation of it in the natural. When this takes place the state is completely inverted; and hence these words, as they involve an inversion of state, are also said to signify it. There is also a total inversion of state in the natural when it is entirely occupied by falsities. This rarely happens with man while he lives in the world, but in the other life it takes place with all who are cast into hell. That it rarely happens with man while he lives in the world is because he is then continually kept in a state capable of being reformed, provided that he desists from evils in freedom. But after death his life follows him, and he remains in the state which he had acquired by the whole course of his life in the world.

[2] Then he who is in evil is no longer capable of being reformed; and lest he should have communication with any society of heaven, all truth and good are taken away from him; so that he remains in evil and falsity, which grow there in accordance with the capacity to receive them that he has acquired in the world. Nevertheless he is not allowed to pass beyond the acquired bounds. This inversion of state is what is here meant, which is such that he can no longer be amended as to the interiors, but only as to the exteriors, namely, by fear of punishments. After enduring these many times, he at last abstains from evil, not in freedom, but by compulsion, the yearning of doing evil still remaining. This yearning, as before said, is kept in check by fears, which are external and compulsory means of amendment. This is the state of the evil in the other life.

6978. *They shall become blood in the dry [land].* That this signifies the falsification of all truth, and the consequent privation of it in the natural, is evident from the signification of “blood” as being holy truth proceeding from the Lord, and in the opposite sense truth falsified and profaned (see n. 4735, how the case herein is shown just above); and from the signification of “the dry [land]” as being the natural (of which also just above, n. 6976). That “blood” signifies the falsification of truth and its profanation is especially evident in Nahum:

Woe to the city of bloods! It is all full of lying and rapine; the prey departeth not. The voice of a whip, and the voice of the sound of a wheel; and a neighing horse, and a jumping chariot; the horseman mounting, and the shining of a sword, and the flash of a spear; and a multitude of pierced, and a heap of carcass and no end of body; they stumble on their body. Because of the multitude of the whoredoms of the well-favored harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts (Nah. 3:1–4);

that by the “city of bloods” is signified the doctrine of falsity, thus by “blood,” falsified and profaned truth is plain from all the words of its description in the internal sense, and not only in these verses which have been cited, but also in those which follow, the description of it being continued in the whole chapter; for the “city” is doctrine; its being “all full of lying and rapine” denotes being full of falsity, and of evil from falsity; “the voice of a whip and the voice of the sound of a wheel” denotes the defence of falsity by fallacies; “a neighing horse and a jumping chariot” denotes from a perverted intellectual and the like doctrine; “the horseman mounting, the shining of a sword, the flashing of a spear” denotes combat against truth; “the multitude of pierced” denotes innumerable falsities thence, and those who are in falsities; “a heap of carcass, and no end of body” denotes innumerable evils thence, and those who are in evils; “the whoredoms of a harlot” denote the falsifications themselves, and in like manner “witchcrafts.”

6979. Verses 10–12. *And Moses said unto Jehovah, In me, my Lord, I am not a man of words, even from yesterday, even from the day before yesterday, even from now in thy speaking unto thy servant;*

because heavy of mouth and heavy of tongue am I. And Jehovah said unto him, Who maketh man's mouth? Or who hath made him dumb, or deaf, or seeing, or blind? Is it not I Jehovah? And now go, and I will be with thy mouth, and I will teach thee what thou shalt speak. "And Moses said unto Jehovah" signifies perception from the Divine; "In me, my Lord" signifies what is certain; "I am not a man of words" signifies that he has no speech; "even from yesterday, even from the day before yesterday" signifies not from eternity; "even from now in thy speaking unto thy servant" signifies thus neither to eternity with the Divine flowing into the human; "because heavy of mouth and heavy of tongue am I" signifies that the voice and speech from the Divine are not heard or perceived; "and Jehovah said unto him" signifies Divine influx; "who maketh man's mouth?" signifies utterance; "or who hath made him dumb?" signifies no utterance; "or deaf?" signifies no perception, and consequently no obedience; "or seeing, or blind?" signifies faith by means of knowledges, and no faith through lack of them; "is it not I Jehovah?" signifies that these things are by virtue of the influx of life from the Divine; "and now go" signifies life from the Divine; "and I will be with thy mouth, and will teach thee what thou shalt speak" signifies the Divine in each and all things which proceed from the Divine human.

6980. *And Moses said unto Jehovah.* That this signifies perception from the Divine is evident from the signification of "saying," in the historicals of the Word, as being to perceive (as frequently above); and from the representation of Moses as being the Lord in respect to the Divine law in the human when he was in the world (see n. 6723, 6752, 6771, 6827). The Divine which is the source is signified by "Jehovah." Hence, it is plain that by "Moses said unto Jehovah" is signified that the Lord from his Divine had perception in his human.

6981. *In me, my Lord.* That this signifies what is certain is evident from the fact that "in me" is a form of assertion that a thing is so, consequently that it is certain.

6982. *I am not a man of words.* That this signifies that he has no speech is evident from the signification of “not a man of words” as being not to have the faculty of speaking, thus to have no speech. How this is shall be told. Here in the supreme sense the subject treated of is the Lord, for Moses represents the Lord as to the law Divine, thus as to truth Divine. The truth which proceeds immediately from the Divine cannot be heard by anyone, not even by any angel; for in order to be heard the Divine must first become human; and it becomes human when it passes through the heavens; and when it has passed through the heavens it is presented in human form, and becomes speech, which speech is uttered by spirits, who when they are in this state are called the “Holy Spirit,” and this is said to proceed from the Divine, because the holy of the spirit, or the holy truth which the spirit then speaks, proceeds from the Lord. From this it can be seen that the truth which proceeds immediately from the Divine cannot be presented to anyone as discourse or speech, except through the Holy Spirit. This is meant in the supreme sense by the statement that Moses, who represents the Lord as to truth Divine, says that “he is not a man of words”; and by the fact that Aaron his brother was adjoined to him, who was to him “for a mouth,” and he to Aaron “for God.”

6983. *Even from yesterday, even from the day before yesterday.* That this signifies not from eternity, namely, having speech, is evident from the signification of “yesterday and the day before yesterday” as being from eternity. That “yesterday and the day before yesterday” denotes from eternity is because it signifies time, and indeed time past; and when spoken of the Lord, or of the Divine, time does not signify time, but eternity. There are two things which are proper to nature, and which do not exist in heaven, still less in the Divine, namely space and time. That these are not in heaven, but that instead of them there are states, instead of space state as to being, and instead of time state as to coming-forth, may be seen above (n. 2625, 3938); and also that spaces and times in heaven are states (n. 1274, 1382, 2625, 2788, 2837, 3254, 3356, 3387, 3404, 3827, 4321, 4814, 4882, 4901, 4916, 5605, 6110). But in the Divine which is above the heavens, still less are there space and time, and not even state, but instead of space there is infinity, and instead of time eternity; to these two correspond the times and spaces in the

world; and also states as to being and as to coming-forth in the heavens.

[2] That by “yesterday and the day before yesterday” in the Word is not signified yesterday and the day before yesterday, but in general time past is evident from the passages where they are mentioned:

The waters of the Jordan returned into their place, and went over all its banks, as yesterday and the day before yesterday (Josh. 4:18).

It came to pass, everyone who had known Saul yesterday and the day before yesterday, when they saw that behold he prophesied with the prophets (1 Sam. 10:11).

The tribes of Israel said unto David, Both yesterday and the day before yesterday, when Saul was king over us, thou wast he that leddest out and broughtest in Israel (2 Sam. 5:2).

In these passages and elsewhere “yesterday and the day before yesterday” denotes formerly, or time past. Now as by “yesterday and the day before yesterday” is signified time past, and the subject here treated of in the supreme sense is the Lord, who as to the Divine law or Divine truth is represented by Moses, it is evident that by “yesterday and the day before yesterday” is signified from eternity. The eternity which is signified by “yesterday” is thus expressed in David:

A thousand years in thine eyes are as yesterday when it is past (Ps. 90:4).

6984. *Even from now in thy speaking unto thy servant.* That this signifies thus neither to eternity with the Divine flowing into the human is evident from the signification of “from now,” or “from today,” as being eternity (see n. 2838, 3998, 4304, 6165), thus to eternity, because it involves time following; from the signification of “speaking” as being influx (n. 2951, 5481, 5743, 5797), that it denotes influx from the Divine is signified by “in thy (that is, Jehovah’s) speaking”; and from the signification of “servant” as being the Lord’s human when as yet it was not made Divine (n.

2159); but when it was made Divine, because one with Jehovah, it was the Lord.

6985. *Because heavy of mouth and heavy of tongue am I.* That this signifies that the voice and speech from the Divine are not heard or perceived is evident from the signification of “mouth” as being voice; and from the signification of “tongue” as being speech. By “mouth” is signified voice, because it is the organ of the voice; and by “tongue” is signified speech, because it is the organ of speech. The difference between voice and speech is plain to everyone, also that “to be heard” is said of the voice, and “to be perceived” of speech. This cannot be expressed in the historic sense of the letter, where Moses is spoken of as a man, and who could speak, but with difficulty, otherwise than by being “heavy of mouth and heavy of tongue.” But when this passes into the internal sense, it is perceived by the angels as being said in respect to the subject treated of; and when it is said of the Divine, it is perceived that the voice proceeding thence cannot be heard nor the speech be perceived immediately, but mediately through spirits, according to what was said above (n. 6982).

6986. *And Jehovah said unto him.* That this signifies Divine influx is evident from the signification of “saying” as being influx (see n. 5743, 5797, 6152, 6291); that it denotes from the Divine is because “Jehovah said.”

6987. *Who maketh man’s mouth?* That this signifies utterance is evident from the signification of “mouth” as being the voice (of which above, n. 6985); and as it denotes the voice, it denotes utterance. What the “mouth” specifically signifies cannot be seen except from correspondence. The mouth together with the lips corresponds to the interior speech which is of the thought. The thought of man is active and passive; man has active thought when he speaks, and this may be called speaking thought; but his thought is passive when he does not speak; and the difference between the two can be seen by him who reflects. By the “mouth” of man is thus signified active or speaking thought, thus utterance.

[2] As regards active thought, which is signified by the “mouth,” be it known that this thought also is speaking thought in its own way, and that by the activity of this speech it excites the organs of the body corresponding thereto. It appears as if the words of the speech were in the thought, but this is a fallacy; it is only the sense of the speech which is there, the nature of which man can scarcely know, for it is the speech of his spirit, which speech is universal speech, such as is the speech of spirits in the other life. When this speech flows into the correspondent organs of the body, it presents the speech of words, which is vastly different from the thought that produces it, as is very evident from the fact that a man can think in one minute what takes him a long space of time to speak or write; and this would not be the case if this thought were composed of words, as is the speech of the mouth.

It is from the correspondence of the speech of the thought and the speech of the mouth, that when a man comes after death among spirits, he knows how to speak in the universal language, thus with spirits, no matter what had been their language in the world; and that he then scarcely knows otherwise than that he speaks there as in the world, when yet the words of their speech are not words such as man uses in the body, but are the ideas which had been of his thought, one idea containing very many things. For this reason spirits can utter in a moment what a man can scarcely utter in half an hour, and even then there are many things within the same idea which cannot possibly be expressed by bodily speech.

[3] Yet the angels in heaven speak in a different way from spirits; for the angels who are in heaven have their speech from intellectual ideas, which by the philosophers are called immaterial ideas; whereas spirits have their speech from ideas of the imagination, which are called material ideas; hence in one idea of the thought of the angels there are contained very many things which spirits cannot utter by many series of their ideas, besides many things which they cannot express at all. But when a spirit becomes an angel, he is in angelic speech, just as a man when after death he becomes a spirit is in the speech of spirits, and for a similar reason.

From all this it can be seen what active thought is, namely, that it is the speech of man's spirit.

6988. *Or who hath made him dumb.* That this signifies no utterance is evident from the significance of "dumb" as being no utterance; for it is opposed to "mouth," by which is signified utterance (of which just above, n. 6987). By "utterance" is not here meant that of the voice, or speech, for this utterance is natural; but by "utterance" is meant confession of the Lord, and the profession of faith in him; for this utterance is spiritual. Hence it is evident what is signified in the internal sense by the "dumb," namely, they who cannot confess the Lord, thus cannot profess faith in him, by reason of ignorance, in which state are the nations outside the church, and also the simple within the church. That such are signified by the "dumb" is plain in Isaiah:

Then shall the lame leap as a hart, and the tongue of the dumb shall sing; because in the wilderness waters shall break out, and streams in the plain of the desert (Isa. 35:5-6);

"the tongue of the dumb shall sing" denotes that they shall confess the Lord and what is of faith in him; "in the wilderness shall waters break out, and streams in the plain of the desert" denotes that they have the knowledges of truth and good; the "wilderness" is a state of no knowledges of faith from ignorance.

[2] By the dumb who were restored by the Lord are also signified the nations that by his coming into the world were delivered from falsities and the evils thence derived; as by the dumb person in Matthew:

Behold they brought to him a dumb man, obsessed by a demon; but when the demon was cast out, the dumb spoke (Matt. 9:32-33).

And by the dumb person in the same:

There was brought unto Jesus one obsessed by a demon, blind and dumb; and he healed him, insomuch that the blind and dumb both spoke and saw (Matt. 12:22).

In like manner by the dumb person also obsessed by a demon, in Mark 9:17–30.

[3] Be it known that the miracles wrought by the Lord all signify the state of the church, and of the human race saved by his coming into the world, namely, that those were liberated from hell who had received the faith of charity. Such things are involved in the Lord's miracles. In general all the miracles recorded in the Old Testament signify the state of the Lord's church and kingdom. In this way Divine miracles are distinguished from diabolical or magical miracles, however much they may appear alike in the external form, as was the case with the miracles of the magicians in Egypt.

6989. *Or deaf.* That this signifies no perception of truth, and consequently no obedience, is evident from the signification of the "deaf" as being those who do not perceive what truth is, and consequently do not obey; thus abstractedly, no perception of truth, and consequently no obedience. That the "deaf" have this signification is because hearing corresponds both to perception and to obedience—to perception because what is heard is inwardly perceived, and to obedience because it is thence known what ought to be done. (That this is the correspondence of hearing, and also of the ear, see n. 3869, 4652–4660, 5017.) Hence it is evident what is signified by the "deaf." In the Word by the "deaf" are also signified the nations which do not know the truths of faith, because they have not the Word, and therefore they cannot live according to these truths; nevertheless when they have been instructed, they receive them and live according to them. These are meant in Isaiah:

Then shall the eyes of the blind be opened, and the ears of the deaf shall be opened (Isa. 35:5).

Hear ye deaf, and look ye blind, seeing (Isa. 42:18).

In that day the deaf shall hear the words of the book; and out of thick darkness, and out of darkness, the eyes of the blind shall see (Isa. 29:18).

Bring forth the blind people that have eyes, and the deaf that have ears (Isa. 43:8);

by the “deaf” are here meant those who by the coming of the Lord came into a state of receiving the truths of faith, that is, of perceiving them and obeying them. The same are signified by the “deaf” whom the Lord healed (Mark 7:31 seq.; 9:25). Because the “deaf” signified such, it was forbidden those with whom the representative church was instituted “to curse the deaf and to put a stumbling block before the blind” (Lev. 19:14).

6990. *Or seeing, or blind.* That this signifies faith by means of knowledges, and no faith through the lack of them is evident from the signification of “seeing” as being to understand and have faith (see n. 897, 2325, 2807, 3863, 3869, 4403–4421), thus faith from knowledges, for in the original tongue this is a word which means one who is open, namely, with his eyes, thus one who sees from knowledges, for knowledges open; and from the signification of the “blind” as being no faith from no knowledges, because one who is blind is one who does not see. That by the “blind” in the Word are also signified the nations that live in ignorance of the truth of faith, because outside the church, but who when instructed receive faith, may be seen above (n. 2383); the same is also signified by the blind whom the Lord healed (see Matt. 9:27–31; 12:22; 20:29 seq.; 21:14; Mark 8:22–26; 10:46 seq.; Luke 18:35 seq.; John 9).

6991. *Is it not I Jehovah?* That this signifies that these things are from the influx of life from the Divine is evident from the fact that such things as are signified by the “dumb,” by the “deaf,” and by the “blind,” as also by the “mouth” and by “seeing,” arise with man from the influx of life from Jehovah or the Lord. For thence arise both evils and goods with everyone; but evils from man, and goods from the Lord. That evils arise from man is because the life which flows in from the Lord, that is, good and truth, is turned by man into evil and falsity, thus into what is contrary to life, which is called spiritual death. The case herein is like that of light from the sun, which becomes of a color in accordance with its reception by objects, some being lively and bright, and some being as it were dead and dusky. But as it appears as if the Lord brings in evil also,

because he gives life, therefore from the appearance evil is attributed in the Word to Jehovah, or the Lord, as can be seen from many passages. So also in this passage it is said that “Jehovah makes what is dumb, deaf, and blind,” of which, because they arise from the influx of life from the Divine, it is said that “Jehovah makes” them; but the internal sense sets forth and teaches the thing as it is in itself, and not as it appears.

6992. *And now go.* That this signifies life from the Divine is evident from the signification of “going” as being life (see n. 3335, 4882, 5493, 5605); that it is from the Divine is because by Moses is represented the Lord.

6993. *And I will be with thy mouth, and will teach thee what thou shalt speak.* That this signifies the Divine in each and all things which proceed from the Divine human is evident from the signification of “being with the mouth,” when said by Jehovah, as being to be with what he utters (that by the “mouth” is signified utterance, see n. 6987, 6988), and as these things are said to Moses, by whom is represented the Lord as to the law Divine in the Divine human, therefore by “I will be with thy mouth” is signified the Divine in the things which proceed from the Divine human; and from the signification of “teaching thee what thou shalt say” as being to proceed; for by “teaching” and by “speaking” is signified to flow in, and when said of the Divine of the Lord, it signifies to proceed. For from the Lord’s Divine human itself proceeds Divine truth, which is called the “Holy Spirit”; and because when the Lord was in the world he was himself the Divine truth, he himself taught the things that were of love and faith, and at that time not by the Holy Spirit, as he himself teaches in John:

The Holy Spirit was not yet, because Jesus was not yet glorified
(John 7:39).

But after the Lord even as to the human was made Jehovah, that is, Divine good, which was after the resurrection, then he was no longer Divine truth, but this proceeded from his Divine good. That the “Holy Spirit” is the Divine truth which proceeds from the

Lord's Divine human, and not any spirit or spirits from eternity, is very evident from the Lord's words in the passage above cited, namely, that "the Holy Spirit was not yet"; also that a spirit cannot himself proceed, but the holy of the spirit, that is, the holy which proceeds from the Lord, and which a spirit utters (see also n. 6788).

[2] From all this then it follows that the whole trinity, namely, Father, Son, and Holy Spirit, is perfect in the Lord, and thus that there is one God, and not three, who being distinct as to persons are said to constitute one Divine. That in the Word mention has been made of "Father, Son, and Holy Spirit" was that men might acknowledge the Lord and also the Divine in him. For man was in such thick darkness, as he also is at this day, that otherwise he would not have acknowledged any Divine in the Lord's human; for this, being wholly incomprehensible, would have been to him above all belief. And moreover it is a truth that there is a trine, but in one, namely, in the Lord; and it is also acknowledged in Christian churches that the trine dwells perfectly in him. Moreover, the Lord openly taught that he was one with the Father (John 14:9–12); and that the holy, which the Holy Spirit speaks, is not of the spirit but of the Lord; in John:

The paraclete, the spirit of truth, will not speak from himself, but whatever he hears, he will speak. He will glorify me, for he will take of what is mine, and announce it to you (John 16:13–14).

That the "paraclete" is the Holy Spirit is said in John 14:26.

6994. Verses 13–17. *And he said, In me, my Lord, send I pray by the hand of him whom thou wilt send. And the anger of Jehovah was kindled against Moses, and he said, Is there not Aaron, thy brother, the Levite? I know that speaking he will speak. And also behold he goeth forth to meet thee; and he will see thee, and he will be glad in his heart. And thou shalt speak unto him, and shalt put the words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall speak for thee unto the people; and it shall be that he shall be to thee for a mouth, and thou shalt be to him for God. And thou shalt take in thy hand this rod, wherewith thou shalt do the signs.* "And he said, In me, my Lord" signifies a positive

assertion; “send I pray by the hand of him whom thou wilt send” signifies that the Divine truth proceeding from the Divine human will be mediately uttered; “and the anger of Jehovah was kindled against Moses” signifies clemency; “and he said is there not Aaron, thy brother, the Levite?” signifies the doctrine of good and truth; “I know that he will speak” signifies preaching; “and also behold he goeth forth to meet thee” signifies reception; “and he will see thee” signifies perception; “and he will be glad in his heart” signifies the affection of love; “and thou shalt speak unto him” signifies influx; “and shalt put the words in his mouth” signifies that what he utters will proceed from the Divine human; “and I will be with thy mouth” signifies that truth Divine will proceed through the Divine human from the Divine itself; “and with his mouth” signifies thus with the things thence derived; “and will teach you what ye shall do” signifies thus the Divine in each and all things which shall be done; “and he shall speak for thee unto the people” signifies that he will be doctrine to the spiritual church; “and it shall be that he shall be to thee for a mouth” signifies truth Divine, which also proceeds mediately from the Lord; “and thou shalt be to him for God” signifies the Divine truth which proceeds immediately from the Lord; “and thou shalt take in thy hand this rod” signifies Divine power therein; “wherewith thou shalt do the signs” signifies the consequent enlightenment and confirmation of truths.

6995. *And he said, In me, my Lord.* That this signifies a positive assertion is evident from the fact that “in me” is a form of positive assertion (as above, n. 6981).

6996. *Send I pray by the hand of him whom thou wilt send.* That this signifies that the Divine truth proceeding from the Divine human will be mediately uttered is evident from the representation of Moses, who says this, as being the Lord as to the Word, that is, as to Divine truth (see n. 6752); from the signification of “sending,” when said of the Lord, as being to proceed (n. 2397, 4710); and from the signification of “sending by the hand” as being by another to whom power will be given, namely, the power of uttering the Divine truth proceeding from the Divine human of the Lord; and as it denotes by another to whom power is given, it

denotes mediately. It was shown above (n. 6982, 6985), that the Divine truth proceeding immediately from the Lord's Divine human cannot be heard and perceived by any man, nor even by an angel. Therefore in order that it may be heard and perceived, there must be mediation, which mediation is effected through heaven, and afterward through the angels and spirits with the man.

[2] This can be plainly known from the fact that man cannot even hear the spirits who are with him speaking with one another; and if he heard he could not perceive, because the speech of spirits is without human words, and is the universal speech of all languages. Moreover spirits cannot hear angels; and if they heard they could not perceive, because the angelic speech is still more universal. Nay, the angels of the inmost heaven can be still less heard and perceived, because their speech is not a speech of ideas, but of affections which are of celestial love. Seeing that since these kinds of speech are so far away from man that they cannot possibly be heard and perceived by him, what then, so to speak, must be the Divine speech, which is infinitely above all the kinds of speech in the heavens! It is said "the Divine speech," but the Divine truth proceeding from the Divine human of the Lord is meant. This being so, it can be seen that the Divine truth proceeding from the Lord, in order to be heard and perceived, must pass to man through mediations. The last mediation is through the spirit who is with the man, who inflows either into his thought, or by means of a living voice.

[3] That the Divine truth proceeding immediately from the Lord cannot be heard or perceived is also evident from the correspondences and derivative representatives; namely, that the things a man speaks are presented quite differently with spirits; and the things spirits speak, quite differently with the angels. This can be seen from the spiritual sense of the Word and its literal sense, in that the literal sense, which is adapted to man, is significative and representative of the things which are in the spiritual sense, while this latter sense is not perceptible to man except insofar as it can be presented and expressed by such things as are of the world and of nature, and still less the angelic sense. What then must be the case

with the Divine truth proceeding immediately from the Divine of the Lord, which is infinitely above the angelic understanding, and which is not perceptible in heaven except insofar as it passes through heaven, and so puts on a form adapted and suited to the perception of those who are there, which is effected by means of a wonderful influx, not at all comprehensible to anyone! These things have been said in order that it may be known that the Divine truth proceeding from the Lord cannot be heard or perceived by anyone, except through mediations.

6997. *And the anger of Jehovah was kindled against Moses.* That this signifies clemency is evident from the signification of “the anger of Jehovah” as not being anger, but the opposite of anger, thus mercy, and here clemency. That Jehovah has not any anger is evident from the fact that he is love itself, good itself, and mercy itself; and anger is the opposite, and also is a weakness, which cannot be applicable to God; and therefore when in the Word “anger” is predicated of Jehovah or the Lord, the angels do not perceive anger, but either mercy or the removal of the evil from heaven; here clemency, because it is said to Moses, by whom is represented the Lord as to Divine truth when he was in the world.

[2] That in the Word “anger” is attributed to Jehovah or the Lord is because it is a most general truth that all things come from God, thus evil things as well as good. But this most general truth, which must be taught to children, youths, and the simple, should afterward be illustrated, that is, by showing that evils are from man, though they appear as if from God, and that it is so said in order that they may learn to fear God, lest they should perish by the evils which they themselves do; and afterward may love him; for fear must precede love in order that in love there may be holy fear. For when fear is instilled in love, it becomes holy from the holy of love; and then it is not fear of the Lord’s being angry and punishing, but lest they should act against good itself, because this will torment the conscience.

[3] Moreover, the Israelites and Jews were driven by punishments to observe the statutes and precepts in outward form; and from this

they believed that Jehovah was angry and punished, when yet it was themselves who by idolatries brought such things upon them, and separated themselves from heaven; whence came punishments; as is also said in Isaiah:

It is your iniquities that have separated between you and your God; and your sins do hide his faces from you (Isa. 59:2).

And as the Israelites and Jews were solely in externals without an internal, they were therefore held in the opinion that Jehovah was angry and punished; for they who are in externals without an internal do all things from fear, and nothing from love.

[4] From all this it can now be seen what is meant in the Word by the “anger and wrath of Jehovah,” namely, punishments; as in these passages:

Behold the name of Jehovah cometh from far, burning with his anger, and the heaviness of a burden; his lips are full of indignation, and his tongue is as a burning fire (Isa. 30:27);

where “anger” denotes reproof and warning lest they should perish through evils. Again:

In an inundation of anger I hid my faces from thee for a moment (Isa. 54:8);

“an inundation of anger” denotes temptation, in which evils vex and torment. In Jeremiah:

I myself will fight against you with an outstretched hand, and with a strong arm, and in anger, and in fury, and in great indignation; lest my fury go forth like fire, and burn that none can quench it, because of the wickedness of your works (Jer. 21:5, 12).

To fill with the carcasses of the men whom I have smitten in mine anger, and in my wrath (Jer. 33:5).

Also:

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

He sent on them the wrath of his anger, indignation, and fury, and distress, and a sending of evil angels (Ps. 78:49).

[5] Besides many other passages, in which, as in the above, by “anger,” “wrath,” “fury,” “fire,” are meant punishments and damnations, into which man casts himself when into evils; for it is of Divine order that goods are attended with rewards; and hence it is that evils are attended with punishments, because they are conjoined together. Punishment and damnation are also meant by “the day of the anger of Jehovah” (Isa. 13:9, 13; Lam. 2:1; Zeph. 2:3; Rev. 6:17; 11:18); also by “the wine of the anger of God,” and by “the cup of the anger of God” (Jer. 25:15, 28; Rev. 14:10; 16:19); and likewise by “the winepress of the anger and fury of God” (Rev. 14:19; 19:15).

[6] That punishment and damnation are signified by “anger” is also evident in these passages:

Offspring of vipers! Who hath warned you to flee from the anger to come? (Matt. 3:7).

He that believeth not the son shall not see life, but the anger of God abideth on him (John 3:36).

In the last time there shall be great distress upon the land, and anger on this people (Luke 21:23).

From these passages it is plain that by the “anger of Jehovah” are signified punishments and damnations. That by “anger” is meant clemency and mercy is because all the punishments of the evil arise from the mercy of the Lord toward the good, lest these should be harmed by the evil; yet the Lord does not impose the punishments on them, but they do so upon themselves, for in the other life evils and punishments are conjoined together. Especially do the evil impose punishments on themselves when the Lord does mercy to

the good, for then evils increase upon them, and consequently punishments. It is from this that instead of the “anger of Jehovah,” by which are signified the punishments of the evil, the angels understand mercy.

[7] From all this it can be seen what is the nature of the Word in the sense of the letter, and also what Divine truth is in its most general form, namely, that it is according to appearances; and this for the reason that man is such that what he sees and apprehends from his sensuous, he believes; and what he does not see nor apprehend from his sensuous, he does not believe; thus does not receive. Hence it is that the Word in the sense of the letter is according to things that so appear; and yet it has genuine truths stored up in its inward bosom; and in its inmost bosom, the truth Divine itself which proceeds immediately from the Lord; thus also Divine good, that is, the Lord himself.

6998. *And he said, Is there not Aaron thy brother the Levite?* That this signifies the doctrine of good and truth is evident from the representation of Aaron as being the Lord as to Divine good or the priesthood; but here, before he was initiated into the priesthood, the doctrine of good and truth; and therefore also it is said that “he should be to Moses for a mouth, and Moses to him for God”; by Moses is represented the Lord as to the Divine truth which proceeds immediately from the Lord; consequently by Aaron, the Divine truth which proceeds mediately from the Lord, and which is the doctrine of good and truth. That truth which Moses here represents is truth which cannot be heard or perceived by man (n. 6982); but the truth which Aaron represents is truth which can be both heard and perceived by man; hence Aaron is called the “mouth,” and Moses his “God”; and hence Aaron is called a “Levite,” for by a “Levite” is signified the doctrine of good and truth of the church, which ministers to and serves the priesthood.

6999. *I know that he will speak.* That this signifies preaching is evident from the signification of “speaking,” when said of doctrine, which is represented by Aaron, as being preaching; for this is of

doctrine, that is, of him who represents doctrine, and who is called the “mouth,” which denotes utterance (see n. 6987).

7000. And also behold he goeth forth to meet thee. That this signifies reception is evident from the signification of “going forth to meet” as being to be made ready for receiving, that is, the Divine truth which is represented by Moses, thus denoting its reception. The angels and spirits who receive the Divine truth proceeding from the Lord, and advance it further, are said “to go forth to meet” when they are made ready by the Lord to receive.

7001. And he will see thee. That this signifies perception is evident from the signification of “seeing” as being to understand and perceive (see n. 2150, 2807, 3764, 3863, 4567, 4723).

7002. And he will be glad in his heart. That this signifies the affection of love is evident from the signification of “being glad in heart” as being the pleasantness and delight from the affection which is of love; for all gladness proceeds from the affection of love. That the affection of love is said of the doctrine of good and truth, and not of those who are in the doctrine, is from angelic speech, for so the angels speak, because they are unwilling to speak of persons, because speech about persons would avert the ideas from a universal view of things, thus from the comprehension of innumerable things together. For this reason they attribute to doctrine what is pleasant and enjoyable, also affection and the like. These things also are in doctrine when the man applies it to himself, because in doctrine there is truth Divine proceeding from the Lord, and in truth Divine proceeding from the Lord there is love, thus what is pleasant and enjoyable.

7003. And thou shalt speak unto him. That this signifies influx is evident from the signification of “speaking” as being influx (see n. 2951, 5481, 5743, 5797).

7004. And shalt put the words in his mouth. That this signifies that what he utters will proceed from the Divine human is evident from the representation of Moses, who was to put words in Aaron’s

mouth, as being the Lord as to the Divine truth which proceeds from his Divine human (of which above); and from the signification of “mouth” as being voice and utterance (see n. 6987). Thus “to put in the mouth” denotes to give to utter; but when said of the Lord, it denotes to proceed, because the Word which is uttered by a spirit or angel, proceeds from the Lord’s Divine human. Aaron, moreover, represents the doctrine of good and truth, which is uttered. The case herein is this.

[2] From the Lord proceeds Divine truth immediately and mediately; that which proceeds immediately is above all the understanding of angels; but that which proceeds mediately is adapted to the angels in the heavens and also to men, for it passes through heaven and thereby puts on the angelic and the human quality; but into this truth also the Lord flows immediately, and thus leads angels and men both mediately and immediately (n. 6058). For each and all things are from the first being, and the order has been so instituted that the first being may be present in the derivatives both mediately and immediately, thus alike in the ultimate of order and in its first; for the Divine truth itself is the one only substantial, the derivatives being nothing but successive forms thence derived. From this also it is plain that the Divine flows immediately also into each and all things, because all things have been created from the Divine truth, the Divine truth being the one only essential (n. 6880), thus that from which all things are. The Divine truth is what is called “the Word” in John:

In the beginning was the Word, and the Word was with God, and God was the Word; all things were made by him, and without him was not anything made that was made (John 1:1–2).

By such influx the Lord leads man not only by providence in the universal, but also in every singular, nay, in the veriest singulars of all. For these reasons it is said that the things which are uttered proceed from the Divine human.

[3] That there is an immediate influx of the Lord where there is also a mediate, thus in the last of order equally as in the first of order, has been told me from heaven, and a living perception of it

has been given; also that what is effected by mediate influx, that is, through heaven and the angels there is relatively very little; and further, that the Lord leads heaven at the same time through immediate influx, and through it keeps all things there in their connection and order.

7005. And I will be with thy mouth. That this signifies that truth Divine will proceed through the Divine human from the Divine itself is evident from the representation of Moses as being the Lord as to truth Divine (of which above); and from the signification of “being with his mouth” as being to be in the truth Divine which proceeds from the Divine human. The Divine itself, which is called the “Father,” is meant by “I,” or Jehovah. Hence it is evident that by “I will be with thy mouth” is signified that truth Divine proceeds through the Divine human from the Divine itself; which is the same as that the holy of the spirit proceeds from the son, and the son from the Father, according to the doctrine of the church; which however is to be understood in this way; that this trine is in the Lord and is one in him.

7006. And with his mouth. That this signifies thus with the things thence derived is evident from the representation of Aaron as being the doctrine of good and truth (see n. 6998); and from the signification of “being with his mouth” as being the Divine with this doctrine, and in it; and as this doctrine is from the Divine truth which proceeds immediately from the Divine human (of which just above, n. 7005), therefore by “being with his mouth” is signified with the things thence derived. (That the doctrine of good and of truth proceeds mediately and immediately from the Divine human of the Lord, see above, n. 7004.)

7007. And will teach you what ye shall do. That this signifies thus the Divine in each and all things which shall be done is evident from the signification of “teaching” as being to flow in, and when as here said of the Divine, as being to proceed (see above, n. 6993); and from the signification of “what ye shall do” as being what shall be done. That it denotes in each and all things is because it is said of the Divine. Something shall here be said about the Divine being in each and all things that take place with man. That such is the

case appears to man to be far from the truth, because he thinks, "If the Divine were in each and all things that take place, evils would not happen, neither would anyone suffer damnation"; also that the justice of a cause would always triumph; that the upright would be happier in the world than the wicked; with many like things; and as they see the contrary, they do not believe that the Divine is in each and all things. Hence it is that they attribute to themselves and their own sagacity the singulars, and to the Divine only the universal government; and all other things they call fortune and chance, which they conceive to be blind things of nature.

[2] But man so thinks because he does not know the secrets of heaven, which are that the Lord leaves to everyone his own freedom; for unless man is in freedom, he can never be reformed. Compulsion does not reform, because it inroots nothing, for that which is compulsory is not of man's will; but that which is free is of his will. Nevertheless good and truth, in order to be man's as his own, must be inrooted in his will, for that which is outside the will is not the man's. And as for this reason everyone is left to his freedom, man is allowed to think evil, and to do evil, insofar as external fears do not restrain. And also for the same reason, in this world the wicked man is apparently glad and in his glory more than the upright; but the glorying and gladness of the wicked are external, or of the body, which in the other life are turned into infernal unhappiness; whereas the glorying and gladness of the upright are internal, or of the spirit, and remain and become heavenly happiness.

[3] Moreover, in eminence and opulence there is worldly, but not eternal happiness; and therefore both the wicked and the upright have it, or if the latter do not have it, it is that they may not be turned away from good by such things; and as men make the Divine blessing to consist in worldly goods and happinesses, when they see the contrary their weakness drives them into errors with respect to Divine providence. They also come to conclusions from the present things which they see, without considering that Divine providence looks to what is eternal, especially that all things may be in order in heaven, and also in hell; thus that heaven may

constantly bear relation to a man, and that hell may be in the opposite, whence comes equilibrium; and that this cannot possibly exist except by means of Divine providence in the veriest singulars of all, thus unless the Divine continually guides and bends man's freedom.

[4] In regard to the other points, see what has been already said and shown about Divine providence, namely, that the providence of the Lord cannot be universal unless it is in the veriest singulars (n. 1919, 4329, 5122, 5894, 6481–6486, 6490); that the providence of the Lord has regard to what is eternal (n. 5264, 6491); that evil is foreseen by the Lord, and good is provided (n. 5155, 5195, 6489); that the Lord turns into good the evil which he foresees (n. 6574); that contingent things are of providence (n. 5508, 6493, 6494); that man's own prudence is like a few specks of dust in the atmosphere, and Providence like the whole atmosphere (n. 6485); that many fallacies attack Divine providence in singulars (n. 6481).

7008. *And he shall speak for thee unto the people.* That this signifies that he will be doctrine to the spiritual church is evident from the representation of Aaron, of whom it is said that "he shall speak for Moses to the people" as being the doctrine of good and truth (see n. 6998); from the signification of "speaking" as being confession and preaching (n. 6999); and from the representation of the sons of Israel, who are here the "people," as being the spiritual church (n. 6426).

7009. *And it shall be that he shall be to thee for a mouth.* That this signifies the truth of doctrine, which also proceeds mediately from the Lord, is evident from the representation of Aaron, who was to be "to Moses for a mouth," as being doctrine (see n. 6998); and from the signification of "being to Moses for a mouth" as being his utterance or preaching (n. 6987). It is said the truth of doctrine which also proceeds mediately from the Lord, because the truth of doctrine, which is represented by Aaron, is such as is heard and perceived by angels and men. This truth is what proceeds mediately from the Lord; but the truth which is represented by Moses is that

which proceeds from the Lord immediately, and is not heard or perceived by men, nor even by angels (n. 6982, 6985, 6996, 7004).

7010. *And thou shalt be to him for God.* That this signifies the Divine truth which proceeds from the Lord immediately is evident from the representation of Moses, as being the Lord as to Divine truth (see n. 6752). That it denotes the Divine truth which proceeds immediately from the Lord is signified by that he was “to Aaron for God”; for by “God” in the Word is meant the Lord as to Divine truth, and by “Jehovah,” the Lord as to Divine good. That in the Word the Lord is called “God” where truth is treated of, but “Jehovah” where good is treated of, see n. 2586, 2769, 2807, 2822, 3921, 4402; that the angels are called “gods” from the truths in which they are from the Lord (n. 4402); and that in the opposite sense the “gods of the nations” denote falsities (n. 4402, 4544).

7011. *And thou shalt take in thy hand this rod.* That this signifies Divine power herein is evident from the signification of “rod” as being power (see n. 4013, 4015, 4876, 4936), and in fact when it is in the hand; for by “hand” is signified spiritual power, and by “rod” natural power. As the natural has no power except from the spiritual, so a rod has no power unless it is in the hand; and therefore it is said that “he should take it in his hand.” (That the “hand” when predicated of the Lord denotes the power proceeding from his Divine rational, and a “rod” the power proceeding from his Divine natural, may be seen above, n. 6947.) It is said “the Divine power therein,” namely, in truths (of which above), because power is predicated of truth (n. 3091, 6344, 6423, 6948).

7012. *Wherewith thou shalt do the signs.* That this signifies the consequent enlightenment and confirmation of truths is evident from the signification of a “sign” as being the confirmation of truths (see n. 6870); that it also denotes enlightenment is because the confirmation of truths is effected by means of enlightenment from the Lord when a man studies the Word with the end of knowing truths. As regards enlightenment and the consequent confirmation of truths, be it known that they who are in externals without an internal (as were the Jews and the Israelites) cannot be

enlightened; thus neither can they be confirmed in truths, whereas when they who are in externals and at the same time in internals read the Word, they are enlightened, and in their enlightenment see truths, in which they are afterward more and more confirmed; and, wonderful to say, everyone has such enlightenment as is his affection of truth; and such affection of truth as is his good of life. Hence also it is that they who are in no affection of truth for the sake of truth, but for the sake of their own advantage, are not at all enlightened when they read the Word, but are only confirmed in doctrinal things, no matter of what kind, whether false, as heresies are, or entirely contrary to truths, as are the Jewish ones; for they do not seek the kingdom of the Lord, but the world; not faith, but fame; thus not heavenly riches, but only earthly; and if perchance they are seized with a desire of knowing truths from the Word, falsities present themselves instead of truths, and at last there is denial of all things. These things have been said in order that it may be known what enlightenment is, and the consequent confirmation of truth.

7013. Verses 18–20. *And Moses went, and returned to Jethro his father-in-law, and said to him, Let me go, I pray, and return into my brethren who are in Egypt, and I shall see whether they yet live. And Jethro said to Moses, Go in peace. And Jehovah said unto Moses in Midian, Go, return into Egypt; because all the men seeking thy soul are dead. And Moses took his wife and his sons, and made them ride upon the ass, and he returned to the land of Egypt; and Moses took the rod of God in his hand.* “And Moses went, and returned” signifies continuation of the former life; “to Jethro his father-in-law” signifies in simple good; “and said to him, Let me go I pray, and return unto my brethren who are in Egypt” signifies elevation to more interior and more spiritual life in the natural; “and I shall see whether they yet live” signifies the perception of that life; “and Jethro said to Moses, Go in peace” signifies assent and a devout wish; “and Jehovah said unto Moses in Midian” signifies enlightenment and confirmation from the Divine in this state; “Go, return into Egypt” signifies spiritual life in the natural; “because all the men seeking thy soul are dead” signifies the removal of the falsities that are endeavoring to destroy the life of truth and good; “and Moses took his wife” signifies good adjoined;

“and his sons” signifies truths thence derived; “and made them ride upon the ass” signifies which would be of service to new intelligence; “and he returned into the land of Egypt” signifies in the natural mind; “and Moses took the rod of God in his hand” signifies that these things were from Divine power.

7014. *And Moses went, and returned.* That this signifies continuation of the former life is evident from the signification of “going” as being life (see n. 4882, 5493, 5605); from the signification of “returning,” or “going back,” as being to live where he lived before; and from the representation of Moses, as being the Lord as to the law or truth from the Divine (n. 6771, 6827). When Moses was in Mount Horeb with Jehovah seen in a flame, he then represented the Lord as to Divine truth; but now with Jethro his father-in-law, who is the good of the church which is in the truth of simple good, he represents the Lord as to truth from the Divine. Here and elsewhere in the Word, in the internal sense, are described all the states of the Lord’s life in the world, how he then made his human Divine. That the states were successive can be seen from the fact that the Lord when an infant was like an infant, and that he afterward grew in intelligence and wisdom, and continually instilled into these the Divine love, even until he became the Divine love, that is, the Divine being or Jehovah, as to his human also. And as the Lord in this way successively put on the Divine, he therefore first made himself truth from the Divine, afterward Divine truth, and at last the Divine good. These were the steps of the glorification of the Lord which are described here and elsewhere in the internal sense of the Word.

7015. *Unto Jethro his father-in-law.* That this signifies in simple good, namely, continuation of life, is evident from the representation of Jethro, who being the priest of Midian denotes the good of the church which is in the truth of simple good (see n. 6827); this good is meant by “simple good”; and from the signification of “father-in-law” as being that from which comes the conjunction of good and truth (n. 6827).

7016. *And said to him, Let me go, I pray, and return unto my brethren who are in Egypt.* That this signifies elevation to more interior and more spiritual life in the natural is evident from the signification of “going and returning” as being what is successive of life, and here the successive of life is elevation to interior and more spiritual life, thus nearer to the Divine, for when “going and returning” are said of the Lord, who is represented by Moses, there is meant elevation to the Divine being or Jehovah who is in him, and from whom he is; from the representation of the sons of Israel, who are here the “brethren,” as being the Lord’s spiritual kingdom, and thence the spiritual church (see n. 6426, 6637); and from the signification of “Egypt” as being the natural (n. 6147, 6252). Hence it is plain that by “let me go and return unto my brethren who are in Egypt” is signified elevation to more interior and more spiritual life in the natural. For as the dwelling of Moses in Midian signified life with those who are in the truth of simple good, thus in simple good (see n. 7015), so now dwelling with the sons of Israel signifies life with those who are in the truth and good of the spiritual church, which life is more interior and spiritual than the former. (That the good and truth of this church are in the natural, see n. 4286, 4402.)

7017. *And I shall see whether they yet live.* That this signifies the perception of that life is evident from the signification of “seeing” as being to understand and perceive (see n. 2325, 2807, 3764, 3863, 4403–4421, 4567, 4723, 5400); and from the signification of “living” as being spiritual life (n. 5407). By the perception of that life is meant the perception which precedes; for when anyone proposes anything to himself, he perceives it as present, because he puts his mind into the state of that thing; and from this there are longings and consequent delight as if the thing were present. Thus the mediate ends conjoin themselves with the ultimate end, and make as it were one end.

7018. *And Jethro said to Moses, Go in peace.* That this signifies assent and a devout wish is evident from the signification of “Jethro said to Moses” as being the answer; that it denotes assent and also a devout wish is signified by “Go in peace.”

7019. *And Jehovah said unto Moses in Midian.* That this signifies enlightenment and confirmation from the Divine in this state is evident from the fact that Jehovah said to Moses that he should return to Egypt, when yet this had previously been commanded Moses by Jehovah (chapter 3:10, and above in this chapter, verse 12), and when, in consequence of this command, Moses had already prepared himself for the way. From this it can be seen that by this command are signified enlightenment and confirmation from the Divine. That the enlightenment and confirmation were in this state, namely, in a state of the truth of simple good is signified by its being said by Jehovah to Moses in Midian. (That “Midian” denotes the truth of simple good, see n. 3242, 4756, 4788, 6773.)

7020. *Go, return into Egypt.* That this signifies spiritual life in the natural is evident from the signification of “going and returning” as being more interior and spiritual life (of which above, n. 7016); and from the signification of “Egypt” as being the natural (n. 6147, 6252).

7021. *Because all the men seeking thy soul are dead.* That this signifies the removal of the falsities that are endeavoring to destroy the life of truth and good is evident from the signification of “being dead” as being that they are removed, for they who are dead have also been removed; from the signification of the “Egyptians,” who here are “the men,” as being those who are in falsities (see n. 6692); and from the signification of “those seeking the soul” as being those who are endeavoring to destroy the life. And as spiritual life is the life of the truth that is of faith, and of the good that is of charity, it is therefore said “the life of truth and good.” From this it is evident that by “all the men seeking thy soul are dead” is signified the removal of the falsities that are endeavoring to destroy the life of truth and good. By “soul” in the Word is meant every living thing, and it is attributed also to animals, but “soul” is properly predicated of man, and when of man, the term is used in various senses. Man himself is called a “soul” because his life in general is so called, also specifically his intellectual life, or understanding, and likewise his voluntary life, or will.

[2] But in the spiritual sense by “soul” is meant the life of the truth which is of faith, and of the good which is of charity, and in general the man himself as to his spirit which lives after death, in which sense it is used in these passages:

Be not afraid of those who are able to kill the body, but are not able to kill the soul (Matt. 10:28).

What doth it profit a man, if he gain the whole world, and lose his own soul? Or what price shall a man give sufficient for the redemption of his soul? (Matt. 16:26).

The son of man is not come to destroy men’s souls, but to save them (Luke 9:56).

Ye have profaned me among my people, to slay the souls that ought not to die, and to make the souls to live that ought not to live (Ezek. 13:19).

In these passages the “soul” denotes the spiritual life of man, which life is that of his spirit after death. “To kill the soul,” “to lose the soul,” “to destroy the soul,” denote to die spiritually, that is, to be damned.

7022. *And Moses took his wife.* That this signifies good adjoined is evident from the representation of Moses as being the Lord as to the law, or truth, from the Divine (of which above); and from the signification of “wife” as being good adjoined (see n. 4510, 4823). In the internal sense, and also in the supreme sense in which the Lord is treated of, by the wife of Moses is represented good conjoined with truth, because in each and all things in the spiritual world and in the natural, there is a likeness of a marriage. There is a likeness of a marriage where there is what is active and what is passive; and there must be the active and at the same time the passive where anything has to come into existence; for without the conjunction of these two nothing can possibly be produced. That there is in all things a likeness of a marriage is because all things bear relation to good and truth, thus to the heavenly marriage, which is that of good and truth; and the heavenly marriage bears relation to the Divine marriage, which is that of Divine good and

Divine truth. And because as before said nothing can come into existence and be produced unless there is an active and a passive, thus unless there is a likeness of a marriage, it is very evident that the truth which is of faith without the good which is of charity cannot produce anything, nor the good which is of charity without the truth which is of faith; but that there must be a conjunction of both to produce fruits, and to make the life of heaven in man. That in all things there is a likeness of a marriage, see n. 1432, 2173, 2176, 5194; and that in every detail of the Word there is the marriage of good and truth, see n. 683, 793, 801, 2516, 2712, 4138, 5138, 6343; consequently in every detail of the Word there is heaven, for heaven is this marriage itself; and as in every detail of the Word there is heaven, in every detail of the Word there is the Lord, because the Lord is the all in all things of heaven. From all this it can be seen why the wife of Moses represents good conjoined with truth, even in the supreme sense, in which the Lord is treated of; in like manner as does Sarah the wife of Abraham (n. 2063, 2065, 2172, 2173, 2198); and also Rebekah the wife of Isaac (n. 3012, 3013, 3077).

7023. And his sons. That this signifies the truths thence derived is evident from the signification of “sons” as being truths (n. 489, 491, 533, 1147, 2623, 3373); it is said “thence derived” because from the marriage just spoken of.

7024. And he made them ride upon the ass. That this signifies the things that would be of service to new intelligence is evident from the signification of “riding” as being the things of the intellect, here of new intelligence, which must be of life among those who are in the spiritual church (see n. 7016); that these things are signified by “riding” is because a “horse” signifies the intellectual (of which see n. 2761, 2762, 3217, 5321, 6534); and from the signification of an “ass” as being the truth that is of service, here to new intelligence (n. 2781, 5741), and also as being memory-knowledge (n. 5492).

7025. And he returned unto the land of Egypt. That this signifies in the natural mind is evident from the signification of “the land of

Egypt” as being the natural mind (see n. 5276, 5278, 5280, 5288, 5301).

7026. *And Moses took the rod of God in his hand.* That this signifies that these things were from Divine power is evident from the signification of “rod” as being power (n. 4013, 4015, 4876, 4936) thus “the rod of God” denotes Divine power. (That “rod” denotes the power of the natural, and “hand” the power of the spiritual, and that the natural has power from the spiritual, thus that by “rod” is signified power when it is in the hand, see n. 7011.) That a “rod” denotes power, originates from the representatives in the other life, for in that life they who practice magical arts appear with rods, which also serve them for powers. Hence also the Egyptian magicians had rods, whereby they performed what appeared like miracles; and from this the ancients in their writings everywhere assign rods to magicians. From all this it can be seen that a rod is a representative of power, and that it is also a real correspondence, for power is actually exercised by means of rods; but with magicians this is an abuse of correspondence, neither is it of avail except within the hells where they are, and it avails there because illusions and phantasies reign there. And because there is a real correspondence of a rod with power, Moses was commanded to take a rod in his hand, and by it to do signs; and for the same reason also kings have a scepter, which is a short rod, and by it is signified royal power. The correspondence of a rod and of power is from the fact that a rod or staff supports the hand and arm, thus at the same time the body, and in the grand man the hand and arm correspond to power (n. 878, 3387, 4931–4937, 5327, 5328, 5544, 6947, 7011).

7027. Verses 21–23. *And Jehovah said unto Moses, When thou goest to return into Egypt, see all the wonders which I have put in thy hand, and thou shalt do them before Pharaoh; and I will harden his heart, and he will not send away the people. And thou shalt say unto Pharaoh, Thus saith Jehovah, My son, my firstborn is Israel; and I say unto thee, Send my son away, that he may serve me; and if thou refuse to send him away, behold I will slay thy son, thy firstborn.* “And Jehovah said unto Moses” signifies perception from the Divine;

“When thou goest to return into Egypt” signifies spiritual life in the natural; “see all the wonders which I have put in thy hand” signifies means of power from the spiritual then; “and thou shalt do them before Pharaoh” signifies against infesting falsities; “and I will harden his heart, and he will not send away the people” signifies obstinacy, and thus not yet liberation; “and thou shalt say unto Pharaoh” signifies exhortation; “Thus said Jehovah” signifies from the Divine; “my son, my firstborn is Israel” signifies that they who are in spiritual truth and good have been adopted; “and I say unto thee” signifies command; “Send my son away” signifies that they should abstain from infesting the truths of the church; “that he may serve me” signifies elevation into heaven in order to perform uses therefrom; “and if thou refuse to send him away” signifies obstinacy even to the last; “behold I will slay thy son, thy firstborn” signifies the extinction of faith without charity, and the consequent devastation of truth with them.

7028. And Jehovah said unto Moses. That this signifies perception from the Divine is evident from the signification of “saying” in the historicals of the Word as being perception (of which frequently above); that it denotes from the Divine is signified by “Jehovah said.” The reason why it is again said, “Jehovah said unto Moses,” is that a new perception is signified (see n. 2061, 2238, 2260, 2506, 2515, 2552).

7029. When thou goest to return into Egypt. That this signifies spiritual life in the natural is evident from the signification of “going and returning” as being elevation to a more interior and spiritual life; and from the signification of “Egypt” as being the natural (of which above, n. 7016).

7030. See all the wonders which I have put in thy hand. That this signifies means of power from the spiritual then is evident from the signification of “wonders” or “miracles” as being means of Divine power (see n. 6910); and from the signification of “hand” as being spiritual power (n. 7011). From this it is evident that by “see all the wonders which I have put in thy hand” are signified means of power from the spiritual.

7031. *And thou shalt do them before Pharaoh.* That this signifies against the infesting falsities is evident from the representation of Pharaoh as being falsity infesting the truths of the church (see n. 6651, 6679, 6683, 6692). That “thou shalt do them before Pharaoh” denotes against these falsities is because it follows in a series from the things that precede; for there by “see all the wonders which I have put in thy hand” is signified the means of power from the spiritual, thus against the infesting falsities; and in the internal sense those things follow in a series to which the words of the sense of the letter are applied.

7032. *And I will harden his heart, and he will not send away the people.* That this signifies obstinacy, and thus not yet liberation, is evident from the signification of “hardening” as being obstinacy, and from the signification of the “heart” as being the will (see n. 2930, 3888), thus by these words is signified obstinacy from the will, consequently from the delight of doing evil, because that which is of the will is delightful, and this is from the love; and from the signification of “not sending away the people,” as being from obstinacy not to be willing to set at liberty, thus not yet liberation. It is said here and in what follows that “Jehovah hardened the heart of Pharaoh.” This is so said from the appearance, and from the common notion of the Divine as doing all things; but this is to be understood in the same way as when evil, anger, fury, devastation, and other like things are attributed to Jehovah or the Lord (see n. 2447, 6071, 6991, 6997).

[2] As regards the obstinacy of those who are in falsities and the derivative evils, and in evils and the derivative falsities, be it known that the obstinacy is such as cannot be described; for they never desist except through grievous punishments and the consequent fears; exhortations and threats are of no avail whatever, because the delight of their life is to do evil. They contracted this delight during their life in the world, especially from the fact that they loved themselves only and not the neighbor, thus being in no Christian charity. As people of this kind do not suffer themselves to be led by the Lord, they act from their own proper will, which is evil by heredity, and also by actual life; and they who act from their own

will, do evil from love; for that which is of the will is of the love; and from this they have the delight of doing evil, and so far as they are in this delight, so far they are in obstinacy.

[3] That this is so does not appear in the world, because in the world they are withheld by the love of self and the love of the world, for they fear the loss of reputation, and of the consequent gain and honor, if they were to do evil openly. Moreover, the laws and the fear of the loss of life restrain them; but if these did not stand in the way, they would rush to destroy all who do not favor them, and would plunder them of all their property, and would mercilessly kill anyone. Such is man interiorly, that is, such is man as to his spirit, however much in this world he may appear different. This can be very plainly seen from them in the other life, for then the externals are taken away from those who have been such in the world, and they are left to their will, thus to their loves; and when they are left to these, they perceive nothing more delightful than to do evil, which also they do with such obstinacy that, as before said, they never desist except through punishments, and afterward by repeated sinkings down into hell. From all this it can be seen what a man is who is in no charity toward the neighbor; and also that everyone's life awaits him; not the civil life which was external and apparent in the world, but the spiritual life which was internal and did not appear in the world.

7033. *And thou shalt say unto Pharaoh.* That this signifies exhortation is evident from the signification of "saying," when done by Divine command, as being exhortation; and from the representation of Pharaoh, as being falsity infesting the truths of the church, thus those who are in falsity and who infest (see n. 6651, 6679, 6683, 6692).

7034. *Thus saith Jehovah.* That this signifies from the Divine, that is, exhortation is evident from what has been already said, and also from what follows.

7035. *My son, my firstborn is Israel.* That this signifies that they who are in spiritual truth and good have been adopted is evident

from the signification of “son,” when said by Jehovah, or the Lord, of those who are of the spiritual church, as being to be adopted (of which presently); from the signification of “firstborn” as being the faith of charity, which is of the spiritual church (see n. 367, 2435, 3325, 4925, 4926, 4928, 4930); and from the representation of Israel, as being the spiritual church (n. 6637). That “my son, my firstborn Israel,” or those who are in spiritual truth and good, that is, who are of the spiritual church, have been adopted, and thus acknowledged as sons is because the Lord by his coming into the world saved them (n. 6854, 6914); hence also, and likewise by virtue of faith in the Lord, they are called the “firstborn son.” These are also meant by the Lord in John:

And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one flock, and one shepherd (John 10:16).

7036. *And I say unto thee.* That this signifies command is evident from the signification of “saying,” when by Jehovah, as being command.

7037. *Send my son away.* That this signifies that they should abstain from infesting the truths of the church is evident from the representation of Pharaoh, as being the falsity infesting the truths of the church (see n. 6651, 6679, 6683, 6692); from the signification of “sending away” as being a command to abstain; and from the signification of “son” as being those who are in spiritual truth and good, and have been adopted (of which just above, n. 7035). Hence it is plain that by “Send my son away” is signified that they should abstain from infesting those who are in the truths of the church.

7038. *That they may serve me.* That this signifies elevation into heaven in order to perform uses therefrom is evident from the signification of “serving Jehovah,” or the Lord, as being to perform uses; and as this is said of those of the spiritual church who have been saved by the coming of the Lord, and who before his coming were in the lower earth, and were afterward elevated into heaven (n. 6854, 6914), and thereby came into a state of performing uses,

therefore by “that they may serve me” is signified elevation into heaven in order to perform uses therefrom. That “to serve the Lord” denotes to perform uses is because true worship consists in the performance of uses, thus in the exercises of charity. He who believes that serving the Lord consists solely in frequenting a place of worship, in hearing preaching there, and in praying, and that this is sufficient is much mistaken. The very worship of the Lord consists in performing uses; and during man’s life in the world uses consist in everyone’s discharging aright his duty in his station, thus from the heart being of service to his country, to societies, and to the neighbor, in dealing sincerely with his fellow, and in performing kind offices with prudence in accordance with each person’s character. These uses are chiefly the works of charity, and are those whereby the Lord is chiefly worshiped. Frequenting a place of worship, hearing sermons, and saying prayers, are also necessary; but without the above uses they avail nothing, because they are not of the life, but teach what the life must be. The angels in heaven have all happiness from uses, and according to uses, so that to them uses are heaven.

[2] That happiness is from Divine order according to uses, can be seen from the things in man which correspond to those which are in the grand man; as those from the external senses, namely, from sight, hearing, taste, smell, and touch, which as has been shown at the end of many chapters are correspondent. These senses therefore have delights exactly in accordance with the uses which they perform; the most delightful is the sense of conjugal love, on account of its greatest use, because from this comes the propagation of the human race, and from the human race, heaven; the delight of taste follows next, because it serves for the nourishment and thereby for the health of the body, in accordance with which is the sound action of the mind; the delight of smell is less, because it merely serves for recreation; and thus also for health; the delight of hearing and that of sight are in the last place, because they merely take up those things which will be of service to uses, and wait upon the intellectual part, and not so much the will part.

[3] From these and other like facts it becomes plain that it is uses according to which happiness is given in heaven by the Lord; and that it is uses through which the Lord is mainly worshiped. From this it is that John lay on the Lord's breast at table, and that the Lord loved him more than the rest; but this was not for his own sake, but because he represented the exercises of charity, that is, uses. (That John represented these, see the preface to Gen. 18 and 22, and n. 3934.)

7038a. *And if thou refuse to send him away.* That this signifies obstinacy even to the last is evident from the signification of "refusing to send him away" as being not to liberate in consequence of obstinacy (as above, n. 7032).

7039. *Behold I will slay thy son, thy firstborn.* That this signifies the extinction of faith without charity, and the consequent devastation of truth with them is evident from the signification of "slaying" as being extinction; and from the signification of "son, the firstborn," namely, of Pharaoh and the Egyptians, as being faith without charity (see n. 3325). For by Pharaoh and the Egyptians are represented the memory-knowledges which are of the church (n. 4749, 4964, 4966, 6004), thus which are of faith, for these are of the church. But because they turned these memory-knowledges into magic (n. 6692), and from this their works were evil, and devoid of any charity, therefore by their "firstborn" are signified such things as are of the memory-knowledge of faith, thus faith without charity. That these are signified by the "firstborn of Egypt" is evident from the signification of the "firstborn of Israel" as being the faith of charity (of which above n. 7035).

[2] It is said "faith without charity," but by "faith" is here meant the memory-knowledge of such things as are of faith, for there is no faith where there is no charity. With those who are not in charity the things of faith are merely things of memory, and are in the memory under no other form than is any other memory-knowledge; and there is not there even the memory-knowledge of truth which is of faith, because it is defiled with ideas of falsity, and also serves as a means to defend falsities. As this is the case with

faith without charity, it is therefore extinguished with the evil in the other life, and they are completely devastated as to truth, in order to prevent truths from being made into means for their evils, and thus lest hell should in some way have dominion in them over such things as are of heaven, and lest they should thereby hang between heaven and hell. This extinction and this devastation of truth are what is signified by the firstborn in Egypt being slain. That the Egyptians afterward perished in the sea Suph represented the subsequent state of damnation or the spiritual death of such persons, for as soon as the things of faith or of truth are taken away from them (which had been like wings that lifted them up), they soon sink down like weights into hell.

7040. Verses 24–26. *And it came to pass in the way, in the inn, that Jehovah met him, and sought to kill him. And Zipporah took a stone, and cut off the foreskin of her son, and made it touch his feet; and she said, Because a bridegroom of bloods art thou to me. And he ceased from him. Then she said, A bridegroom of bloods as to circumcisions.* “And it came to pass in the way, in the inn” signifies that the posterity of Jacob were in externals without an internal; “that Jehovah met him” signifies opposition; “and sought to kill him” signifies that a representative church could not be instituted with that posterity; “and Zipporah took a stone” signifies the quality shown by the representative church by means of truth; “and cut off the foreskin of her son” signifies the removal of filthy loves, and thereby the laying bare of the internal; “and made it touch his feet” signifies that the quality of the natural was then shown; “and she said, Because a bridegroom of bloods art thou to me” signifies that it was full of all violence and hostility against truth and good; “and he ceased from him” signifies that it was permitted that they should represent; “then she said, A bridegroom of bloods as to circumcisions” signifies that although the internal was full of violence and hostility against truth and good, still circumcision was to be received as a sign representative of purification from filthy loves.

7041. *And it came to pass in the way, in the inn.* That this signifies that the posterity of Jacob were in externals without an internal is

evident from the representation of Moses here. In what precedes, and in what follows, the subject treated of in the internal sense is the spiritual church, which is meant by the “sons of Israel”; but in these three verses it is that this church was to have been instituted among the posterity of Jacob, but that it could not be instituted among them because they were in externals without an internal. For this reason Moses here does not represent the law or the Word, but that nation or posterity from Jacob of which he was to be the leader; thus he also represents the worship of that nation, for everywhere in the Word a leader or judge, and also a king, represents the nation and people of which he is the leader, judge, or king, because he is its head (see n. 4789). This is the reason why Moses is not here named, and yet by its coming to pass in the way, in the inn, he is meant, and that Jehovah then met him, and sought to kill him, when yet he had before so expressly commanded that he should go and return to Egypt. By “being in the way” is signified what is instituted; and by the “inn” is signified the external natural or sensuous (n. 5495). And because as before said the subject treated of is the church to be instituted among that posterity, therefore that is signified which belonged to that nation, namely, an external without an internal, thus also an external natural or sensuous, but separated. (That the sensuous separated from the internal is full of fallacies and the consequent falsities, and that it is against the truths and goods of faith, see n. 6948, 6949.)

[2] Before the things which follow are unfolded, see what has been already shown concerning that posterity, namely, that with them there was the representative of a church, but not a church (see n. 4281, 4288, 6304); that Divine worship among them was merely external separate from internal, and that to this worship they were driven by external means (n. 4281, 4433, 4844, 4847, 4865, 4899, 4903); that they were not chosen, but that they obstinately insisted upon being a church (n. 4290, 4293); that they were of such a nature that they could represent holy things, although they were in bodily and worldly loves (n. 4293, 4307); that that nation was such from its first origins (n. 4314, 4316, 4317); and many other things which have been shown concerning that nation (see n. 4444, 4459, 4503, 4750, 4815, 4818, 4820, 4825, 4832, 4837, 4868, 4874, 4911, 4913, 5057, 6877).

7042. *That Jehovah met him.* That this signifies opposition is evident from the signification of “meeting” as being opposition, namely, to the possibility of any church being instituted with that nation. That it denotes opposition against the Divine is signified by “Jehovah met him.” From the sense of the letter it appears as if Jehovah or the Divine set himself in opposition, because it is said that “Jehovah met him”; but the internal sense is that the opposition was against the Divine. For the Divine never opposes itself to anyone, but it is the man, or the nation, which opposes itself to the Divine; and when it opposes itself, as it cannot endure the Divine, it appears as if there were resistance by the Divine. How the case herein is can be seen from those who come into the other life, and desire to come into heaven, and yet are not such as to be capable of being there. When they are permitted to attempt what they desire, even when they are in the way and near to the entrance into heaven, they appear to themselves as monsters, and begin to be in anguish and torment, because they cannot endure the truth and good which are there; and they believe that heaven and the Divine have opposed themselves to them; when yet it is they who bring this upon themselves, because they are in what is the opposite. From this also it can be seen that the Divine does not oppose itself to anyone, but that it is the man who opposes himself to the Divine.

7043. *And sought to kill him.* That this signifies that a representative church could not be instituted with that posterity is evident from the signification of “seeking to kill” as being not to receive (see n. 3387, 3395); here therefore not to receive or choose that nation, in order that a representative church might be instituted with it. That in these three verses that nation is constantly meant by “Moses,” who was about to be its leader and head, may be seen above (n. 7041); and that that nation was not chosen, but that it obstinately insisted upon being a church (n. 4290, 4293); and also that no church, but only the representative of a church, was instituted with it (n. 4281, 4288, 6304); and that those things which are of the church, and are holy, can be represented even by the evil, because representation does not regard the person but the thing (n. 3670, 4208, 4281). The same is meant in the internal sense by its being said that Jehovah willed wholly to

destroy that nation, and in its stead to raise up another nation from Moses (Num. 14:12); and also that Jehovah repented of bringing in that nation, and of having brought them into the land of Canaan.

7044. And Zipporah took a stone. That this signifies the quality shown by the representative church by means of truth is here evident from the representation of Zipporah as being the representative church; and from the signification of a “stone” as being the truth of faith. That circumcision was performed with knives of stone, signified that purification from filthy loves was effected by means of the truths of faith (n. 2039, 2046, 2799); for circumcision was representative of purification from these loves (n. 2799). The reason why purification is effected by means of the truths of faith is that these teach what is good, and also what is evil, and thus what ought to be done, and what ought not to be done; and when man knows these truths, and wills to act according to them, he is then led by the Lord, and is purified by his Divine means. As the truths of faith teach what is evil and what is good, it is evident that by “Zipporah took a stone” is signified the quality shown by means of truth. That Zipporah represents the representative church is evident from what follows in these verses.

7045. And cut off the foreskin of her son. That this signifies the removal of filthy loves, and thereby the laying bare of the internal, is evident from the signification of “cutting off” as being to remove; from the signification of “the foreskin” as being earthly and bodily love, which defiles spiritual and celestial love (see n. 3412, 4462); and from the signification of “son” as being the truth of the representative church. That a “son” denotes truth may be seen above (n. 489, 491, 533, 1147, 2623, 3373); and that it denotes the truth of that church is because Zipporah represents that church, and calls him her “son,” and by him shows the quality of that nation, and hence the quality of its worship. That by the “foreskin” are signified filthy loves is because the loins with the genitals correspond to conjugal love (n. 5050–5062); and because they correspond to conjugal love, they correspond to all celestial and spiritual love (n. 686, 4277, 4280, 5054); and therefore the foreskin corresponds to the most external loves, which are called

bodily and earthly. If these loves are devoid of internal loves, which are called spiritual and celestial, they are filthy, as was the case with that nation, which was in externals without an internal. It is said “without an internal,” and by this is meant no acknowledgment of truth, and no affection of good, thus no faith, and no charity, for these are of the internal man, and from them proceed the activities of charity, which are external goods. This internal, which is devoid of faith and charity, and yet is full of evils and falsities, is called by the Lord “empty” (Matt. 12:43–45); hence it is said “an external without an internal.” Now as by the “foreskin” are signified loves the most external, therefore when they are removed, as is signified by Zipporah’s cutting off the foreskin, the quality of these loves appears, thus the laying bare of the internal.

7046. *And made it touch his feet.* That this signifies that the quality of the natural was then shown is evident from the signification of “making it touch” as being to show, for a thing is shown by the touch; and from the signification of the “feet” as being the natural (see n. 2162, 3147, 3761, 3986, 4280, 4938–4952). By the quality of the natural being shown is meant the quality of that nation interiorly, which appears when the exterior is removed. The interior with man in the world cannot appear until the exterior has been removed; because with the evil the exterior acts quite differently from what the interior wills and thinks; for the man feigns what is honorable, what is just, and also Christian good or charity; and this in order that it may be believed that he is such inwardly. He is compelled so to act by fears of the loss of gain, of reputation, and of honor, and fears of the penalties of the law and of the loss of life. But when these fears have been removed, and he acts from his interior, then like a madman he plunders another’s property, and breathes the destruction and death even of his fellow-citizens, as is the case in civil wars. That the interiors are such is still more manifest from the evil in the other life, for the externals are then taken away from them, and the internals are laid bare (see n. 7039), and then it is discovered that many who in the world have appeared as angels are devils.

[2] This great disagreement between the interiors and exteriors is an indication that the state of man has been utterly perverted; for

such a disagreement has no existence with a man who is in what is sincere, just, and good; he speaks as he thinks, and thinks as he speaks. But it is far otherwise with those who are not in what is sincere, not in what is just, and not in what is good; with these the interiors disagree with the exteriors. That the Jewish nation was of this character is described by the Lord in Matthew in these words:

Woe unto you, scribes and Pharisees, hypocrites! For ye make clean the outside of the cup and of the platter, but within they are full of robbery and intemperance. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside may be clean also. Woe unto you, scribes and Pharisees, hypocrites! For ye make yourselves like unto whited sepulchers, which outwardly indeed appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity (Matt. 23:25–28).

7047. *And she said, For a bridegroom of bloods art thou to me.* That this signifies that it was full of all violence and hostility against truth and good is evident from the signification of “bridegroom” as here being a representative of the church, or its external, when the representative church itself is the “bride” (that in these three verses Moses represents that nation, and the representative of a church among them, see n. 7041; and that Zipporah represents the representative church, n. 7044). As Zipporah represents this church, and Moses its external, therefore Zipporah does not call him her “husband,” or “man,” but her “bridegroom,” for a bride and a bridegroom can represent what is diverse, but not a man, or husband, and a wife, because the conjugal makes a one. And from the signification of “blood” as being violence done to charity, (n. 374, 1005), and as being truth falsified and profaned (n. 4735, 6978), thus hostility against truth and good.

7048. *And he ceased from him.* That this signifies that it was permitted that they should represent is evident from the signification of “ceasing from him,” namely, from killing him, as being permission that they should represent; for that “Jehovah sought to kill him” signified that a representative church could not be instituted with that nation (see n. 7043); and therefore when it is now said that “he ceased from him,” it signifies that it was

permitted that they should represent, that is, that there should be instituted with that nation the representative of a church, but not a church. That it is one thing to represent a church and another to be a church is evident from the fact that even the evil can represent a church, but none except the good can be a church; for to represent a church is merely external (n. 3670, 4208, 4281).

7049. *Then she said, A bridegroom of bloods as to circumcisions.* That this signifies that although the internal was full of violence and hostility against truth and good, still circumcision was to be received as a sign representative of purification from filthy loves, is evident from the signification of a “bridegroom of blood” as being what is full of all violence and hostility against truth and good (of which above, n. 7047); and from the signification of “circumcision” as being a sign representative of purification from filthy loves (see n. 2039, 2632, 3412, 3413, 4462, 4486, 4493). This is said by Zipporah, because it was now permitted that nation to represent the church, which is signified by “ceasing from killing him” (n. 7048). Circumcision was made a sign representative of purification, because by “cutting off the foreskin” was signified the removal of filthy loves, and thereby the laying bare of the internal (n. 7045); and therefore when the internal is not at all attended to, as was the case with that nation, which was in externals without an internal, there then remains the signification of circumcision or the cutting off of the foreskin, namely, the removal of filthy loves, thus purification, for which reason it could serve as a representative sign.

7050. That in these three verses there are secrets which cannot possibly be known without the internal sense is evident from the details in them; for who would know what is signified by Jehovah, after he had commanded Moses to go to Egypt, presently, when he was in the way, meeting him, and seeking to kill him? Who would know what is signified by Zipporah, when she had cut off the foreskin of her son, making it touch his feet, and saying to Moses that he was a bridegroom of bloods to her, and also afterward by her saying that he was a bridegroom of bloods as to circumcisions? Who does not see that secrets have been stored up in these things,

and that these secrets cannot possibly be disclosed except from the internal sense?

7051. They who know nothing of the internal sense of the Word cannot believe otherwise than that the Israelitish and Jewish nation was chosen above every other nation, and hence was more excellent than all the rest, as also they themselves believed. And wonderful to say, this is believed not only by that nation itself, but also by Christians, in spite of the fact that the latter know that that nation is in filthy loves, in sordid avarice, in hatred, and in conceit; and that they also make light of, and even hold in aversion, the internal things which are of charity and faith, and which are of the Lord. The reason why Christians also believe that that nation was chosen above others is that they believe that the election and salvation of man is from mercy, no matter how he lives, and thus that the wicked can be received into heaven equally with the pious and the upright; not considering that election is universal, namely, of all who live in good, and that the mercy of the Lord is toward every man who abstains from evil and is willing to live in good, and thus who suffers himself to be led of the Lord and to be regenerated, which is effected by the unbroken course of his life.

[2] Hence also it is that most persons in the Christian world also believe that that nation will again be chosen, and will then be brought back into the land of Canaan, and this also according to the sense of the letter, as in many passages (Isa. 10:20–22; 11:11, 12; 29 at the end; 43:5, 6; 49:6–26; 46:8; 60:4; 61:3–10; 62; Jer. 3:14–19; 15:4, 14; 16:13, 15; 23:7, 8; 24:9, 10; 25:29; 29:14, 18; 30:3, 8–11; 31:8–10, 17; 33:16, 20, 26; Ezek. 5:10, 12, 15; 16:60; 20:41; 22:15, 16; 34:12, 13; 37:21, 22; 38:12; 39:23, 27, 28; Dan. 7:27; 12:7; Hosea 3:4, 5; Joel 2:32; 3; Amos 9:8, 9; and in Micah 5:7, 8). From these and also from other passages, even Christians believe that that nation will again be chosen and will be brought into the land of Canaan, although they know that that nation is waiting for a messiah who will bring them in, and although they know that this expectation is vain, and that the kingdom of the messiah or Christ is not of this world, and thus that the land of Canaan, into which the messiah will bring men, is heaven.

[3] Neither do they consider that in the Word there is a spiritual sense, and that in this sense by “Israel” is not meant Israel, nor by “Jacob” Jacob, nor by “Judah” Judah; but that by these men are meant what they represent. Neither do they consider the history of that nation, showing what its quality was in the wilderness, and afterward in the land of Canaan, that at heart it was idolatrous; and what the prophets say of it, and of its spiritual whoredom and abominations. This quality is described in the song in Moses, in these words:

I will hide my faces from them, I will see what their posterity will be; for they are a generation of perversions, sons in whom is no faithfulness. I said, I will cast them out into the furthest corners; I will make the memory of men to cease from man; unless their foes should say, Our hand is high, and Jehovah hath not done all this. For they are a nation lost in counsels, and there is no intelligence in them. Their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, clusters of bitterness are theirs. Their wine is the poison of dragons, and the cruel gall of asps. Is not this hidden with me, sealed up in my treasures? Vengeance is mine, and recompense, in time their foot shall slide; for the day of their destruction is near, and the things that are to come upon them make haste (Deut. 32:20, 26–28, 32–35).

That Jehovah dictated this song to Moses may be seen in the previous chapter (Deut. 31:19, 21). Of that nation the Lord also says in John:

Ye are of your father the devil, and the desires of your father ye will to do. He was a murderer from the beginning, and stood not in the truth (John 8:44);

besides in many other passages.

[4] That although they know these things, Christians nevertheless believe that that nation will at last be converted to the Lord, and will then be brought into the land where they were before is because, as already said, they do not know the internal sense of the Word; and because they suppose that the life of man effects nothing, and that evil, even when rooted in by repeated acts is no hindrance to a man’s becoming spiritual, and being regenerated, and thus accepted by the Lord, through faith, even that of one

short hour; also that admission into heaven is of mercy alone, and that this mercy is toward a single nation, and not so toward all in the universe who receive the mercy of the Lord. They who think thus do not know that it is quite contrary to the Divine that some should be born as the elect to salvation and heaven, and some as the nonelect to damnation and hell. To think so about the Divine would be horrible, because such conduct would be the height of unmercifulness, when yet the Divine is mercy itself. From all this it can now be seen that the Israelitish and Jewish nation was not chosen, and still less that it will be chosen; and also that there was not anything of the church with it, nor could be, but only the representative of a church; and that the reason why it has been preserved even to this day has been for the sake of the Word of the Old Testament (n. 3479).

7052. Verses 27–31. *And Jehovah said unto Aaron, Go to meet Moses, into the wilderness. And he went and met him in the mountain of God, and kissed him. And Moses told Aaron all the words of Jehovah, wherewith he had sent him, and all the signs which he had commanded him. And Moses went, and Aaron, and gathered together all the elders of the sons of Israel; and Aaron spoke all the words which Jehovah had spoken unto Moses, and did the signs before the eyes of the people. And the people believed; and they heard that Jehovah had visited the sons of Israel, and that he had seen their affliction, and they bent themselves, and bowed themselves down.* “And Jehovah said unto Aaron” signifies the truth of doctrine, and perception therein from the Divine; “Go to meet Moses” signifies that it should be conjoined with the truth proceeding immediately from the Divine; “into the wilderness” signifies where previously it is not so; “and he went, and met him in the mountain of God” signifies conjunction in the good of love therein; “and kissed him” signifies the affection of conjunction; “and Moses told Aaron all the words of Jehovah” signifies the influx of the truth proceeding immediately from the Divine of the Lord into the truth which proceeds mediately, and instruction in the details of doctrine; “wherewith he had sent him” signifies which proceed; “and all the signs which he had commanded him” signifies enlightenment and from this at the same time confirmation; “and Moses went, and Aaron” signifies the life of the conjunction of both; “and gathered together all the elders

of the sons of Israel” signifies the chief things of wisdom pertaining to the spiritual church; “and Aaron spoke all the words which Jehovah had spoken unto Moses” signifies doctrine thence from the Divine; “and did the signs before the eyes of the people” signifies confirmation to apprehension; “and the people believed, and they heard” signifies faith and hope; “that Jehovah had visited the sons of Israel” signifies that those who are of the spiritual church would be liberated and saved by the coming of the Lord; “and that he had seen their affliction” signifies after temptations so great; “and they bent themselves and bowed themselves down” signifies humiliation.

7053. *And Jehovah said unto Aaron.* That this signifies the truth of doctrine and perception therein from the Divine is evident from the signification of “saying” as being perception (of which frequently above), hence “Jehovah said” denotes perception from the Divine and from the representation of Aaron as being the doctrine of truth and good (see n. 6998, 7009), thus its truth. For all doctrine is of truth, because doctrine treats of truth and the good thence derived, which is called the doctrine of faith; and of good and the truth thence derived, which is called the doctrine of charity; but both are of truth.

7054. *Go to meet Moses.* That this signifies that it should be conjoined with the truth proceeding immediately from the Divine is evident from the signification of “going to meet” as being to be conjoined; and from the representation of Moses as being the truth proceeding immediately from the Divine (see above, n. 7010).

7055. *Into the wilderness.* That this signifies where previously it is not so, namely, conjunction is evident from the signification of “wilderness” as being where as yet there is little vitality (see n. 1927), thus where there is no good and the derivative truth (n. 4736), for thence is vitality; here, where there is no conjunction of the truth proceeding immediately from the Divine with the truth proceeding immediately. That conjunction was to be effected there is signified by “Aaron went to meet Moses in the wilderness.” As to this conjunction, be it known that there may be with a man truth proceeding mediately from the Divine, and yet it may not be

conjoined with the truth which proceeds immediately from the Divine.

[2] But as this matter is secret, it shall be illustrated by examples. With those who think and teach according to the doctrine of their church confirmed in themselves, and do not know whether they are truths from any other ground than the fact that they are from the doctrine of the church, and that they have been delivered by learned and enlightened men, there can be truth proceeding mediately from the Divine; but still it is not conjoined with the truth that proceeds immediately from the Divine; for if it were conjoined, they would then have the affection of knowing truth for the sake of truth, and especially for the sake of life, whence they would also be endowed with a perception whether the doctrinal things of their church are truths before they confirm them in themselves; and would see in each whether the things confirming are in agreement with the truth itself.

[3] Take as another example the prophets, through whom the Word was written. They wrote as the spirit from the Divine dictated, for the very words which they wrote were uttered in their ears. With them there was truth proceeding mediately from the Divine, that is, through heaven, but not for this reason the truth which proceeded immediately from the Divine; because they had no perception of what all the details signified in the internal sense. For when these two kinds of truth have been conjoined, then, as already said, there is perception. Such conjunction rarely exists with man, but it does so with all who are in heaven, especially with those who are in the inmost or third heaven; nor does it exist with a man unless he has been so far regenerated as to be capable of being elevated from the sensuous even toward his rational, and thus of being set in the light of heaven, where angels are. There is indeed with every man Divine influx both immediate and mediate (see n. 6063, 7004), but not conjunction, except with those who have perception of truth from good; for they with whom immediate Divine influx has been conjoined with mediate suffer themselves to be led by the Lord; but they with whom these influxes have not been conjoined, lead themselves, and this they love. From all this it

can now be seen what is here meant by the “wilderness”—that it denotes where there is no conjunction.

7056. *And he went, and met him in the mountain of God.* That this signifies conjunction in the good of love there is evident from the signification of “meeting,” or “coming to meet,” as being conjunction (of which just above, n. 7054); and from the signification of “the mountain of God” as being the good of Divine love (see n. 6829). The case herein is this. The conjunction of the truth proceeding immediately from the Divine with the truth which proceeds mediately is not possible except in good, for good is the very soil. Truths are seeds, which do not grow elsewhere than in good as in their soil. Moreover, good is the very soul of truth; from this, truth comes forth, in order to be truth, and from this it lives.

[2] The truth which proceeds immediately from the Divine is called truth, but in itself it is good, because it proceeds from the Divine good; but it is the good to which all truth Divine has been united. It is called truth because in heaven it appears as light, but it is a light like that in spring, to which has been united the warmth that vivifies all things of the earth. From all this it can also be seen that the conjunction of the truth proceeding immediately from the Divine with the truth which proceeds immediately is not possible except in good, consequently not unless the man is affected with truth for the sake of truth, especially for the sake of good, thus for the sake of life, for then the man is in good.

[3] From the following considerations it may be further known how the case is with the conjunction in question. The truth proceeding immediately from the Divine enters into the will of man, this is its way; but the truth which proceeds mediately from the Divine enters into the understanding of man; and therefore conjunction cannot be effected unless the will and the understanding act as a one, that is, unless the will wills good, and the understanding confirms it by truth. When therefore there is conjunction, then the Lord appears as present, and his presence is perceived; but when there is no conjunction, then the Lord is as it

were absent; yet his absence is not perceived, unless it is known from some perception what his presence is.

7057. And kissed him. That this signifies the affection of conjunction is evident from the signification of “kissing” as being conjunction from affection (see n. 3573, 3574, 4353, 5929, 6260).

7058. And Moses told Aaron all the words of Jehovah. That this signifies the influx of the truth proceeding immediately from the Divine of the Lord into the truth which proceeds mediately, and instruction in the details of doctrine is evident from the signification of “telling” as being influx (see n. 5966); from the representation of Moses, as being the truth proceeding immediately from the Divine of the Lord (see n. 7010, 7054); from the representation of Aaron, as being the truth proceeding mediately from the Divine of the Lord (see n. 7009); and from the signification of “all the words of Jehovah” as being the details of doctrine. Instruction is signified by “Moses told the words to Aaron,” for instruction from the Divine is effected by means of influx, which influx is signified by “telling.” From all this it is evident that by “Moses told Aaron all the words of Jehovah” is signified the influx of the truth proceeding immediately from the Divine of the Lord into the truth which proceeds mediately, and instruction in the details of doctrine.

[2] There is instruction in the details of doctrine, when the truth proceeding immediately from the Divine of the Lord is conjoined with the truth which proceeds mediately, for then there is perception (of which above, n. 7055). There is this conjunction especially among the angels who are in the third or inmost heaven, and are called celestial. These angels have an exquisite perception of the truth of both kinds, and from this of the Lord’s presence. The reason is that they are in good more than others, for they have the good of innocence; consequently they are nearest to the Lord, and in an intensely bright and as it were flaming light, for they see the Lord as a sun, the rays of whose light are such from the nearness.

[3] It is said truth proceeding immediately from the Divine of the Lord, although in the internal sense the subject here treated of is the Lord when he was in the world, and when he called upon his Father as separate from himself. But how the case herein is, has been occasionally told before, namely, that the Divine itself, or Jehovah, was in him, for he was conceived of Jehovah; and therefore he also calls him his “Father,” and himself his “son.” But the Lord was then in the human that was infirm by heredity from the mother, and insofar as he was in this, so far Jehovah or the Divine itself which was in him appeared to be absent; but insofar as the Lord was in the human glorified, or made Divine, so far Jehovah or the Divine itself was present, and in the very human. From this then it can be known how it is to be understood that the truth which had proceeded immediately from the Divine was from the Divine of the Lord.

7059. *Wherewith he had sent him.* That this signifies which proceed, namely, the details of doctrine, is evident from the signification of “being sent” as being to proceed (n. 2397, 4710).

7060. *And all the signs which he had commanded him.* That this signifies enlightenment, and from this at the same time confirmation, is evident from the signification of “signs” as being enlightenment and the confirmation of truths (see n. 7012).

7061. *And Moses went, and Aaron.* That this signifies the life of the conjunction of both, namely, of the truth proceeding immediately from the Divine of the Lord, and the truth which proceeds mediately is evident from the signification of “going” as being life (see n. 3335, 3690, 4882, 5493); from the representation of Moses, as being the truth proceeding immediately from the Divine (n. 7010, 7054); and from the representation of Aaron, as being the truth proceeding mediately from the Lord (n. 7009). From this then, because they went together, there is signified the life of the conjunction of both.

7062. *And gathered together all the elders of the sons of Israel.* That this signifies the chief things of wisdom pertaining to the spiritual

church is evident from the signification of “elders” as being the chief things of wisdom, thus those which agree with good (see n. 6524); and from the representation of the sons of Israel, as being the spiritual church (see n. 6426, 6637).

7063. And Aaron spoke all the words which Jehovah had spoken unto Moses. That this signifies doctrine thence from the Divine is evident from the signification of “speaking” when said of the doctrine which is represented by Aaron as being utterance and preaching (see n. 6987, 6999); from the representation of Aaron as being the truth proceeding mediately from the Divine of the Lord, thus the doctrine of truth and good (n. 6998, 7009); and from the signification of “the words which Jehovah spoke to Moses” as being from the Divine, that is, through the truth which proceeds immediately from the Divine of the Lord, which truth is represented by Moses (n. 7010, 7054).

7064. And did the signs before the eyes of the people. That this signifies confirmation to apprehension is evident from the signification of “signs” as being the confirmation of truths, and thus knowledge (see n. 6870); and from the signification of “eyes” as being the things that are of the internal sight or understanding (n. 2701, 3820, 4403–4421, 4523–4534); thus “before the eyes” denotes to the understanding or apprehension.

7065. And the people believed; and they heard. That this signifies faith and hope is evident from the signification of “believing” as being to believe in the spiritual sense, thus faith (see n. 6956, 6970); and from the signification of “hearing” as being to obey, and also to perceive (n. 5017), here to have hope; for when he who is in faith and obedience perceives confirmations, he has hope, for hope is thence derived.

7066. That Jehovah had visited the sons of Israel. That this signifies that those of the spiritual church would be liberated and saved by the coming of the Lord is evident from the signification of “visiting” as being liberation by the coming of the Lord into the world (see n. 6895), thus also salvation (that they who were of the

spiritual church were adopted and saved by the coming of the Lord into the world, see n. 6854, 6914, 7035); and from the representation of the sons of Israel as being the spiritual church (n. 6426, 6637). (That “Jehovah” in the Word denotes the Lord, see n. 1343, 1736, 2921, 3023, 3035, 5663, 6281, 6303, 6905.)

7067. And that he had seen their affliction. That this signifies after temptations so great is evident from the signification of “affliction” as being temptation (see n. 5356); and from the representation of the sons of Israel as being those who are of the spiritual church (n. 6426, 6637). As to the “affliction,” or infestation by falsities, thus the temptations of those who were of the spiritual church before the Lord’s coming, see n. 6854, 6914, 7037.

7068. And they bent themselves and bowed themselves down. That this signifies humiliation is evident from the signification of “bending themselves and bowing themselves down” as being the effect of humiliation (see n. 2153, 6266); but that “bending themselves” denotes exterior humiliation, and is that of those who are in truth; and that “bowing themselves down” denotes interior humiliation, and is that of those who are in good, may be seen above (n. 5682). That this is so, has often been made plain from those who are in truth and those who are in good; they who are in truth are as it were rigid, and stand erect as if they were hard; and when they ought to humble themselves before the Divine, they only bend the body a little; but they who are in good are as it were soft, and when they humble themselves before the Divine, they bow themselves down to the earth. For truth without good is quite rigid, and when it looks to good as the end, this rigidity begins to soften; but good is in itself soft, and the truth which is being instilled, as it becomes good there, also grows soft. The reason is that truth cannot be ordered in the heavenly form except by good; hence it is in itself hard; for the heavenly form is most free and makes no resistance; and from this the good with which truth has been rightly ordered is like it; and as above said is soft.

CONTINUATION CONCERNING THE SPIRITS
OF THE PLANET MERCURY

7069. The nature of the genius of the spirits from the planet Mercury may still further appear from what follows. Be it known that all spirits whatever have been men, for the human race is the seminary of heaven; also that the spirits themselves are exactly such as they had been during their life in the world, for everyone's life follows him. This being so, the genius of the men of every earth can be known from the genius of the spirits who are from it.

7070. As the spirits from Mercury bear relation in the grand man to the memory of things abstracted from what is material (see n. 6808), therefore when anyone speaks with them about earthly, bodily, and merely worldly things, they are quite unwilling to hear; and when forced to hear about them they at once change them into other things, and for the most part into contrary ones, in order to escape from them.

7071. In order that I might know for certain that such is their genius, I was allowed to represent to them meadows, fallow grounds, gardens, woods, and rivers; but they at once changed them, darkening the meadows and fallow grounds, and by representations filling them with snakes; the rivers they made black, so that the water no longer appeared limpid. Then I asked them why they did so, they said that they are unwilling to think about such things, but only about real ones, which are the knowledges of such things as are abstracted from what is earthly, especially about such as arise in the heavens.

7072. Afterward I represented to them birds of different sizes, large and small, such as exist on our earth; for in the other life such may be represented as it were to the life, the very speech of spirits and angels being full of representations. When they saw those represented birds, they at first desired to change them, but afterward were delighted with them, and acquiesced. The reason was that birds signify the knowledges of things, of which fact the

perception then flowed in; and therefore they abstained from changing them, and so turning them from the ideas of their memory. Afterward I was allowed to represent before them a most pleasing garden full of lights and oil lamps. This arrested their attention, because lights together with oil lamps signify truths which shine from good. From this it was evident that their attention could be fixed on material things, provided there was at the same time instilled the signification of them in the spiritual sense; for the things of the spiritual sense are abstracted from material things, but are represented in them.

7073. I also spoke with them about sheep and lambs; but they would not hear about such things, because these were perceived by them as earthly. The reason of this was that they did not understand what innocence is, which lambs signify, which I observed from the fact that when I said that lambs do not appear represented in heaven as lambs, but that when they are mentioned, innocence is perceived in place of them, they then said that they do not know what innocence is, but that they know it by name only. The reason is that they are affected solely by knowledges, and not by uses, which are the ends of knowledges (see n. 6815); thus not being affected by the ends of knowledges, they cannot know from internal perception what innocence is.

7074. Some of the spirits of the earth Mercury were sent by others to me in order to hear what was going on with me; to whom one of the spirits of our earth said that they might tell their companions not to speak anything but the truth, and not in their usual way to present to those questioning them things opposite; for if anyone of the spirits of our earth were to do so, he would be punished. But the company from which those spirits had been sent out, which was at a distance, then answered that if they were to be punished on that account, all would be punished, because, from constant use, they cannot do otherwise. They said that when they speak with the men of their own earth, they act in the same way, and this with no intention to deceive them, but in order to inspire a longing for knowledge; for when they present things opposite, and in a certain way hide the real things, the desire of knowing is

excited, and in this way the memory is enriched by the study devoted to the exploration of the things in question.

7075. At another time I also spoke with them about the same thing, and because I knew that they spoke with the men of their earth, I asked how they instruct its inhabitants. They said that they do not instruct them how the matter stands, but still they instill some perception of it, in order that the desire to know may thereby be fed, and may increase, which desire would perish if they answered all questions. They added that they present opposites for the additional reason that the truth may afterward the better appear; for all truth appears relatively to its opposites.

7076. It is their custom not to tell another what they know, yet still to desire to know from all whatever they know; but they communicate all things to their own society, insomuch that what one knows, all know, and what all know, each one therein knows.

7077. As the spirits of Mercury are of this character, and moreover abound in knowledges, they are in a kind of conceit (see n. 6813), supposing that they know so many things that it is scarcely possible to know more. But they have been told by the spirits of our earth that they do not know many things, but only a few, and that the things which they do not know are relatively infinite; and that the things which they do not know relatively to those which they do know are like the waters of the greatest ocean as compared with those of a tiny spring. In order that they might know that such is the case it was granted that a certain angelic spirit should speak with them, and should tell them in general what they do know and what they do not know; and that there are infinite things which they do not know; and also that to eternity they cannot know even the generals of things. He spoke by means of angelic ideas much more readily than they, and as he disclosed what they know, and what they do not know, they were struck with amazement. I afterward saw another angel speaking with them, who appeared at some elevation to the right; he enumerated very many things which they do not know; and afterward spoke with them by means of changes of state, which they said they do not

understand. He then told them that every change of state contains infinite things, and so also does every least thing of it.

[2] When they heard this, as they had been in conceit on account of knowledges, they began to humble themselves. The humiliation was represented by the sinking of their roll downward, for that company then appeared like a roll, in front toward the left at a distance, in the plane of the region below the navel; but the roll appeared as it were hollowed out in the middle, and elevated at the sides; a reciprocal movement was also observed therein. They were also told what this signified, namely, what they were thinking in their humiliation, and that they who appeared elevated at the sides were not as yet in any humiliation. And I saw that the roll was separated, and that they who were not in humiliation were relegated toward their own globe; the rest remaining. As the spirits of the planet Mercury shun the spirits of our earth, on account of the material things in which the latter are, and as they had asked whether such can become angels (n. 6929), they now received the reply, that the angel who had spoken with them was from this earth.

7078. Be it known that the spirits of other earths do not appear within the sphere where the spirits of our earth are, but outside of it, some at greater, some at less distance, and also in different quarters. The reason is that the spirits of one earth are not of the same genius and life as those of another; also that they constitute different provinces in the grand man. The unlikeness of the state of life causes this appearance. But in the inmost heaven they do not appear separated from one another. The spirits of Mercury, however, do not appear in a fixed quarter, nor at a fixed distance, but appear now in front, now to the left, and now a little to the back. The reason is that they are allowed to wander through the universe to acquire knowledges, and thereby to enrich the memory. Their planet is presented to spirits at the back, as is also the sun of the world, when they are thinking about it, for nothing whatever of it appears. The reason why it is presented at the back is that to those who are in the other life the sun of the world is in complete obscurity, and is thick darkness; but the sun of heaven, or the Lord,

appears in front before the right eye, because from this sun they have all their light; for the right eye not only corresponds to the intellectual sight insofar as it is illumined by truth, but also insofar as it is illumined by good (n. 4410). In this way does the Lord look at man from good, and illumine him through good.

7079. A continuation concerning the spirits of the planet Mercury will be found at the end of the following chapter.

Exodus 5

THE DOCTRINE OF CHARITY

7080. In what precedes it has been told what the neighbor is: it is now to be told what the charity or love is which there must be toward the neighbor.

7081. The very life of man is his love; and such as his love is, such is his life; nay, such is the whole man. But it is the ruling or reigning love, that is, the love of that which he has as the end, which makes the man. This love has subordinate to itself many particular and singular loves, which are derivations, and appear under a different shape; but still the ruling love is in each one of them, and directs them, and through them, as through mediate ends, looks to and aims at its end, which is the first and last of them all; and this both directly and indirectly.

7082. There are two things in the natural world which make the life there, namely, heat and light; and there are two things in the spiritual world which make the life there, namely, love and faith. Heat in the natural world corresponds to love in the spiritual world, and light in the natural world corresponds to faith in the spiritual world. Hence it is that when spiritual heat or fire is mentioned, love is meant; and when spiritual light is mentioned, faith is meant. Moreover, love is actually the vital heat of man, for it is known that man grows warm from love; and faith is actually the light of man, for it can be known that man is illumined from faith.

7083. The heat and light in the natural world arise from the sun of the world; but spiritual heat and light, or love and faith, arise from the sun of heaven. The sun of heaven is the Lord; the heat which comes from him as a sun is love, and the light which comes

from him as a sun is faith. That the Lord is light is evident from these words in John:

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);

and that the Lord is a sun is evident in Matthew:

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

7084. From this correspondence it can also be known how the case is with faith and with love. Faith without love is like light without heat, as is the light of winter; and faith with love is like light with heat, as is the light of spring. That in the light of spring each and all things grow and flower, is known; and also that in the light of winter all things become torpid and die. It is similar with faith and love.

7085. Now as love is the source of man's life, and as the whole man is such as is his love, and also as love is spiritual conjunction, it follows that all in the other life are consociated according to the loves; for everyone's life, that is, his love, follows him. They who are in love toward the neighbor, and in love to God, are consociate in heaven; but they who are in the love of self and the love of the world are consociate in hell; for the love of self is opposite to love to God, and the love of the world is opposite to love toward the neighbor.

7086. It is said "love to God," and there is meant love to the Lord, because in him is the trinity, and he is the Lord of heaven, for he has "all power in heaven and on earth" (Matt. 28:18).

EXODUS 5

1. *And afterward Moses and Aaron came, and said unto Pharaoh, Thus said Jehovah the God of Israel, Let my people go, that they may hold a feast to me in the wilderness.*

2. *And Pharaoh said, Who is Jehovah, whose voice I should hear, to let Israel go? I know not Jehovah, and also I will not let Israel go.*

3. *And they said, The God of the Hebrews hath met with us; let us go, we pray, a way of three days into the wilderness, and let us sacrifice to Jehovah our God; lest he fall upon us with pestilence, or with the sword.*

4. *And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, draw away the people from their works? Go ye unto your burdens.*

5. *And Pharaoh said, Behold the people of the land are now many, and ye have made them cease from their burdens.*

6. *And Pharaoh commanded in that day the taskmasters in the people, and their officers, saying,*

7. *Ye shall no more give the people straw to make bricks, as yesterday, and the day before yesterday; let them go and gather straw for themselves.*

8. *And the tale of the bricks which they made yesterday and the day before yesterday, ye shall lay upon them; ye shall not take away from it; for they are idle; therefore they cry, saying, Let us go and sacrifice to our God.*

9. *Let the service be made heavier upon the men, and let them do it; and let them not regard the words of a lie.*

10. *And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus said Pharaoh, I will by no means give you straw.*

11. *Go ye yourselves, get you straw where ye can find it; for nothing whatever shall be taken away from your service.*

12. *And the people scattered into all the land of Egypt to gather stubble for straw.*

13. *And the taskmasters were urgent, saying, Complete ye your works, the work of a day in its day, as when there was straw.*

14. *And the officers of the sons of Israel were beaten, whom Pharaoh's taskmasters had set over them, saying, Wherefore do ye not*

complete your task in making brick, as yesterday and the day before yesterday, also yesterday, also today?

15. And the officers of the sons of Israel came and cried unto Pharaoh, saying, Wherefore doest thou so to thy servants?

16. There is no straw given to thy servants, and they say to us, Make ye bricks; and behold thy servants are beaten; and thy people have sinned.

17. And he said, Ye are idle, ye are idle; therefore ye say, Let us go and sacrifice to Jehovah.

18. And now go ye, serve ye, and straw shall not be given you, and the tale of bricks shall ye give.

19. And the officers of the sons of Israel saw that they were in evil when it was said, Ye shall not take away from your bricks on a day in its day.

20. And they met Moses and Aaron standing to meet them as they went forth from Pharaoh.

21. And they said unto them, Jehovah look upon you, and judge, because ye have made our odor to stink in the eyes of Pharaoh, and in the eyes of his servants, to put a sword into their hand to slay us.

22. And Moses returned unto Jehovah, and said, Lord, wherefore hast thou done evilly to this people? Why is this that thou hast sent me?

23. For since I came unto Pharaoh to speak in thy name, he hath done evilly to this people; and liberating thou hast not liberated thy people.

THE CONTENTS

7087. In this chapter in the internal sense the subject of the infestation by falsities of those who are of the spiritual church is continued. First those who were infesting are treated of—that they paid no attention whatever to the Divine exhortation; and next that afterward they infested still more, by injecting fallacies and fictitious falsities, which those who belonged to the spiritual church could not shake off; and as in this condition they could not remove from themselves those who were infesting, they lamented before the Divine.

THE INTERNAL SENSE

7088. Verses 1–4. *And afterward Moses and Aaron came, and said unto Pharaoh, Thus said Jehovah the God of Israel, Let my people go, that they may hold a feast to me in the wilderness. And Pharaoh said, Who is Jehovah whose voice I should hear, to let Israel go? I know not Jehovah, and also I will not let Israel go. And they said, The God of the Hebrews hath met with us; let us go we pray, a way of three days into the wilderness, and let us sacrifice to Jehovah our God; lest he fall upon us with pestilence, or with the sword. And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, draw away the people from their works? Go ye unto your burdens.* “And afterward Moses and Aaron came” signifies the Divine law and doctrine thence derived; “and said unto Pharaoh” signifies exhortation thence to those who are against the truths of the church; “Thus said Jehovah the God of Israel” signifies that it was from the Divine human of the Lord; “Let my people go” signifies that they should desist from infesting them; “that they may hold a feast to me in the wilderness” signifies that from a glad mind they may worship the Lord in the obscurity of faith in which they are; “and Pharaoh said” signifies contrary thought; “who is Jehovah, whose voice I should hear?” signifies concerning the Lord, to whose exhortation they should hearken; “to let Israel go” signifies that they should desist; “I know not Jehovah” signifies that they care not for the Lord; “and also I will not let Israel go” signifies that neither will they desist from infesting; “and they said, The God of the Hebrews hath met with us” signifies that the God himself of the church has commanded; “let us go we pray a way of three days into the wilderness” signifies that they must be in a state quite removed from falsities, although in the obscurity of faith; “and let us sacrifice to Jehovah our God” signifies that they may worship the Lord; “lest he fall upon us with pestilence, or with the sword” signifies to avoid damnation of evil and falsity; “and the king of Egypt said unto them” signifies the answer from those who are in falsities; “wherefore do ye, Moses and Aaron, draw away the people from their works?” signifies that their Divine law and doctrine will not release them from sufferings; “go ye unto your burdens” signifies that they must live in combats.

7089. *And afterward Moses and Aaron came.* That this signifies the Divine law and the doctrine thence derived is evident from the representation of Moses as being the Lord as to the Divine law (see n. 6752); and from the representation of Aaron as being the doctrine of good and truth (n. 6998). By the Divine law which Moses represents is meant the Word such as it is in its internal sense, thus such as it is in the heavens; but by doctrine is meant the Word such as it is in its literal sense, thus as it is on the earth; how much these differ, can be seen from what has been thus far unfolded in respect to the internal sense of the Word. Take as an illustration the ten commandments, which specifically are called the "Law." The literal sense of these is that parents are to be honored, that murder is not to be committed, nor adultery, nor theft, and so on; but the internal sense is that the Lord is to be worshiped; that hatred must not be felt; that truth must not be falsified; and that we must not claim for ourselves that which belongs to the Lord. So are these four commandments of the Decalogue understood in heaven, and the rest also in their own way. For in the heavens they know no other Father than the Lord; therefore by that parents are to be honored, they understand that the Lord is to be worshiped; neither do they know in the heavens what killing is, for they live to eternity; but instead of killing they understand feeling hatred, and injuring the spiritual life of anyone; neither do they know in the heavens what it is to commit adultery, and therefore instead thereof they perceive that which corresponds, namely, not to falsify truth; and instead of stealing they perceive not to take anything away from the Lord, and claim it to themselves, as for instance good and truth.

[2] Such is this law, and the whole Word too, in the heavens; thus such it is in the internal sense; nay, it is still deeper, for most things that are thought and said in the heavens do not fall into words of human speech, because in the heavens is a spiritual world and not a natural; and the things of the spiritual world transcend those of the natural world, as immaterial things transcend those which are material. Yet as material things correspond to immaterial, the latter can be set forth by means of material things, thus by natural speech, but not by spiritual speech. For spiritual speech is not a speech of material words, but of spiritual words, which are

ideas modified into words in the spiritual aura, and represented by variegations of heavenly light, which light in itself is nothing but Divine intelligence and wisdom proceeding from the Lord. From all this it can be seen what is meant in its genuine sense by the Divine law which Moses represents, and what by the doctrine thence derived, which Aaron represents.

7090. *And they said unto Pharaoh.* That this signifies exhortation to those who are against the truths of the church is evident from the signification of “saying,” because it was by Moses and Aaron from Divine command as being exhortation (see n. 7033); and from the representation of Pharaoh as being memory-knowledge that is against the truths of the church (n. 6651, 6673, 6683), thus those who are of such a character. Here and in what follows are treated of those of the spiritual church who were saved by the coming of the Lord into the world, and who before his coming were detained in the lower earth, and there agitated by falsities, that is, by the infernals who are in falsities from evil. That earth is beneath the soles of the feet, surrounded by the hells; in front by those who have falsified truths and adulterated goods; on the right by those who pervert Divine order, and from this study to acquire to themselves power; at the back by evil genii, who from the love of self have secretly plotted evil against the neighbor; deep under these are they who have utterly spurned the Divine, and have worshiped nature, and consequently have put away from them everything spiritual. With such are they surrounded who are in the lower earth, where before the coming of the Lord they who were of the spiritual church were reserved, and were there infested; nevertheless they were protected by the Lord, and were carried up into heaven with the Lord when he rose again (about this see what has been said and shown above, n. 6854, 6855, 6914, 6945, 7035).

[2] The lower earth, where were reserved those who were of the spiritual church till the Lord’s coming, is sometimes mentioned in the Word, as in Isaiah:

Sing, ye heavens, for Jehovah hath done it; shout ye lower parts of the earth; resound with singing, ye mountains, O forest, and every tree

therein; because Jehovah hath redeemed Jacob, and hath rendered himself glorious in Israel (Isa. 44:23);

speaking of those who are in the lower earth, that they were saved by the Lord; “Jacob” and “Israel” are the spiritual church, “Jacob” the external church, “Israel” the internal (see n. 3305, 4286, 6426). In Ezekiel:

I will make thee come down with them that descend into the pit, to the people of eternity, and I will make thee dwell in the earth of lower things, in the desolations (Ezek. 26:20).

To the earth of lower things, in the midst of the sons of man, to them that go down to the pit; whence all the trees of Eden shall be comforted in the lower earth, the choice and the chief of Lebanon, all that drink water (Ezek. 31:14, 16);

here the “lower earth” is where were those who had been of the spiritual church.

[3] At this day also, they who are of the church and have filled their ideas with worldly and also with earthly things, and have caused the truths of faith to be joined to such things, are let down to the lower earth, and are also in combats there; and this until these worldly and earthly things have been separated from the truths of faith, and such things have been implanted as will prevent their being further joined together. When this is over, they are lifted up from thence into heaven; for until such things have been removed, they cannot possibly be with the angels, because these worldly and earthly things are darkness and defilements, which do not accord with the light and purity of heaven. These worldly and earthly things cannot be separated and removed except by means of combats against falsities. These combats take place in this way: they who are in the lower earth are infested by the fallacies and derivative falsities which are sent forth from the infernals round about, but are refuted by the Lord through heaven; and at the same time truths are instilled, and these truths appear as if they were in those who are in the combats.

[4] Hence it is that the spiritual church is to be called “militant.” But at this day it is rarely a militant church with anyone in the world, for while the man of the church lives in the world he cannot endure combat, because of the crowd of evil ones in the midst of whom he is; and because of the flesh in which he is, which is weak. In the other life a man can be kept firmly in the bonds of conscience, but not so in the world; for if in the world he is brought into anything of despair, as those are wont to be who are in combats, he forthwith bursts these bonds; and if he bursts them, he then yields; and if he so yields, it is all over with his salvation. Hence it is that few within the church at this day are admitted by the Lord into combats for truths against falsities. These combats are spiritual temptations. (See also what has been before shown concerning the lower earth and vastations there, n. 4728, 4940–4951, 6854.)

7091. *Thus said Jehovah the God of Israel.* That this signifies from the Divine human of the Lord, namely, exhortation to those who are against the truths of the church, is evident from the fact that by “Jehovah the God of Israel” is meant the Lord as to the Divine human. (That in the Word the Lord is “Jehovah,” see n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6281, 6303, 6905.) He is called “the God of Israel,” because by “Israel” is signified the Lord’s spiritual kingdom (n. 6426, 6637), and because the Lord by his coming into the world saved those who were of that kingdom or church (n. 6854, 6914, 7035). The reason why “the God of Israel” is the Lord as to the Divine human is that they who are of that church have natural ideas about everything spiritual and heavenly, and also about the Divine; and therefore unless they thought of the Divine as of a natural man, they could not be conjoined with the Divine by anything of affection; for if they thought of the Divine not as of a natural man, they would either have no ideas, or extravagant ones, about the Divine, and would thereby defile the Divine.

Hence it is that by “the God of Israel” is meant the Lord as to the Divine human, and indeed as to the Divine natural. (That by “Israel” and “Jacob” in the supreme sense is meant the Lord as to

the Divine natural; by “Israel,” as to the internal Divine natural; and by “Jacob,” as to the external Divine natural, see n. 4570; also that they who are of the spiritual church were and are saved by the Divine human of the Lord, n. 2833, 2834; and also that the man of the spiritual church, who is “Israel,” is interior natural, n. 4286, 4402.)

[2] From all this then it is evident why the Lord in the Word is called “Jehovah the God of Israel,” and “Jehovah the holy one of Israel.” Everyone can know that the Divine must be so named in agreement with something holy not apparent in the sense of the letter. That the Lord as to the Divine natural is meant by “the God of Israel” is plain from many passages in the Word; manifestly from the following:

That Moses and Aaron, Nadab and Abihu, and seventy elders of Israel saw the God of Israel, under whose feet was as it were a work of a sapphire stone, and as it were the substance of heaven for cleanness (Exod. 24:9–10).

[3] That it was the Lord and not Jehovah who is called the “Father” is evident from the Lord’s words in John:

No one hath ever seen God (John 1:18). Ye have neither ever heard his voice, nor seen his shape (John 5:37).

In Isaiah:

I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I am Jehovah, who have called thee by thy name, the God of Israel (Isa. 45:3).

In Ezekiel:

Over the head of the cherubs was as it were the appearance of a sapphire stone, the likeness of a throne; and over the likeness of a throne a likeness as the appearance of a man upon it above; and he had the appearance of fire and a rainbow, and of brightness round about (Ezek. 1:26–28).

These are called “the glory of Jehovah,” and “of the God of Israel,” in the same (Ezek. 1:28; 8:4; 9:3; 10:19, 20), and also where the new temple is described (Ezek. 43:2; 44:2); as also in many other passages (Isa. 17:6; 21:10, 17; 24:15; 41:17; Ps. 41:13; 59:5; 68:8, 35; 69:6; 72:18, and elsewhere). So also he is called “the holy one of Israel” (Isa. 1:4; 5:19; 10:20; 17:7; 30:11, 12, 15; 49:7; 60:9, 14; Ezek. 39:7).

[4] That the “God of Israel” and the “holy one of Israel” are the Lord as to the Divine human is also evident from the fact that he is called the “redeemer,” the “savior,” the “maker”—the redeemer, in Isaiah:

Our redeemer, Jehovah Zebaoth; his name the holy one of Israel (Isa. 47:4; also Isa. 41:14; 43:14; 48:17; 54:5); also the savior (Isa. 43:3); and the maker (Isa. 45:11).

From all this it is also evident that by “Jehovah” in the Word of the Old Testament, no other is meant than the Lord, for he is called Jehovah God and the holy one of Israel, the redeemer, the savior, the maker—“Jehovah the redeemer and savior” in Isaiah:

That all flesh may know that I Jehovah am thy savior, and thy redeemer, the mighty one of Jacob (Isa. 49:26).

That thou mayest know that I Jehovah am thy savior and thy redeemer, the mighty one of Jacob (Isa. 60:16; as also Isa. 43:14; 44:6, 24; 54:8; 63:16; Ps. 19:14).

[5] That the Lord saved Israel, that is, those who are of the spiritual church, is said in Isaiah:

I will make mention of the mercies of Jehovah, the praises of Jehovah, according to all that Jehovah hath recompensed to us; abundant in goodness to the house of Israel. He said, Surely they are my people; sons who do not lie; and therefore he became their savior; in all their distress he had distress; and the angel of his faces liberated them; because of his love, and his indulgence, he redeemed them; and he took them up, and carried them all the days of eternity (Isa. 63:7–9).

7092. *Let my people go.* That this signifies that they should desist from infesting them is evident from the signification of “letting go,” when said to Pharaoh, by whom is represented the falsity which infests the truths of the church, as being to desist from infestation; and from the representation of the sons of Israel, who are here “my people,” as being those who are of the spiritual church (see n. 6426, 6637).

7093. *That they may hold a feast to me in the wilderness.* That this signifies that from a glad mind they may worship the Lord in the obscurity of faith in which they are is evident from the signification of “holding a feast” as being worship from a glad mind (of which presently), that it is the Lord to whom they were to hold the feast, and who is here meant by “me,” or by “Jehovah,” may be seen above, n. 7091; and from the signification of a “wilderness” as being the obscurity of faith (n. 2708, 7055). (That they who are of the spiritual church are relatively in obscurity of faith, see n. 2708, 2715, 2716, 2718, 2831, 2849, 2935, 2937, 3241, 3246, 3833, 6289, 6500, 6945.)

[2] The reason why “holding a feast” signifies worship from a glad mind, is that the feast was to be held at a way of three days from Egypt, thus in a state of no infestation by falsities, that is, in a state of liberty; for he who is being liberated from falsities and from the distress in which he then is, from a glad mind gives thanks to God; thus “holds a feast.” Moreover, the feasts which were instituted with that people, and which were three every year, are likewise said to have been instituted in memory of their liberation from slavery in Egypt; that is, in the spiritual sense, in memory of liberation from infestation by falsities, through the Lord’s coming into the world. Therefore it was also commanded that on those occasions they should be glad, as is manifest in Moses in regard to the feast of tabernacles:

In the feast of tabernacles, they shall take on the first day the fruit of the tree of honor, fronds of palm trees, and a branch of a dense tree, and willows of the torrent; and ye shall be glad before Jehovah your God seven days (Lev. 23:40);

[3] by “the fruit of the tree of honor, fronds of palm trees, a branch of a dense tree, and willows of the torrent” is signified joy from good and truth from man’s inmost to his external. The good of love, which is inmost, is signified by the “fruit of the tree of honor”; the good of faith by the “fronds of palm trees”; the truth of memory-knowledge, by the “branch of a dense tree”; and sensuous truth, which is most external, by the “willows of the torrent.” These things could not have been ordered to be taken without a reason from the spiritual world, which reason cannot possibly appear to anyone except from the internal sense.

[4] That they were to be glad in the feast of weeks is also evident in Moses:

Thou shalt make the feast of weeks to Jehovah thy God, and thou shalt be glad before Jehovah thy God, thou and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite who is in thy gates (Deut. 16:10–11);

by these words also, in the internal sense, is signified gladness from good and truth from the inmost to the external.

[5] That there was to be gladness in the feasts, and thus that “to hold a feast” is to worship from a glad mind, is also plain from the following passages. In Isaiah:

Ye shall have a song as in the nights when a feast is hallowed (Isa. 30:29).

In Nahum:

Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! Keep thy feasts, O Judah, render thy vows; for Belial shall no longer pass through thee; he is wholly cut off (Nah. 1:15).

In Zechariah:

The fasts shall be to the house of Judah for joy and for gladness, and for good feasts; only love ye truth and peace (Zech. 8:19).

In Hosea:

I will cause all her joy to cease, her feast, her new moon (Hos. 2:11).

And in Amos:

I will turn your feasts into mourning, and all your songs into a lament (Amos 8:10).

[6] That “to hold a feast” denotes worship from a glad mind, because they had been liberated from servitude in Egypt, that is, in the spiritual sense, because they had been liberated from infestation by falsities, is manifest from the feast of the passover. This was commanded to be celebrated yearly on the day when they went forth out of Egypt, and this on account of the liberation of the sons of Israel from servitude, that is, on account of the liberation of those who are of the spiritual church from falsities, thus from damnation; and as the Lord liberated them by his coming, and lifted them up with him into heaven when he rose again, therefore this was also done at the passover. This is likewise signified by the Lord’s words in John:

Now is the judgment of this world, now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all unto me (John 12:31–32).

7094. *And Pharaoh said.* That this signifies contrary thought is evident from the signification of “saying” as being to think (see n. 3395); that it denotes contrary thought by those who infest, who are represented by Pharaoh, is plain from what now follows, for Pharaoh did not at all desist, but still more oppressed the sons of Israel.

7095. *Who is Jehovah, whose voice I should hear?* That this signifies concerning the Lord, to whose exhortation they should hearken (that is, that the contrary thought should do so), is evident from the signification of “voice,” as here being exhortation, because meaning what Moses and Aaron said to Pharaoh (see n. 7090); and

from the signification of “to hear,” as being to obey (n. 2542, 3869, 5017); thus “to hear a voice” denotes to obey or hearken to exhortation. That it is the Lord to whose exhortation he was unwilling to hearken is because by “Jehovah” in the Word no other than the Lord is meant, as may be seen above (n. 7091).

7096. To let Israel go. That this signifies that they should desist is evident from the signification of “letting go” as being to desist (see n. 7092), namely, from infesting those of the spiritual church, who here are “Israel.” (That the “sons of Israel” denote those who are of the spiritual church, see n. 6426.)

7097. I know not Jehovah. That this signifies that they do not care for the Lord is evident from the signification of “not knowing” as being not to care, for he who does not care, says that he does not know. (That by “Jehovah” is meant the Lord, see n. 7091.) As to Pharaoh’s saying that “he did not know Jehovah,” the case is this. The Egyptians from ancient time knew Jehovah, because in Egypt also there had been the ancient church, as can be plainly seen from the fact that they had among them the representatives and significatives of that church. The hieroglyphics of the Egyptians are nothing else; for by these were signified spiritual things, and they also knew that they actually corresponded; and as they began to employ such things in their sacred worship, and to worship them, and at last also to turn them into magic, and in this way to be associated with the devilish crew in hell, they therefore utterly destroyed the ancient church among them. Hence it is that by the “Egyptians” in the Word are signified the memory-knowledges of the church perverted, and also falsities contrary to the truths of the church.

[2] When Divine worship had been thus perverted in Egypt, then also they were no longer allowed to worship Jehovah, and finally not even to know that Jehovah was the God of the ancient church, and this in order that they might not profane the name of Jehovah. That the name of Jehovah was known at that time also, and this before it was again told to the posterity of Abraham through Moses in Mount Horeb, is very plain from the fact that Balaam, who was

of Syria, not only knew Jehovah, but also adored him, and likewise sacrificed to him (Num. 22, 23, 24). From all this it can be known why Pharaoh said "Who is Jehovah, whose voice I should hear to let the people go? I know not Jehovah."

[3] But as by Pharaoh are represented those in the hells who are in falsities, and who infest those of the spiritual church, therefore it must be told how the case is with these. They who are in the hells, and infest those who are of the spiritual church, are for the most part from such as have said that faith alone saves, and yet have lived a life contrary to faith; and as after the death of the body the life remains, thus the evil which they have thought, plotted, and done, therefore they either apply those things which they have said to be of faith to defend the evils of their life, or they altogether reject them. But lest they should abuse the truths of faith, they are deprived of them, and when they are deprived of them, they seize upon falsities, which are quite contrary to the truths of faith, and afterward by means of falsities infest those who are in truths. This is then the delight of their life. Moreover, some of them, in order to acquire power, learn magical arts. This is done by those who by various arts which they devised in the world have deceived the neighbor, and in consequence of their success have afterward attributed all things to their own prudence.

[4] They who have become such, acknowledge the Father the creator of the universe, but not the Lord. Of the Lord they say as Pharaoh here says of Jehovah, "Who is Jehovah? I know not Jehovah." Nay, as the universal sphere of heaven is full of the acknowledgment and love of the Lord, so is the universal sphere of the hells full of the denial of the Lord and of hatred against him; neither can they endure that he should be named. The infernals are such that they do not desist on account of exhortations and threats, so great is the delight of their life in infesting the upright, and turning them from the acknowledgment of the Lord, and from faith in him. This very delight of their life is increased by exhortations to desist, for this leads them to believe that it will shortly be all over with those whom they are infesting. These then are they who are specifically meant by "Pharaoh and the Egyptians."

7098. *And also I will not let Israel go.* That this signifies that neither will they desist from infesting is evident from what has been said above (n. 7092, 7096).

7099. *And they said, The God of the Hebrews hath met with us.* That this signifies that the God himself of the church has commanded is evident from the signification of “the Hebrews” as being those who are of the church (see n. 6675, 6684, 6738); and from the signification of “meeting” as being to command (n. 6903).

7100. *Let us go we pray a way of three days into the wilderness.* That this signifies that they must be in a state quite removed from falsity, although in the obscurity of faith, see n. 6904, where are the like words.

7101. *And let us sacrifice to Jehovah our God.* That this signifies that they may worship the Lord, see n. 6905, where also are the like words.

7102. *Lest he fall upon us with pestilence, or with the sword.* That this signifies to avoid the damnation of evil and falsity is evident from the signification of “lest he fall upon us” as being lest they should incur damnation; from the signification of “pestilence” as being the damnation of evil (of which below); and from the signification of “the sword” as being the vastation of truth, and also the punishment of falsity (see n. 2799), thus also damnation, for the punishment of falsity when truth is devastated is damnation.

[2] Mention is made in the Word of four kinds of vastations and punishments; namely, the sword, famine, the evil beast, and pestilence; and by the “sword” is signified the vastation of truth and the punishment of falsity; by “famine,” the vastation of good and the punishment of evil; by the “evil beast,” the punishment of the evil from falsity; by “pestilence,” the punishment of the evil not from falsity but from evil. And as punishment is signified, damnation is also signified, for this is the punishment of those who

persevere in evil. Of these four kinds of punishments it is thus written in Ezekiel:

When I send upon Jerusalem my four evil judgments, the sword, and the famine, and the evil beast, and the pestilence, to cut off from it man and beast (Ezek. 14:21).

I will send upon you famine, and the evil beast, and will make thee bereaved; and pestilence and blood shall pass through thee; especially will I bring the sword upon thee (Ezek. 5:17).

[3] That by “pestilence” is signified the punishment of evil, and its damnation, is evident from the following passages. In Ezekiel:

They who are in the waste places shall die by the sword, and he who is upon the faces of the field I will give to the wild beast to devour him, and they who are in the strongholds and caverns shall die with the pestilence (Ezek. 33:27);

“to die by the sword in waste places” denotes to be in the vastation of truth, and thence in the damnation of falsity; “he who is upon the faces of the field being given to the wild beast to devour” denotes the damnation of those who are in evil from falsity; “they who are in strongholds and caverns dying with the pestilence” denotes the damnation of evil which fortifies itself by falsity.

[4] Again:

The sword is without, and the pestilence and famine within; he that is in the field shall die by the sword; and he that is in the city, famine and pestilence shall devour him (Ezek. 7:15);

the “sword” here denotes the vastation of truth and the damnation of falsity; “famine and pestilence,” the vastation of good and the damnation of evil. The sword is said to be “without,” and famine and pestilence “within,” because the vastation of truth is without, but the vastation of good within; but when a man lives in accordance with falsity, damnation is signified by “him who is in the field dying by the sword”; and when he lives in evil which is

defended by falsity, damnation is signified by “famine and pestilence devouring him who is in the city.”

[5] In Leviticus:

I will bring upon you a sword avenging the vengeance of the covenant; where, if ye shall be gathered together into your cities, I will send the pestilence into the midst of you, and I will deliver you into the hand of the enemy, when I shall break the staff of your bread (Lev. 26:25–26);

where in like manner the “sword” denotes the vastation of truth and the damnation of falsity; the “pestilence” the damnation of evil; the vastation of good, which is signified by “famine,” is described by “breaking the staff of their bread”; by “the cities into which they were to be gathered together,” in like manner as above, are signified the falsities by which they defend evils (that “cities” are truths, thus in the opposite sense falsities, see n. 402, 2268, 2712, 2943, 3216, 4492, 4493).

[6] In Ezekiel:

In that thou hast defiled my sanctuary with all thine abominations, a third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee; a third part shall fall by the sword round about thee; and a third part I will scatter to every wind, and will draw out a sword after them (Ezek. 5:11–12);

where “famine” denotes the damnation of evil; “sword,” the damnation of falsity; “to scatter to every wind, and to draw out the sword after them” denotes to dissipate truths and seize on falsities.

[7] In Jeremiah:

If they shall offer burnt offering or meat offering, I will not approve them; but I will consume them with sword, and with famine, and with pestilence (Jer. 14:12).

I will smite the inhabitants of this city, both man and beast; they shall die of a great pestilence; afterward I will give Zedekiah king of

Judah, and his servants, and the people, and those who are left in this city from the pestilence, and from the sword, and from the famine, into the hand of Nebuchadnezzar. He that abideth in this city shall die by the sword, and by the famine, and by the pestilence; but he that goeth out and falleth away to the Chaldeans that besiege you, he shall live, and his soul shall be unto him for a spoil (Jer. 21:6–7, 9).

I will send upon them the sword, the famine, and the pestilence, till they be consumed from upon the earth (Jer. 24:10);

where also by the “sword” is signified the vastation of truth, by the “famine” the vastation of good, by the “pestilence” damnation. The like is signified by “the sword, the famine, and the pestilence” in the following passages, Jer. 27:8; 29:17, 18; 32:24, 36; 34:17; 38:2; 42:17, 22; 44:13; Ezek. 12:16.

[8] As these three follow in their order, therefore these three were proposed to David by the prophet Gad, namely, whether there should come seven years of famine; or he should flee three months before his enemies; or whether there should be three days’ pestilence in the land (2 Sam. 24:13); “to flee before his enemies” stands for “the sword.” In Amos:

I have sent among you the pestilence in the way of Egypt; I have slain your young men with the sword, with the captivity of your horses (Amos 4:10);

“the pestilence in the way of Egypt” denotes the vastation of good by means of falsities, which are “the way of Egypt”; “I have slain your young men with the sword, with the captivity of the horses” denotes the vastation of truth. (By “young men” are signified truths, and by “horses” things of the intellect, see n. 2761, 2762, 3217, 5321, 6534.)

[9] In Ezekiel:

Pestilence and blood shall pass through thee (Ezek. 5:17).

I will send unto her pestilence and blood in her streets (Ezek. 28:23);

where “pestilence” denotes adulterated good; and “blood,” falsified truth. (That “blood” denotes falsified truth, see n. 4735, 6978).

[10] In David:

Thou shalt not be afraid for the dread of night, nor for the arrow that flieth by day; for the pestilence that creepeth in thick darkness, nor for the death that wasteth at noonday (Ps. 91:5–6).

Here the “dread of night” denotes the falsity which is in secret; the “arrow that flieth by day,” the falsity which is in the open; the “pestilence that creepeth in thick darkness,” the evil which is in secret; the “death that wasteth at noonday,” the evil which is in the open. That “pestilence” denotes evil and the damnation of evil is plain from death’s being spoken of also, which is here distinguished from the pestilence merely by its being said of death that “it wasteth at noonday,” and of the pestilence that “it creepeth in thick darkness.” Again:

He directed the way of his anger; he forbade not their soul from death, and closed their life with the pestilence (Ps. 78:50);

speaking of the Egyptians; the “pestilence” denotes every kind of evil and its damnation.

7103. *And the king of Egypt said unto them.* That this signifies the answer from those who are in falsities is evident from the signification of “saying,” when by Pharaoh to Moses and Aaron, as being contrary thought (as above, n. 7094); thus the thought which is for the answer; and from the representation of Pharaoh, or the king of Egypt, as being false memory-knowledge (n. 6651, 6679, 6683, 6692), thus those who are in falsities.

7104. *Wherefore do ye, Moses and Aaron, draw away the people from their works?* That this signifies that their Divine law and doctrine will not release them from sufferings is evident from the representation of Moses as being the Lord as to the Divine law (see n. 6723, 6752); from the representation of Aaron as being the Lord as to the doctrine thence derived (n. 6998, 7009); from the

signification of “drawing away” as being to release; and from the signification of “works” as being sufferings; for the works were labors, and also burdens (as follows), thus sufferings from combats, which are signified by “works” and “burdens” in the internal sense.

7105. *Go ye unto your burdens.* That this signifies that they must live in combats is evident from the signification of “going” as being to live (see n. 3335, 4882, 5493, 5605); and from the signification of “burdens” as being infestations by falsities (n. 6757), thus combats against them.

7106. Verses 5–9. *And Pharaoh said, Behold the people of the land are now many, and ye have made them cease from their burdens. And Pharaoh commanded in that day the taskmasters in the people, and their officers, saying, Ye shall no more give the people straw to make bricks, as yesterday and the day before yesterday; let them go and gather straw for themselves. And the tale of the bricks which they made yesterday and the day before yesterday, ye shall lay upon them; ye shall not take away from it; for they are idle; therefore they cry, saying, Let us go and sacrifice to our God. Let the service be made heavier upon the men, and let them do it; and let them not regard the words of a lie.* “And Pharaoh said” signifies the will of those who infest the truths of the church; “Behold the people of the land are now many” signifies the multitude of those who are of the spiritual church; “and ye have made them cease from their burdens” signifies that they have not infested enough; “and Pharaoh commanded in that day” signifies the yearning to infest the truths of the church while in that state; “the taskmasters in the people, and their officers, saying” signifies those who most closely infest and most closely receive; “Ye shall no more give the people straw” signifies the lowest memory-knowledges which are the most general of all; “to make bricks” signifies for the things fictitious and false that will be injected; “as yesterday and the day before yesterday” signifies not as in the former state “let them go and gather straw for themselves” signifies that they should procure for themselves these lowest memory-knowledges; “and the tale of the bricks which they made yesterday and the day before yesterday, ye shall lay upon them” signifies that the things fictitious and false must be injected in abundance as before; “ye shall not take away from it” signifies

without diminution; “for they are idle” signifies that they are not assaulted enough; “therefore they cry, saying, Let us go and sacrifice to our God” signifies that consequently they have so much thought about such worship; “let the service be made heavier upon the men” signifies that the assault should be increased; “and let them do it” signifies to obtain the effect; “and let them not regard the words of a lie” signifies lest they turn to truths.

7107. *And Pharaoh said.* That this signifies the will of those who infest the truths of the church is evident from the signification of “saying” as being will (of which in what follows); and from the representation of Pharaoh as being those who infest the truths of the church (see n. 6651, 6679, 6683), thus who infest those who are of the spiritual church, for these are said to be in the truths of the church. That “saying” signifies to will, or the will, is because it involves the things which follow it; for when anyone wills anything, he utters it. As “he saith” involves the things which follow, it consequently signifies various things, as command (n. 7036); exhortation (n. 5012, 7033, 7090); communication (n. 3060, 4131, 6228); thought (n. 7094); properly, perception (n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2862, 3509, 5687).

7108. *Behold the people of the land are now many.* That this signifies the multitude of those who are of the spiritual church is evident from the signification of “the people of the land” as being those who are of the spiritual church (see n. 2928) for by “people” are signified those who are in the truths of faith (n. 1259, 1260, 3581), and by “land” is signified the church (n. 662, 1066, 1067, 1262, 1733, 1850, 2117, 2118, 3355, 4447, 4535, 4577).

7109. *And ye have made them cease from their burdens.* That this signifies that they have not infested enough is evident from the signification of “burdens” as being infestations by falsities and the consequent combats (see n. 6757, 7104, 7105); hence “to make them cease from their burdens” denotes that they have not infested enough.

7110. *And Pharaoh commanded in that day.* That this signifies the yearning to infest the truths of the church while in that state is evident from the signification of “commanding” as being a mandate, and as in a mandate of the evil there is the yearning to do evil (for this is the source of the mandate that comes from them), therefore here by “he commanded” is also signified yearning; from the representation of Pharaoh as being those who infest the truths of the church (see n. 6651, 6679, 6683); and from the signification of “day” as being state (n. 23, 487–488, 493, 893, 2788, 3462, 3785, 4850).

7111. *The taskmasters in the people, and their officers, saying.* That this signifies those who most closely infest, and those who most closely receive, is evident from the signification of “taskmasters” as being those who compel to serve (see n. 6852), and as this is effected by means of infestations, by “taskmasters” are also signified those who infest, but who most closely infest (of whom below); and from the signification of “officers” as being those who most closely receive; for the officers were of the sons of Israel, and the taskmasters were of the Egyptians, as is evident from what follows. Thus in the internal sense the “officers” are they who most closely receive, and the “taskmasters” those who most closely infest.

[2] Who these are can be known from those in the other life who infest and inject falsities and evils, and from those who receive and communicate them. They who infest and inject falsities and evils are the hells, but in order that they may effect their purpose, they send forth from themselves emissaries, through whom they act. These appear not far from those who are being infested; and this is done in order that the thoughts and intentions of many may be concentrated, for otherwise they would be dispersed. These emissaries appear in certain fixed places of their own in the world of spirits, and from the very places where they appear it can be known from what hell they are; some appear above the head at various altitudes and in various directions; some near the head to the right or to the left, and also behind it; some below the head in various situations relatively to the body, in planes from the head down to the soles of the feet. They flow in with such things as are ejected

from hell, and the spirit or the man does not perceive or know otherwise than that the things which flow in are in himself; that is, that he himself thinks and intends them. These emissaries are called “subjects” (of whom see what was shown above, from experience, n. 4403, 5856, 5983–5989). As these infest the most closely, they are signified by the “taskmasters”; but they who receive from them and communicate are the “officers,” and are intermediate spirits; for as before said the officers were of the sons of Israel, but the taskmasters were of the Egyptians.

[3] Those were called “officers” among the Israelitish and Jewish people, who said what was to be done, and who gave commandment; wherefore they also sat in the gates with the judges and elders, and spoke to the people the sentences of judgment, and also the things commanded by the leader, as can be seen from the following passages in Moses:

Judges and officers shalt thou make thee in all thy gates, according to thy tribes, who shall judge the people with the judgment of justice (Deut. 16:18).

When they shall go forth to war, the priest shall speak to the people, and shall admonish them not to be afraid; afterward the officers shall say that he who has built a house shall return, and also the fearful (Deut. 20:3, 5, 8).

In Joshua:

Joshua commanded the officers to say to the people that they should prepare provision for the journey, before they passed over Jordan (Josh. 1:10–11).

At the end of three days it came to pass, when the officers passed through the midst of the camp, they gave commandment that when they saw the ark of the covenant of Jehovah, they should also go forward (Josh. 3:2–3).

That the officers were governors of the people, distinct from their princes, see Deut. 1:15; also that they were distinct from the elders, Deut. 31:28; and from the judges, Joshua 8:33.

7112. *Ye shall no more give the people straw.* That this signifies the lowest memory-knowledges and the most general of all, is evident from the signification of “chaff” or “straw,” as being truths of memory-knowledge (see n. 3114), and indeed memory-knowledges the lowest and most general of all, for the lowest food in a spiritual sense is straw or chaff, because it is the food of beasts. Those knowledges are called lowest which are full of fallacies of the senses, which the evil abuse to pervert goods and truths, and thus to defend evils and falsities; for on account of fallacies these knowledges can be turned in favor of principles of falsity and of yearnings of evil. Moreover, such knowledges are the most general of all, and unless they are filled with truths less general and more particular, they may be of service to falsities and evils, but in proportion as they are filled with truths, they are of less service to them. Such are the knowledges whereby they who in the world have professed faith alone, and yet have lived a life of evil, infest the upright in the other life; but as these knowledges are dispelled by the angels, it is now said that they should not give straw to make brick, that is, that they did not add these to the fictitious and false things that would be injected. Such is the internal sense of these words, which indeed appears remote from the sense of the letter; but be it known that there is nothing in the natural world which does not correspond to something in the spiritual world; and the angels with a man understand all things spiritually which the man understands naturally; they do not know what straw is, nor bricks; such things were known to them when they were in the world, but were forgotten when they came into heaven, because there they put on spiritual things. Hence it is that when the angels perceive the ideas of such things with a man, they turn them into corresponding spiritual things. That “straw” or “grass” denotes the lowest memory-knowledge, and that “bricks” denote things fictitious and false, can be seen from many considerations; for all herbage and straw have no other signification; but seeds, barley, wheat, and the like denote interior truths and goods; and stones not artificial denote truths.

7113. *To make bricks.* That this signifies to make things fictitious and false that will be injected is evident from the signification of “making bricks” as being to invent falsities (see n. 1296, 6669). In

the historic sense of the letter it is said that the sons of Israel made bricks, and thus as it were that they invented falsities; but in the internal sense it is signified that the infernals who are in falsities injected them. And since—as before said—such things appear to pertain to those who receive them, the sense of the letter is according to the appearance, which, however, is explained by the internal sense. (That there are very many such things in the sense of the letter, see n. 5094, 6400, 6948.)

7114. *As yesterday and the day before yesterday.* That this signifies not as in the former state is evident from the signification of “yesterday and the day before yesterday” as being what is past (see n. 6983); and as all times signify states (n. 2625, 2788, 2837, 3254, 3356, 4814, 4882, 4901, 4916), therefore “yesterday and the day before yesterday” signifies the former state.

7115. *Let them go and gather straw for themselves.* That this signifies that they should procure for themselves these lowest memory-knowledges is evident from the signification of “gathering” as being to procure; and from the signification of “straw” as being the lowest memory-knowledges (of which just above, n. 7112).

7116. *And the tale of the bricks which they made yesterday and the day before yesterday, ye shall lay upon them.* That this signifies that things fictitious and false must be injected in abundance as in the former state is clear from the signification of “the tale” as being abundance, here the same abundance; from the signification of “bricks” as being things fictitious and false (of which just above, n. 7113); from the signification of “yesterday and the day before yesterday” as being the former state (of which also just above, n. 7114); and from the signification of “laying upon them” as being to inject, because it is said of things fictitious and false. From all this it is evident that by “laying upon them the tale of the bricks which they made yesterday and the day before yesterday” is signified that things fictitious and false were to be injected in the same abundance as in the former state.

7117. *Ye shall not take away from it.* That this signifies without diminution is evident without explication.

7118. *For they are idle.* That this signifies that they are not assaulted enough is evident from the signification of “being idle” as being not to be sufficiently infested by falsities, thus not to be assaulted enough. How the case herein is can also be known from those who are being infested by falsities in the other life. They who infest, as far as possible hinder the upright whom they infest from thinking about the Lord; as soon as any thought of the Lord openly occurs, they at once take it away, which they know how to do in a skillful manner. But as with those who are being infested, thought about the Lord is nevertheless universal, thus too interior to be in plain view (for it flows in through heaven), therefore as soon as they cease to be infested, they come into thought about the Lord, for that which flows in from heaven and reigns universally reveals itself in every free state. From all this it is evident what is the internal sense of the words “for they are idle, therefore they cry, saying Let us go and sacrifice to our God.”

7119. *Therefore they cry, saying, Let us go and sacrifice unto our God.* That this signifies that consequently they have so much thought about such worship is evident from the signification of “crying” as here being thought; for by “saying” and “speaking” is signified thought (see n. 2271, 2287, 7094), and therefore also by “crying,” but by “crying” is signified strong thought and with full intention of doing, hence it is said “so much thought”; and from the signification of “sacrificing to their God” as being the worship of the Lord (n. 6905, 7101). But because Pharaoh said that he did not know Jehovah (n. 7095, 7097), and because the Egyptians were averse to sacrifices (n. 1343), and because Moses said that they would go a way of three days into the wilderness (n. 6904, 7100), therefore it is said, “such worship.”

7120. *Let the service be made heavier upon the men.* That this signifies that the assault should be increased is evident from the signification of “making heavier” as being to be increased; from the signification of “service,” when said by those who infest by means

of falsities, as being the intention to subjugate (n. 6666, 6670, 6671), thus assault, for they intend to subjugate by means of this assault; and from the signification of “the men” as being those who are of the spiritual church. There are two words in the original language which signify man; the one is “Adam,” and the other “Enosh.” By the man called “Adam” is meant the man of the celestial church; but by the man called “Enosh” is meant the man of the spiritual church. Here “the men” are expressed by “Enosh,” because the subject treated of is those who are of the spiritual church.

7121. *And let them do it.* That this signifies to obtain the effect is evident without explication.

7122. *And let them not regard the words of a lie.* That this signifies lest they turn to truths is evident from the signification of “regarding” as being to turn one’s self; and from the signification of “the words of a lie” when said by those who are in falsities as being truths; for they who are in falsities call truths falsities, thus “the words of a lie”; and falsities they call truths, for they are in what is opposite.

In these verses, in the internal sense, there has now been described the infestation by falsities of the upright in the other life; and there has also been set forth the way in which they are infested. Such infestation is permitted to the end that falsities may be removed, and truths be instilled, which cannot possibly be done without infestation; for after death there clings to a man, and there is in his memories, everything of his thought in the world, of his intention, of his will, of his speech, and of his action, for nothing is obliterated. That these things have been impressed on his memories, especially on the interior memory, which is properly the memory of his spirit, see n. 2469, 2470, 2474, 2475. And this being so, it must needs be that there cling to him things foul and filthy, and also evil and false, from his life in the world; and which cause the truths which the man has also learned, and the goods which he has imbued, to be hidden.

For truths and goods cannot come forth among such things; and therefore before truths and goods can appear, and the man be thus associated with those who are in heaven, it is necessary that these evils and falsities be uncovered, so that he may see them and know them, and thus learn what is true and what is good. This cannot possibly be done without combat with the evils and falsities in himself; which combat takes place actually, the evil spirits exciting falsities and evils, and the angels excusing if the end has been good, and instilling truths. This is perceived as if it were in himself, as is the case with temptation in man, which is felt no otherwise than as being in him, when yet it is the combat of angels with evil spirits outside of him (see n. 3927, 4249, 4307, 5036, 6657). That this is so has been granted me to know with certainty from much experience. These things have been said in order that it may be known why infestation by falsities takes place with those who are of the spiritual church, which infestation has been treated of in the above verses, and is treated of also in those which follow.

7123. Verses 10–13. *And the taskmasters of the people went out, and their officers, and they spoke to the people, saying, Thus said Pharaoh, I will by no means give you straw. Go ye yourselves, get you straw where ye can find it; for nothing whatever shall be taken away from your service. And the people scattered into all the land of Egypt to gather stubble for straw. And the taskmasters were urgent, saying, Complete ye your works, the work of a day in its day, as when there was straw.* “And the taskmasters of the people went out, and their officers” signifies the sending forth and presence of those who most closely infest, and of those who most closely receive; “and they spoke to the people, saying” signifies perception; “Thus said Pharaoh” signifies about the infestations; “I will by no means give you straw” signifies no longer thence the most general memory-knowledges; “Go ye yourselves, get you straw where ye can find it” signifies that they should procure these for themselves elsewhere, wherever they could; “for nothing whatever shall be taken away from your service” signifies injections of falsities without diminution; “and the people scattered into all the land of Egypt” signifies that they overspread the natural mind on every side; “to gather stubble for straw” signifies to find some truth of memory-knowledge; “and the taskmasters were urgent” signifies that they

who most closely infested were insistent; “saying, Complete ye your works, the work of a day in its day” signifies that they should serve falsities so called in every state; “as when there was straw” signifies just as they served their truths so called.

7124. *And the taskmasters of the people went out, and their officers.* That this signifies the sending forth and presence of those who most closely infest, and of those who most closely receive, is evident from the signification of “going out” as being a sending forth, because they who are signified by “taskmasters” are sent forth in order to serve as a means of communication, as can be seen from what was said above (n. 7111); moreover, that “to go out” denotes to present oneself before another in a form accommodated to him, see n. 5337; therefore it also denotes presence; from the signification of “taskmasters” as being those who most closely infest; and from the signification of “officers” as being those who most closely receive and communicate the infestations (n. 7111).

7125. *And they spoke to the people, saying.* That this signifies perception is evident from the signification of “saying,” in the historicals of the Word, as being perception (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2862, 3509, 5687).

7126. *Thus said Pharaoh.* That this signifies about the infestations is evident from the representation of Pharaoh as being those who infest such as are of the spiritual church (see what has been said above), thus it denotes infestation.

7127. *I will by no means give you straw.* That this signifies no longer thence the most general memory-knowledges is evident from the signification of “by no means giving” as being no longer to furnish; and from the signification of “straw” as being the most general memory-knowledges of all (see n. 7112). How the case herein is has already been told. But it must be told further, that in the other life those who have been of the church, and have persuaded themselves that faith alone saves, yet have not lived the life of faith, but a life of evil, especially put straw (that is, the most

general memory-knowledges of all) before the upright whom they are infesting.

These men are of the same character there as they had been in the world; they are acquainted with confirming arguments in favor of faith alone, by which they say that man is saved no matter how he had lived; but these confirming arguments are nothing but reasonings that agree with the given proposition; for everything, even what is most false, can be confirmed by reasonings, and can also be presented to the simple as true, by means of the arts of eloquence and of inference.

[2] For this purpose they especially employ such things from the Word as are the most general of all, and which without the internal sense of the word can be drawn to favor any opinion whatever. Such are the things which they put before those who are of the spiritual church; and by means of which they infest them; although they are nothing but chaff or straw for making bricks, for they exclude the most essential thing of all, namely, charity.

They indeed say that works of charity are the fruits of faith, but still they make these works of no account, and persuade their hearers that man is saved by faith alone no matter what his life has been, even in life's last moments; thus by faith without its fruits, consequently without the life of faith and charity.

[3] So long as such things are put before the upright in the other life, these wield fighting arguments, and are able to defend themselves, for they see that reasonings are fallacious when the essential, which is charity, is thus excluded, and also when they see that no regard is paid to the life. From everything in the other life, both in general and in particular, they see these things as in clear day. Such then is what is meant by the memory-knowledges the lowest and most general of all, which are signified by "straw." They who have persuaded themselves that faith alone saves, and yet have lived a life of evil, are in hell at a considerable depth toward the right, a little in front; and I have heard them from thence infesting the upright with reasonings; but these, being led of the Lord by the

angels, rejected the reasonings as being empty, and they also exposed the fallacies which were in the confirmations and arguments from the general things of the Word.

7128. *Go ye yourselves, get you straw where ye can find it.* That this signifies that they should procure these for themselves elsewhere, wherever they could, is evident from the signification of “getting wherever they could find” as being to procure for themselves elsewhere, wherever they could; and from the signification of “straw” as being memory-knowledges, the lowest and most general of all (n. 7112, 7127).

7129. *For nothing whatever shall be taken away from your service.* That this signifies injections of falsities without diminution is evident from the signification of “nothing whatever being taken away” as being without diminution; and from the signification of “service” as being an assault by falsities (see above, n. 7120), thus also infestation.

7130. *And the people scattered into all the land of Egypt.* That this signifies that they overspread the natural mind on every side is evident from the signification of “scattering themselves” as being to overspread; and from the signification of the “land of Egypt” as being the natural mind (n. 5276, 5278, 5280, 5288, 5301). There are two minds in man; one is the natural, and the other the rational mind; the natural mind is the mind of the external man, but the rational mind is the mind of the internal man. The things of the natural mind are called memory-knowledges, but those of the rational mind are called intellectual reasons; they are also distinguished from each other by the fact that the things of the natural mind are for the most part in the light of the world, which is called the light of nature; whereas the things of the rational mind are in the light of heaven, which light is spiritual light.

7131. *To gather stubble for straw.* That this signifies to find some truth of memory-knowledge¹ is evident from the signification of “stubble for straw” as being the truth of memory-knowledge, for “stubble” denotes such truth as is accommodated to the memory-

knowledge that is signified by “straw.” That “stubble” denotes such truth is because it is the stalk in the top of which is the seed, and by “seeds” in the word are signified truths and goods; thus by the stalk which is beneath them is signified the general vessel of truth, consequently the truth of memory-knowledge; for the memory-knowledges of faith and charity are indeed truths, but general truths, thus are the recipient vessels of particular and singular truths, as can also be seen by everyone. For example: it is a truth of memory-knowledge that charity toward the neighbor is the essential of the church; also that faith cannot be except where charity is; and likewise that truth and good can be conjoined, but not truth and evil, nor good and falsity; besides many similar truths, which are truths of memory-knowledge. That these can be enriched with innumerable things can be seen from the fact that volumes can be written about them, and yet the singular truths, which are the interior things of faith, can never be described, for these can only be seen in the light of heaven, and do not fall into natural words. These truths are like charity, which is spiritual affection, and which for the most part cannot be expressed by words, except its most general things, namely, those which put on a natural dress, and which can be compared with such things as are in the world. These things have been said in order that it may be known what general memory-knowledges are.

7132. *And the taskmasters were urgent.* That this signifies that they who most closely infest were insistent is evident from the signification of “taskmasters” as being those who most closely infest (see n. 7111); and from the signification of “urging” as being to insist.

7133. *Saying, Complete ye your works, the work of a day in its day.* That this signifies that they should serve falsities so called in every state is evident from the signification of “completing your works” as being to serve falsities; for by “making bricks” are signified things fictitious and false that are injected (see n. 7113), and as these are the works which they were to complete, it signifies that they should serve these; it is said “falsities so called,” because the evil do not acknowledge the falsities which they speak as being falsities, but as being truths; and from the signification of “the work of a day in its

day” as being in every state (that a “day” denotes state, see n. 23, 487–488, 493, 893, 2788, 3462, 3785, 4850).

7134. *As when there was straw.* That this signifies just as they served their truths so called, is evident from the signification of “straw”; as being general memory-knowledge, which is the vessel of truth (see n. 7112, 7131). It is said “truths so called,” because these words are spoken by the evil, who do not acknowledge truths to be truths.

7135. Verses 14–18. *And the officers of the sons of Israel were beaten, whom Pharaoh’s taskmasters had set over them, saying, Wherefore do ye not complete your task in making brick, as yesterday and the day before yesterday, also yesterday, also today? And the officers of the sons of Israel came and cried unto Pharaoh, saying, Wherefore doest thou so to thy servants? There is no straw given to thy servants, and they say to us, Make ye bricks; and behold thy servants are beaten; and thy people have sinned. And he said, Ye are idle, ye are idle; therefore ye say, Let us go, let us sacrifice to Jehovah. And now go, serve ye, and straw shall not be given you, and the tale of bricks shall ye give.* “And the officers of the sons of Israel were beaten” signifies that they who most closely received and communicated the infestations were injured by the injected falsities; “whom Pharaoh’s taskmasters had set over them” signifies those who were injected by the infesters; “saying, Wherefore do ye not complete your task in making bricks?” signifies that they do not receive and communicate the injections of falsities as had been enjoined; “as yesterday and the day before yesterday” signifies as in the former state; “also yesterday also today” signifies the state that will be therefrom; “and the officers of the sons of Israel came” signifies those who most closely received and communicated; “and cried unto Pharaoh” signifies indignation testified before those who were infesting; “saying, wherefore doest thou thus to thy servants?” signifies that thus they could not perform the duty enjoined; “there is no straw given to thy servants” signifies that memory-knowledges containing truth are no longer furnished; “and they say to us, Make ye bricks” signifies that they must nevertheless endure the injected falsities; “and behold thy servants are beaten” signifies that in this way the

falsities inflict injury; “and thy people have sinned” signifies that thus they are guilty in having done evil; “and he said” signifies the answer; “Ye are idle, ye are idle” signifies that they have not been sufficiently assaulted; “therefore ye say, Let us go, let us sacrifice to Jehovah” signifies that from this comes the thought about such worship; “and now go, serve ye” signifies continuation of the infestation; “and straw shall not be given you” signifies without such memory-knowledges; “and the tale of bricks ye shall give” signifies the falsities which were to be injected in abundance.

7136. *And the officers of the sons of Israel were beaten.* That this signifies that they who most closely received and communicated the infestations were injured by the injected falsities is evident from the signification of “being beaten” as being to be injured by falsities, because by the taskmasters, by whom are signified the infesters, for in the spiritual sense “to be beaten” is not to be beaten, but to be injured in respect to truth and good, that is, in respect to the things of spiritual life; just as “to die” in the spiritual sense is not to die, but to be deprived of truth and good, and to be in falsity and evil, and therefore damned; from the signification of “the officers” as being those who most closely receive and communicate the infestations (see n. 7111); and from the representation of the sons of Israel, as being those who are of the spiritual church (n. 6426, 6637), with whom they who are signified by the “officers” were in communication.

7137. *Whom Pharaoh’s taskmasters had set over them.* That this signifies those who were injected by the infesters, is evident from the signification of “being set over them,” as being to be injected, because done by injection (of which in what follows); and from the signification of “taskmasters,” as being those who infest (see n. 7111). How this is cannot be known except from experience with such in the other life. It was said above that by “taskmasters” are signified those who most closely infest, and by “officers” those who most closely receive and communicate (n. 7111); they who thus receive and communicate are simple, upright spirits, who are of especial service for such a use; these spirits, by means of arts known only in the other life, are injected by the infesters toward the society

with which they thus procure for themselves communication; and this is effected by those who infest and are signified by the “taskmasters”; thus the hells have communication on their side, and they who are being infested on theirs. That this is the case, I have seen a hundred times, if not a thousand, and have also experienced. From all this it is evident that what is signified by these words in the internal sense cannot be known except from experience concerning such things in the other life.

7138. *Saying, Wherefore do ye not complete your task in making bricks?* That this signifies that they do not receive and communicate the injections of falsities as had been enjoined, is evident from the signification of the “officers” to whom these things are said, as being those who most closely receive and communicate (see n. 7111); from the signification of “completing the task,” as being to do as had been enjoined; and from the signification of “making bricks,” as being to receive things fictitious and false (n. 7113).

7139. *As yesterday and the day before yesterday.* That this signifies as in the former state is evident from the signification of “yesterday and the day before” as being a former state (see n. 6983, 7114).

7140. *Also yesterday, also today.* That this signifies the state that will be therefrom is evident from the signification of “yesterday” as being the former state (as just above); and from the signification of “today” as being what is perpetual (see n. 2838, 3998, 4304, 6165), consequently what is everlasting, and thus that will be as before.

7141. *And the officers of the sons of Israel came.* That this signifies those who most closely received and communicated is evident from the signification of “the officers of the sons of Israel” as being those who most closely receive and communicate the infestations (of which just above, n. 7136).

7142. *And cried unto Pharaoh.* That this signifies indignation testified before those who were infesting is evident from the signification of “crying” as here being to attest indignation, namely, because they had been beaten, that is, injured by the injected

falsities; and because straw was not given to make brick, that is, that they were receiving and injecting only things fictitious and false; and from the representation of Pharaoh as being those who infest (see n. 6651, 6679, 6683, 7126).

7143. *Saying, Wherefore doest thou this to thy servants?* That this signifies that thus they could not perform the duty enjoined is evident from the signification of a “servant” as being one who ministers, and performs a duty; he is called a “servant” because he is of service, as occasionally occurs in the Word. That he is called a “servant” who obeys, see n. 1713; and that to “serve” denotes study, n. 3824, 3846; and as what now follows involves that they could not endure that service, it is plain that by “wherefore doest thou thus to thy servants?” is signified that thus they could not perform the duty enjoined.

7144. *There is no straw given to thy servants.* That this signifies that memory-knowledges containing truth are no longer furnished is evident from the signification of “straw” as being memory-knowledges the most general of all (see n. 7112), which, being like vessels that can be filled with truths (n. 4345, 4383, 5208, 7131), are called memory-knowledges, the containers of truth; from the signification of “not being given” as being not to be furnished; and from the signification of “servants” as being those who minister and perform a duty (of which just above, n. 7143).

7145. *And they say to us, Make ye bricks.* That this signifies that they must nevertheless endure the injected falsities is evident from the signification of “making bricks” as being to receive things fictitious and false which are injected by the evil (n. 7113), here to endure them.

7146. *And behold thy servants are beaten.* That this signifies that in this way the falsities inflict injury is evident from the signification of “being beaten” as being to be injured by falsities (see n. 7136).

7147. *And thy people have sinned.* That this signifies that thus they are guilty in that they have done evil is evident from the signification of “sinning” as being to become guilty of evil, and in this case that they would deserve to be punished. How the case is in general with what is contained in this and the preceding verse must be told. They who are in the lower earth are infested by falsities and evils injected from the hells round about, in order that evils and falsities may be removed, and truths and goods be instilled, and that in this way they may be brought into a state in which they can be raised up into heaven (see n. 7090, 7122). But near the end they are more severely infested than before; for then truths are taken from them, and mere falsities are permitted to infest them, and this even to despair; for it is of Divine order that the last of infestation and of temptation should be despair (see n. 1787, 2694, 5279, 5280). This was done by Pharaoh in order that this state of those who are of the spiritual church might be represented by the sons of Israel, and this when the infestations were near to the end, that is, when the people were to be liberated and conducted into the land of Canaan. Be it known that infestations are effected in this manner, namely, that falsities and evils from the hells are injected into the thoughts, and also truths and goods from heaven, that is, through heaven from the Lord; this is done because a man and a spirit do not think from themselves, but all things flow in, which although it is quite foreign to our feeling, and therefore seems to be incredible, is nevertheless most true (on this matter see what has already been adduced and shown from experience, n. 2886, 4151, 4249, 5846, 5854, 6189–6215, 6307–6327, 6466–6495, 6598–6626). From all this it can be known how it is to be understood that infestations are effected by means of the injection of falsities, and that this is increased even to despair.

7148. *And he said.* That this signifies the answer is evident from the signification of “saying” as being answer (n. 7103).

7149. *Ye are idle, ye are idle.* That this signifies that they have not been sufficiently assaulted is evident from the signification of “being idle” as being not to be sufficiently assaulted, namely, by falsities (see n. 7118).

7150. *Therefore ye say, Let us go, let us sacrifice to Jehovah.* That this signifies that from this comes the thought about such worship is evident from what was said above (n. 7119), where are the like words.

7151. *And now go, serve ye.* That this signifies the continuation of infestation is evident from the signification of “serving” as being to be infested by falsities (see n. 7120, 7129); hence, “go, serve ye” denotes the continuation of the infestation; for they had complained of the service, but the answer was that it should be continued.

7152. *And straw shall not be given you.* That this signifies without such memory-knowledges is evident from the signification of “straw” as being the most general memory-knowledges, and consequently the containers of truth (see n. 7112, 7144). That they must be without them is signified by “it shall not be given.”

7153. *And the tale of bricks ye shall give.* That this signifies the falsities which were to be injected in abundance, is evident from what was said above (n. 7116), where are the like words. These then are the things contained in these verses in the internal sense, and which to men may perhaps appear as of but little moment, and also disconnected; nevertheless they are each of them essential to the subject treated of, and cohere most beautifully. That this is so is perceived by the angels, for they see the series and connection of things in the light of heaven, together with countless secret things that are shaped from interior truths, giving rise to a form that is most beautiful and pleasing; which cannot possibly be done by man, because interior truths have been hidden from him, and consequently he cannot connect them together; but they appear to him disconnected, and therefore, as just said, of little moment.

7154. Verses 19–21. *And the officers of the sons of Israel saw that they were in evil when it was said, Ye shall not take anything away from your bricks on a day in its day. And they met Moses and Aaron standing to meet them as they went forth from Pharaoh; and they said unto them, Jehovah look upon you, and judge, because ye have made*

our odor to stink in the eyes of Pharaoh, and in the eyes of his servants, to put a sword into their hand to slay us. “And the officers of the sons of Israel saw that they were in evil” signifies that they saw themselves near damnation; “when it was said, Ye shall not take anything away from your bricks” signifies because nothing of the injection of falsities was diminished; “on a day in its day” signifies in every state whatever; “and they met Moses and Aaron” signifies thought about the law Divine and the doctrine thence derived; “standing to meet them as they went forth from Pharaoh” signifies manifestation at a time when falsities did not so much infest; “and they said unto them” signifies perception; “Jehovah look upon you, and judge” signifies the Divine disposal; “because ye have made our odor to stink in the eyes of Pharaoh, and in the eyes of his servants” signifies that by reason of these things all who are in falsities have so great an aversion to our compliance; “to put a sword into their hand to slay us” signifies that hence they have so great an ardor to destroy the truths of the church by means of falsities.

7155. *And the officers of the sons of Israel saw that they were in evil.* That this signifies that they saw themselves near damnation is evident from the signification of “seeing” as being to perceive (n. 2150, 3764, 4567, 4723, 5400); from the signification of the “officers” as being those who most closely receive and communicate the infestations (n. 7111, 7136); and from the signification of “evil” as being damnation for regarded in itself evil is hell (n. 6279), thus damnation. That “to be in evil” denotes to be near damnation is because those who most closely received and communicated the infestations were injured, which is signified by their being beaten by the taskmasters (n. 7136), and because through the falsities that were continually injected they were infested even to despair (n. 7147). Hence it is that by “they saw that they were in evil” is signified that they perceived themselves to be near damnation. For as those who are in despair suppose that they can no longer endure the assaults, they think that they must needs deliver themselves up as captives to falsities, such being the state of despair; but then they begin to be relieved, and to be led as it were out of thick darkness into light.

7156. *When it was said, Ye shall not take anything away from your bricks.* That this signifies because nothing of the injection of falsities was diminished is evident from the signification of “not taking anything away” as being that nothing was to be diminished (as also above, n. 7129); and from the signification of “making bricks” as being to endure the injected falsities (n. 7113, 7145).

7157. *On a day in its day.* That this signifies in every state whatever is evident from the signification of “day by day” as being in every state whatever (as above, see n. 7133).

7158. *And they met Moses and Aaron.* That this signifies thought about the Divine law and the doctrine thence derived is evident from the signification of “meeting” as being thought, for by their meeting is here meant that they encountered them and spoke with them, which in the internal sense denotes to think about the things which they represent (that “to speak” denotes to think, see n. 2271, 2287, 2619); from the representation of Moses as being the Divine law (n. 6752); and from the representation of Aaron as being the doctrine of good and truth (n. 6998, 7009, 7089).

7159. *Standing to meet them as they went forth from Pharaoh.* That this signifies manifestation at a time when falsities did not so much infest is evident from the signification of “standing to meet,” when said of the Divine law and doctrine thence derived, as being manifestation; and from the signification of “going forth from Pharaoh” as being when falsities did not so much infest. (That “Pharaoh” denotes the infesting falsity, see n. 7107, 7110, 7126, 7142.)

7159a. *And they said unto them.* That this signifies perception is evident from the signification of “saying,” in the historicals of the Word, as being to perceive (of which frequently above).

7160. *Jehovah look upon you, and judge.* That this signifies the Divine disposal is evident from the signification of “let Jehovah look and judge” as being the Divine disposal, for that which Jehovah sees and judges, he disposes. By “looking” is signified the

Divine perception, properly foresight; and by “judging” is signified the Divine ordering, properly providence. Because these things are signified by these words in the internal sense, it was customary to say, when evil happened by anyone’s fault, “Let Jehovah look and judge.”

7161. *Because ye have made odor to stink in the eyes of Pharaoh, and in the eyes of his servants.* That this signifies that by reason of these things all they who are in falsities have so great an aversion to our compliance is evident from the signification of “making to stink” as being aversion, of which in what follows; and from the signification of “odor” as being the perceptivity of what is grateful (see n. 925, 1514, 1517–1519, 3577, 4626, 4628, 4748); and as “odor” denotes the perceptivity of what is grateful, it denotes the perceptivity of faith and charity, for these are grateful (see n. 1519, 4628, 4748); and because these are grateful, compliance is most grateful, for compliance is the very good itself of faith and charity; hence it is that by “odor” is here signified compliance.

[2] As “odor” denotes all that which is grateful to the Lord, so “stink” denotes that which is ungrateful to the Lord, consequently “stink” denotes aversion, and also abomination. Moreover, “stink” actually corresponds to the aversion and abomination which are of falsity and evil. As “stink” denotes that which belongs to aversion, it is used in the Word to denote aversion, as in Samuel:

Israel had become stinking with the Philistines (1 Sam. 13:4).

Achish says of David, that he had made himself utterly stinking in his people, in Israel (1 Sam. 27:12).

When the sons of Ammon saw that they had become stinking with David (2 Sam. 10:6).

Ahithophel said unto Absalom, That all Israel may hear that thou hast become stinking with thy father (2 Sam. 16:21).

In these passages “stinking” denotes aversion. In Isaiah:

Let the pierced of the nations be cast out, and the stink of their carcasses go up, and the mountains melt with blood (Isa.34:3);

where “stink” denotes evil that is abominable. In like manner in Amos 4:10, and in David, Ps. 38:5–6.

[3] That “in the eyes of Pharaoh and in the eyes of his servants” denotes in the perception of all those who are in falsities is evident from the signification of “eyes” as being perception (n. 4339); and from the representation of Pharaoh as being those who are in falsities (n. 6651, 6679, 6683, 7107, 7110, 7126, 7142). That their odor is said “to stink in their eyes” is because all who are in falsities and evils feel aversion for goods, and truths stink to them.

[4] That they who are in evils and thence in falsities have a stink is very evident from the hells which are called the cadaverous hells, where are assassins and those who are most tenacious of revenge; and from the hells which are called excremental, where are adulterers and those who have filthy pleasures as the end. When these hells are opened, intolerable stenches exhale from them (n. 4631); but these stenches are not so perceived except by those who have the interiors, which are of the spirit, open. Nevertheless those who are in these hells perceive these stinks as grateful, and therefore love to live in them (n. 4628); for they are like those animals which live in dead bodies and excrements, and find there the delight of their life. When they come out of the sphere of these stenches, sweet and grateful odors are foul and most ungrateful to them. From all this it can be seen how it is to be understood that they who are in falsities feel such an aversion for the things of the law Divine and of the doctrine thence derived, which are represented by Moses and Aaron, of whom it is said that “they had made their odor to stink in the eyes of Pharaoh, and in the eyes of his servants.”

7162. *To put a sword into their hand to slay us.* That this signifies that hence they have so great an ardor to destroy the truths of the church by means of falsities is evident from the signification of a “sword” as being falsity combating and vastating (see n. 2799,

6353, 7102); and from the signification of “slaying” as being to destroy the things of faith and charity n. 6767). The things of faith and charity are signified by the “sons of Israel,” of whom it is said that they should be “slain”; for the essentials of the spiritual church, which are signified by the “sons of Israel” (n. 6637), are charity and faith.

7163. Verses 22, 23. *And Moses returned unto Jehovah, and said, Lord, wherefore hast thou done evilly to this people? Why is this that thou hast sent me? For since I came unto Pharaoh to speak in thy name, he hath done evilly to this people; and liberating thou hast not liberated thy people.* “And Moses returned unto Jehovah, and said” signifies complaint from the law Divine; “Lord, wherefore hast thou done evilly to this people?” signifies that they who are in truths and goods are too much infested by falsities; “why is this that thou hast sent me?” signifies when yet the law proceeding from the Divine seems to say otherwise; “for since I came unto Pharaoh to speak in thy name” signifies when the command from the things of the law Divine appeared to those who are in falsities; “he hath done evilly to this people” signifies that then through the injected falsities those who are in the truths and goods of the church seemed to be injured; “and liberating thou hast not liberated thy people” signifies that they were not released from a state of infestations by falsities.

7164. *And Moses returned unto Jehovah, and said.* That this signifies complaint from the law Divine, is evident from the signification of “returning unto Jehovah,” as being to prefer a complaint to the Divine about the infestation of those who are in truths and goods by those who are in falsities and evils; that “to return to Jehovah” denotes a complaint is plain from what follows; and from the representation of Moses, as being the law Divine (see n. 6723, 6752, 6771, 6827, 7014); hence the complaint is from the truth which is of the law Divine, that they who are in falsities have such dominion over those who are in truths.

7165. *Lord, wherefore hast thou done evilly to this people?* That this signifies that they who are in truths and goods are too much infested by falsities, is evident from the signification of “doing

evilly,” as being to permit them to be too much infested by falsities, for in the spiritual sense this is “to do evilly” when said of those who are in truths and goods; and from the representation of the sons of Israel, who are here the “people,” as being those who are of the spiritual church, thus who are in the truths of the church and in its goods (as just above, n. 7162).

7166. *Why is this that thou hast sent me?* That this signifies when yet the law proceeding from the Divine seems to say otherwise, is evident from the signification of “why is this?” as being why is it so when it is said otherwise; from the representation of Moses, who says these things of himself, as being the law from the Divine (of which just above, see n. 7164); and from the signification of “being sent” as being to proceed (n. 4710, 6831).

Hence by “Why is this that thou hast sent me?” is signified that the law proceeding from the Divine seems to say otherwise. As this is said by him who complains of infestation by falsities, it appears as if the law from the Divine said otherwise, and therefore it is said that it seems to say otherwise, when yet it does not say otherwise. For the law from the Divine is the law of order, and the law of order concerning those who are in a state of infestations from falsities is that they must be infested even to despair, and unless they are infested to despair, the uttermost of the use of the infestation is lacking. That temptation is increased even to despair is very evident from the Lord’s temptation in Gethsemane (Matt. 26:38, 39; Mark 14:33–36; Luke 22:44), and also afterward upon the cross (Matt. 27:46), in that it was carried even to a state of despair; and the temptation of the Lord is a pattern of the temptation of the faithful; wherefore the Lord says that whosoever would follow him must take up his cross (Matt. 10:38; 16:24); for the glorification of the Lord is a pattern of the regeneration of man (n. 3138, 3212, 3296, 3490, 4402, 5688), and regeneration is effected chiefly by means of temptation.

7167. *For since I came unto Pharaoh to speak in thy name.* That this signifies when the command from the things which are of the law Divine appeared to those who are in falsities, is evident from

the signification of “coming to speak,” as being to convey a command, here to appear; for a command from the Divine is not conveyed openly to those who are in the hells, but exhortation is made to them through spirits, and hence it appears to them as a command from the Divine; from the representation of Pharaoh, as being those who are in falsities and infest (see n. 6651, 6679, 6683, 7107, 7110, 7126, 7142); and from the signification of the “name of Jehovah,” as being everything of faith and charity by which the Lord is worshiped (n. 2724, 3006, 6674), thus everything that is of the law Divine, for the law Divine is nothing else than that which is of charity and faith. For the law Divine is truth Divine proceeding from the Lord, and that which proceeds from the Lord is Divine good and truth; and Divine good is love and charity, and Divine truth is faith.

7168. He hath done evilly to this people. That this signifies that then through the injected falsities those who are in the truths and goods of the church seemed to be injured is evident from the signification of “doing evil” as being to injure by means of the injected falsities, here to seem to be injured; for they who are in infestation and in temptation cannot be injured by injected falsities, because the Lord protects them; and from the representation of the sons of Israel, who are here “the people,” as being those who are in the truths of the church and its goods (as above, n. 7162).

7169. And liberating thou hast not liberated thy people. That this signifies that they were not released from a state of infestations by falsities is evident from the signification of “to be liberated” as being to be released from a state of infestation by falsities; for in what goes before, the subject treated of is infestations by falsities; hence “to be liberated” here denotes to be released from them. (That “thy people” denotes those who are in the truths and goods of the church, and are being infested see n. 7165, 7168.)

CONTINUATION ABOUT THE SPIRITS AND
INHABITANTS OF THE PLANET MERCURY

7170. The spirits of Mercury appeared at the left in a ball, and afterward in a roll stretching a long way, and next in a mass extending in length; and I wondered whither they desired to go, whether to this earth or elsewhere, and presently I observed that they bent themselves back to the right, and by unrolling themselves approached the earth Venus, on the side that is turned away from the sun. But when they came there, they said that they did not desire to be there, because the inhabitants were evil; therefore they bent themselves round to the other side of that earth, which looks to the sun, and then said that they desired to stay there, because the inhabitants were good. When this had taken place, I felt in the brain a remarkable change, and a strong operation from there. From this it was given to conclude that the spirits of Venus who are on that side of the planet were in accord with the spirits of the planet Mercury, and that they have relation to the memory of material things, which agrees with the memory of immaterial things, which the spirits of Mercury constitute; and therefore a stronger operation was felt from them when they were there.

7171. Be it known that the sun of this world does not at all appear to any spirit, nor anything of its light; for to spirits the light of our sun is like thick darkness. This sun remains in perception with spirits solely from having been seen while they were in the world, and it is presented to them in idea as something that is intensely dark, and this behind them, at a considerable distance, in altitude a little above the plane of the head. The planets within our solar system appear in a fixed position relative to the sun: Mercury behind and a little toward the right; the planet Venus to the left, a little behind; the planet Mars to the left in front; the planet Jupiter in like manner to the left in front, but at a greater distance; the planet Saturn wholly in front at a considerable distance; the Moon to the left rather high up; the satellites also to the left, each relatively to its own planet. Such is the situation of these planets in the ideas of spirits and angels; and the spirits also appear near their own planet, but outside of it.

7172. I once saw that spirits of our earth were with spirits of the earth Mercury, and I heard them talking together; and then among other things the spirits of our earth asked them in whom they believed. They answered that they believed in God; but when further questioned about the God in whom they believed, they were unwilling to say, because it is their custom not to answer questions directly. But then in their turn the spirits from the earth Mercury asked the spirits from our earth in whom they believed. They said that they believed in the Lord God. The spirits of Mercury then said that they perceived that they believed in no God, and that they have the custom of saying with the mouth that they believe, and yet they do not believe. (The spirits of Mercury have an exquisite perception from the fact that by means of perception they are continually exploring what others know.) The spirits of our earth were among those who, in the world, had made a confession of faith from the doctrine of the church, but yet had not lived the life of faith. When the spirits from our earth heard these things, they were silent, because from a perception then given them they acknowledged that it was so.

7173. Certain spirits knew from heaven that a promise had once been made to the spirits of the earth Mercury that they should see the Lord, and therefore they were asked by the spirits about me whether they remembered this promise. They said that they remembered it, but that they did not know whether the promise was of such a nature that they should have no doubt about it. While they were thus talking together, the sun of heaven appeared to them. (The sun of heaven, which is the Lord, is seen only by those who are in the inmost or third heaven; all others see the light from it, and also the moon, n. 1529–1531, 4060.) When the sun was seen, they said that this was not the Lord God, because they saw no face. Meanwhile the spirits were talking together, but I do not know what they said.

Then suddenly the sun appeared again, and in the midst of it the Lord encompassed with a solar circle. On seeing this, the spirits of Mercury humbled themselves profoundly, and settled down. Then also the Lord from the sun was seen by spirits of this earth who when they were men had seen him in the world; and they all one

after another, and thus many in order, confessed that it was the Lord himself; and this they confessed before all the company. Then also the Lord from the sun was seen by the spirits of the planet Jupiter, who said in a plain voice, that it was he himself whom they had seen on their earth when the God of the universe appeared to them.

7174. After the Lord had been seen, certain ones were brought toward the front to the right, and as they advanced they said that they saw a light much clearer and purer than they had ever seen before, and that no greater light was possible; and it was then eventide here. Those who said this were many.

7175. After some time there was shown me a woman of the inhabitants of the earth Mercury; she had a beautiful face, but it was smaller than that of a woman of our earth; she was also more slender, but of equal height. She wore linen on her head, put on without art, yet becomingly. I also saw a man from that earth, who likewise was more slender in body than the men of our earth; he who appeared was clad in a garment of dark blue, closely fitted to his body, without folds or prominences on either side. But that the inhabitants of that earth think little about their bodies, was evident to me from the fact that when they come into the other life, and become spirits, they do not wish to appear as men, like the spirits of our earth, but as crystal balls. The reason they desire so to appear is that they may remove from themselves material ideas; moreover the knowledges of things immaterial are represented in the other life by crystals.

7176. There were also shown me their species of oxen and cows, which did not indeed differ much from those on our earth, but were smaller and in some respects resembled a kind of deer.

7177. Being asked also about the sun of the world, how it appears from their earth, they said that it appears large, and that it appears larger there than from other earths: they said that they can know this from the idea of other spirits about the sun. They said further that they have a medium temperature, neither too hot nor

too cold. I was then allowed to tell them that it has been so provided of the Lord in order that they may not be exposed to too much heat, by reason of their earth being nearer the sun than other earths; for heat does not come from nearness to the sun, but from the height and consequent density of the aerial atmosphere, as is evident from the cold on high mountains, even in hot climates. Moreover, heat varies according to the direct or oblique incidence of the sun's rays, as is evident from the seasons of winter and summer in every region.

These are the things that have been granted me to know about the spirits and inhabitants of the earth Mercury. At the end of the following chapter I will speak of the spirits of the planet Venus.

Exodus 6

THE DOCTRINE OF CHARITY

7178. No one can know what good is, as understood in the spiritual sense, unless he knows what love toward the neighbor and love to God are; and no one can know what evil is, unless he knows what the love of self and the love of the world are. Nor can anyone know from inward acknowledgment what the truth is which is of faith, unless he knows what good is, and unless he is in good; nor can anyone know what falsity is, unless he knows what evil is. Consequently no one can examine himself unless he knows what good from its two loves is, and what truth from good is; and unless he knows what evil from its two loves is, and what falsity from evil is.

7179. There are two faculties in man, one is called the understanding, and the other the will; the will has been given man for the sake of the good which is of love, and the understanding for the sake of the truth which is of faith; for the good which is of love has relation to the will, and the truth which is of faith has relation to the understanding; the one faculty communicates in a wonderful way with the other. They join themselves together in those who are in good and thence in truth; and they also join themselves together in those who are in evil and thence in falsity; with both classes these two faculties make one mind. But it is otherwise with those who are in truth as to faith, and in evil as to life; and also with those who are in falsity as to faith, and in apparent good as to life.

7180. Man is not allowed to divide his mind, and to sunder these two faculties from each other; that is, to understand and speak truth, and to will and do evil; for then one faculty would look upward or toward heaven, and the other downward or toward hell, and thus the man would hang between the two. But let him know that the will carries him away, and the understanding favors. From

all this it is evident how the case is with faith and with love, and how with the state of man if they are separated.

7181. Nothing is more necessary to man than to know whether heaven be in him, or hell; for in one or the other he must live to eternity. In order that he may know this, it is necessary that he should know what good is, and what evil, for good makes heaven, and evil makes hell; the doctrine of charity teaches about both.

7182. Love to God is said, and by this is meant love to the Lord, for there is no other God; the Father is in him (John 14:9–11), and the holy of the spirit is from him (John 16:13–15).

EXODUS 6

1. And Jehovah said unto Moses, Now shalt thou see what I will do to Pharaoh; for by a strong hand shall he let them go, and by a strong hand shall he drive them out of his land.

2. And God spoke unto Moses, and said unto him, I am Jehovah.

3. And I appeared unto Abraham, unto Isaac, and unto Jacob, in God Shaddai; and by my name Jehovah I was not known to them.

4. And I also set up my covenant with them, to give them the land of Canaan, the land of their sojournings, wherein they sojourned.

5. And moreover I have heard the groaning of the sons of Israel, in that the Egyptians make them to serve; and I have remembered my covenant.

6. Wherefore say to the sons of Israel, I am Jehovah, and I will lead you out from under the burdens of the Egyptians, and I will liberate you from their service; and I will redeem you with a stretched-out arm, and with great judgments.

7. And I will take you to me for a people, and I will be to you for God, and ye shall know that I am Jehovah your God, who leadeth you out from under the burdens of Egypt.

8. *And I will bring you unto the land where I lifted up my hand to give it to Abraham, to Isaac, and to Jacob, and I will give it you for a heritage: I am Jehovah.*

9. *And Moses spoke thus unto the sons of Israel; and they heard not Moses for distress of spirit, and for hard service.*

10. *And Jehovah spoke unto Moses, saying,*

11. *Come, speak unto Pharaoh king of Egypt, and let him send the sons of Israel out of his land.*

12. *And Moses spoke before Jehovah, saying, Behold the sons of Israel have not heard me; and how shall Pharaoh hear me, and I am uncircumcised in lips?*

13. *And Jehovah spoke unto Moses and unto Aaron, and gave them a command unto the sons of Israel, and unto Pharaoh king of Egypt, to lead forth the sons of Israel out of the land of Egypt.*

14. *These are the heads of their fathers' houses: the sons of Reuben the firstborn of Israel; Hanoch and Pallu, Hezron and Carmi; these are the families of Reuben.*

15. *And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman; these are the families of Simeon.*

16. *And these are the names of the sons of Levi according to their births; Gershon, and Kohath, and Merari; and the years of the life of Levi were a hundred and thirty and seven years.*

17. *The sons of Gershon; Libni and Shimei, according to their families.*

18. *And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel; and the years of the life of Kohath were a hundred and thirty and three years.*

19. *And the sons of Merari; Mahli and Mushi. These are the families of Levi according to their births.*

20. *And Amram took Jochebed his father's sister for a woman; and she bare him Aaron and Moses; and the years of the life of Amram were a hundred and thirty and seven years.*

21. *And the sons of Izhar; Korah and Nepheg, and Zichri.*

22. *And the sons of Uzziel; Mishael and Elzaphan, and Sithri.*

23. *And Aaron took him Elisheba, the daughter of Aminadab, the sister of Nahshon, for a woman; and she bare him Nadab and Abihu, Eleazar and Ithamar.*

24. *And the sons of Korah; Assir and Elkanah, and Abiasaph; these are the families of the Korahites.*

25. *And Eleazar Aaron's son took him one of the daughters of Putiel for a woman; and she bare him Phinehas. These are the heads of the fathers of the Levites according to their families.*

26. *This is the Aaron and Moses to whom Jehovah said, Lead forth the sons of Israel from the land of Egypt according to their armies.*

27. *These are those who spoke to Pharaoh king of Egypt, to lead forth the sons of Israel from Egypt. This is the Moses and Aaron.*

28. *And it was in the day that Jehovah spoke unto Moses in the land of Egypt,*

29. *And Jehovah spoke unto Moses, saying, I am Jehovah; speak thou unto Pharaoh king of Egypt all that I speak unto thee.*

30. *And Moses said before Jehovah, Behold I am uncircumcised in lips, and how shall Pharaoh hear me?*

THE CONTENTS

7183. The subject treated of in the preceding chapter was that those who are of the Lord's spiritual kingdom were infested by falsities, and at last because of these infestations were near despair. Now they are encouraged with hope, and with the promise that they are certainly to be liberated; this is the subject treated of in the internal sense in the present chapter; and this is signified by the words which Jehovah spoke unto Moses.

7184. Afterward is described the Lord's spiritual kingdom as to faith and as to charity, and next as to doctrine, also as to the reception of the law Divine. Reuben and Simeon and their families represent the things of faith; Levi and his families those of charity; Aaron and his families the things of doctrine; and Moses those of the law Divine.

THE INTERNAL SENSE

7185. Verse 1. *And Jehovah said unto Moses, Now shalt thou see what I will do to Pharaoh; for by a strong hand shall he let them go, and by a strong hand shall he drive them out of his land.* “And Jehovah said unto Moses” signifies instruction about the law Divine; “Now shalt thou see what I will do to Pharaoh” signifies manifest perception as to what shall befall those who infest; “for by a strong hand shall he let them go” signifies that with all force and power they shall flee from them; “and by a strong hand shall he drive them out of his land” signifies that with all force and power they shall make them flee from their neighborhood.

7186. *And Jehovah said unto Moses.* That this signifies instruction about the law Divine is evident from the signification of “Jehovah said” as being instruction from the Divine (of which below); and from the representation of Moses as being the law Divine (see n. 6723, 6752, 7014). That “Jehovah said unto Moses” signifies instruction about the law Divine is because at the end of the preceding chapter it was believed from the law Divine that it would come to pass that those who are of the spiritual church would be immediately liberated from infestations; when yet it is according to order that the evil who infest should be removed by degrees, and that they who are of the spiritual church should be liberated by degrees; for such is the Divine order; and therefore such is the law Divine; for all law Divine is of order, insomuch that whether we say the law Divine, or the law of Divine order, it is the same.

[2] Concerning this law they who are of the spiritual church are now instructed, and that it is from this law that they are certain to be liberated when the time and state according to order arrives. That Moses (by whom is here represented the law Divine, such as it is with those of the spiritual church when they are in a state of infestations) believed from the law Divine that it would come to pass that they would be immediately liberated from infestations, is plain from what he said at the close of the preceding chapter, namely, “Wherefore hast thou done evil unto this people? Why is

this that thou hast sent me? And liberating thou hast not liberated thy people"; by which words is signified that they were too much infested by falsities, when yet the law proceeding from the Divine seems to say otherwise, and that in this way they have not been released from a state of infestations (n. 7165–7166, 7169).

[3] That those who are of the spiritual church, and who are in the lower earth, would be gradually liberated from infestations, and not immediately, is because the evils and falsities that cling to them cannot otherwise be removed, and goods and truths be instilled in their place; for this is effected by many changes of state, thus successively by degrees. They who believe that man can be immediately introduced into heaven, and that this is solely of the Lord's mercy, are very much mistaken. If this were possible, all whatsoever who are in hell would be raised into heaven, for the Lord's mercy extends to all. But it is according to order that everyone carries with him his life which he had lived in the world, and his state in the other life is according to this, and that the mercy of the Lord flows in with all, but is diversely received, and by those who are in evil is rejected; and as in the world they have imbued themselves with evil, they also retain it in the other life, nor is amendment possible in the other life, for the tree lies where it has fallen. From all this it is evident that it is according to order that those who have lived in good, and with whom there are also gross and impure things which pertain to the love of the world and the love of self, cannot be associated with those who are in the heavens until these things have been removed. From all this it is evident that liberation from infestations is effected successively by degrees.

7187. *Now shalt thou see what I will do to Pharaoh.* That this signifies manifest perception as to what shall befall those who infest, is evident from the signification of "seeing," as being perception (see n. 2150, 3764, 4567, 4723, 5400), here manifest perception, because it is said of instruction from the Divine; from the signification of "what I will do" as being what shall befall; and from the representation of Pharaoh as being those who infest by means of injected falsities (n. 6651, 6679, 6683, 7107, 7110, 7126, 7142).

7188. *For by a strong hand shall he let them go.* That this signifies that with all force and power they shall flee from them is evident from the signification of a “strong hand” as being all force and power (that “hand” denotes power, see n. 878, 3387, 4931, 5327, 5328, 6947, 7011); and from the signification of “letting them go” as being to flee from them. The case herein is this. When the infernals are deterred by punishments from doing evils, they at last abstain from infestation, and desire to leave those who are being infested, and to flee away; but as it is the sole delight of their life to do evil and to infest, they therefore cannot abstain unless they employ all force and power to remove themselves; for as the delight of anyone’s life is of his love, it is of his life, and carries him away, nor can it be resisted unless the undelight of punishment prevails over the delight of doing evil; hence come the punishments of the evil in the other life.

7189. *And by a strong hand shall he drive them out of his land.* That this signifies that with all force and power they shall make them flee from their neighborhood is evident from the signification of a “strong hand” as being with all force and power (of which just above, n. 7188); from the signification of “driving them out” as being to put to flight; and from the signification of “their land” as being their neighborhood. (That the land where they of the spiritual church are infested by falsities is near the hells which infest, and is called the “lower earth,” see n. 7090.) Hence “from their land” denotes from their neighborhood.

7190. Verses 2–8. *And God spoke unto Moses, and said unto him, I am Jehovah; and I appeared unto Abraham, unto Isaac, and unto Jacob, in God Shaddai; and by my name Jehovah I was not known to them. And I also set up my covenant with them, to give them the land of Canaan, the land of their sojournings, wherein they sojourned. And moreover I have heard the groaning of the sons of Israel, in that the Egyptians make them to serve; and I have remembered my covenant. Wherefore say to the sons of Israel, I am Jehovah, and I will lead you out from under the burdens of the Egyptians, and I will liberate you from their service; and I will redeem you with a stretched-out arm, and with great judgments; and I will take you to me for a people, and I will be to you for God, and ye shall know that I am Jehovah your God, who*

leadeth you out from under the burdens of Egypt. And I will bring you unto the land where I lifted up my hand to give it to Abraham, to Isaac, and to Jacob, and I will give it you for a heritage: I am Jehovah.

“And God spoke unto Moses” signifies what is new but continuous with what was before; “and said unto him, I am Jehovah” signifies confirmation from the Divine which is irrevocable; and “I appeared unto Abraham, unto Isaac, and unto Jacob, in God Shaddai” signifies the temptations of the Lord as to the human, and the temptations of the faithful, and afterward consolations; “and by my name Jehovah I was not known to them” signifies that they of the spiritual church in a state of temptations did not think of the Divine things of the church; “and I also set up my covenant with them” signifies even then conjunction through the Divine human of the Lord; “to give them the land of Canaan” signifies by means of which conjunction they would be uplifted into heaven; “the land of their sojournings, wherein they sojourned” signifies where the things of faith and charity are, concerning which they have been instructed, and according to which they have lived; “and moreover I have heard the groaning of the sons of Israel” signifies their grief from the combat; “in that the Egyptians make them to serve” signifies with those who are in falsities, who are endeavoring to subjugate; “and I have remembered my covenant” signifies release from them because of conjunction; “wherefore say to the sons of Israel” signifies that the law Divine shall give to those who are of the Lord’s spiritual kingdom to notice; “I am Jehovah” signifies confirmation from the Divine; “and I will lead you out from under the burdens of the Egyptians” signifies that the Lord will release them from the infestations of those who are in falsities; “and I will liberate you from their service” signifies fully from the endeavor to subjugate them; “and I will redeem you with a stretched-out arm” signifies leading forth from hell by virtue of Divine power; “and with great judgments” signifies according to the laws of order from the Divine human of the Lord; “and I will take you to me for a people” signifies that they shall be added to those in heaven who serve the Lord there; “and I will be to you for God” signifies that they shall also receive the Divine; “and ye shall know that I am Jehovah your God” signifies a noticing then that the Lord alone is God; “who

leadeth you out from under the burdens of Egypt” signifies who has liberated from infestations by falsities; “and I will bring you unto the land where I lifted up my hand to give it to Abraham, to Isaac, and to Jacob” signifies an uplifting by the Divine power to heaven, where the Divine human of the Lord is all; “and I will give it you for a heritage” signifies the Lord’s life there to eternity; “I am Jehovah” signifies confirmation from the Divine.

7191. *And God spoke unto Moses.* That this signifies what is new but continuous with what was before is evident from the fact that we often read in continuation of the text, “Jehovah said,” and “Jehovah spoke,” as also in this chapter, verse 1, “Jehovah said unto Moses”; in this verse, “God spoke unto Moses”; and similarly in verses 10, 13, 28, 29, and also in other places, which repetition signifies nothing else than something new that begins there, which, however, is to be connected with what goes before. (That “Jehovah said” denotes newness of perception, see n. 2061, 2238, 2260.) Be it known that the Word in its original tongue is devoid of stops, and therefore instead of them there were such phrases; and instead of the lesser stops or distinctions there was “and,” which is the reason why this occurs so frequently. Angelic speech also is continuous, with stops indeed, but such that what precedes is wonderfully connected with what follows; for angelic ideas are very full of realities, and of countless things that are unutterable, and to man, while in the world, incomprehensible; and therefore the endings of the preceding periods can be fully connected with the beginnings of the following ones; and in this way one series can be formed out of many. Astonishing and incredible to say, the form of heaven is represented in the angelic discourse, and therefore in all angelic discourse there is a harmony like that of songs, which at every stop closes in a word of one syllable, thus in a unity; and I have been told that the reason of this is that each and all things in heaven have relation to the one God as to their end. From all this also it was evident that everything of thought and of the consequent discourse flows in through heaven from the Lord, and that from this there is such a harmony in discourse closing in a unity.

7192. *And said unto him, I am Jehovah.* That this signifies confirmation from the Divine which is irrevocable can be seen without explication; for nothing can be confirmed by Jehovah, that is, by the Lord, except by himself; it cannot be confirmed by heaven, because this is far beneath him, still less by anything in the world; but in order that there may be Divine confirmation which is eternal and irrevocable, it must be by the Divine itself. Such confirmation, namely, “I am Jehovah,” occurs frequently in Moses (as in Exod. 12:12; Lev. 18:5, 6; 19:12, 14, 18, 28, 30, 32, 37; 20:8; 21:12; 22:2–3, 8, 30–33; 26:2, 45; Num. 3:13, 41, 45). And in the prophets we read, “said Jehovah,” by which likewise is meant confirmation by the Divine (as in Isa. 3:15; 14:22, 23; 17:6; 22:14, 25; 43:12; 52:5; Jer. 2:22; 3:1, 10, 13, 20; 8:12; 12:17; 13:25; 25:7, 29; 16:16; 23:7, 24, 29, 31; and many other places). Confirmation by the Divine is also made by the Divine human, thus also by himself, in Isaiah:

God sware by his right hand and by the arm of his strength (Isa. 42:8).

7193. *And I appeared unto Abraham, unto Isaac, and unto Jacob, in God Shaddai.* That this signifies the temptations of the Lord as to the human, and the temptations of the faithful, and afterward consolations, is evident from the signification of “appearing,” or “being seen,” when said of Jehovah, as being perception from the Divine (see n. 2150, 3764, 4567, 5400); and from the representation of Abraham, of Isaac, and of Jacob, as being the Lord as to the Divine itself, and as to the Divine human (n. 6804, 6847); but here, as Jehovah speaks and says that “He appeared to them,” the Lord is signified as to the human, that is, the human before it was made Divine. By “Abraham” is signified the celestial in this human; by “Isaac,” the spiritual; and by “Jacob,” the natural.

[2] That the Lord as to the human is here meant by these, not as to the Divine itself, nor as to the Divine human, is because the subject is temptations, and the Lord as to the human before it was made Divine could be tempted, but not as to the Divine human, and still less as to the Divine itself; for the Divine is beyond all temptations. The infernals who tempt cannot approach even the

celestial angels, for when they approach them, they are seized with horror and anguish, and become as if half dead; and as they cannot approach the celestial angels, and this by reason of the Divine with them, much less can they approach the Divine which is infinitely above the angelic. From all this it can be seen that the Lord assumed an infirm human from the mother in order that he might be tempted, and by temptations reduce into order all things in heaven and in hell, and then at the same time glorify his human, that is, make it Divine.

[3] (That by “God Shaddai” are signified temptations, and afterward consolations, see n. 1992, 3667, 4572, 5628.) It is said “afterward consolations,” because it is from Divine order that comfortings follow the pains of temptations, just as morning and dawn follow evening and night. There is also a correspondence between them, for there are alternations of states in the other life, as there are of the seasons in the world. States of temptations and of infestations, and also states of desolations, are in the other life evening and night; and states of consolations and festivities are morning and dawn. That by the same words, namely, “I appeared to Abraham, to Isaac, and to Jacob, in God Shaddai,” are also signified the temptations of the faithful, and afterward consolations, is because the regeneration of man, which is effected by means of temptations, is an image of the glorification of the Lord (n. 3138, 3212, 3296, 3490, 4402, 5688); therefore the things in the Word which are understood of the Lord in the supreme sense, are understood of the faithful in the relative internal sense.

7194. *And by my name Jehovah I was not known to them.* That this signifies that they of the spiritual church in a state of temptations did not think of the Divine things of the church is evident from the signification of the “name Jehovah” as being everything in one complex by which God is worshiped (see n. 2724, 3006, 6674), thus everything Divine in the church. By the “name Jehovah” is properly meant the Divine human of the Lord (see n. 2628, 6887), and because by this and from it proceeds everything of faith and everything of love, which are the Divine things in the church, this is, in one complex, everything of Divine worship. And from the

signification of “not being known” as being not to be known, or not to be thought of, that is to say, the Divine things of the church in the state of temptations which are signified by “God Shaddai”; and therefore it is said that he was known to Abraham, Isaac, and Jacob, but not by his name Jehovah. This is the internal sense of these words; but the external or historic sense is different, and from this latter sense it is evident that Abraham, Isaac, and Jacob did not worship Jehovah, but God Shaddai (n. 1992, 3667, 5628), and that Abraham knew not Jehovah (see n. 1356, 2559). But that “Jehovah” is named in the historicals concerning Abraham, Isaac, and Jacob is because that Word was written by Moses, to whom the name “Jehovah” was made known, and in these historicals “Jehovah” is named for the sake of the internal sense; for everywhere in the Word “Jehovah” is named when the subject treated of is the good of love, whereas “God” is named when it is the truth of faith (n. 709, 732, 1096, 2586, 2769, 2807, 2822, 3921, 4402).

7195. *And I have also set up my covenant with them.* That this signifies even then conjunction through the Divine human is evident from the signification of “covenant” as being conjunction (see n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804); and from the representation of Abraham, Isaac, and Jacob, who here are those with whom is the covenant as being the Divine human of the Lord (n. 6804, 6847). From all this it is evident what is the internal sense of these words; the proximate, that the union of the Divine itself is with the Divine human; and from this the sense which follows—that there is a conjunction through the Divine human of the Divine itself with those who are of the spiritual church. For, as sometimes previously shown, they who were of the spiritual church were saved through the Divine human of the Lord (n. 6854, 6914, 7035, 7091). It is said “even then,” in order that this may be joined with what immediately precedes, namely, that there was conjunction then, when in a state of temptations they did not think about the Divine things in the church; for the Lord is more present in a state of temptations than out of this state, although it appears otherwise (n. 840).

7196. *To give them the land of Canaan.* That this signifies by means of which conjunction they would be uplifted into heaven is evident from the signification of “the land of Canaan” as being the Lord’s kingdom in the heavens, and as being the church (see n. 1607, 3038, 3481, 3705, 4447, 6516). That to be uplifted into heaven is signified by “giving that land” is plain, for they to whom heaven is given are lifted up.

7197. *The land of their sojournings, wherein they sojourned.* That this signifies where the things of faith and charity are, about which they have been instructed, and according to which they have lived, is evident from the signification of “land” as being the Lord’s kingdom in the heavens and on earth (of which just above, n. 7196), thus also the things of the Lord’s kingdom, which, it is known, are faith and charity, and therefore these also are signified by the “land of Canaan” where the subject treated of is the instruction and life which are signified by “sojourning”; and from the signification of “sojourning” as being instruction and life (n. 1463, 2025, 3672). From this it is evident that by “the land of their sojournings wherein they sojourned” is signified where the things of faith and charity are, about which they have been instructed and according to which they have lived. The case herein is this. In the other life heaven is given to everyone in accordance with the things of faith and charity in him, for charity and faith make heaven with everyone; but when it is said that charity and faith make heaven, there is meant the life of charity and faith. But note well that the life which has heaven in it, is a life according to the truths and goods of faith about which the man has been instructed. Unless these are the rules and principles of his life, in vain does he look for heaven, no matter how he has lived; for without these truths and goods a man is like a reed which is shaken by every wind; for he is bent by evils equally as by goods, because he has nothing of truth and good made firm within him, whereby he may be kept by the angels in truths and goods, and be withdrawn from the falsities and evils which the infernals are continually injecting. In a word, the life of Christian good is what makes heaven; not a life of natural good.

7198. *And moreover I have heard the groaning of the sons of Israel.* That this signifies their grief from the combat is evident from the signification of “groaning” as being grief from combat; and from the representation of the sons of Israel as being those of the spiritual church who are infested by falsities and are thence in combat.

7199. *Because the Egyptians make them to serve.* That this signifies with those who are in falsities, who are endeavoring to subjugate, is evident from the signification of “the Egyptians,” as being those who are in falsities (see n. 6692, 7097, 7107, 7110, 7126, 7142); and from the signification of “making to serve” as being to endeavor to subjugate (n. 6666, 6670, 6671).

7200. *And I have remembered my covenant.* That this signifies that there was release from them because of conjunction, is evident from the signification of “remembering the covenant,” namely, with Abraham, Isaac, and Jacob, to give them the land of Canaan, as being liberation or release from the infestations signified by the servitudes in Egypt, and an uplifting to heaven; and from the signification of “covenant,” as being conjunction (see n. 7195). It is said that because of the conjunction they were to be liberated and uplifted into heaven; for conjunction with the Lord is effected through faith and love, because the truths of faith and the goods of love proceed from the Lord, and the things which proceed from him are his, insomuch that they are himself; and therefore they who receive these things are conjoined with him; and they who are conjoined with him cannot but be uplifted to him, that is, into heaven.

7201. *Wherefore say to the sons of Israel.* That this signifies that the law Divine shall give to those who are of the Lord’s spiritual kingdom to notice is evident from the representation of Moses, to whom it is said that he “should say to the sons of Israel” as being the law Divine (see n. 6723, 6752); from the signification of “saying” as being to notice (n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2506, 2515, 2619, 2862, 3509, 5877), here to give to notice, because it is said of the law Divine that it should “say”; and

from the representation of the sons of Israel as being those who are of the Lord's spiritual kingdom (n. 6426, 6637).

7202. I am Jehovah. That this signifies confirmation from the Divine is evident from what was said above (n. 7192).

7203. And I will lead you out from under the burdens of the Egyptians. That this signifies that the Lord will release them from the infestations of those who are in falsities is evident from the signification of "leading out" as being to release; from the signification of "burdens" as being infestations by falsities, thus combats (see n. 6757, 7104, 7105); and from the signification of "the Egyptians" as being those who infest by means of injected falsities (of which just above, n. 7199).

7204. And I will liberate you from their service. That this signifies fully from the endeavor to subjugate is evident from the signification of "service" as being an endeavor to subjugate (see n. 6666, 6670, 6671).

7205. And I will redeem you with a stretched-out arm. That this signifies leading forth from hell by virtue of Divine power is evident from the signification of "redeeming" as being to bring forth from hell (that "redemption" is said of bondage, of evil, and of death—that men are released from these—thus that it is said of hell, and that the Lord as to the Divine human is called the "redeemer," see n. 6281); and from the signification of a "stretched-out arm" as being Divine power. That "arm" denotes power, see n. 478, 4931, 4932, 4934, 4935; but that a "stretched-out arm" denotes omnipotence or Divine power is because when an arm appears stretched out in the heavens, there is represented power from the Divine; and when not stretched out, but bent, there is represented power in a general sense. Hence then it is, that in the Word, Divine power is very often expressed by a "stretched-out arm," and by a "strong hand," as in these passages:

I have made the earth, the man, and the beast, that are upon the faces of the earth, by my great power and by my stretched-out arm (Jer. 27:5)

Ah, Lord Jehovih! Behold thou hast made the heaven and the earth by thy great power, and by thy stretched-out arm; no word is too wonderful for thee; and thou hast led forth thy people Israel out of the land of Egypt by signs and miracles, and by a strong hand, and by a stretched-out arm (Jer. 32:17, 21).

I will lead you out from the peoples, and will gather you out of the lands wherein ye are scattered, by a strong hand and by a stretched-out arm (Ezek. 20:34).

He led forth Israel from the midst of the Egyptians by a strong hand, and a stretched-out arm (Ps. 136:11, 12; see also Deut. 4:34; 5:15; 7:19; 9:29; 11:2; 26:8; 1 Kings 8:42; 2 Kings 17:36).

7206. *And with great judgments.* That this signifies according to the laws of order from the Divine human of the Lord is evident from the signification of “judgments” as being truths (see n. 2235, 6397), and in the supreme sense, where it is said of the Lord, as being truths Divine; which truths are nothing but the laws of order from the Divine human of the Lord, for all order is from him, thus all the laws of order. The whole heaven, consequently also the universe, is in accordance with these laws. The laws of order, or the truths which proceed from the Lord, in accordance with which is the whole heaven, and the universe, are what are called “the Word by which all things were made” (John 1:1–3); for the “Word” denotes Divine truth proceeding from the Divine good of the Divine human of the Lord; and hence it is that all things in the spiritual world and also in the natural world have relation to truth, as can be seen by him who reflects.

[2] By “great judgments,” in the proximate sense, are here meant the truths according to which they shall be judged who have infested by means of injected falsities, and who are signified by the “Egyptians” and by “Pharaoh”; and there are also meant the truths according to which they shall be judged who will be released from the infestations, and who are signified by the “sons of Israel.” By these judgments they are condemned who are in falsities from evil, and by these judgments they are saved who are in truths from good. Not that the truths which proceed from the Lord condemn anyone, for all the truths which proceed from the Lord are from his Divine

good, thus are nothing but mercies. But as men do not receive the mercy of the Lord, they expose themselves to condemnation, because they are then in evils, and evils condemn. Neither do the truths which proceed from the Lord save, if the man believes that he is saved by virtue of the truths of faith with him, and not by virtue of mercy; for man is in evils, and from himself is in hell, but by virtue of the mercy of the Lord he is withheld from evil and kept in good, and this by a strong force. That by “judgments” both are signified, namely, the condemnation of the evil and the salvation of the good, is plain from those passages in the Word where the last judgment is treated of, as in Matt. 25:31–45, and elsewhere.

7207. And I will take you to me for a people. That this signifies that they shall be added to those in heaven who serve the Lord there is evident from the signification of “taking for a people,” when said by Jehovah or the Lord, as being to receive among those who are in heaven; for they who are in heaven are called the “people of the Lord,” and the same also when they are in the world, because as to their souls they are then also in heaven (see n. 687, 697, 3255, 4067, 4073, 4077). That by these words is signified that they who are of the spiritual church shall be added to those in heaven who there serve the Lord is because before the Lord’s coming they had been detained in the lower earth, and were uplifted into heaven when the Lord rose again, and were then added to those who serve the Lord (n. 6854, 6914, 7090).

7208. And I will be to you for God. That this signifies that they shall also receive the Divine is evident from the signification of “being to them for God,” when this is said by Jehovah or the Lord, as being to receive the Divine; for to all those who are in heaven it is given to receive the Divine, that is, Divine good and truth, thus wisdom and intelligence, consequently the happiness of a life from uses, which are the exercises of charity. These things are signified by “I will be to you for God.”

7209. And ye shall know that I am Jehovah your God. That this signifies a noticing then that the Lord alone is God is evident from the signification of “knowing” as being to notice. That “I am

Jehovah your God” denotes that the Lord alone is God is because by “Jehovah” in the Word no other is meant than the Lord (see n. 1343, 1736, 2921, 3023, 3035, 5663, 6281, 6303, 6905); and also because in heaven they know and perceive that the Lord is the Lord of heaven, and thus is the Lord of the universe, as he himself says in Matthew that he “has all power in the heavens and on earth” (Matt. 28:18); and that Jehovah “does not give his glory to any other than himself” (Isa. 42:8); also that he is “one with the Father” (John 14:9–11); and that the “Holy Spirit” is the holy which proceeds from him (John 16:13–15); thus that the Lord is the only God.

7210. *Who bringeth you out from under the burdens of Egypt.* That this signifies who has liberated from infestations by falsities is evident from what was said above (n. 7203), where are the like words.

7211. *And I will bring you unto the land where I lifted up my hand to give it to Abraham, to Isaac, and to Jacob.* That this signifies an uplifting by the Divine power to heaven, where the Divine human of the Lord is all, is evident from the signification of “bringing to the land,” namely, to Canaan, as being to uplift to heaven (that the “land of Canaan” denotes the Lord’s kingdom or heaven, see n. 7196); from the signification of “lifting up the hand,” when said of Jehovah or the Lord, as being by Divine power (that “hand” denotes power, see n. 878, 4931–4937, 5327–5328, 6947, 7011); and from the representation of Abraham, Isaac, and Jacob as being the Lord as to the Divine itself and as to the Divine human (n. 6804, 6847); here the Lord as to the Divine human, because this is the all in heaven. The reason why the Divine human is the all in heaven, is that no one there, not even an angel of the inmost or third heaven, can have any idea about the Divine itself, according to the Lord’s words in John: “No one hath ever seen God” (John 1:18); “Ye have neither heard the voice of the Father at any time, nor seen his shape” (John 5:37). For the angels are finite, and what is finite cannot have an idea of the infinite; and therefore unless in heaven they had in respect to God the idea of a human shape, they would have no idea, or an unbecoming one; and thus they could not be conjoined with the Divine either by faith or by love; and

this being the case, in heaven they perceive the Divine in a human form; whence it is that the Divine human in the heavens is the all in their regards, and hence is the all in their faith and love; whence comes the conjunction through which is salvation (n. 6700).

7212. *And I will give it you for a heritage.* That this signifies the Lord's life there to eternity is evident from the signification of "inheritance," when predicated of heaven, as being the Lord's life (see n. 2658); and because everything given as an inheritance is the perpetual, and in heaven the eternal possession of him to whom it is given, because there they live to eternity, the Lord's life there to eternity is signified. That the Lord's life is in heaven, consequently that those who are there are in his life, is because they are in the truth and good which proceed from the Lord, and the good which is in the truth is the Lord himself, and the truth in which is the good is the life from the Lord from which all live. From all this it is evident that they who are in good and thence in truth, as are all in the heavens, are in the Lord's life.

7213. *I am Jehovah.* That this signifies confirmation from the Divine is evident from what was said above (see n. 7192, 7202).

7214. Verses 9–13. *And Moses spoke thus unto the sons of Israel; and they heard not Moses for distress of spirit, and for hard service. And Jehovah spoke unto Moses, saying, Come, speak unto Pharaoh king of Egypt, and let him send the sons of Israel out of his land. And Moses spoke before Jehovah, saying, Behold the sons of Israel have not heard me; and how shall Pharaoh hear me, and I uncircumcised in lips? And Jehovah spoke unto Moses and unto Aaron, and gave them a command unto the sons of Israel, and unto Pharaoh king of Egypt, to bring the sons of Israel out of the land of Egypt.* "And Moses spoke thus unto the sons of Israel" signifies exhortation from the law Divine to those who are of the Lord's spiritual kingdom; "and they heard not Moses" signifies that they did not receive from faith and obedience; "for distress of spirit" signifies by reason of a state near to despair; "and for hard service" signifies by infestations from mere falsities; "and Jehovah spoke unto Moses, saying" signifies a continuation; "Come, speak unto Pharaoh king of Egypt" signifies

a warning to those who infest by mere falsities; “and let him send the sons of Israel out of his land” signifies that they may go away and leave them; “and Moses spoke before Jehovah, saying” signifies the law from the Divine, and the thought thence derived; “Behold the sons of Israel have not heard me” signifies that the spiritual have not received the things announced to them; “and how shall Pharaoh hear me?” signifies that they who are in falsities will not receive; “and I uncircumcised in lips” signifies that to these I am impure; “and Jehovah spoke unto Moses and unto Aaron” signifies instruction anew from the law Divine, and at the same time from doctrine; “and gave them a command unto the sons of Israel” signifies concerning the mandate to those who are of the Lord’s spiritual kingdom; “and unto Pharaoh king of Egypt” signifies a warning to those who infest by mere falsities; “to bring the sons of Israel out of the land of Egypt” signifies that they are to be liberated.

7215. *And Moses spoke thus unto the sons of Israel.* That this signifies exhortation from the law Divine to those who are of the Lord’s spiritual kingdom is evident from the signification of “speaking” as being exhortation, for he spoke to them what was commanded him by Jehovah; from the representation of Moses as being the law Divine (see n. 6723, 6752); and from the representation of the sons of Israel as being the Lord’s spiritual kingdom (n. 6426, 6637).

7216. *And they heard not Moses.* That this signifies that they did not receive from faith and obedience is evident from the signification of “hearing” as being to receive from faith and obedience. (That “to hear” denotes faith in the will and act, and obedience, see n. 2542, 3869, 4652–4660, 5017.)

7217. *For distress of spirit.*¹ That this signifies by reason of a state near to despair is evident from the signification of “distress of spirit” as being a state near to despair, for they who are in this state, are in distress of spirit. That this state is signified by the burden laid on the sons of Israel by Pharaoh, that they should search for themselves straw to make brick was shown at the end of the

preceding chapter. That distress of spirit denotes a state near to despair can be seen from the fact that they who are in a state near to despair are in internal anxiety, and are then actually in shortness of breath. In the external sense this condition is a compression of the breast, and from this as it were a difficulty of breathing; but in the internal sense it is anxiety on account of the deprivation of the truth which is of faith, and of the good which is of charity, and from this is a state near to despair. (That a state of compression in respect to the breathing, and anxiety on account of the deprivation of the truth of faith and the good of charity, correspond to each other, as a natural effect in the body from a spiritual cause in the mind, can be seen from what has been shown above, n. 97, 1119, 3886, 3887, 3889, 3892, 3893.) That the deprivation of spiritual truth and good gives birth to such anxiety, and consequently to such distress, cannot be believed by those who are not in faith and charity; for these suppose that to be in distress on this account is weakness and sickliness of mind. The reason is that they do not place anything real in faith and charity, nor therefore in those things which belong to their souls and to heaven, but only in wealth and eminence, thus in the things of the body and the world. They also think, "What are faith and charity but mere words? What is conscience even? To feel distressed by these things is the same as being distressed by such things as a man sees within him from the silly creations of his fancy, and which he imagines to have some existence, although they have not any. Wealth and high position we can see with our eyes, and we know that they exist by the pleasure they afford, for they excite in our whole bodies an expansion and a fullness of joy." So think merely natural men, and so do they speak among themselves. But spiritual men think differently, for these have their chief life in their spirit, thus in the things that belong to their spirit, that is, in faith and charity; and therefore when they believe themselves deprived of the truths and goods of faith and charity, they are affected with anguish, as are they who are in the anguish of death, for they see before them spiritual death, that is, damnation. As before said, to the merely natural these persons appear weak and sickly in spirit, but they are strong and healthy; whereas they who are merely natural appear to themselves strong and healthy, and also are so as to the body, but as to the spirit they are quite weakly, because spiritually dead. If they

could see what kind of a spirit they have, they would acknowledge it to be so; but they do not see the spirit until the body has died.

7218. *And for hard service.* That this signifies by infestations from mere falsities is evident from the signification of “service” as being infestation by falsities (see n. 7120, 7129); thus “hard service” denotes infestation by mere falsities; for they who are infested by mere falsities, and are not revived by truths whereby the falsities may be shaken off (and yet their life is the life of the truth which is of faith and of the good which is of charity), are in the greatest anguish, and so long as they are in this state, they are as it were in hard service. Hence it is that such infestations are signified by “hard service.” Be it known that everything of thought flows in, but when spirits are in a state of evening and night, their thought is then in a forced state, they being then compelled to think of the falsities which are being injected, and not being able to at all loose themselves from this compulsion. But when it is the state of morning and midday with them, their thought is in a free state, for then they are allowed to think of things which they love, thus of the truths and goods of faith and charity, for these belong to their love. (That this freedom is that which belongs to the love, see n. 2870–2893.)

7219. *And Jehovah spoke unto Moses, saying.* That this signifies a continuation is evident from what was said above (n. 7191).

7220. *Come, speak unto Pharaoh king of Egypt.* That this signifies a warning to those who infest by mere falsities is evident from the signification of “speaking,” when from Divine command, as being a warning; and from the representation of Pharaoh as being those who infest by falsities (see n. 7107, 7110, 7126, 7142); and because by mere falsities, it is said, “Pharaoh king of Egypt,” for by “king” is signified in the genuine sense truth, and in the opposite sense, falsity (n. 2015, 2069).

7221. *And let him send the sons of Israel out of his land.* That this signifies that they may go away and leave them is evident from the signification of “sending” as being to go away and leave; from the

representation of the sons of Israel, as being those of the spiritual church (of which frequently above); and from the signification of the “land of Egypt,” as being a state of infestations; from all which it is evident that by “sending the sons of Israel out of his land” is signified that they should leave those who are of the spiritual church, and not infest them.

7222. *And Moses spoke before Jehovah, saying.* That this signifies the law from the Divine, and the thought thence derived, is evident from the signification of “speaking” as being thought (see n. 2271, 2287, 2619); and from the representation of Moses as being the law from the Divine (n. 6771, 6827).

7223. *Behold the sons of Israel have not heard me.* That this signifies that the spiritual did not receive the things announced to them is evident from the representation of the sons of Israel as being the spiritual, that is, those who are of the Lord’s spiritual church (see n. 6426, 6637); and from the signification of “not hearing” as being not to receive from faith and obedience (of which above, n. 7216); that it denotes the things announced to them, that is, about liberation, is evident.

7224. *And how shall Pharaoh hear me?* That this signifies that they who are in falsities will not receive is evident from the signification of “not hearing” as being not to receive (see just above, n. 7223); and from the representation of Pharaoh as being those who are in falsities (n. 6651, 6679, 6683, 7107, 7110, 7126, 7142). That by Pharaoh are represented those who are in falsities and infest, thus many, is because the king is the head of the people, and therefore by the king is signified the same as by the people (n. 4789).

7225. *And I uncircumcised in lips.* That this signifies that to these I am impure is evident from the consideration of “being uncircumcised” as being to be impure, for by circumcision was represented purification from filthy loves, that is, from the loves of self and of the world (n. 2039, 2632, 2799, 4462, 7045), and hence they who were not circumcised and were called

“uncircumcised,” represented those not purified from these loves, thus the impure (n. 3412, 3413, 4462, 7045); and from the signification of “lips” as being things of doctrine (n. 1286, 1288). Thus by “uncircumcised in lips” is signified to be impure in respect to the things which belong to doctrine, for “uncircumcised” is said both of doctrine and of life. Hence the ear is called “uncircumcised” in Jeremiah:

Upon whom shall I speak and testify, and they will hear? Behold their ear is uncircumcised, and they cannot hearken; behold the Word of Jehovah is become a reproach, they do not want it (Jer. 6:10).

And the heart is called “uncircumcised” in the following passages:

All the house of Israel are uncircumcised in heart (Jer. 9:26).

Ye bring in the sons of the stranger, uncircumcised in heart and uncircumcised in flesh, that they may be in my sanctuary (Ezek. 44:7).

Then their uncircumcised heart shall be humbled (Lev. 26:41).

[2] From these passages it is evident that “to be uncircumcised” denotes to be impure; and as everything impure is from impure loves, which are the love of the world and the love of self, therefore by “uncircumcised” is signified that which impedes the influx of good and truth. Where these loves are, the inflowing good and truth are extinguished, for they are contraries, like heaven and hell. Hence by the “uncircumcised ear” is signified disobedience, and by the “uncircumcised heart” the rejection of good and truth, which is especially the case when these loves have fortified themselves with falsity as with a wall.

[3] That Moses, because he stammered, calls himself “uncircumcised in lips,” is for the sake of the internal sense, that thereby might be signified that they who are in falsities, who are represented by Pharaoh, would not hearken to the things that would be said to them from the law Divine, because they who are in falsities call the truths which are of the law Divine, falsities; and the falsities which are contrary to the truths of the law Divine they

call truths, for they are wholly in the opposite. Hence by them the truths of doctrine are not perceived otherwise than as impure; even heavenly loves appear to them impure. Moreover, when they approach any heavenly society, they have an offensive smell, and when they are sensible of it, they suppose that it emanates from the heavenly society, although it is from themselves; for an offensive smell is not perceived except near its opposite.

7226. *And Jehovah spoke unto Moses and unto Aaron.* That this signifies instruction anew from the law Divine, and at the same time from doctrine, is evident from the signification of “speaking” as being instruction anew, for in what now follows they are instructed what they shall do; from the representation of Moses as being the law Divine (n. 6723, 6752); and from the representation of Aaron as being the doctrine of good and truth (n. 6998). The distinction between the law Divine and doctrine may be seen above (n. 7009, 7010, 7089).

7227. *And gave then a command unto the sons of Israel.* That this signifies concerning the mandate to those who are of the Lord’s spiritual kingdom is evident from the signification of “to command” as being a mandate; and from the representation of the sons of Israel as being those who are of the Lord’s spiritual kingdom (of which frequently above).

7228. *And unto Pharaoh king of Egypt.* That this signifies a warning to those who infest by mere falsities is evident from the signification of “speaking,” when from Divine command to those who are in falsities as being a warning (see n. 7220); and from the representation of Pharaoh, when he is also called “king of Egypt” as being those who infest by mere falsities (of which above, n. 7220).

7229. *To bring the sons of Israel out of the land of Egypt.* That this signifies that they are to be liberated is evident without explication.

7230. Verses 14–25. *These are the heads of their fathers’ houses; the sons of Reuben the firstborn of Israel; Hanoch and Pallu, Hezron and Carmi; these are the families of Reuben. And the sons of Simeon;*

Jemuel and Jamin, and Ohad and Jachin, and Zohar, and Saul the son of a Canaanitish woman; these are the families of Simeon. And these are the names of the sons of Levi according to their births; Gershon, and Kohath, and Merari; and the years of the life of Levi were a hundred thirty and seven years. The sons of Gershon; Libni and Shimei, according to their families. And the sons of Kohath; Amram and Izhar, and Hebron, and Uzziel; and the years of the life of Kohath were a hundred thirty and three years. And the sons of Merari; Mahli and Mushi. These are the families of Levi according to their births. And Amram took him Jochebed his father's sister for a woman; and she bare him Aaron and Moses; and the years of the life of Amram were a hundred and thirty and seven years. And the sons of Izhar; Korah, and Nepheg, and Zichri. And the sons of Uzziel; Mishael, and Elzaphan, and Sithri. And Aaron took him Elisheba, the daughter of Amminadab, the sister of Nahshon, for a woman; and she bare him Nadab, and Abihu, and Eleazar, and Ithamar. And the sons of Korah; Assir and Elkanah, and Abiasaph; these are the families of the Korahites. And Eleazar Aaron's son took him one of the daughters of Putiel for a woman; and she bare him Phinehas. These are the heads of the fathers of the Levites according to their families.

[2] "These are the heads of their father's houses" signifies the chief things of the church; "the sons of Reuben the firstborn of Israel; Hanoch and Pallu, Hezron and Carmi" signifies the things that are of faith in the understanding; "these are the families of Reuben" signifies the truths thereof; "and the sons of Simeon; Jemuel and Jamin, and Ohad and Jachin, and Zohar" signifies the things that are of faith in act; "and Shaul the son of a Canaanitish woman" signifies the things that are of truth in act outside the church; "these are the families of Simeon" signifies the truths and goods thereof; "and these are the names of the sons of Levi according to their births; Gershon, and Kohath, and Merari" signifies the things that are of charity; "and the years of the life of Levi were a hundred thirty and seven years" signifies the quality and state.

[3] "The sons of Gershon; Libni and Shimei, according to their families" signifies the first class of the derivations of good and of

the derivative truth; “and the sons of Kohath; Amram and Izhar, and Hebron, and Uzziel” signifies the second class of the derivations of good and of the derivative truth; “and the years of the life of Kohath were a hundred thirty and three years” signifies the quality and state; “and the sons of Merari; Mahli and Mushi” signifies the third class of the derivations of good and of truth; “these are the families of Levi according to their births” signifies that these are goods and truths from charity; “and Amram took him Jochebed his father’s sister for a woman” signifies the conjunction of derived good with kindred truth; “and she bare him Aaron and Moses” signifies that hence they had the doctrine of the church and the law from the Divine; “and the years of the life of Amram were a hundred and thirty and seven years” signifies the quality and state.

[4] “And the sons of Izhar; Korah, and Nepheg, and Zichri” signifies a successive derivation from the second class, in respect to good and the derivative truth; “and the sons of Uzziel; Mishael, and Elzaphan, and Sithri” signifies the second successive derivation from the same class in respect to good in truth; “and Aaron took him Elisheba, the daughter of Amminadab, the sister of Nahshon, for a woman” signifies the doctrine of the church, and how good and truth were there conjoined; “and she bare him Nadab, and Abihu, and Eleazar, and Ithamar” signifies the derivations of faith and charity, and their quality.

[5] “And the sons of Korah; Assir and Elkanah, and Abiasaph” signifies a repeated derivation from the second class; “these are the families of the Korahites” signifies the quality of the goods and truths, “and Eleazar Aaron’s son” signifies doctrinal things derived from the very doctrine of charity; “took him one of the daughters of Putiel for a woman” signifies the conjunction of good and truth in these doctrinal things; “and she bare him Phinehas” signifies the derivation thence; “these are the heads of the fathers of the Levites according to their families” signifies the chief things of the church in respect to charity, and the faith thence derived.

7231. As these are mere names it is needless to unfold them in detail; and besides it has been already shown what is represented by Reuben, Simeon, Levi, Aaron, and Moses; their sons and grandsons, who are here named, being merely the derivations therefrom. (That Reuben represents faith in the understanding, see n. 3861, 3866, 4731, 4734, 4761; that Simeon represents faith in the will and in act, n. 3769–3872, 4497, 4502, 4503, 5482, 5626, 5630; Levi, charity, n. 3875, 3877, 4497, 4502, 4503; Aaron, the doctrine of the church, n. 6998, 7009, 7089; and Moses, the law from the Divine, n. 6771, 6827.) The reason why mention is here made of Reuben, Simeon, Levi, and their sons, and not the rest of the fathers of the tribes with their sons in order, cannot be known except from the internal sense. That this enumeration was made in this chapter to make known the nativity of Aaron and Moses is evident; but for this the genealogy of Levi would have sufficed, for the genealogy of Reuben, Simeon, and their sons contributes nothing thereto. But the reason (which is seen from the internal sense alone) is that the subject treated of is the spiritual church, which is represented by the sons of Israel, which church begins with man by means of faith in knowledge and next in understanding, which faith is represented by Reuben and his sons afterward, when the church grows with man, this faith passes into the will, and from the will into act, and then the man wills the truth which is of faith and does it because it has been so commanded in the Word; this stage of faith is represented by Simeon; lastly, in his will, which is new, there is perceived the affection of charity, so that he wills to do what is good, not as before from faith, but from charity toward the neighbor; for when the man is being regenerated thus far, he is then a man of the spiritual church, for the church is then in him; this charity with its affection is what is represented by Levi. Hence then it is that the families of Reuben and also of Simeon are enumerated, and lastly the family of Levi, by whom as before said is represented charity, which is the very spiritual of the church. Aaron represents the external of this church, and Moses the internal; the internal of the church is called the law from the Divine, and the external is called the derivative doctrine. The law from the divine, which is the internal of the church, is also the Word in the internal sense; and the derivative doctrine is the Word in the external sense. (That these are represented by Moses and Aaron, see n. 7089.)

7232. Verses 26–30. *This is the Aaron and Moses to whom Jehovah said, Lead forth the sons of Israel from the land of Egypt according to their armies. These are they who spoke to Pharaoh king of Egypt, to lead forth the sons of Israel from Egypt. This is the Moses and Aaron. And it was in the day that Jehovah spoke unto Moses in the land of Egypt. And Jehovah spoke unto Moses, saying, I am Jehovah; speak thou unto Pharaoh king of Egypt all that I speak unto thee. And Moses said before Jehovah, Behold I am uncircumcised in lips, and how shall Pharaoh hear me?* “This is the Aaron and Moses” signifies that from them was doctrine and the law Divine with that church; “to whom Jehovah said” signifies from whom was the command; “Lead forth the sons of Israel from the land of Egypt” signifies that those who are of the Lord’s spiritual kingdom should be liberated; “according to their armies” signifies according to the genera and species of good in truths; “these are they who spoke to Pharaoh king of Egypt” signifies a warning from them to those who infest by mere falsities; “to lead forth the sons of Israel from Egypt” signifies that they should leave, and not infest them; “this is the Moses and Aaron” signifies that this was from the law from the Divine, and from the doctrine thence derived; “and it was in the day that Jehovah spoke unto Moses in the land of Egypt” signifies the state of the church then when command was given through the law from the Divine to those who are of the Lord’s spiritual kingdom, when as yet they were in proximity to those who are in the hells; “and Jehovah spoke unto Moses, saying” signifies instruction from the Divine; “I am Jehovah” signifies Divine confirmation; “speak thou unto Pharaoh king of Egypt all that I speak unto thee” signifies warnings to those who infest by mere falsities given by the things that flow in from the Divine; “and Moses said before Jehovah” signifies thought about the law Divine among those who are in falsities; “Behold I am uncircumcised in lips” signifies that it is impure; “and how shall Pharaoh hear me?” signifies that thus they who are in falsities will not receive.

7233. *This is the Aaron and Moses.* That this signifies that from them is doctrine and the law Divine with that church is evident from the representation of Aaron as being the doctrine of the church (see n. 6998, 7009, 7089); and from the representation of Moses as being the law Divine (see n. 6723, 6752). These, namely,

the law Divine and doctrine, with those of the spiritual church, arise chiefly from the Word, but still with reference to the faith and charity that had existed with its founders. It is said “from them,” but it is not meant from Aaron and Moses, but from the charity and faith which are represented by Levi, Simeon, and Reuben (of whom just above).

[2] In respect to this matter, be it known further that the doctrine of the spiritual church is not that of truth Divine itself, because those who are of the spiritual church have no perception of truth Divine, as have those who are of the celestial church; but instead of this perception they have conscience, which is formed from the truth and good which they have acknowledged within their own church, of whatever kind these may be. (That those who are of the spiritual church are relatively in obscurity in respect to the truths of faith, see n. 86, 2708, 2715, 2716, 2718, 2831, 2935, 2937, 3241, 3246, 3833, 6289, 6500, 6865, 6945.) Hence it is that everyone within the spiritual church acknowledges as the truth of faith that which its founders have dictated, nor do they search further from the Word whether it be the very truth; and moreover if they did search they would not find it unless they had been regenerated and at the same time enlightened in an especial manner; and this for the reason that their intellectual can indeed be enlightened, but the new will cannot be affected with any other good than that which has been formed by means of conjunction with the truth received within the church. For their own will has been destroyed, and a new will has been formed in the intellectual part (see n. 863, 875, 1023, 1043, 1044, 1555, 2256, 4328, 5113); and when their own will has been separated from the new will which is in the intellectual part, the light in this is feeble, such as is the nocturnal light from the moon and stars compared with the diurnal light from the sun. Hence also it is that by the “moon” in the Word, in the internal sense, is meant the good of spiritual love, and by the “sun” the good of celestial love (n. 30–38, 1529–1531, 2495, 4060).

[3] The case being so with the spiritual church, it is not to be wondered at that with most persons faith is the essential of the

church, and not charity, and also that they have no doctrine of charity. Their doctrinal things being from the Word does not make them Divine truths, for from the sense of the letter of the Word any doctrinal thing whatever can be hatched, and that which favors the lusts can be readily learned; thus also what is false can be taken for what is true, as is the case with the doctrinal things of the Jews, of the Socinians, and of many others; but not so if doctrine is formed from the internal sense. The internal sense is not only that sense which lies concealed in the external sense, as has heretofore been shown, but is also that which results from a number of passages of the sense of the letter rightly collated, and which is discerned by those who are enlightened by the Lord in respect to their intellectual. For the enlightened intellectual discriminates between apparent truths and real truths, especially between falsities and truths, although it does not judge about real truths in themselves. But the intellectual cannot be enlightened unless it is believed that love to the Lord and charity toward the neighbor are the principal and essential things of the church. He who proceeds from the acknowledgment of these, provided he himself is in them, sees innumerable truths; nay, he sees very many secrets disclosed to him, and this from interior acknowledgment, according to the degree of the enlightenment from the Lord.

7234. *To whom Jehovah said.* That this signifies a command is evident from the signification of “Jehovah said” as being a command (see n. 7036).

7235. *Lead forth the sons of Israel from the land of Egypt.* That this signifies that those who are of the Lord’s spiritual kingdom should be liberated, namely, from the proximity of those who are in falsities, is evident from the signification of “leading forth” as being to liberate; from the representation of the sons of Israel as being those who are of the Lord’s spiritual kingdom (see n. 6426, 6637, and also n. 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223); and from the signification of “the land of Egypt” as being where the falsities are from which come the infestations.

7236. *According to their armies.* That this signifies according to the genera and species of good in truths is evident from the signification of “armies” as being the truths which are of faith (see n. 3448). But the goods of the spiritual church are in their essence nothing else than truths, for these are called goods when the life is according to them. Hence by “armies,” when said of the regenerate within the spiritual church, are signified the goods of truth, or goods in truths. The reason why it is said that the sons of Israel were to be “led forth according to their armies” is that it is said of them when going out of Egypt; in the internal sense when they come out of combats with falsities, thus after they have waged spiritual warfare. By their being “led forth according to their armies” is properly meant that they were to be classified as to goods in truths, thus into classes according to the qualities of good, and this in order that they might represent the Lord’s kingdom in the heavens, where all have been classified and allotted a place in the grand man according to the quality of the good, both generically and specifically.

[2] From the heavens (as all there have been classified according to goods) it can be seen how manifold and various good is, for it is so various that one is never in the like good with another; nay, if myriads of myriads were multiplied to eternity, the good of one would not be like that of another; just as one person has not the like face as another; moreover, in the heavens good forms the faces of the angels. That there is perpetual variety is because every form consists of various distinct things, for if two things were exactly alike, they could not be two things, but one. Hence also it is that in nature there is never one thing in every respect like another.

[3] That which makes good so various is truth; for when truth is conjoined with good it qualifies it. The reason why truth is so manifold and various that it can so greatly vary good is that truths are countless, and interior truths are in a different form from exterior truths, and because the fallacies which are of the external senses adjoin themselves, and also falsities which are of lusts. Seeing then that truths are so countless, it can be seen that by means of the conjunctions so many varieties arise that one thing can never be the

same as another. This is clear to him who knows that from only twenty-three letters, put together in different ways, there can arise the words of all languages, and even with a perpetual variety if there were thousands of languages. What then may not arise from thousands and myriads of various things such as truths. And this is confirmed by the common maxim, “many men, many minds,” that is, there are as many diversities of ideas as there are men.

7237. These are they who spoke to Pharaoh king of Egypt. That this signifies a warning from them to those who infest by mere falsities, is evident from what was said above (n. 7228), where are the like words.

7238. To lead forth the sons of Israel from Egypt. That this signifies that they should leave and not infest them is evident from the signification of “to be led forth” as being to be liberated (as above, n. 7235), thus that they should leave and not infest; from the representation of the sons of Israel as being those of the spiritual church (of which just above, n. 7235); and from the signification of “Egypt” as being falsity from which comes infestation (of which also above).

7239. This is the Moses and Aaron. That this signifies that this was from the law from the Divine, and from the doctrine thence derived is evident from the representation of Moses as being the law from the Divine (see n. 6771, 6827); and from the representation of Aaron as being the doctrine thence derived (n. 6998, 7009, 7089).

7240. And it was in the day that Jehovah spoke unto Moses in the land of Egypt. That this signifies the state of the church then, when commandment was given through the law from the Divine to those who were of the Lord’s spiritual kingdom, when yet they were in proximity to those who are in the hells, is evident from the signification of “day” as being state (see n. 23, 487–488, 493, 893, 2788, 3462, 3785, 4850, 6110), here the state of the church, because this is the subject treated of; from the signification of “Jehovah spoke” as being a command, here to those of the Lord’s

spiritual kingdom; from the representation of Moses, as being the law from the Divine (n. 6771, 6827); and from the signification of “the land of Egypt” as being where they who were of the Lord’s spiritual kingdom were infested by falsities; that this was in the lower earth, which is near the hells, may be seen above (n. 7090). The land of Egypt, where the sons of Israel were, and which was called “Goshen” signifies that lower earth; but where the Egyptians were, signifies the hells around, from which came the infestations by falsities.

7241. *And Jehovah spoke unto Moses, saying.* That this signifies instruction from the Divine is evident from the signification of “Jehovah speaking” as being instruction anew (see n. 7226); and from the representation of Moses as being the law from the Divine (n. 6771, 6827).

7242. *I am Jehovah.* That this signifies Divine confirmation is evident from what was said above (n. 7192, 7202).

7243. *Speak thou unto Pharaoh king of Egypt all that I speak unto thee.* That this signifies warnings given from the things that flow in from the Divine to those who infest by mere falsities is evident from the signification of “speaking,” when it is to those who are in falsities, as being a warning (as above, n. 7220); from the representation of Pharaoh king of Egypt as being those who infest by mere falsities (n. 7220, 7228); and from the signification of “all that I speak unto thee” as being the things which flow in from the Divine.

7244. *And Moses said before Jehovah.* That this signifies thought about the law Divine with those who are in falsities is evident from the signification of “saying” as being thought (see n. 7094); and from the representation of Moses as being the law Divine (n. 6723, 6752). That it denotes thought about the law Divine with those who are in falsities is plain from the series as continued in what follows; for when the word “said” is used, and thereby is signified thought, that which follows is involved, here that the law Divine is impure to those who are in falsities.

7245. *Behold, I am uncircumcised in lips.* That this signifies that it is impure, namely, the law Divine to those who are in falsities, and that *and how shall Pharaoh hear me* signifies that thus they who are in falsities will not receive is evident from what was said above (n. 7224, 7225), where are the same words. Moses calling himself “uncircumcised in lips” in the internal sense signifies that the law Divine appears impure to those who are in falsities (according to what was shown above, n. 7225); but in the historic sense, in which Moses as the head represents the posterity from Jacob, and that which is of the church with them (as above, n. 7041), “uncircumcised in lips” signifies that the Divine worship with that nation was such. For the worship with that nation was impure, because they worshiped external things, and utterly rejected internal ones, which are faith and charity; nay, they spat out the very knowledges of internal things, just as they did all those things which the rituals signified and represented. And as they were of this nature, their worship was impure, for they worshiped Jehovah from the love of self and the love of the world, but not from love to him and from love toward the neighbor. In the historic sense, this worship is signified by Moses calling himself “uncircumcised in lips,” but in the internal sense the signification has been unfolded above (n. 7225).

ON THE INHABITANTS AND SPIRITS OF THE PLANET VENUS

7246. In the planet Venus there are two kinds of men, of contrary disposition, one kind savage and almost like wild beasts, and the other gentle and humane. They who are savage and almost like wild beasts appear on the side of the planet looking our way; but they who are gentle and humane, on the opposite side. Be it known, however, that they so appear according to the states of their life, for the state of life makes all the appearance of place and space.

7247. In the idea of spirits the planet Venus appears to the left, a little behind, at some distance from this earth. It is said “in the idea of spirits” because neither the sun of the world nor any planet

appears to any spirit; but spirits merely have an idea that they exist, and according to this idea they appear—the sun of the world behind them as something very dark, the planets not moving about, as in the world, but constant in their places (see n. 7171).

7248. I have been told that the inhabitants of that planet who, when they die and become spirits, appear on this side are very much delighted with plunder, and especially with eating of their plunder; their delight when they think about eating of their plunder was communicated to me, and I noticed that it was intense. That there have been inhabitants on this earth also of such a ferine nature is plain from the histories of various nations, also from the inhabitants of the land of Canaan (1 Sam. 30:16), and likewise from the Jewish and Israelitish nation even in the time of David, in that they made yearly raids, and plundered the nations, and rejoiced over their prey. As regards these inhabitants of the planet Venus, they are indeed delighted with plunder, but yet are not cruel. They cast the men whom they rob into the water, and so put them to death, but they save as many as they can; and those whom they so put to death they afterward bury, a sign that they have some humanity. In this they differ from the Jews, who took delight in casting out those whom they slew, and exposing them to be devoured by the beasts of the forest and by the birds, and sometimes in putting them to death in a savage and cruel manner (2 Sam. 12:31). How much delight the Jews had in such things, it was also given me to perceive from the sphere of many of them communicated to me, who approached quickly and then fled away.

7249. I was also told that the inhabitants of that earth are for the most part giants, the inhabitants of our earth reaching only to their navel; and also that those who appear on this side of that earth are stupid, making no inquiry about heaven, or about eternal life, but caring only for what concerns their land and their cattle.

7250. Being of this character, when they come into the other life they are very much infested by falsities and evils. Their hells appear around that earth, and do not communicate with the hells of the evil of our earth, because they are of a wholly different genius and

disposition; hence also their evils and falsities are of quite another kind. But they who are such that they can be saved are in places of vastation, and are there reduced to the extremity of despair; for evils and falsities of that kind cannot be removed in any other way. When they are in a state of despair, they cry out that they are beasts, brutes, abominations, hatreds, and thus that they are damned. Some of them when in such a state cry out also against heaven, but for this they are excused, because it is from despair. The Lord moderates it, lest they should break out into reproaches beyond certain fixed limits. When they have suffered to the utmost, as their bodily things are then as it were dead, they are at last saved.

7251. I have also been told about them that when they lived on their earth they believed in a supreme creator, without a mediator. These are they who are so vastated, and finally saved, when they have first been instructed and have received the instruction that the Lord is the only God, savior, and mediator. I have heard them confess that without a mediator it would be impossible for them to be saved, because they are filthy and unworthy. I have also seen some of them, after suffering to the utmost, taken up into heaven, and when they were received there, I observed from them such a tenderness of gladness as drew tears from my eyes.

7252. The inhabitants and spirits of Venus who appear on the other side of that earth are of an almost contrary disposition, being gentle and humane. It was granted of the Lord that some of these spirits should come thence to me, and then they appeared near above the head. In talking with me they said that when they were in the world they acknowledged, and now more fully acknowledge, our Lord as their only God. They said that in their earth they had seen him, walking among them, and they also represented in what manner they had seen him.

7253. These spirits have relation in the grand man to the memory of material things that corresponds to the memory of immaterial things which the spirits of the planet Mercury constitute (see the description of the spirits of Mercury, n. 7170).

7254. At the end of the following chapter I will speak of the inhabitants and spirits of the planet Mars.

Exodus 7

THE DOCTRINE OF CHARITY

7255. Inasmuch as good makes heaven with man, and evil makes hell, it is of the utmost importance to know what good is, and what evil is. It has already been said that good is that which belongs to love to the Lord, and to charity toward the neighbor; and that evil is that which belongs to the love of self and the love of the world. Hence it follows that it is from the loves, and from these alone, that it can be known what good is, and what evil is.

7256. All things in the universe which are according to Divine order have relation to good and truth; and all things in the universe which are contrary to Divine order have relation to evil and falsity. The reason is that the good and truth which proceed from the Divine make order, insomuch that they are order.

7257. The good which is of love to the Lord is called “celestial good,” and the good which is of charity toward the neighbor is called “spiritual good.” What the difference is, and how great, between the celestial good which belongs to love to the Lord, and the spiritual good which belongs to charity toward the neighbor, will be told in what follows.

7258. The doctrine of celestial good, which is that of love to the Lord, is the most ample and at the same time the most secret; but the doctrine of spiritual good, which is that of charity toward the neighbor, is also ample and secret, but less so than the doctrine of celestial good, which is the doctrine of love to the Lord. That the doctrine of charity is ample can be seen from the fact that charity is not the same with one as with another, and that one is not the neighbor the same as another.

7259. As the doctrine of charity was so ample, the ancients, with whom the doctrine of charity was the very doctrine of the church, distinguished charity toward the neighbor into many classes, which they also subdivided, and gave a name to each class, and taught how charity was to be exercised toward those who are in one class, and how toward those in another; and in this way they reduced the doctrine of charity into order, and also the exercises of charity, that these might fall distinctly under the view of the understanding.

7260. The names which they gave to those toward whom they were to exercise charity, were many; some they called blind, some lame, some maimed, some poor, also miserable and afflicted, some orphans, some widows; but in general they called those hungry to whom they were to give to eat, those thirsty to whom they were to give to drink, sojourners whom they were to gather in, naked whom they were to clothe, sick whom they were to visit, and in prison to whom they were to come (as to which see above, n. 4954–4959).

7261. These names were given from heaven to the ancients who were of the church, and by those who were so named they understood those who were spiritually such. Their doctrine of charity taught who these were, and what kind of charity there was to be toward each.

7262. Hence it is that these same names are in the Word, and signify those who are such in the spiritual sense. In itself the Word is nothing but the doctrine of love to the Lord and of charity toward the neighbor, as the Lord also teaches:

Thou shalt love the Lord thy God from all thy heart, and in all thy soul, and in all thy mind. This is the first and great commandment. The second is like unto it, thou shalt love thy neighbor as thyself. In these two commandments hang the law and the prophets (Matt. 22:37–40);

“the law and the prophets” denote the whole Word.

7263. The reason why these same names are in the Word is that they who were in external worship were to exercise charity toward

such as were so named; and they who were in internal worship toward such spiritually understood; thus that the simple might understand and do the Word simply, and the wise wisely; also in order that the simple might be initiated by means of the externals of charity into its internals.

EXODUS 7

1. And Jehovah said unto Moses, See, I have given thee a god to Pharaoh; and Aaron thy brother shall be thy prophet.

2. Thou shalt speak all that I command thee, and Aaron thy brother shall speak unto Pharaoh, and let him send the sons of Israel out of his land.

3. And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

4. And Pharaoh will not hear you; and I will give my hand upon the Egyptians, and lead forth my armies, my people, the sons of Israel, out of the land of Egypt, with great judgments.

5. And the Egyptians shall know that I am Jehovah, when I stretch forth my hand upon Egypt, and lead forth the sons of Israel from the midst of them.

6. And Moses and Aaron did so; as Jehovah commanded them, so did they.

7. And Moses was a son of eighty years, and Aaron a son of three and eighty years, when they spoke unto Pharaoh.

8. And Jehovah said unto Moses and unto Aaron, saying,

9. When Pharaoh shall say unto you, saying, Give you a wonder, and thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, it shall become a water serpent.

10. And Moses and Aaron came unto Pharaoh, and they did so as Jehovah had commanded; and Aaron cast his rod before Pharaoh and before his servants, and it became a water serpent.

11. And Pharaoh called also the wise men and the sorcerers; and they also, the magicians of Egypt, did so with their enchantments.

12. And they cast forth every man his rod, and they became water serpents; and Aaron's rod swallowed up their rods.

13. *And Pharaoh's heart was made firm, and he heard them not; as Jehovah had spoken.*

14. *And Jehovah said unto Moses, Pharaoh's heart is made heavy, he refuseth to let the people go.*

15. *Go unto Pharaoh in the morning; behold he goeth out unto the waters; and stand thou to meet him near the bank of the river; and the rod which was turned into a serpent take in thy hand.*

16. *And thou shalt say unto him, Jehovah the God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness; and behold hitherto thou hast not heard.*

17. *Thus said Jehovah, In this thou shalt know that I am Jehovah; behold I smite with the rod that is in my hand upon the waters which are in the river, and they shall be turned into blood.*

18. *And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall labor to drink waters from the river.*

19. *And Jehovah said unto Moses, Say unto Aaron, Take thy rod, and stretch out thy hand over the waters of Egypt, over their streams, over their rivers, and over their pools, and over every gathering of their waters, and they shall be blood; and there shall be blood in all the land of Egypt, both in the woods and in the stones.*

20. *And Moses and Aaron did so, as Jehovah commanded; and he lifted up the rod, and smote the waters that were in the river, unto the eyes of Pharaoh, and unto the eyes of his servants; and all the waters that were in the river were turned into blood.*

21. *And the fish that was in the river died; and the river stank, and the Egyptians could not drink water from the river; and there was blood in all the land of Egypt.*

22. *And the magicians of Egypt did so with their enchantments; and Pharaoh's heart was made firm, and he heard them not, as Jehovah had spoken.*

23. *And Pharaoh looked back, and came unto his house, and did not set his heart even to this.*

24. *And all the Egyptians digged round about the river for waters to drink; for they could not drink of the waters of the river.*

25. *And seven days were fulfilled after that Jehovah had smitten the river.*

26.¹ *And Jehovah said unto Moses, Come unto Pharaoh, and say unto him, Thus saith Jehovah, Let my people go, and let them serve me.*

27. *And if thou refuse to let them go, behold I will smite all thy border with frogs.*

28. *And the river shall make frogs to creep forth, and they shall go up and come into thy house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and into that of thy people, and into thine ovens, and into thy kneading troughs.*

29. *And on thee, and on thy people, and on all thy servants, shall the frogs go up.*

THE CONTENTS

7264. The subject treated of in the internal sense in what follows is the vastation, and at last the damnation, of those who are in falsities and evils. The process of their devastation is described by the eleven plagues brought on the Egyptians and their land.

7265. In this chapter the subject treated of in the internal sense is the first three degrees of vastation. The first, which is that mere fallacies began to reign with them, whence came falsities, is described by the serpent into which the rod of Aaron was turned. The second, which is that truths themselves became falsities with them, and that falsities became truths, is described by the blood into which the waters were turned. The third degree, which is that from falsities they reasoned against the truths and goods of the church, is described by the frogs out of the river.

THE INTERNAL SENSE

7266. Verses 1–7. *And Jehovah said unto Moses, See, I have given thee a god to Pharaoh, and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee, and Aaron thy brother shall speak unto Pharaoh, and let him send the sons of Israel out of his land. And I will harden Pharaoh's heart, and multiply my signs and my*

wonders in the land of Egypt. And Pharaoh will not hear you; and I will give my hand upon the Egyptians, and lead forth my armies, my people, the sons of Israel, out of the land of Egypt with great judgments. And the Egyptians shall know that I am Jehovah, when I stretch forth my hand upon the Egyptians, and lead forth the sons of Israel from the midst of them. And Moses and Aaron did so; as Jehovah commanded them, so did they. And Moses was a son of eighty years, and Aaron a son of three and eighty years, when they spoke unto Pharaoh. "And Jehovah said unto Moses" signifies instruction; "See, I have given thee a god to Pharaoh" signifies the law Divine and its power over those who are in falsities; "and Aaron thy brother shall be thy prophet" signifies the doctrine thence derived; "thou shalt speak all that I command thee" signifies reception of the influx of the Divine, and communication; "and Aaron thy brother shall speak unto Pharaoh" signifies the reception of the influx thence, and its communication with those who are in falsities; "and let him send the sons of Israel out of his land" signifies that they should desist from infestation; "and I will harden Pharaoh's heart" signifies obstinacy from the evil of falsity; "and multiply my signs and my wonders" signifies warnings of every kind, nor shall anything be wanting; "in the land of Egypt" signifies where are they who infest; "and Pharaoh will not hear you" signifies that they who are in falsities will not receive; "and I will give my hand upon the Egyptians" signifies that therefore they shall be driven by the Divine power; "and lead forth my armies, my people, the sons of Israel" signifies that they would be liberated who are in goods and truths; "out of the land of Egypt" signifies from infestations; "with great judgments" signifies according to the laws of order; "and the Egyptians shall know that I am Jehovah" signifies that they shall be in fear of the Divine; "when I stretch forth my hand upon the Egyptians" signifies when they observe the Divine power in themselves; "and lead forth the sons of Israel from the midst of them" signifies and when they shall see those liberated who are of the spiritual church; "and Moses and Aaron did so; as Jehovah commanded them, so did they" signifies that what things were said were also done; "and Moses was a son of eighty years" signifies the state and quality of the law from the Divine; "and Aaron a son of three and eighty years" signifies the state and quality of doctrine;

“when they spoke unto Pharaoh” signifies when these things were commanded.

7267. And Jehovah said unto Moses. That this signifies instruction, here what would be the procedure with those who are in falsities and infest is evident from the signification of “Jehovah said” as being instruction (see n. 7186).

7268. See, I have given thee a god to Pharaoh. That this signifies the law Divine, and its power over those who are in falsities, is evident from the signification of “giving thee a god” as being the Divine truth, or what is the same, the Divine law, and also its power (for in the Word where truth is treated of, and also the power of truth, the name “God” is used, but where good is treated of, the name “Jehovah,” see n. 300, 2586, 2769, 2807, 2822, 3910, 3921, 4287, 4295, 4402, 7010); and from the representation of Pharaoh as being those who are in falsities and infest (n. 6651, 6679, 6683). As to what further regards the signification of “God,” be it known that in the supreme sense “God” denotes the Divine which is above the heavens, but in the internal sense “God” denotes the Divine which is in the heavens. The Divine which is above the heavens is the Divine good, but the Divine in the heavens is the Divine truth; for from the Divine good proceeds the Divine truth, and makes heaven, and disposes it. For that which is properly called “heaven” is nothing else than the Divine formed there, because the angels who are in heaven are human forms recipient of the Divine, and constituting a common form, which is that of man.

[2] And because the Divine truth in the heavens is that which in the Word of the Old Testament is meant by “God,” in the original language God is called Elohim in the plural; and as the angels who are in the heavens are recipient of the Divine truth, they also are called “gods,” as in the following passages:

Who in heaven shall compare himself to Jehovah, or shall be likened to Jehovah among the sons of the gods? (Ps. 89:6).

Give to Jehovah, O ye sons of the gods, give to Jehovah glory and strength (Ps. 29:1).

I said, Ye are gods, and all of you sons of the most high (Ps. 82:6).

Jesus said, Is it not written in your law, I said, Ye are gods? So he called them gods to whom the Word came (John 10:34–35).

And also in the passages where the Lord is called God of gods, and Lord of lords (Gen. 46:2–3; Deut. 10:17; Num. 16:22; Dan. 11:36; Ps. 136:2–3).

From all this it can be seen in what sense Moses is called a “god,” here a “god to Pharaoh,” and a “god to Aaron” (Exod. 4:16), namely, because Moses represented the Divine law, which is the Divine truth, and is called the “Word.” Hence also it is that Aaron is here called his “prophet,” and in a former passage his “mouth,” that is, one who utters in a form adapted to the understanding the Divine truth which proceeds immediately from the Lord, and which transcends all understanding. And as a “prophet” denotes one who teaches and utters Divine truth in a form adapted to the understanding, a “prophet” also denotes the doctrine of the church; of which in what now follows.

7269. Also Aaron thy brother shall be thy prophet. That this signifies the doctrine thence derived is evident from the signification of a “prophet” as being the truth of doctrine, thus doctrine from the Word (see n. 2534). (That Aaron represents the doctrine of the church, or the doctrine of good and truth which is from the Word, see n. 6998, 7009, 7089.) As a “prophet” signifies doctrine, in a determinate sense it signifies one who teaches, according to what was said just above (see n. 7268e).

7270. Thou shalt speak all that I command thee; and Aaron thy brother shall speak unto Pharaoh. That this signifies the reception of the influx of the Divine and its communication is evident from the representation of Moses, who was to speak, as being Divine truth; and from the representation of Aaron as being the doctrine thence derived (see n. 7089); from the signification of “speaking” as being

influx and its reception (see n. 5797); and from the signification of “commanding” as also being influx (n. 5486, 5732), here the reception of influx. From all this it is evident that by “speaking” is signified the mediate influx of Divine truth into doctrine, that is, with one who teaches (for the meaning is that Moses—who denotes Divine truth—should speak to Aaron—who denotes doctrine or one who teaches—that which Jehovah commanded, thus should speak to him who was to communicate it); and that by “commanding” is signified the immediate Divine influx into the Divine law which is represented by Moses.

[2] How these things are to be understood can be seen from what was said above (n. 7009, 7010), namely, that Moses represents the truth which proceeds immediately from the Divine, and Aaron the truth which proceeds mediately. He who does not know how the case is with order in successive things, cannot know how it is with influx; wherefore it must be briefly told. The truth which proceeds immediately from the Lord, being from the infinite Divine itself, cannot possibly be received by any living substance which is finite, thus not by any angel; and therefore the Lord created successive things by which as media the Divine truth that proceeds immediately can be communicated. But the first in succession from this is more full of the Divine than can as yet be received by any living substance which is finite, thus by any angel, and therefore the Lord created another successive through which the Divine truth that proceeds immediately might be in part received; this successive is the truth Divine which is in heaven. The first two are above the heavens, and are as it were radiant belts of flame which encompass the sun, which is the Lord. Such is the successive order down to the heaven nearest the Lord, which is the third heaven, where are those who are innocent and wise. From this the successives are continued down to the ultimate heaven, and from the ultimate heaven down to the sensuous and bodily of man, which receives the influx last.

[3] From all this it is evident that there are continued successions from the first, that is, from the Lord, down to the ultimate things that are in man, nay, to the ultimate things that are in nature. The ultimate things in man, as also those in nature, are relatively inert,

and thence cold, and are relatively general, and thence obscure. From this it is also evident that by means of these successions there is a continuous connection of all things with the first being. Influx is according to these successions, for the Divine truth which proceeds immediately from the Divine good, flows in successively; and in the way, or in connection with each new successive, it becomes more general, thus grosser and more obscure; and it becomes more slow, thus more inert and cold. From this it is clear what is the Divine order of successives, and thence of influxes.

[4] But be it well known that the truth Divine which flows into the third heaven nearest the Lord, also at the same time and without successive formation flows in down to the ultimates of order, and there from the first immediately also rules and provides each and all things; whereby the successives are held together in their order and connection. That this is so can also in some measure be seen from a maxim not unknown to the learned in the world, that there is only one substance which is substance, and that all other things are formations thence; and that in the formations that one only substance reigns, not only as form, but also as nonform, as in its origin. Unless this were so, a thing formed could not possibly subsist and act. But these things are said for the intelligent.

7271. And let him let the sons of Israel go out of his land. That this signifies that they should desist from infestation is evident from the representation of Pharaoh, to whom those things were to be said, as being those who infest by falsities (see n. 7107, 7110, 7126, 7142); from the signification of “letting go” as being that they should desist; and from the representation of the sons of Israel as being those who are of the spiritual church (n. 6426, 6637, 6862, 6868, 7035, 7062, 7198).

7272. And I will harden Pharaoh's heart. That this signifies obstinacy from the evil of falsity is evident from the signification of “hardening” as being obstinacy; that it denotes from the evil of falsity is signified by the “heart of Pharaoh,” for by “heart” in the genuine sense is signified the good of celestial love (see n. 3313,

3887, 3889), and therefore in the opposite sense it denotes infernal evil; that it denotes the evil of falsity is because by Pharaoh are represented those who are in falsity. The evil of falsity is that which takes its origin from principles of falsity, such as, for example, that men would become holy through external things, as in the case of the Israelites and Jews through sacrifices, washings, sprinkling of blood; and that they would not become holy through charity and faith; and thus that they would be holy although they lived in hatred, revenge, robbery, cruelty, and the like. These evils are called “evils of falsity” because they take their origin from principles of falsity.

[2] Take also as an example one who believes that faith alone saves, and that works of charity effect nothing for salvation; and also of one who believes that he may be saved even in the hour of death, howsoever he had lived during the whole course of his life, and from these principles lives without any charity, in contempt of others, in enmity and hatred against everyone who does not treat him with honor, in the desire of revenge, in the lust of depriving others of their goods, in unmercifulness, cunning, and deceit. These evils also are evils of falsity, because from falsity he has persuaded himself either that they are not evils, or that if they were evils, they would nevertheless be wiped away, provided that before breathing his last he should confess from apparent confidence the mediation of the Lord, and the wiping away of sins through the passion of his cross.

[3] Take also as an example those who in supplication approach dead men as saints, and thus adore them, and also their images; the evil of this worship is evil of falsity. They who do the evil of falsity all believe that falsity is truth, and consequently that evil is either not evil, or is not condemnatory. In like manner those who believe that sins can be pardoned by men; and also those who believe that they can be introduced into heaven, in whatsoever sins they have been, that is, in whatsoever spiritual foulness and rottenness. In a word, the evils of falsity are as many as are the falsities of faith and of worship. These evils condemn, yet not so much as do the evils which originate in evil. The evils which originate in evil are those

which are from yearning rising up from the love of self and of the world.

7273. *And I will multiply my signs and my wonders.* That this signifies warnings of every kind, nor shall anything be wanting, is evident from the signification of “signs and wonders” as being confirmations of the truth (see n. 3900, 6870, 7012), and also means of Divine power (n. 6910); here warnings; for thereby they both saw that they were in falsities, and saw the Divine power, and in this way were warned. The reason why it is said that to those who are in falsities warnings are given of every kind, nor shall anything be wanting, is that the condemnation of those who are in evils is not effected in a moment when they come into the other life, but after they have first been visited, that is, examined. The examinations are made in order that they themselves may take notice that they cannot but be condemned, because they have not lived differently, and also in order that spirits and angels may know that they have been of such a character; so that they can no longer be excused either by themselves or by others. The order in accordance with which they are examined is the order of truth Divine, which is such that nothing whatever is wanting. The order of truth Divine, which is for the evil who are being condemned, differs from that of truth Divine for the good who are being saved. The difference is that the order for the evil who are being condemned is of truth Divine separated from Divine good, thus from mercy, because they have not received the Divine good, and thus have rejected mercy. But the order which is for the good who are being saved is of truth Divine conjoined with Divine good, thus with mercy; because they have received the Divine good, thus the mercy of the Lord. By degrees, as the evil are examined in accordance with order, so also are they judged and condemned. This shows that warnings of every kind are given, in order that nothing may be wanting before they are condemned to hell. These then are the things which are signified by the signs and wonders wrought in Egypt, before the firstborn were slain, and the Egyptians perished in the sea Suph; for the sea Suph denotes hell.

7274. *In the land of Egypt.* That this signifies where are they who infest is evident from the signification of “the land of Egypt” as being where they are who are in falsities, and infest (see n. 7240).

7275. *And Pharaoh will not hear you.* That this signifies that they who are in falsities will not receive is evident from what was said above (n. 7224), where are the same words.

7276. *And I will give my hand upon the Egyptians.* That this signifies that therefore they shall be driven by the Divine power is evident from the signification of “hand” as being power (see n. 878, 4931–4937, 5327, 5328, 7011, 7188, 7189), and when Jehovah speaks of himself and says “my hand” as being Divine power; and from the signification of “the Egyptians” as being those who are in falsities and infest (of which above). Hence it is plain that by “I will give my hand upon the Egyptians” is signified that those who are in falsities will be driven by the Divine power.

7277. *And I will lead forth my armies, my people, the sons of Israel.* That this signifies that they were to be liberated who are in goods and truths is evident from the signification of “leading forth” as being to liberate; from the signification of “army” as being all kinds of good in truths; from the signification of “people” as being said of those who are in spiritual truth and good (see n. 1259, 1260, 3295, 3581, 4619), thus of those who are of the spiritual church (n. 2928, 7207); and from the representation of the sons of Israel, as being those who are of the spiritual church (of which above, n. 7271), thus who are in goods and truths.

7278. *Out of the land of Egypt.* That this signifies from infestations is evident from the signification of “the land of Egypt” as being where they are who are in falsities and infest (see n. 7240, 7274), thus also infestations; for by “the land” is signified the nation itself, and by “nation,” in the internal sense, that which is of the nation, here therefore infestation.

7279. *By great judgments.* That this signifies according to the laws of order is evident from what was said above (n. 7206).

7280. *And the Egyptians shall know that I am Jehovah.* That this signifies that they shall be in fear of the Divine is evident from the signification of “knowing that I am Jehovah” as being to be in fear of the Divine (of which below); and from the signification of “the Egyptians” as being those who are in falsities and infest. As regards the fear of the Divine in which they who are in falsities and infest will be, be it known that fear is the only means of restraining the infernals and holding them in bonds. For fear is a common bond, both for those who are upright, and for those who are evil; but for those who are upright the fear is internal, which is fear for the sake of salvation, namely, lest they should perish as to their souls, and so lest they should do anything contrary to conscience, that is, contrary to the truth and good which are of conscience; consequently they have fear lest they should do anything contrary to what is just and fair, thus contrary to the neighbor; but this is holy fear insofar as it is conjoined with the affection of charity, and still more as it is conjoined with love to the Lord. Fear then becomes like that of little children toward the parents whom they love. Then, insofar as they are in the good of love, so far the fear does not show itself; but insofar as they are not in good, so far it shows itself, and becomes anxiety. Such is the “fear of God” so frequently spoken of in the Word.

[2] But with those who are evil there is no internal fear, namely, for the sake of salvation, and thence for the sake of conscience; for such fear they have utterly rejected in the world, both by their life, and by principles of falsity favoring their life; but instead of internal fear they have external fear, namely, lest they should be deprived of honors, of gain, or of reputation for the sake of these, lest they should be punished according to the laws, or be deprived of life. These are what are feared by men who are in evil, while they are in the world. As, when such men come into the other life, they cannot be restrained and held in bonds by internal fear, they are held by external fear, which is impressed on them by punishments. From this they are in fear of doing evil; and at last they are in fear of the Divine, but as before said, external fear, which is devoid of any desire to desist from doing evil from the affection of good, but only from dread of the penalties, which they at last feel horror at.

[3] From all this it can now be seen that fear is the only means of holding in bonds; and that external fear, which is fear of punishments, is the only means of restraining the evil; and that this is the cause of the torment of the evil in hell. For when the evil come into the other life, and when the external bonds which they had in the world are taken away from them, and they are left to their yearnings, they are then like wild beasts, and desire nothing more than to have dominion and to destroy everyone who does not favor them. This is the greatest delight of their life, for insofar as anyone loves himself, so far he hates others who do not favor him; and insofar as anyone is in hatred, so far he is in the delight of destroying; but in the world this is hidden.

7281. *When I stretch forth my hand upon the Egyptians.* That this signifies when they observe the Divine power in themselves is evident from the signification of “hand,” when said of the Divine, as being Divine power (of which above, n. 7276), whence it is plain what it is “to sit on the right hand of God,” namely, omnipotence; and from the signification of “the Egyptians” as being those who are in falsities and infest (of which above).

7282. *And lead forth the sons of Israel from the midst of them.* That this signifies and when they shall see those liberated who are of the spiritual church is evident from the signification of “leading forth” as being to be liberated (as above, n. 7277); and from the signification of “the sons of Israel” as being those who are of the spiritual church (see above, n. 7271).

7283. *And Moses and Aaron did so; as Jehovah commanded them, so did they.* That this signifies that what things were said were also done can be seen without explication.

7284. *And Moses was a son of eighty years.* That this signifies the state and quality of the law from the Divine is evident from the representation of Moses as being the law from the Divine (see n. 6771, 6827); and from the signification of “eighty years” as being the state and quality of the law from the Divine, namely, with those who are of the spiritual church at the first time of visitation. What

“eighty” specifically signifies cannot be told, because it involves every state and quality of the law from the Divine then with them. That “eighty” denotes states of temptation, see n. 1963, but in this case “eighty” involves the same as “forty”; but as it is also composed of ten and eight multiplied together, the signification of this number must be sought from this fact also. (What “ten” signifies, see n. 576, 1906, 1988, 2284, 3107, 4638; and what “eight,” n. 2044, 2866; in general that all numbers signify things, and in fact the state and quality of these, n. 482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 5291, 5335, 5708, 6175.)

7285. *And Aaron was a son of three and eighty years.* That this signifies the state and quality of doctrine is evident from the representation of Aaron as being the doctrine of the church (see n. 6998, 7009, 7089); and from the signification of the number “three and eighty” as being the state and quality, namely, of this doctrine. But the specific state and quality cannot be known except from the reduction of this number into its simple numbers, and afterward from its application to those with whom doctrine is. (As to numbers in the Word further, see just above, n. 7284.)

7286. *When they spoke unto Pharaoh.* That this signifies when those things were commanded is evident from the signification of “speaking” as being a command (see n. 7240); and from the representation of Pharaoh as being those who are in falsities and infest (n. 7107, 7110, 7126, 7142).

7287. Verses 8–13. *And Jehovah said unto Moses and unto Aaron, saying, When Pharaoh shall say unto you, saying, Give you a wonder, then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh; it shall become a water serpent. And Moses and Aaron came unto Pharaoh; and they did so as Jehovah had commanded; and Aaron cast his rod before Pharaoh and before his servants, and it became a water serpent. And Pharaoh called also the wise men and the sorcerers; and they also, the magicians of Egypt, did so with their enchantments. And they cast forth every man his rod, and they became water serpents; and Aaron's rod swallowed up their rods. And Pharaoh's heart was*

made firm, and he heard them not; as Jehovah had spoken. “And Jehovah said unto Moses and unto Aaron, saying” signifies instruction; “When Pharaoh shall say unto you” signifies if they have doubt concerning the Divine; “saying, give you a wonder” signifies and they therefore desire to be confirmed; “then thou shalt say unto Aaron” signifies influx and communication; “Take thy rod, and cast it before Pharaoh” signifies the power which is shown; “it shall become a water serpent” signifies that thereby mere fallacies and the derivative falsities will reign among them; “and Moses and Aaron came unto Pharaoh, and they did so as Jehovah had commanded” signifies the effect; “and Aaron cast his rod before Pharaoh and before his servants, and it became a water serpent” signifies that mere fallacies and the derivative falsities would reign among them; “and Pharaoh called also the wise men and the sorcerers” signifies abuse of Divine order; “and they also, the magicians of Egypt, did so with their enchantments” signifies thus to appearance the same by perverting the ends of order; “and they cast forth every man his rod, and they became water serpents” signifies power from order that they became dull in respect to the noticing of truth; “and Aaron’s rod swallowed up their rods” signifies that this power was taken away from them; “and Pharaoh’s heart was made firm” signifies obstinacy; “and he heard them not” signifies that they who were in evils from falsities did not receive; “as Jehovah had spoken” signifies prediction.

7288. *And Jehovah said unto Moses and unto Aaron, saying.* That this signifies instruction is evident from the signification of “Jehovah said” as being instruction (n. 6879, 6881, 6883, 6891).

7289. *When Pharaoh shall say unto you.* That this signifies if they have doubt concerning the Divine is evident from what now follows, namely, “if Pharaoh shall say, Give you a wonder,” which words plainly imply doubt concerning the Divine; for to desire a wonder is to doubt until it is confirmed to the senses.

7290. *Saying, Give you a wonder.* That this signifies and they therefore desire to be confirmed is evident from the signification of “wonders and signs” as being confirmations of truths (see n. 3900,

6870). As regards the wonders and signs treated of in what follows, be it known that they were done among such as were in external worship, and did not desire to know anything about internal worship, for they who were in such worship had to be driven by external means. This is the reason why miracles were done among the Israelitish and Jewish people, for they were in external worship only. In the absence of their desire for internal worship they had to be in external, in order that they might represent holy things in outward ones, and that in this way there might be communication with heaven as by something of a church, for correspondences, representatives, and significatives conjoin the natural world with the spiritual. This is the reason why so many miracles were done in that nation.

[2] But miracles are not done among those who are in internal worship, that is, in charity and faith, because to these they are hurtful, for miracles compel belief, and what is compelled does not remain, but is dissipated. The inward things of worship, which are faith and charity, must be implanted in freedom, for then they are appropriated, and what is so appropriated remains; whereas that which is implanted in compulsion, remains outside the internal man in the external, because nothing enters into the internal man except by means of intellectual ideas, which are reasons; for the ground which there receives is an enlightened rational. Hence it is that no miracles are wrought at this day. That they would be hurtful can be seen from what has been said; for they drive men to believe, and fix their ideas in the external man that the case is so; and if the internal man afterward denies that which the miracles have confirmed, there results an opposition and collision of the internal and external man; and finally when the ideas derived from miracles are dissipated, there is effected a conjunction of falsity and truth, and thus a profanation. From this it is evident how injurious at the present day are miracles in a church in which the inward things of worship have been disclosed. These moreover are the things signified by the Lord's words to Thomas:

Because thou hast seen me, Thomas, thou hast believed; blessed are they who see not, and believe (John 20:29);

thus they are blessed who do not believe through miracles.

[3] But miracles are not injurious to those who are in external worship without internal, for with such there can be no opposition of the internal and external man, thus no collision, consequently no profanation. That miracles do not contribute anything to faith, may be sufficiently evident from the miracles wrought among the people of Israel in Egypt, and in the wilderness, in that they had no effect at all upon them. Although that people had recently seen so many miracles in Egypt, and afterward the sea Suph divided, and the Egyptians sunk therein; the pillar of a cloud going before them by day, and the pillar of fire by night; the manna daily raining down from heaven and although they saw Mount Sinai smoking, and heard Jehovah speaking thence, besides other miracles, nevertheless in the midst of such things they fell away from all faith, and from the worship of Jehovah to the worship of a calf (Exod. 32); from which it is plain what is the effect of miracles.

[4] Still less would be their effect at this day, when it is not acknowledged that there is anything from the spiritual world, and when everything of the kind which takes place, and which is not attributed to nature is denied; for denial universally reigns against the Divine influx and government in the earth. And therefore if the man of the church were at this day to see the veriest Divine miracles, he would first bring them down into nature, and there defile them, and afterward would reject them as fasmisms, and finally would laugh at all who attributed them to the Divine, and not to nature. That miracles are of no effect is also evident from the Lord's words in Luke:

If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead (Luke 16:31).

7291. *And thou shalt say unto Aaron.* That this signifies influx and communication, namely, of the law Divine which Moses represents, with the doctrine which Aaron represents is evident from the signification of "saying," when by Moses to Aaron, as being influx and communication (see n. 6291). "Saying" here

signifies the same as “speaking,” namely, both influx and communication (that “speaking” has this signification, see n. 7270). This influx and communication cannot be expressed in the historical part of the Word except by “saying” and “speaking.” That the law Divine which Moses represents flowed into the doctrine which Aaron represents is because the law Divine is internal truth, and doctrine is external truth; and it is a general rule that internal things flow into external things, and not vice versa, because internal things are purer and simple in comparison, while external things are gross, for they are the generals of internal things.

7292. *Take thy rod, and cast it before Pharaoh.* That this signifies the power which is shown is evident from the signification of a “rod” as being power (n. 4013, 4015, 4876, 4936, 6947, 7011, 7026); and from the signification of “casting before Pharaoh” as being to show; for that which is cast before the eyes is shown.

7293. *It shall become a water serpent.* That this signifies that thereby mere fallacies and the derivative falsities will reign among them is evident from the signification of a “serpent” as being the sensuous and bodily (see n. 6949), thence fallacies, for the sensuous and bodily, separated from the rational, that is, not subordinate to it, is full of fallacies, so that it is scarcely anything but fallacies (see n. 6948, 6949). It is a water serpent that is here signified, for in the original, “serpent” is here expressed by the same term as “whale,” which is the largest fish of the sea, and a “whale” signifies memory-knowledges in general. As therefore by the “Egyptians” are signified falsities from fallacies, this word signifies a serpent, that is, a water serpent, because it stands for the whale that is in the waters, and because the waters of Egypt are falsities.

[2] That Pharaoh or Egypt is called a “whale” is evident in Ezekiel:

Speak and say, Thus said the Lord Jehovih, Behold I am against thee, Pharaoh king of Egypt, the great whale that lieth in the midst of his rivers (Ezek. 29:3).

Son of man, take up a lamentation upon Pharaoh king of Egypt, and say unto him, Thou art become like a young lion of the nations; and thou art as whales in the seas; and thou hast come forth with thy streams, thou hast troubled thy streams (Ezek. 32:2).

In these passages by a “whale” are signified memory-knowledges in general, by which, because they are from the sensuous man, the things that belong to faith are perverted. That a “whale” denotes memory-knowledge in general is because a “fish” denotes memory-knowledge in particular (see n. 40, 991). And as “whales” signify memory-knowledges perverting the truths of faith, by them are also signified reasonings from fallacies, whence come falsities.

[3] Such things are signified by “whales” in David:

Thou didst break through the sea by thy strength; thou hast broken the heads of the whales upon the waters (Ps. 74:13).

Like things are signified also by “leviathan” in Isaiah:

In that day Jehovah with his hard and great and strong sword will visit upon leviathan the long serpent, and upon leviathan the crooked serpent, and will slay the whales that are in the sea (Isa. 27:1).

And in David:

Thou hast broken in pieces the heads of leviathan, thou gavest him to be meat to the people Ziim (Ps. 74:14).

“Leviathan” in a good sense denotes reason from truths, in Job 41; reason from truths is opposite to reasonings from falsities.

[4] And as by “whales” are signified reasonings from fallacies perverting truths, by “water serpents” which are expressed by the same word in the original, are signified the falsities themselves from the fallacies from which come reasonings, and by means of which come perversions. Falsities are signified by these serpents in the following passages:

Lim shall answer in her palaces, and serpents in the palaces of delights (Isa. 13:22).

Thorns shall come up in her palaces, the thistle and the brier in the fortresses thereof; that it may be a habitation of serpents, a court for the daughters of the owl (Isa. 34:13).

In the inhabitation of serpents, her couch, shall be grass for reed and rush (Isa. 35:7).

I will make Jerusalem heaps, a dwelling-place of serpents (Jer. 9:11).

I made the mountains of Esau a waste, and his heritage for the serpents of the wilderness (Mal. 1:3).

[5] In these passages “serpents” denote falsities from which are reasonings. The same are also signified by “dragons”; but “dragons” denote reasonings from the loves of self and of the world, thus from the yearnings of evil, which pervert not only truths, but also goods. These reasonings come forth from those who in heart deny the truths and goods of faith, but in mouth confess them for the sake of the lust of exercising command and of making profit, thus also from those who profane truths and goods. Both are meant by “the dragon, the old serpent, which is called the devil and satan, which seduceth the whole world” (Rev. 12:9); and also by the same dragon, which persecuted the woman who brought forth a son that was caught up unto God and unto his throne (Rev. 12:5); and which cast out of his mouth water as a river, that he might swallow up the woman (verse 15).

[6] The “son” that the woman brought forth is the Divine truth at this day unfolded; the “woman” is the church; “the dragon, the serpent” denotes those who will persecute; “the water as a river which the dragon would cast out” denotes the falsities from evil and the reasonings thence, by which they will attempt to destroy the woman, that is, the church; but that they will effect nothing is described by, “the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out” (verse 16).

7294. *And Moses and Aaron came unto Pharaoh, and they did so as Jehovah had commanded.* That this signifies the effect can be seen without explication.

7295. *And Aaron cast his rod before Pharaoh and before his servants, and it became a water serpent.* That this signifies that mere fallacies and the derivative falsities would reign among them is evident from the signification of “casting a rod” as being to show power (of which just above, n. 7292); from the representation of Pharaoh and his servants as being those who infest by falsities; and from the signification of “water serpents” as being fallacies and the consequent falsities (of which also just above, n. 7293).

[2] This prophetic sign signifies the first warning to desist given to those who infest. For when the evil who in the other life infest the upright, first come there from the world, they have good spirits and angels adjoined to them, as when they lived as men in the body; for even evil men have also angels with them, in order that they may be able, if they will, to turn themselves to heaven, and to receive influx thence and be reformed. It is for this reason (everything of the life following them) that at first they are associated with angels. But when from their life in the world they are such that they cannot receive the influx of truth and good from heaven, then the angels and good spirits gradually recede from them; and as these recede, they become less and less rational; for to be rational comes through heaven from the Lord.

[3] The first degree of the taking away and deprivation of the influx of truth and good is here described by the rod of Aaron being turned into a serpent, whereby is signified that mere fallacies would reign, and the falsities thence derived. The second degree is described by the waters of Egypt being turned into blood, whereby is signified that truths themselves were falsified. The third degree is that from the waters there crept forth frogs, whereby are signified reasonings from mere falsities; and so on. By such degrees also are the evil in the other life deprived of the understanding of truth and good.

7296. *And Pharaoh called also the wise men and the sorcerers.* That this signifies abuse of Divine order is evident from the signification of “the wise men” as being those who are in the knowledge of spiritual things, and of their correspondence with natural things; they who investigated and taught such things were called “wise” among them, for they were things mystical. And because the Egyptians paid great attention to such things, they called themselves “son of the wise” and “of the kings of old” as plain in Isaiah:

How say ye unto Pharaoh, A son of the wise am I, a son of kings of old (Isa. 19:11).

The Egyptians called the knowledges of things “wisdom,” as also did the Chaldeans (Jer. 50:35). And from the signification of “sorcerers” as being those who pervert Divine order, thus who pervert the laws of order. That sorcery and magic are nothing else, can be seen from sorcerers, especially in the other life where they abound. For they who in the life of the body have practiced cunning, and have devised various arts for defrauding others, and at last from their success have attributed all things to their own prudence, in the other life learn magic, which is nothing but abuse of Divine order, especially of correspondences. For it is according to Divine order that each and all things correspond; as for example, the hands, arms, and shoulders correspond to power, and from this so does a rod; and therefore they form for themselves rods, and also representatively present shoulders, arms, and hands, and in this way exercise magical power; and so in thousands of other things. There is abuse of order and of correspondences when things of order are not applied to good ends, but to evil ones, as to that of exercising command over others, and to that of destroying; for the end of order is salvation, thus to do good to all. From this then it is evident what is meant by the abuse of order which is signified by “sorcerers.”

7297. *And they also, the magicians of Egypt, did so with their enchantments.* That this signifies the same in appearance by perverting the ends of order is evident from the signification of “they also did” when said of the magicians of Egypt as being to

present the like in appearance, for things that flow from order are not altered by abuse, but appear the same as to the external form, yet not as to the internal form, for they are contrary to the ends of order; and from the signification of “enchantments” as being the very arts of perverting order. By “sorcerers” and “enchantments,” when mentioned in the Word, is signified the art of presenting falsities so that they appear as truths, and of presenting truths so that they appear as falsities, which is especially done by means of fallacies.

[2] Such is the signification of “sorceries” and “enchantments” in the following passages:

Yet these two things shall come to thee in a moment in one day, the loss of children, and widowhood; in their completeness shall they come upon thee, by reason of the multitude of thy sorceries, and for the exceeding greatness of thine enchantments. Stand firm in thine enchantments, and in the multitude of thy sorceries, wherein thou hast labored from thy youth (Isa. 47:9, 12);

speaking of Babel and the Chaldeans.

Draw near hither, ye sons of the sorceress, the seed of an adulterer and a harlot (Isa. 57:3).

Woe to the city of bloods, for the multitude of the whoredoms of the well-favored² harlot, the mistress of sorceries, that selleth nations through her whoredoms, and families through her sorceries (Nah. 3:1, 4).

“the city of bloods” denotes the falsification of truth; “whoredoms,” the falsified good of truth; “sorceries,” the arts of presenting falsities as truths, and truths as falsities.

[3] In Malachi:

I will come near to you to judgment, and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers (Mal. 3:5).

With thine enchantment were all the nations seduced (Rev. 18:23).

speaking of Babylon. In Micah:

I will cut off thy horses out of the midst of thee, and will destroy thy chariots; and I will cut off the cities of thy land, and will destroy all thy strongholds; and I will cut off sorceries out of thy hand (Micah 5:10–12).

From all these passages it is evident that by “sorceries” are signified the arts of presenting truths as falsities, and falsities as truths; for by “the horses that were to be cut off” are signified intellectual things (see n. 2761, 2762, 3217, 5321, 6125, 6534); by “the chariots that were to be destroyed” are signified doctrinal things of truth (n. 2760, 5321); by “the cities of the land that were also to be cut off” are signified the truths of the church (that “cities” are truths, see n. 2268, 2451, 2712, 2943, 4492, 4493; and that “land” is the church, n. 662, 1067, 1262, 1733, 1850, 2117, 2118, 3355, 4447, 4535, 5577); by “strongholds” are signified truths insofar as they defend goods. From all this then it can be known what is signified by the “sorceries that were to be cut off from the hand,” namely, the arts of presenting truths as falsities, and falsities as truths; these arts also correspond to the fantasies whereby the evil in the other life present before the eyes beautiful things as ugly, and ugly things as beautiful, which fantasies are also a species of sorceries, for they also are abuses and perversions of Divine order.

7298. And they cast every man his rod, and they became water serpents. That this signifies power from order that they became dull in respect to the noticing of truth is evident from the signification of “casting a rod” as being the exhibition of power (see n. 7292); and from the signification of “water serpents” as being falsities from fallacies (see n. 7293), here dulness in respect to the noticing of truth, for in proportion as fallacies cause truths not to be noticed, so is dulness induced. Such dulness is also induced by magicians in the other life, and this by the abuse and perversion of order, for they know how to take away the influx of heaven, and when this is taken away there is dulness in the noticing of truth; and they also

know how to induce fallacies, and to present them in a light like the light of truth, and at the same time to obscure the real truths; they likewise know how to inject what is persuasive, and thus to dull the noticing of truth; not to mention other methods. When there is dulness, falsities appear as truths, such falsities being signified by “sorceries” and “enchantments.” From all this it is evident how magicians can present what is in appearance the same.

[2] Be it further known that it is according to the laws of order that no one ought to be persuaded about truth in a moment, that is to say, that truth should be so confirmed in a moment as to leave no doubt whatever about it; because the truth which is so impressed becomes persuasive truth, and is devoid of any extension, and also of any yielding quality. Such truth is represented in the other life as hard, and as such that it does not admit good into it so as to become applicable. Hence it is that as soon as in the other life any truth is presented before good spirits by a manifest experience, there is soon afterward presented something opposite which causes doubt. In this way it is given them to think about it, and to consider whether it be so, and to collect reasons, and thus to bring that truth into their minds rationally. By this there is effected an extension in the spiritual sight in respect to that truth, even to its opposites; and thence it sees and perceives in the understanding all the quality of the truth, and thence can admit influx from heaven according to the states of the objects, for truths receive various forms according to the circumstances. This is the reason why the magicians were allowed to do as Aaron did; for thereby doubt was excited among the sons of Israel about the miracle, whether it was Divine; and thus an opportunity was given them of thinking and considering whether it was Divine, and of finally confirming themselves that it was so.

7299. *And Aaron's rod swallowed up their rods.* That this signifies that this power was taken away from them is evident from the signification of “swallowing up” as being to take away; and from the signification of a “rod” as being power (see above, n. 7292). Moreover from the magicians in the other life there is taken away the power to abuse order and to pervert its laws. This is done in

two ways, one being that by the Lord's Divine power the angels annihilate their magical productions, and this when they employ them to do evil to the upright (the angelic power from the Lord being so great that it instantly dissipates all such things); and the other is that the magic is altogether taken away from them, so that they can no longer exhibit anything of the kind.

7300. And Pharaoh's heart was made firm. That this signifies obstinacy is evident from the signification of the "heart being made firm" as being obstinacy (as above, n. 7272).

7301. And he heard them not. That this signifies that they who were in evils from falsities did not receive is evident from what was said above (n. 7224, 7275); for by Pharaoh, of whom it is here said that "he did not hear" are represented those who are in falsities and infest; and insofar as they infest, so far they are in evil from falsities; for infestation is from evil, and is effected by means of falsities.

7302. As Jehovah had spoken. That this signifies according to the prediction is evident without explication.

7303. Verses 14–24. And Jehovah said unto Moses, Pharaoh's heart is made heavy, he refuseth to let the people go. Go unto Pharaoh in the morning; behold he goeth out unto the waters; and stand thou to meet him near the bank of the river; and the rod which was turned into a serpent take in thy hand. And thou shalt say unto him, Jehovah the God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness; and behold hitherto thou hast not heard. Thus said Jehovah, In this thou shalt know that I am Jehovah; behold I smite with the rod that is in my hand upon the waters which are in the river, and they shall be turned into blood. And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall labor to drink waters from the river. And Jehovah said unto Moses, Say unto Aaron, Take thy rod and stretch out thy hand over the waters of Egypt, over their streams, over their rivers, and over their pools, and over every gathering of their waters, and they shall be blood; and there shall be blood in all the land of Egypt, both in the woods and in the stones. And Moses and Aaron did so, as Jehovah

commanded; and he lifted up the rod, and smote the waters that were in the river, unto the eyes of Pharaoh, and unto the eyes of his servants; and all the waters that were in the river were turned into blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink water from the river; and there was blood in all the land of Egypt. And the magicians of Egypt did so with their enchantments; and Pharaoh's heart was made firm, and he heard them not, as Jehovah had spoken. And Pharaoh looked back, and came unto his house, and did not set his heart even to this. And all the Egyptians digged round about the river for waters to drink; for they could not drink of the waters of the river. “And Jehovah said unto Moses” signifies Divine instruction; “Pharaoh's heart is made heavy, he refuseth to let the people go” signifies that they obstinately determined not to release those whom they infest; “go unto Pharaoh in the morning” signifies elevation to things more confirmatory; “behold he goeth out unto the waters” signifies that then they who were infesting would be in falsities from fallacies; “and stand thou to meet him near the bank of the river” signifies influx according to the state; “and the rod that was turned into a serpent take in thy hand” signifies power like the former; “and thou shalt say unto him” signifies command; “Jehovah the God of the Hebrews hath sent me unto thee, saying” signifies from the Divine of the church to those who were infesting; “Let my people go” signifies that they should release; “that they may serve me in the wilderness” signifies worship in what is obscure; “and behold hitherto thou hast not heard” signifies no obedience; “thus said Jehovah, In this thou shalt know that I am Jehovah” signifies that they may be in fear of the Divine; “behold, I smite with the rod that is in my hand upon the waters which are in the river” signifies power over the falsities which are from fallacies; “and they shall be turned into blood” signifies that they shall falsify truths; “and the fish that is in the river shall die” signifies that the memory-knowledge of truth shall be extinguished; “and the river shall stink” signifies aversion for it; “and the Egyptians shall labor to drink waters from the river” signifies that they would desire to know scarcely anything about it; “and Jehovah said unto Moses” signifies execution; “Say unto Aaron, Take thy rod and stretch out thy hand over the waters of Egypt” signifies power against the falsities of those who infest; “over their streams, over their rivers” signifies

against the things of doctrine; “and over their pools” signifies against the memory-knowledges that were of service to them; “and over every gathering of their waters” signifies where there is any falsity; “and they shall be blood” signifies that they shall falsify truths; “and there shall be blood in all the land of Egypt” signifies total falsification; “both in woods and in stones” signifies of the good that is of charity and of the truth that is of faith; “and Moses and Aaron did so as Jehovah commanded” signifies the effect; “and he lifted up the rod, and smote the waters that were in the river” signifies strong power against the falsities; “unto the eyes of Pharaoh, and unto the eyes of his servants” signifies in the notice of all who were infesting; “and all the waters that were in the river were turned into blood” signifies the consequent falsification of all truth; “and the fish that was in the river died” signifies the memory-knowledge of truth also extinguished; “and the river stank” signifies aversion; “and the Egyptians could not drink water from the river” signifies that they desired to know scarcely anything about it; “and there was blood in all the land of Egypt” signifies total falsification; “and the magicians of Egypt did so with their enchantments” signifies that their falsifiers fashioned the like by abusing order; “and Pharaoh’s heart was made firm” signifies obstinacy; “and he heard them not” signifies no reception and no obedience; “as Jehovah had spoken” signifies according to the prediction; “and Pharaoh looked back, and came unto his house” signifies thought and reflection from falsities; “and did not set his heart even to this” signifies resistance from the will, and the consequent obstinacy; “and all the Egyptians digged round about the river for waters to drink” signifies a thorough search for truth which they might apply to falsities; “for they could not drink of the waters of the river” signifies no application from mere falsities.

7304. And Jehovah said unto Moses. That this signifies Divine instruction is evident from the signification of “saying” when anything is commanded anew, as being instruction (see n. 7186, 7267, 7288), here Divine instruction, because “Jehovah said,” namely, instruction how to act further.

7305. *Pharaoh's heart is made heavy, he refuseth to let the people go.* That this signifies that they obstinately determined not to release those whom they infest is evident from the signification of "the heart being made heavy," as also being "made firm," and "hardened," as being obstinacy (as above, n. 7272, 7300); from the signification of "refusing to let go" as being not to release; and from the representation of Pharaoh, of whom this is said, as being those who infest (of which above).

7306. *Go unto Pharaoh in the morning.* That this signifies elevation to things more confirmatory is evident from the signification of "going" or "entering to Pharaoh" as being communication (see n. 7000), here communication of things confirmatory that it is the Divine which warns them to desist from infestations; and from the signification of "morning" as being a state of enlightenment and revelation (see n. 3458, 3723, 5097, 5740), here elevation, because predicated of those who are in falsities and who cannot be enlightened, but can be elevated in respect to attention. The reason why they who are in falsities cannot be enlightened is that falsities reject and extinguish all the light which enlightens, which light is received solely by truths.

7307. *Behold he goeth out unto the waters.* That this signifies that then they who were infesting would be in falsities from fallacies is evident from the representation of Pharaoh as being those who infest (of which above); and from the signification of "waters," here the waters of Egypt, as being falsities from fallacies. That these falsities, or falsities from this origin, are here signified is because by the "serpent into which the rod of Aaron was turned" these falsities are signified (see n. 7293). (That "waters" denote truths, and in the opposite sense falsities, see n. 739, 790, 2702, 3058, 3424, 4976, 5668; and that the "river of Egypt" denotes falsity, n. 6693.)

7308. *And stand thou to meet him near the bank of the river.* That this signifies influx according to the state is evident from the signification of "standing to meet" as being influx, for when it is said of the law Divine which is represented by Moses, that it should "stand to meet" those who are in falsities and infest, who are represented by Pharaoh, nothing else can be signified by "standing

to meet” than influx and thence reception, and thus a noticing; and from the signification of “the bank of the river” as being the state of falsity in which they were who were infesting. That the “river of Egypt” denotes falsity (see n. 6693), here falsity from fallacies (n. 7307); but the “bank,” which is like a container, because it surrounds and includes, denotes the state of this falsity; for everything has its state, in which and according to which it is.

7309. And the rod that was turned into a serpent take in thy hand. That this signifies power like the former is evident from the signification of a “rod” as being power (n. 4013, 4015, 4876, 4936, 7026); that it is power like the former is signified by his taking the rod that was turned into a serpent; and from the signification of “hand” as also being power, but spiritual power, from which comes the natural power signified by a “rod” (n. 6947, 7011).

7310. And thou shalt say unto him. That this signifies a command is evident from the signification of “saying,” when by the law Divine that is represented by Moses to those who are in falsities who are represented by Pharaoh, as being a command.

7311. Jehovah the God of the Hebrews hath sent me unto thee, saying. That this signifies from the Divine of the church to those who were infesting is evident from the signification of “the Hebrews” as being the things of the church (see n. 5136, 6675, 6684, 6738); the Divine of the church is “Jehovah the God of the Hebrews” and “Jehovah God” is the Lord, “Jehovah” as to Divine good, and “God” as to Divine truth; and from the signification of “hath sent me unto thee” as being to those who infest. That by Pharaoh to whom Jehovah sent are represented those who infest has often been shown above.

7312. Let my people go. That this signifies that they should release is evident without explication.

7313. That they may serve me in the wilderness. That this signifies worship in what is obscure is evident from the signification of “serving Jehovah” as being worship; and from the signification of a

“wilderness” as being that which is not inhabited and cultivated (see n. 2708, 3900); in the spiritual sense that which is obscure in respect to the good and truth of faith. That “wilderness” here denotes such obscurity is because in general they of the spiritual church, who are represented by the sons of Israel, are in obscurity in respect to the truths of faith (n. 2715, 2716, 2718, 2831, 2849, 2935, 2937, 3833, 4402, 6289, 6500, 6865, 6945, 7233); specifically because they are in obscurity when they emerge from a state of infestations and temptations. For they who are in infestations are surrounded by falsities, and are shaken like a reed by the wind, thus from doubt to affirmative, and from affirmative to doubt; and therefore when they newly ascend out of this state they are in obscurity, but this obscurity is then gradually enlightened. As there is such a state with those who are being infested, therefore the sons of Israel were brought into the wilderness in order that they might represent this state, in which were those of the spiritual church before the Lord’s coming; and also the state in which they who are of that church are at this day, and are being vastated in respect to falsities.

7314. *And behold hitherto thou hast not heard.* That this signifies no obedience is evident from the signification of “to hear” as being obedience (see n. 2542, 3869, 5017, 5471, 5475, 7216); thus “not to hear” denotes no obedience.

7315. *Thus said Jehovah, In this thou shalt know that I am Jehovah.* That this signifies that they should be in fear of the Divine is evident from what was said above (n. 7280), where are the like words.

7316. *Behold I smite with the rod that is in my hand upon the waters which are in the river.* That this signifies power over the falsities which are from fallacies is evident from the signification of “the rod” as being power (see above, n. 7309); and from the signification of “the waters which are in the river” as being falsities from fallacies (of which also above, n. 7307).

7317. *And they shall be turned into blood.* That this signifies that they shall falsify truths is evident from the signification of “blood” as being truth falsified (see n. 4735, 6978); for “blood” in the genuine sense denotes the truth proceeding from the Lord, thus the holy of faith; this is signified by “blood” in the Holy Supper; but in the opposite sense “blood” denotes violence done to Divine truth, and as this violence is done by means of falsifications, “blood” denotes the falsification of truth. From what is here said, and from what follows, it can be seen who are specifically represented by Pharaoh, that is, who are specifically meant by those who infest, namely, those within the church who have made a profession of faith, and have also persuaded themselves that faith saves, and yet have lived contrary to the precepts of faith; in a word, those who have been in persuasive faith and in a life of evil.

[2] When these come into the other life they bring with them the principles that they are to be introduced into heaven because they have been born within the church, have been baptized, have had the Word and doctrine therefrom which they have professed, and especially because they have professed the Lord, and because he suffered for their sins, and thus saved those within the church who have from doctrine professed him. When these persons come fresh from the world into the other life they do not desire to know anything about the life of faith and of charity, but make it of no account, saying that because they have had faith, all evils of life have been wiped off and washed away by the blood of the Lamb. When they are told that these things are contrary to the Lord’s words in Matthew, where he says, “Many will say to me in that day, Lord, Lord, have we not prophesied through thy name, and through thy name have cast out devils, and in thy name have done many mighty deeds? But then will I confess, I know you not; depart from me ye workers of iniquity; everyone that heareth my words and doeth them, I will liken to a prudent man, and everyone that heareth my words, and doeth them not, I will liken unto a foolish man” (Matt. 7:22–26); and in Luke, “Then shall ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us; but he answering shall say to them, I know you not whence ye are; then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets; but he shall

say, I say unto you, I know you not whence ye are; depart from me all ye workers of iniquity” (Luke 13:25–27), they reply that by these are meant no others than such as have been in miraculous faith, but not in the faith of the church.

[3] Yet the same after some time begin to know that no others are let into heaven than they who have lived the life of faith, thus who have had charity toward the neighbor; and when they begin to know this, then they begin to despise the teachings of their faith, and also their faith itself; for their faith was not faith, but only the knowledge of such things as are of faith; and was not for the sake of life, but for the sake of gain and honors. Consequently what they have had of the knowledge of faith they then despise, and also reject; and presently they cast themselves into falsities that are contrary to the truths of faith. Into this state the life of those is turned who have confessed faith, and have lived a life contrary to faith. These are they who in the other life infest the upright by means of falsities, thus who are specifically meant by “Pharaoh.”

7318. *And the fish that is in the river shall die.* That this signifies that the memory-knowledge of truth shall be extinguished is evident from the signification of “the fish” as being memory-knowledge (see n. 40, 991), here the memory-knowledge of truth, because it is said that it should die, because in waters turned into blood, by which is signified that it would be extinguished through falsification; and from the signification of “dying” as being to be extinguished. What the falsification of truth is shall be illustrated by some examples. Truth is falsified when from reasonings it is concluded and said that because no one can do what is good from himself, therefore good effects nothing toward salvation. Truth is also falsified when it is said that all the good which a man does regards himself and is done for the sake of recompense, and this being so, works of charity are not to be done. Truth is falsified when it is said that because all good is from the Lord, therefore man ought to do nothing of good, but should await influx. Truth is falsified when it is said that truth can exist in a man without the good which is of charity, thus faith without charity. Truth is falsified when it is said that no one can enter into heaven except one who is

miserable and poor; also when it is said, unless he gives all he has to the poor, and reduces himself to miseries.

[2] Truth is falsified when it is said that everyone can be admitted into heaven from mercy, no matter how he has lived. Truth is still more falsified when it is said that there has been given to man the power of admitting into heaven whomsoever he pleases. Truth is falsified when it is said that sins are wiped and washed away like filth by water; and truth is still more falsified when it is said that man has the power of remitting sins, and that when they have been remitted, they are altogether wiped away, and the man is pure. Truth is falsified when it is said that the Lord has taken all sins upon himself, and so has taken them away, and that thus man can be saved, no matter what his life is. Truth is falsified when it is said that no one is saved except one who is within the church. The reasonings by which such falsification is effected, are that they who are within the church have been baptized, have the Word, know about the Lord, about the resurrection, life eternal, heaven, and hell, and thus they know what the faith is by which they can be justified. There are countless such things as these, for there is not a single truth which cannot be falsified, and the falsification confirmed by reasonings from fallacies.

7319. *And the river shall stink.* That this signifies aversion for it is evident from the signification of “stinking” as being aversion (see n. 7161); and from the signification of “river,” here the river of Egypt turned into blood, as being truth falsified. Be it known that in the other life nothing is more abominable, and consequently nothing has a more offensive stench, than profaned truth; it is like the stench of a carcass, which arises when living flesh dies. For falsity has no bad smell unless it is applied to truth; nor evil unless it is applied to good; the quality of each being made sensible, not from itself, but from its opposite; from which it can be seen how great is the stench of profaned truth. Profaned truth is falsity conjoined with truth; and falsified truth is falsity not conjoined but adjoined to truth, and ruling over truth.

7320. *And the Egyptians shall labor to drink waters from the river.* That this signifies that they would desire to know scarcely anything about it is evident from the signification of “the Egyptians” as being those who falsify truths; and from the signification of “drinking” as being to be instructed in truths (see n. 3069, 3772, 4017, 4018), hence “to labor to drink” denotes not to desire to be instructed, thus to desire to know scarcely anything, that is, about truths; and from the signification of the “waters of the river” as being falsities (of which above, n. 7307), here falsified truths. From all this it is evident that by “the Egyptians laboring to drink waters from the river” is signified that they who are in falsities from fallacies desire to know scarcely anything about truths, thus that they have aversion for them. The cause of the aversion is that the truths which are perverted by falsities, still fight secretly and silently, and labor to shake off the falsities, and thus cause annoyance; for if the falsities are removed a little, together with their faith, truths condemn.

7321. *And Jehovah said unto Moses.* That this signifies execution is evident from the things which now follow, for “Jehovah said” involves them.

7322. *Say unto Aaron, Take thy rod and stretch out thy hand over the waters of Egypt.* That this signifies power against the falsities of those who infest is evident from the signification of a “rod” as being natural power, and from the signification of the “hand” as being spiritual power (of which above, n. 7309), hence “to take a rod and stretch out the hand” denotes to exercise spiritual power by means of natural power; and from the signification of “the waters of Egypt” as being the falsities which infest (of which also above, n. 7307).

7323. *Over their streams, over their rivers.* That this signifies against the doctrinal things of falsity is evident from the signification of “streams” and “rivers” as being things of doctrine; for “waters” denote falsities (see n. 7307), and therefore “streams and rivers,” which are collections of water, are doctrinal things, here of falsity. That “streams” denote that which is of intelligence,

thus of truth, see n. 2702, 3051; hence in the opposite sense, they denote that which is contrary to intelligence, thus that which is of falsity.

7324. *And over their pools.* That this signifies against the memory-knowledges that were of service to them is evident from the signification of “pools” as being memory-knowledges that are of service to the truths of doctrine, and in the opposite sense memory-knowledges that are of service to falsities of doctrine. “Pools,” when mentioned in the Word, in the spiritual sense signify intelligence from the knowledges of good and truth, for “pools” there mean waters gathered together, or lakes; and waters gathered together and lakes denote in the complex the knowledges through which is intelligence, as in Isaiah:

Out of the wilderness shall waters break out, and rivers in the plain of the wilderness, and the dry place shall become a pool, and the thirsty one springs of waters (Isa. 35:6–7).

[2] In the same:

I will open rivers upon the hillsides, and I will set fountains in the midst of the valleys; I will make the wilderness a pool of waters, and the dry land springs of waters (Isa. 41:18).

where “to make the wilderness a pool of waters” denotes to give the knowledges of good and truth, and thence intelligence, where before they were not. In the same:

I will lay waste mountains and hills, and dry up all their herbage; and I will make the rivers islands, and will dry up the pools (Isa. 42:15);

where “pools” have a like signification.

[3] So in David:

Jehovah turneth rivers into a wilderness, and watersprings into a dry place; he turneth a wilderness into a pool of waters, and a land of drought into watersprings (Ps. 107:33, 35).

Thou travailest, O earth, from before the Lord, from before the God of Jacob; who turned the rock into a pool of waters, the flint into a fountain of waters (Ps. 114:7–8).

The streams of Egypt shall be diminished and dried up, therefore the fishers shall mourn, and all that cast a hook into the stream; thence shall the foundations thereof be broken to pieces; all that make wages out of the pools of the soul (Isa. 19:6, 8, 10);

“the pools of the soul” denote things which belong to intelligence from knowledges; but as this is said of Egypt, “the pools of the soul” denote things which belong to intelligence from the memory-knowledges of the church; for “Egypt” denotes these memory-knowledges. Memory-knowledges are knowledges, but in a lower degree.

[4] That “pools of waters,” in the opposite sense, denotes evils from falsities and the consequent insanity is plain in Isaiah:

I will cut off from Babel name and residue, and son and son’s; and I will make it an inheritance of the bittern, and pools of waters (Isa. 14:22–23).

And as “pools” in the opposite sense denote evils from falsities, and the consequent insanities, they also signify hell, where such things reign; but in this case the pool is called a “lake of fire” and a “lake burning with fire and brimstone” as in Rev. 19:20; 20:10, 14, 15; 21:8. “Fire and brimstone” denote the love of self and the derivative yearnings, for the love of self and its yearnings are nothing but fire—not elementary fire, but fire from spiritual fire, which spiritual fire causes man to live. That loves are vital fires is plain to him who considers the matter. These fires are what are meant by the sacred fires which are in the heavens, and by the fires of hell; elementary fire does not exist there.

7325. *And over every gathering of their waters.* That this signifies where there is any falsity is evident from the signification of “waters” as being falsities (of which above, n. 7307); hence a “gathering of waters” denotes where falsities are together.

7326. *And they shall be blood.* That this signifies that they shall falsify truths is evident from the signification of “blood” as being the falsification of truth (see n. 7317). “Blood” in the genuine sense signifies the holy of love, thus charity and faith, for these are the holy things of love; thus “blood” signifies holy truth proceeding from the Lord (see n. 1001, 4735, 6978). But in the opposite sense “blood” signifies violence done to charity, and also to faith, thus to the holy truth proceeding from the Lord; and as violence is done to truth when it is falsified, by “blood” is signified the falsification of truth, and in a greater degree by “blood” is signified the profanation of truth. This was signified by the eating of blood, which was for this reason so severely forbidden (n. 1003).

7327. *And there shall be blood in all the land of Egypt.* That this signifies total falsification is evident from the signification of “blood” as being the falsification of truth (of which just above, n. 7326); and from the signification of “in all the land of Egypt” as being everywhere, thus total. Falsification becomes total when falsity begins to reign, for the man then lives according to the evil that is inborn and acquired, and feels delight therein. And as the truths of faith forbid such things, he then holds these truths in aversion, and when he so holds them, he rejects truths from himself wherever they are, and if he cannot reject, he falsifies them.

7328. *Both in woods and in stones.* That this signifies of the good which is of charity, and the truth which is of faith, namely, their total falsification, is evident from the signification of “woods” as being the goods which are of charity (see n. 2784, 2812, 3720); and from the signification of “stones” as being the truths which are of faith (n. 1298, 3720, 6426).

7329. *And Moses and Aaron did so as Jehovah commanded.* That this signifies the effect is evident without explication.

7330. *And he lifted up the rod, and smote the waters that were in the river.* That this signifies strong power against the falsities is evident from what was said above (see n. 7316); strong is signified by his “lifting up the rod” and thus “smiting.”

7331. *Unto the eyes of Pharaoh, and unto the eyes of his servants.* That this signifies in the notice of all who were infesting is evident from the signification of “eyes” as being notice (see n. 4083, 4339); and from the representation of Pharaoh as being those who infest by falsities (of which above). All those are signified when it is said “unto the eyes of Pharaoh and unto the eyes of his servants.”

7332. *And all the waters that were in the river were turned into blood.* That this signifies the consequent falsification of all truth is evident from the signification of “the waters that were in the river” as being falsities (of which above, n. 7307); and from the signification of “blood” as being the falsification of truth (of which also above, n. 7317, 7326). The reason why it is permitted that they who are in falsities and infest in the other life, should falsify truths is lest through the truths which are of faith they should have communication with those who are in heaven, and through the evils which are of life; they should have communication with those who are in hell; and hence through truths should acquire something of light from heaven, and thus something of intelligence, and should make these serve the evils which are of life; for they would apply in favor of evil the things that belong to intelligence, and thus would subject the things of heaven in them to those of hell; and also lest they should seduce simple upright spirits, with whom they would have communication through the truths.

Moreover, the evil in the other life with whom truths have not yet been falsified, know how to acquire dominion by their means, for there is irresistible power in truths (n. 3091, 6344, 6423, 6948). Thus they would also abuse the truths. Moreover, truths with the evil have not the slightest effect toward the amendment of their lives; they merely use them as means to do evil; apart from this use they cover them with ridicule. They are like those evil clergymen who ridicule the truths of doctrine, unless these can be made profitable to them. These are the reasons why the evil are permitted to falsify the truths that pertain to them.

7333. *And the fish that was in the river died.* That this signifies the memory-knowledge of truth also extinguished is evident from what was said above (n. 7318), where are the same words.

7334. *And the river stank.* That this signifies aversion is evident from what was said above (n. 7319).

7335. *And the Egyptians could not drink water from the river.* That this signifies that they desired to know scarcely anything about it is also evident from what was said above (n. 7320).

7336. *And there was blood in all the land of Egypt.* That this signifies total falsification, see above (n. 7327).

7337. *And the magicians of Egypt did so with their enchantments.* That this signifies that their falsifiers fashioned the like is evident from the signification of the Egyptian magic and enchantments as being abuses of Divine order (see n. 5223, 6052, 7296). As regards miracles, be it known that Divine miracles differ from magical miracles as heaven does from hell. Divine miracles proceed from Divine truth and advance according to order, the effects in ultimates being miracles when it pleases the Lord that they be presented in this form. Hence it is that all Divine miracles represent states of the Lord's kingdom in the heavens, and of the Lord's kingdom in the earth, that is, of the church. This is the internal form of Divine miracles. Such is the case with all the miracles done in Egypt, and also with all others that are mentioned in the Word. All miracles which the Lord himself wrought when he was in the world signified the coming state of the church; thus that the eyes of the blind were opened and the ears of the deaf, that the tongues of the dumb were loosed, that the lame walked, and the maimed and also the lepers were healed, signified that such men as are represented by the blind, deaf, dumb, lame, maimed, and leprous would receive the gospel and be spiritually healed, and this through the coming of the Lord into the world. Such are Divine miracles in their internal form.

[2] But magical miracles involve nothing at all, being wrought by the evil to acquire power over others; yet they appear in the external form like Divine miracles, and this for the reason that they flow from order, and order appears alike in the ultimates where miracles are presented. For example, the Divine truth proceeding from the Lord has in it all power, and hence it is that even in truths in the ultimates of order there is power; and therefore the evil acquire power and rule over others by means of truths.

[3] Take also as an example the fact that in the other life it is according to order that states of affection and thought cause the idea of place and distance; and that the inhabitants appear distant from one another, so far as they are in a diverse state. This order is from the Divine, to the intent that all who are in the grand man may be distinct from one another. Magicians in the other life abuse this order, for they induce on others changes of state, and in this way at one time transport them on high, and at another into the deep, and also cast them into societies where they may serve them as subjects; and so in countless other ways. From all this it is evident that magical miracles, although in outward form similar to Divine miracles, nevertheless have within them a contrary end, namely, that of destroying the things of the church; whereas Divine miracles have within them the end of building up the things of the church. The case herein is like that of two beautiful women, one of whom is inwardly wholly rotten from whoredom, and the other absolutely pure within from chastity or genuine conjugal love. Their outward forms are alike, but their inward forms differ as do heaven and hell.

7338. *And Pharaoh's heart was made firm.* That this signifies obstinacy, see above, n. 7272, 7300.

7339. *And he heard them not.* That this signifies no reception and no obedience, see also above, n. 7224, 7275, 7301.

7340. *As Jehovah had spoken.* That this signifies according to the prediction, also as above, n. 7302.

7341. *And Pharaoh looked back, and came unto his house.* That this signifies thought and reflection from falsities is evident from the signification of “looking back” as being thought and reflection, for in the spiritual sense “to look back” is not to look with the eyes toward anything, but to look with the mind, thus to think and reflect; and from the signification of “Pharaoh’s house” as being falsity. For when Pharaoh represents falsity, his house also represents the same; hence “to come unto his house” signifies falsities. And as by these words are signified thought and reflection from falsities, therefore it follows that he “did not set his heart to this”; for he who thinks from falsities does not set his heart to the Divine which gives warning.

7342. *And did not set his heart even to this.* That this signifies resistance from the will and the consequent obstinacy is evident from the signification of “not setting the heart” to anything, as being not to attend; and as with the evil no attention to Divine things comes from resistance from the will, therefore this is signified by the same words; and as “not to set the heart” to a thing involves the same as “to be made firm,” therefore obstinacy also is signified (as before, n. 7272, 7300, 7338). As regards resistance from the will, be it known that the will is that which rules the man. It is believed by some that the understanding rules, but the understanding does not rule unless the will inclines; for the understanding favors the will, because regarded in itself the understanding is nothing else than the form of the will. When the will is mentioned, there is meant the affection of love, for the will of man is nothing else. This affection is what rules man, for the affection of love is his life. If a man’s affection is that of self and the world, then his whole life is nothing else, nor can he withstand it, for this would be to withstand his very life. Principles of truth effect nothing; if the affection of these loves has dominion, it draws truth over to its side and falsifies it, and if the truth does not fully favor, it rejects it. Hence it is that principles of true faith effect nothing whatever with man unless the Lord instills the affection of spiritual love, that is, of love toward the neighbor; and insofar as the man receives this affection, so far he also receives the truths of faith. The affection of this love is what makes the new will. From all this it can now be seen that a man never sets his heart to any truth if the

will resist. Hence it is that as the infernals are in the affection or yearning of evil, they cannot receive the truths of faith, consequently cannot be amended; and from this also it is that the evil falsify the truths of faith insofar as they can.

7343. And all the Egyptians digged round about the river for waters to drink. That this signifies a thorough search for truth which they might apply to falsities is evident from the signification of “digging” as being thorough search (of which in what follows); and from the signification of “waters about the river” as being truths; that “waters about the river” denote truths is because they were outside the river, and were not made blood (that “waters” denote truths, see n. 739, 790, 2702, 3058, 3424, 4976, 5668); and from the signification of “drinking” as being to apply to falsities. That “to drink” is to apply, see n. 5709; for he who drinks applies to himself; but be it known that the application is made according to the quality and state of him who applies to himself. He who is in the affection of truth applies truths to himself according to the state and quality of his affection; he who is in the affection of falsity, when he applies truths to himself, perverts and falsifies them, as can be seen from the fact that Divine truth flows in with all, but is varied with everyone according to the state and quality of his life; and hence that the infernals turn it into falsities, just as they turn Divine good into evil, heavenly loves into diabolical loves, mercy into hatred and cruelty, conjugal love into adulteries; thus into the contraries, because the quality and state of their life are contrary. Hence it is that by “all the Egyptians dug round about the river” is signified a thorough search for truth which they might apply to falsities.

[2] That with those who are in falsities and evils truth is turned into falsity, and good into evil, and also the converse, is evident from the common maxim that “to the pure all things are pure, and to the impure all things are impure.” This can also be illustrated by things in nature; as by the light which is from the sun, which light is white, but still is varied according to the forms into which it flows, whence are colors, being beautiful in beautiful forms, and unbeautiful in unbeautiful ones. It can also be illustrated by the

grafting of young shoots in trees, when the shoot engrafted on the common stock bears its own fruit, whereby the juice of the tree is altered as soon as it flows into the ingrafted shoot, and becomes the juice of the shoot fit to produce its leaves and fruits. So it is with the things that flow in with man.

[3] That “digging” denotes to search thoroughly is because by water, a fountain, and a well, which are digged, are signified truths, which are not digged, but are searched for; and therefore by the same word in the original tongue, when it is applied to truth, is signified to investigate. But in the prophetic books, instead of truth, either “water,” or a “fountain,” is mentioned; and instead of investigating, “digging,” for such is the nature of prophetic speech, as is evident in Moses, where the “well Beer” is spoken of, concerning which Israel sang this song:

Rise up, O spring, answer ye upon it; the spring which the princes digged, the chiefs of the people digged it through the lawgiver, with their staves (Num. 21:17–18);

here by a “spring” is signified the doctrine of truth Divine, and by “digging,” the investigation of it.

7344. *For they could not drink of the waters of the river.* That this signifies no application from mere falsities is evident from the signification of “not being able to drink” as being no application (that “to drink” is to apply, see just above, n. 7343); and from the signification of “the waters of the river” as being falsities (of which also above, n. 7307). That by “not being able to drink of the waters of the river” is signified that truths cannot be applied to mere falsities, that is, cannot be falsified by mere falsities, follows also from the internal sense of what immediately precedes, namely, “digging waters to drink round about the river” as being to search out truths which they might apply to falsities. That truths cannot be applied to falsities by mere falsities is because truths and falsities are absolute opposites, and opposites cannot be applied unless there are intermediates which conjoin. The intermediates which conjoin are the fallacies of the external senses, and also the things that have been said in the Word according to the appearance. Take for

example, that nothing but what is good is from the Lord, and never anything that is evil; this truth is falsified by the fallacies that the Lord can take away evil if he will, by his omnipotence, and that because he does not take it away, he is therefore the cause of it, and thus evil too is from the Lord; and by what has been said in the Word according to the appearance, that Jehovah or the Lord is angry, punishes, condemns, casts into hell; when yet it is those who are in evil who do this to themselves, and thereby bring upon themselves the evil of punishment; for in the other life the evil of punishment and the evil of guilt are conjoined. So in innumerable other cases.

7345. Verses 25, 26,³ 27, 28, 29. *And seven days were fulfilled after that Jehovah had smitten the river. And Jehovah said unto Moses, Come unto Pharaoh, and say unto him, Thus saith Jehovah, Let my people go, that they may serve me. And if thou refuse to let them go, behold I will smite all thy border with frogs; and the river shall make frogs to creep forth, and they shall go up and come into thy house, and into thy bedchamber, and upon thy bed, and into the house of thy servants and of thy people,⁴ and into thine ovens, and into thy kneading troughs; and on thee, and on thy people, and on all thy servants, shall the frogs come up.* “And seven days were fulfilled after that Jehovah had smitten the river” signifies the end of that state after truths had been falsified; “and Jehovah said unto Moses” signifies new instruction; “come unto Pharaoh, and say unto him” signifies a command to those who infest; “Thus saith Jehovah, Let my people go, that they may serve me” signifies that they should leave those who are of the church to worship their God in freedom; “and if thou refuse to let them go” signifies if they would not leave them; “behold I will smite all thy border with frogs” signifies reasonings from mere falsities; “and the river shall make frogs to creep forth” signifies that there will be reasonings from these falsities; and they shall go up and come into thy house, and into thy bedchamber” signifies that they shall fill the mind even to its interiors; “and upon thy bed” signifies to the inmosts; “and into the house of thy servants, and of thy people” signifies all things that are in the natural; “and into thine ovens, and into thy kneading troughs” signifies into the delights of yearnings; “and on thee, and on thy people, and on all thy servants, shall the frogs come up”

signifies that reasonings from falsities shall be in all things both in general and in particular.

7346. And seven days were fulfilled after that Jehovah had smitten the river. That this signifies the end of that state after truths had been falsified is evident from the signification of “seven days” as being an entire period from beginning to end, thus a full state (see n. 728, 6508), the same as a week (n. 2044, 3845), thus “seven days fulfilled” denotes the end of that period or state; and from the signification of “after that Jehovah had smitten the river” as being after truths had been falsified; for that the river smitten with the rod of Aaron, and the waters made blood, denotes that truths had been falsified, see n. 7316, 7317, 7330, 7332.

7347. And Jehovah said unto Moses. That this signifies new instruction is evident from the signification of “Jehovah said,” when anything is commanded anew, as being new instruction (see n. 7186, 7267, 7304).

7348. Come unto Pharaoh, and say unto him. That this signifies a command to those who infest is evident from the signification of “coming or entering in and saying,” when said by Jehovah, as being a command; and from the representation of Pharaoh, as being those who infest by falsities (see n. 7107, 7110, 7126, 7142).

7349. Thus saith Jehovah, Let my people go, that they may serve me. That this signifies that they should leave those who are of the church to worship their God in freedom is evident from the signification of “letting go” as being to leave; from the representation of the sons of Israel, who are here “my people” as being those who are of the spiritual church (see n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223); and from the signification of “serving me” as being to worship their God. That it denotes to worship in freedom is because there could be no worship where falsities were infesting; and because all worship which is truly worship must be in freedom (n. 1947, 2875, 2876, 2880, 2881, 3145, 3146, 3158, 4031).

7350. *And If thou refuse to let them go.* That this signifies if they did not leave them is evident from the signification of “letting go” as being to leave (as just above, n. 7349), thus “if thou refuse to let go” denotes if they did not leave them.

7351. *Behold I will smite all thy border with frogs.* That this signifies reasonings from mere falsities is evident from the signification of “frogs” as being reasonings; that they are from mere falsities is signified by their “creeping forth from the river” as presently follows (that the “river of Egypt” denotes falsity, see n. 6693, 7307), and because it is said that “all the border should be smitten with them.” By these words is also signified that the reasonings shall not be from falsified truths, but from mere falsities, because reasonings from falsified truths are finally turned into blasphemies against truth and good; and moreover the truths themselves reject the falsification, because they cannot be together with falsities; and so long as they are, they fight with them, and at last loosen and separate themselves from them. Hence it is that after a man has falsified truths, he at last wholly denies them; otherwise falsities would have dominion over truths. From this it is that after the evil in the other life have been cast into hell, they are not allowed to reason from falsified truths, but from mere falsities.

[2] That “frogs” denote reasonings from falsities is evident in John:

I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, like frogs; for they are the spirits of demons, working signs to go forth unto the kings of the earth, and of the whole world, to gather them together unto the war of the great day of God almighty (Rev. 16:13–14);

that “frogs” denote reasonings from falsities against truths is plain from the details of this passage, for it is said that “they went out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet”; also that “they went forth unto the kings of the earth, to gather them together unto war.” The “kings of the earth” denote the truths of the church (that “kings” denote

truths, and in the opposite sense falsities, see n. 1672, 1728, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5044, 5068, 6148; and that the “earth” denotes the church, n. 662, 1067, 1262, 1733, 1850, 2117, 2118, 3355, 4447, 4535, 5577; also that “war” denotes spiritual combat, n. 2686, thus combat against the truths and goods of faith). From this it is plain that “frogs” denote reasonings from falsities against truths.

[3] And in David:

He turned their waters into blood, and slew their fish; he caused frogs to creep forth on their land, in the chambers of their kings (Ps. 105:29–30);

it is said “in the chambers of their kings” because there is meant reasoning against truths from falsities; “the chambers of kings” denote interior truths, and in the opposite sense interior falsities. (That “kings” denote truths, and in the opposite sense falsities, see just above.)

7352. And the river shall make frogs to creep forth. That this signifies that there will be reasonings from these falsities is evident from the signification of “the river of Egypt” as being falsity (see n. 6693, 7307); and from the signification of “frogs” as being reasonings (as above, n. 7351). That “frogs” denote reasonings is because they are in waters, where they make a chattering noise and croak, and are also among things unclean. What reasoning from mere falsities is, shall be illustrated by some examples. That man reasons from mere falsities who attributes all things to nature, and scarcely anything to the Divine; when yet all things are from the Divine, and nature is only the instrumental means by which the Divine works. He reasons from mere falsities who believes that man is like a beast, only more perfect, because he can think; and thus that man will die like a beast; by thus denying the conjunction of man with the Divine through the thought which is of faith, and the affection which is of love, and hence his resurrection and life eternal, such a man speaks from mere falsities. In like manner is he who believes that there is no hell; and also he who believes that all a man has is the delight of this world’s life, and therefore he must

enjoy this, because when he dies, he dies altogether. He reasons from mere falsities who believes that all things depend upon his own sagacity and on fortune, and not on Divine providence, except such as is universal. And also he who believes that religion is good for nothing except to keep the simple in bonds. Especially do they reason from mere falsities who believe that the Word is not Divine. In short, all those reason from mere falsities who utterly deny truths Divine.

7353. And they shall go up and come into thy house, and into thy bedchamber. That this signifies that they shall fill the mind, even to its interiors, is evident from the signification of a “house” as being the mind of man (see n. 3538, 4973, 5023); and from the signification of a “bedchamber” as being the interiors of the mind. That “bedchambers” denote the interiors of the mind is because they are in the inner part of the house. By “chambers” are signified things interior, and by “bedchambers” things still more interior, in the following passages:

Go, my people, enter thou into thy chambers, and shut the door after thee; hide thyself as for a little moment, until the anger be overpast (Isa. 26:20).

He said unto me, Son of man, hast thou seen what the elders of the sons of Israel do in the dark, every man in the chambers of his image (Ezek. 8:12).

Without shall the sword bereave, and terror from the chambers (Deut 32:25).

Elisha the prophet that is in Israel telleth the king of Israel the words that thou speakest in thy bedchamber (2 Kings 6:12).

The ancients compared the mind of man to a house, and those things which are within man to chambers. The human mind is indeed like this; for the things therein are distinct, scarcely otherwise than as a house is divided into its chambers; those things which are in the middle are like the inmost parts; those which are at the sides are like the outer parts, these being compared to the

courts; and those which while outside are connected with the inside parts, being compared to the porches.

7354. *And upon thy bed.* That this signifies to the inmosts is evident from the signification of a “bed” as being that which is inmost; for when the bedchambers denote the interior things, the couch or bed which is therein denotes that which is inmost.

7355. *And into the house of thy servants and of thy people.* That this signifies all things that are in the natural is evident from the signification of a “house” as being the mind of man, and as it is said of the Egyptians, and of the servants of Pharaoh, it denotes the natural mind (that a “house” denotes the mind, see just above, n. 7353); and from the signification of “the servants and people of Pharaoh” as being all things in the natural, the things there which serve for confirming falsities being called “servants.” (That “people” is said of truths, and in the opposite sense of falsities, see n. 1259, 1260, 3295, 3581, 4619, 6451, 6465.) From this it is evident that by “into the house of the servants and of the people of Pharaoh” is signified into all things that are in the natural.

7356. *And into thine ovens, and into thy kneading troughs.* That this signifies into the delights of yearnings is evident from the signification of “ovens” as being exterior goods, because in them the bread is made ready, and exterior goods are those which are in the natural, and are commonly called delights; for when the interior goods which are of the loves and their affections flow into the natural, they are felt there as delights. These are signified by “ovens” in a good sense; but in the opposite sense, as here, by “ovens” are signified the delights of yearnings, that is, delights from the loves of hell, which are the loves of self and of the world. And from the signification of “kneading troughs” as being also the delights of yearnings in the natural, but still more external, because kneading troughs are vessels in which dough is prepared for bread. By reasonings entering into the delights of yearnings is meant that it would be the delight of their life to reason from falsities, and thus to deceive and seduce others. It is moreover one of the chief

delights of the evil to spread falsities, to confirm them, to deride truths, and especially to seduce others.

[2] That an “oven” denotes the delight of the affections which are of charity and faith, and in the opposite sense the delight of the yearnings which are of the love of self and the love of the world, is plain in Hosea:

They are all adulterers; they are as an oven heated by the baker; the stirrer ceaseth from kneading his dough; when they turn their mind like an oven in their lying in wait; their baker sleepeth all the night; in the morning it burneth as flames of fire. They were all hot as an oven, and devour their judges; all the kings thereof fall (Hos. 7:4, 6–7);

“an oven” denotes the delights of the yearnings which are of evils; “burning,” “being hot,” “flames of fire,” denote the yearnings themselves. (That “fire” denotes the yearning of evil, see n. 1297, 1861, 2446, 5071, 5215, 6314, 6832, 7324e.) “They devour their judges, all their kings fall” denotes that goods and truths perish. Everyone can see that without an internal sense such as this, it cannot be known what is here meant by “all the adulterers are as an oven heated by the baker, all grow hot as an oven, they devour the judges, and their kings fall.”

[3] “Oven” is used in a good sense in Isaiah:

The saying of Jehovah whose hearth is in Zion, and his oven in Jerusalem (Isa. 31:9);

where “Zion” denotes the celestial church, thus the good of love which is of this church; “Jerusalem,” the spiritual church, thus the good of this love, which is the good of charity and of the derivative faith. In this passage “oven” denotes the interior delight of the affections of good and truth; and this because the bread which is baked in an oven signifies the good of celestial and spiritual love (that “bread” signifies this, see n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915). And as the signification of an “oven” comes from this, therefore the bread which was prepared in an oven for the sacrifices, and was called a

“meat offering,” was distinguished from the meat offering that was prepared in a pan, and from the meat offering that was prepared in a cooking pot (see Lev. 2:4–5, 7); it was varieties of the good of love that were hereby signified.

7357. And on thee, and of thy people and on all thy servants shall the frogs come up. That this signifies that reasonings from falsities shall be in all things both in general and in particular is evident from what was said above (n. 7355); all and each of those who were in the land of Egypt are signified by “Pharaoh, his people, and his servants,” thus falsities in general and in particular. That by “Pharaoh and the Egyptians” are signified falsities has been often shown above. Be it known that they who are in hell, and who have been deprived of the truths which they had known in the world, cannot do otherwise than speak falsities; and therefore when any such infernal speaks, as when they appear in the world of spirits, it is at once known that what he speaks is false. This is known to the upright in the other life from common experience. That they speak nothing but what is false is clear also from the words of the Lord in John:

Ye are of your father the devil, and the desires of your father ye will to do. He was a murderer from the beginning, and stood not in the truth, because the truth is not in him. When he speaketh a lie, he speaketh from his own; because he is the speaker of a lie, and the father of it (John 8:44);

for everyone speaks according to the affection of his love, and no one can speak contrary to it, except from dissimulation, hypocrisy, fraud, and deceit, as is the case with the evil when they speak truths. But these truths which they so speak, are nevertheless falsities with them. But on the other hand, they who are in truth from good cannot but speak truths.

ON THE INHABITANTS AND SPIRITS OF THE PLANET MARS

7358. Like all the rest of the planets, the planet Mars appears in the idea of spirits and angels constantly in its own place, and in fact

to the left in front, at some distance in the plane of the breast, and thus outside the sphere in which are the spirits of our earth. The spirits of one earth are separated from the spirits of another earth, because the spirits of each earth have reference to some special province in the grand man, and thence are in another and diverse state; and diversity of state causes them to appear separate from one another, either to the right or to the left, at a greater or a less distance.

7359. Spirits from thence came to me, and applied themselves to my left temple, and there breathed on me with their speech, but I did not understand it. It was soft in its flow, nor do I remember ever to have perceived a softer, it being like the softest aura. It breathed first upon the left temple, and the left ear from above; and the breathing extended thence to the left eye, and by little and little to the right, and then flowed downward, especially from the left eye, to the lips; and when it was at the lips, it entered through the mouth, and by a way within the mouth, in fact by the eustachian tube, into the brain.

When the breathing came thither, I then understood their speech, and it was given me to talk with them. While they were talking with me I observed that my lips moved, and my tongue also a little, because of the correspondence of interior speech with exterior. Exterior speech is that of articulate sound falling toward the external membrane of the ear, and thence by means of little organs, membranes, and fibers, which are within the ear, being conveyed to the brain.

7360. From all this it was given me to know that the speech of the inhabitants of Mars is different from the speech of the inhabitants of our earth. That is to say, it was not sonorous, but almost silent, insinuating itself into the interior hearing and sight by a shorter way. And being of this nature, it was fuller and more perfect, fuller of the ideas of thought, thus approaching more nearly the speech of spirits and angels. Moreover, the very affection of the speech is represented with them in the face, and its thought in the eyes; for with them, thought and speech, and also affection and face, act as a one. They regard it as wicked to think one thing and

speak another, and to will one thing and show another in the face. They do not know what hypocrisy is, or what fraudulent deceit and dissimulation are.

7361. That such also was the speech of the most ancient people on this earth has been given to me to know by conversation with some of them (see n. 607, 608). To make the matter clearer, I may again relate what has been given to me to know from experience about the speech of the most ancient of this earth; as follows. "There was shown me by a certain influx which I cannot describe, what was the nature of the speech of those who were of the most ancient church, namely, that it was not articulate, like the vocal speech of our time, but tacit; and was produced not by external but by internal respiration. It was also granted me to notice the nature of their internal respiration, that it advanced from the navel toward the heart, and so through the lips, without sound, when they spoke; and that it did not enter into the ear of another by an external way, and strike upon what is called the drum of the ear; but by a certain internal way, and in fact by a way there which is now called the eustachian tube.

[2] It was shown me that by such speech they could much more fully express the sentiments of the mind and the ideas of thought than can possibly be done by articulate sounds or sonorous words, which likewise are directed by the respiration, but external; for there is no vocal word, nor anything in a vocal word, which is not directed by applications of the respiration. But with them this is done much more perfectly, because by internal respiration, which, being more interior, is also more perfect, and more applicable and conformable to the very ideas of thought. Moreover, they express themselves by slight movements of the lips, and corresponding changes of the face; for as they had been celestial men, whatever they thought shone forth from their faces and eyes, which were varied conformably; the face as to form and life, the eyes as to light. They could not possibly put on an expression of countenance that was not in agreement with what they were thinking. Simulation, and still more deceit, were to them a monstrous crime (n. 1118). As

their speech was of this nature, and they had internal respiration, they could be in company with angels.

7362. The respiration of the spirits of the planet Mars has also been communicated to me (that spirits and angels breathe, see n. 3884–3894); and it was perceived that their respiration was interior, proceeding from the region of the chest toward the navel, and thence rolling itself upward through the breast, with an imperceptible breathing toward the mouth. From these and other proofs of experience it was made evident to me that they were of a celestial genius, and thus not unlike those who were of the most ancient church on this earth.

7363. They spoke with me about the life of the inhabitants in their earth, in that they are not under commands, but are distinguished into larger and smaller societies, and that they there associate with themselves such as agree with them in disposition. This they know at once from the face and speech, in which they are rarely deceived, and then they are forthwith friends. But they feel no aversion to others, for they have no aversion, still less hatred. They also said that their consociations are delightful, and that they converse together about what is being done in the societies, especially what is being done in heaven; for many of them have open communication with the angels in heaven. This is easy to believe, as they are of such a nature and so associated, that their societies, taken together through that earth, represent a general angelic society. The societies there are all various, but the Lord conjoins them all by the heavenly form, so as to be a one; for a one is made of various particulars suitably arranged into a form.

7364. Those in their societies who begin to think wrongly, and thence to will wrongly, are separated, and left to themselves alone, whence they lead a most wretched life out of all society, in rocks or other places, for they are no longer cared for by the rest. Certain societies endeavor to drive such persons to repentance by various methods; but when this fails, they separate themselves from them. In this way they take care lest the lust of dominion and of gain should creep in, that is, lest any from the lust of dominion should

subject to themselves the society in which they are, and then others; and lest any from the lust of gain should despoil others of their goods. Everyone on that earth lives content with his goods, and everyone content with his honor in being called just and a lover of his neighbor. This delight and tranquillity of mind would perish, unless those who think and will evilly were cast out, and unless they prudently and severely met the first beginnings of the love of self and the love of the world with those into whom they enter; for it was these loves which out of societies made empires and kingdoms, within which there are few who do not desire to domineer, and to possess all the property of others; there being few who do what is just and equitable from justice and equity, and still fewer who do what is good from charity, and what is true from faith, and not rather from fear of the law, of injury, of life, or of the loss of gain, honor, and reputation on account of these.

7365. The subject of the inhabitants and spirits of the planet Mars will be continued at the end of the following chapter.

Exodus 8

THE DOCTRINE OF CHARITY

7366. It was said above that the loves of self and of the world make hell with man; and now the quality of these loves is to be told, in order that a man may know whether he is in them, and consequently whether hell or heaven is in him; for in man himself is either hell or heaven. That the kingdom of God is within man, the Lord teaches in Luke 17:21; consequently hell also is within him.

7367. The love of self reigns with a man, that is, he is in the love of self, when in what he thinks and does, he does not regard his neighbor, thus not the public, still less the Lord, but only himself and those who belong to him; consequently when he does all things for the sake of himself and those who belong to him; and if for the sake of the public and his neighbor, it is merely for the sake of the appearance.

7368. It is said “for the sake of himself and those who belong to him” because he together with these, and these together with him, make a one; just as when any one does anything for the sake of his wife, of his children, grandchildren, sons-in-law, or daughters-in-law, he does it for the sake of himself, because they are his. In like manner one who does anything for the sake of relatives and of friends who favor his love and thereby conjoin themselves with him; for by such conjunction they make one with him, that is, regard themselves in him, and him in themselves.

7369. Insofar as a man is in the love of self, so far he removes himself from the love of the neighbor; consequently insofar as a man is in the love of self, so far he removes himself from heaven, for in heaven there is the love of the neighbor. From this it also

follows that insofar as man is in the love of self, so far he is in hell, for in hell there is the love of self.

7370. That man is in the love of self who despises his neighbor in comparison with himself, who regards him as his enemy if he does not favor and reverence him; he is still more in the love of self who therefore hates and persecutes his neighbor; and he still more who therefore burns with revenge against him and desires his destruction. Such persons at last love to rage against their neighbor; and the same, if they are also adulterers, become cruel.

7371. The delight which these men perceive in such things is the delight of the love of self. This delight in a man is infernal delight. Everything that is according to love is delightful; and therefore the quality of the love can be known from the delight.

7372. From what has now been described (n. 7370), as a test, it is known who are in the love of self. It matters not how they appear in the outward form, whether pretentious or unassuming; for such they are in the interior man; and the interior man is at this day hidden by most people, and the exterior is trained to make a show of love of the public and the neighbor, thus for contrary things; and this also for the sake of self and for the sake of the world.

7373. But the love of the world reigns with a man, that is, a man is in the love of the world, when in what he thinks and does he regards and intends nothing but his own advantage, not caring whether this involves harm to his neighbor and to the public.

7374. Those are in the love of the world who desire to possess themselves of the goods of others by artful devices, and still more those who do this by cunning and deceit. They who are in this love envy others their goods, and covet them; and insofar as they do not fear the laws, they take them away, even by robbery.

7375. These two loves increase insofar as the reins are given them, and insofar as the man is borne along into them; and at last they increase beyond measure, so that they desire to govern not

only all things in their own kingdom, but also what is beyond, even to the ends of the earth; nay, these loves when unbridled ascend even to the God of the universe, that is, to such a height that they who are in them wish to climb to the throne of God, and to be worshiped instead of God himself, according to what is written in Isaiah concerning Lucifer, by whom are meant those who are in these loves, and are called “Babel”:

Thou saidst in thine heart, I will ascend into the heavens, I will exalt my throne above the stars of God; and I will sit upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the cloud, and become like the most high. Yet thou shalt be cast down to hell (Isa. 14:13–15).

7376. From all this it can now be seen that these two loves are the origins of all evils, for they are diametrically opposed to love toward the neighbor, and to love to the Lord; thus diametrically opposed to heaven, where love to the Lord and love toward the neighbor reign. Consequently it is these loves, namely, the love of self and the love of the world, that make hell with man, for these two loves reign in hell.

7377. But they are not in these loves who aspire to honors not for the sake of themselves, but for the sake of their country; and who aspire to wealth not for the sake of wealth, but for the sake of the necessaries of life, both for themselves and for their families, also for the sake of the good use on account of which the wealth delights them. With such persons honors and riches are means of imparting benefits.

EXODUS 8

1. And Jehovah said unto Moses, Say unto Aaron, Stretch forth thy hand with thy rod over the streams, over the rivers, and over the pools, and cause frogs to come up upon the land of Egypt.

2. And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

3. *And the magicians of Egypt did so with their enchantments, and caused frogs to come up upon the land of Egypt.*

4. *And Pharaoh called Moses and Aaron, and said, Supplicate ye unto Jehovah that he remove the frogs from me and from my people; and I will let the people go, that they may sacrifice to Jehovah.*

5. *And Moses said unto Pharaoh, Have thou honor over me, till when shall I supplicate for thee, and for thy servants, and for thy people, to cut off the frogs from thee, and from thy houses? Only in the river shall they be left.*

6. *And he said, Unto the morrow. And he said, Be it according to thy word; that thou mayest know that there is none like Jehovah our God.*

7. *And the frogs shall be removed from thee, and from thy houses, and from thy servants, and from thy people; only in the river shall they be left.*

8. *And Moses and Aaron went out from before Pharaoh; and Moses cried unto Jehovah upon the word of the frogs which he had laid on Pharaoh.*

9. *And Jehovah did according to the word of Moses; and the frogs died out of the houses, out of the courts, and out of the fields.*

10. *And they gathered them together in heaps and heaps; and the land stank.*

11. *And Pharaoh saw that there was breathing, and he made heavy his heart, and heard them not, as Jehovah had spoken.*

12. *And Jehovah said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, and it shall become lice in all the land of Egypt.*

13. *And they did so; and Aaron stretched out his hand with his rod, and smote the dust of the land, and there was louse on man and on beast; all the dust of the land became louse in all the land of Egypt.*

14. *And the magicians did so with their enchantments to bring forth lice, and they could not; and there was louse on man and on beast.*

15. *And the magicians said unto Pharaoh, This is the finger of God; and Pharaoh's heart was made firm, and he heard them not, as Jehovah had spoken.*

16. *And Jehovah said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he goeth forth unto the waters; and say unto him, Thus saith Jehovah, Let my people go, that they may serve me.*

17. *For if thou let not my people go, behold I send against thee, and against thy servants, and against thy people, and into thy houses, the*

noisome fly; and the houses of the Egyptians shall be filled with the noisome fly, and also the land whereon they are.

18. And I will sever in that day the land of Goshen, upon which my people stand, that no noisome fly be there; to the end that thou mayest know that I am Jehovah in the midst of the land.

19. And I will set redemption between my people and thy people; unto the morrow shall this sign be.

20. And Jehovah did so; and there came the grievous noisome fly into the house of Pharaoh, and into the house of his servants, and into all the land of Egypt; the land was destroyed from before the noisome fly.

21. And Pharaoh called Moses and Aaron, and said, Go ye, sacrifice to your God in the land.

22. And Moses said, It is not meet to do so, for we shall sacrifice the abomination of the Egyptians to Jehovah our God; lo, we shall sacrifice the abomination of the Egyptians unto their eyes, and will they not stone us?

23. We will go a way of three days into the wilderness, and will sacrifice to Jehovah our God, as he hath said unto us.

24. And Pharaoh said, I will let you go, and ye shall sacrifice to Jehovah your God in the wilderness; only ye shall not go very far away; supplicate for me.

25. And Moses said, Behold I go forth from thee, and I will supplicate unto Jehovah that he may remove the noisome fly from Pharaoh, from his servants, and from his people, tomorrow; only let not Pharaoh mock anymore in not letting the people go to sacrifice to Jehovah.

26. And Moses went out from Pharaoh, and he supplicated unto Jehovah.

27. And Jehovah did according to the word of Moses; and he removed the noisome fly from Pharaoh, from his servants, and from his people; there was not one left.

28. And Pharaoh made heavy his heart this time also, and he did not let the people go.

THE CONTENTS

7378. In this chapter, in the internal sense, the subject is continued of the vastation of those who are in falsities, and who infest the upright in the other life. The first two degrees of vastation were described in the preceding chapter, also the third degree in part, which was that they reasoned only from mere falsities. Reasonings from mere falsities are signified by “the frogs”; which subject is continued in this chapter; and then the fourth and fifth degrees of the vastation of those who are in falsities and infest the upright in the other life are treated of. The fourth degree is that they were in evils which destroyed every good with them, also whatever they had from natural good; these are signified by the lice from the dust of the land. The fifth degree is that they were in falsities from these evils, whereby every truth would be destroyed; these are signified by the noisome fly.

THE INTERNAL SENSE

7379. Verses 1–10. *And Jehovah said unto Moses, Say unto Aaron, Stretch forth thy hand with thy rod over the streams, over the rivers, and over the pools, and cause frogs to come up upon the land of Egypt. And Aaron stretched out his hand over the waters of Egypt; and the frogs came up and covered the land of Egypt. And the magicians of Egypt did so with their enchantments, and caused frogs to come up upon the land of Egypt. And Pharaoh called Moses and Aaron, and said, Supplicate ye unto Jehovah, that he remove the frogs from me, and from my people; and I will let the people go, that they may sacrifice to Jehovah. And Moses said unto Pharaoh, Have thou honor over me, till when shall I supplicate for thee, and for thy servants, and for thy people, to cut off the frogs from thee, and from thy houses? Only in the river shall they be left. And he said, Unto the morrow. And he said, Be it according to thy word; that thou mayest know that there is none like Jehovah our God. And the frogs shall be removed from thee, and from thy houses, and from thy servants, and from thy people; only in the river*

shall they be left. And Moses and Aaron went out from before Pharaoh and Moses cried unto Jehovah upon the word of the frogs which he had laid on Pharaoh. And Jehovah did according to the word of Moses, and the frogs died out of the houses, out of the courts, and out of the fields. And they gathered them together in heaps and heaps; and the land stank. “And Jehovah said unto Moses” signifies instruction; “Say unto Aaron” signifies the influx of the internal law into the external law; “Stretch forth thy hand with thy rod” signifies the power of internal truth through external truth; “over the streams, over the rivers, and over the pools” signifies against falsities; “and cause frogs to come up upon the land of Egypt” signifies reasonings from mere falsities; “and Aaron stretched out his hand over the waters of Egypt” signifies the effect of the power of internal truth through external truth against falsities; “and the frogs came up” signifies reasonings from mere falsities; “and covered the land of Egypt” signifies that the natural mind was made such; “and the magicians of Egypt did so with their enchantments” signifies the abuse of Divine order, whence there was the like in the outward form; “and caused frogs to come up upon the land of Egypt” signifies in respect to reasonings from the natural mind; “and Pharaoh called Moses and Aaron” signifies the presence of the law Divine; “and said, Supplicate ye unto Jehovah” signifies humiliation from weariness; “that he remove the frogs from me, and from my people” signifies that they should not be driven to reasoning from mere falsities; “and I will let the people go, that they may sacrifice to Jehovah” signifies that they would then leave those who were of the spiritual church so that they may worship their God; “and Moses said unto Pharaoh” signifies the answer; “Have thou honor upon me” signifies that the law Divine ought to be trusted; “till when shall I supplicate for thee, and for thy servants, and for thy people” signifies intercession for those who are in falsities and infest; “to cut off the frogs from thee, and from thy houses” signifies that the reasonings may cease; “only in the river shall they be left” signifies that they should remain with falsities where these are; “and he said, Unto the morrow” signifies forever; “and he said, Be it according to thy word” signifies confirmation thence; “that thou mayest know that there is none like Jehovah our God” signifies that there is one God, and none besides him; “and the frogs shall be removed from thee, and from thy houses, and from

thy servants, and from thy people” signifies that they should not be driven to reason from mere falsities; “only in the river shall they be left” signifies that they should remain with falsities where these are; “and Moses and Aaron went out from before Pharaoh” signifies separation from those who had reasoned from mere falsities; “and Moses cried unto Jehovah upon the word of the frogs which he had laid on Pharaoh” signifies intercession; “and Jehovah did according to the word of Moses” signifies that it was so done according to the word of the Lord; “and the frogs died out of the houses, out of the courts, and out of the fields” signifies that reasonings from mere falsities ceased with them everywhere in the natural; “and they gathered them together in heaps and heaps” signifies that these reasoning falsities were arranged in bundles in the natural; “and the land stank” signifies what was foul and loathsome therefrom.

7380. And Jehovah said unto Moses. That this signifies instruction is evident from the signification of “saying” as being instruction (see n. 7186, 7304). The signification in the historical parts of the Word of “to say” appears from the things which follow it, for it enfolds these within it. That it here signifies instruction is because what was further to be done is “said by Jehovah.” Moreover, Moses represents the law Divine, by which instruction from Jehovah is given.

7381. Say unto Aaron. That this signifies the influx of the internal law into the external law is evident from the representation of Moses as being the law Divine (see n. 6723, 6752); and from the representation of Aaron as being the doctrine of good and truth (n. 6998, 7089); the doctrine of good and truth which Aaron represents is nothing else than the external law coming forth from the internal law, that is, through the internal law from the Divine; and from the signification of “saying” as being influx (n. 6152, 6291, 7291). That “to say” here denotes influx is because Moses was to say to Aaron, and Moses is the internal law, and Aaron the external, and influx from the Divine takes place through the internal into the external. The internal law is the truth Divine itself such as it is in heaven, and the external law is the truth Divine such

as it is on earth; thus the internal law is truth accommodated to angels, and the external law is truth accommodated to men.

[2] As the internal law which Moses represents is truth accommodated to angels, and the external law which Aaron represents is truth accommodated to men, I may here say something about them. Truth accommodated to angels is for the most part incomprehensible to men, as is evident from the fact that things are seen and said in heaven such as eye has never seen, nor ear has ever heard. The reason is that the things said among the angels are spiritual things which have been abstracted from natural things, and consequently are remote from the ideas and expressions of human speech; for man has formed his ideas from the things in nature, and indeed in grosser nature, that is, from those which he has seen in the world and upon the earth, and has touched by sense, which things are material. The ideas of interior thought with man, although they are above material things, nevertheless terminate in material things, and where they terminate, there they appear to be, and from this he perceives that which he is thinking. Hence it is evident how the case is with that truth of faith, and what is its quality, which falls into the thought of man, and is called the external law, and is represented by Aaron.

[3] To illustrate this by an example, man cannot possibly think without the idea of time and space, which idea adheres to almost everything which he thinks; if idea from time and space were taken away from man, he would not know what he is thinking; and scarcely whether he is thinking. But in the ideas of the angels there is nothing from time and space, but instead of these there are states, and this because the natural world is distinguished from the spiritual world by time and space. The reason why there are time and space in the natural world, and instead of these there are states in the spiritual world, is that in the natural world the sun seems by apparent revolutions to make days and years, and to divide the days into four times, night, morning, noon, and evening; and the years also into four times, winter, spring, summer, and autumn; and also to do this by means of variations of light and shade, and of heat and cold. From this come the ideas of time and of its variations.

The ideas of space arise from measuring by times, and therefore where the one is, there is the other.

[4] But in the spiritual world, the sun of heaven, whence come spiritual light and spiritual heat, does not make apparent rotations and revolutions, and thus induce ideas of time and space. The light which is from that sun is truth Divine; and the heat which is from that sun is good Divine. From these arise with the angels ideas of states; states of intelligence and faith from truth Divine; and states of wisdom and love from good Divine. To the variations of these states with the angels correspond the states of light and shade in the world, and also states of heat and cold, which are from the sun when it makes times and measures spaces. From this example it may to a certain extent appear what is the quality of that internal truth, or truth accommodated to angels, which is called the “internal law”; and also what is the quality of that external truth, or truth accommodated to men, which is called the “external law”; also whence it is that the things which the angels speak among themselves are to man incomprehensible, and also unutterable.

7382. *Stretch forth thy hand with thy rod.* That this signifies the power of internal truth through external truth is evident from the signification of “hand” as being spiritual power, which is that of internal truth; and from the representation of a rod, as being natural power, which is that of external truth (see n. 6947–6948). (That all power in the spiritual world belongs to truth, see n. 3091, 3387, 4931, 6344, 6423, 6948.) As Moses represents the internal law, which is the same as internal truth, and Aaron represents the external law, which is the same as external truth, and as internal truth flows into external and gives it power (n. 7381), therefore by the word of Moses to Aaron, “Stretch forth thy hand with thy rod,” is signified the power of internal truth through external truth.

7383. *Over the streams, over the rivers, and over the pools.* That this signifies against falsities is evident from the signification of “the streams and rivers of Egypt” as being doctrinal things of falsity (see n. 7323); and from the signification of “pools” as being memory-

knowledges serviceable to them (see n. 7324); thus it is falsities that are here signified by “streams,” “rivers,” and “pools.”

7384. And cause frogs to come up upon the land of Egypt. That this signifies reasonings from mere falsities is evident from what has been already shown (n. 7351, 7352). Frogs also correspond to reasonings from falsities, for each and all things in the natural world have a correspondence with those which are in the spiritual world; and this because the natural comes forth through the spiritual. Therefore universal nature is a theater representative of the spiritual world (n. 2758, 3483, 4939).

7385. And Aaron stretched out his hand over the waters of Egypt. That this signifies the effect of the power of internal truth through external truth against falsities is evident from the representation of Aaron, as being the doctrine of truth and good, thus external truth (see n. 6998, 7009, 7089); from the signification of “hand” as being power (n. 878, 4931–4937), here the power of internal truth through external (as above, n. 7382); and from the signification of “the waters of Egypt” as being falsities (n. 6693, 7307). The effect is signified by “stretching out the hand and the frogs coming up.” From all this it is evident that by “Aaron stretched out his hand over the waters of Egypt” is signified the effect of the power of internal truth through external truth against falsities.

7386. And the frogs came up. That this signifies reasonings from mere falsities is evident from what was said above (n. 7384).

7387. And covered the land of Egypt. That this signifies that the natural mind was made such is evident from the signification of “covering,” which, being said of the natural mind, denotes that it was filled with falsities and reasonings therefrom, thus that it was made such; and from the signification of “the land of Egypt” as being the natural mind (see n. 5276, 5278, 5280, 5288, 5301).

7388. And the magicians of Egypt did so with their enchantments. That this signifies the abuse of Divine order, whence there was the

like in the outward form, may be seen above (n. 7296–7297, 7337), where are the like words.

7389. And caused frogs to come up upon the land of Egypt. That this signifies in respect to reasonings from the natural mind is evident from the signification of “frogs” as being reasonings from mere falsities (see n. 7351, 7352, 7384); and from the signification of “the land of Egypt” as being the natural mind (of which just above, n. 7387).

7390. And Pharaoh called Moses and Aaron. That this signifies the presence of the law Divine is evident from the signification of “calling” as being presence (see n. 6177), that “to call” denotes presence is because to call is to desire to speak with someone, and to communicate what the speaker is thinking, and in the other life it is from a law of order that he is presented to view with whom anyone desires to speak and to communicate what he thinks; from the representation of Pharaoh as being those who are in falsities and infest (of which frequently above); from the representation of Moses as being the internal law; and from the representation of Aaron as being the external law (n. 7381).

7391. And said, Supplicate ye unto Jehovah. That this signifies humiliation from weariness is evident from the signification of “to supplicate unto Jehovah” as being humiliation; for he who supplicates is in humiliation, and likewise he who requests another to supplicate for him. The reason why “to supplicate” denotes humiliation is that the angels do not attend to the supplication, but to the humiliation in which the man is when he is supplicating; for supplication without humiliation is only a vocal sound which does not come to the hearing and perception of the angels. That weariness is the cause, namely, the weariness of reasoning from mere falsities, will be seen in what now follows.

7392. That he remove the frogs from me, and from my people. That this signifies that they might not be driven to reasonings from mere falsities is evident from the signification of “removing” as being not to be driven, for the cause of the supplication was weariness arising

from being driven to reason from mere falsities; from the signification of “frogs” as being reasonings from mere falsities (see n. 7351, 7352); and from the representation of Pharaoh and also of the Egyptians, as being those who are in falsities and infest (of which frequently above).

[2] As regards the weariness which is the cause of the supplication or humiliation of those who infest, be it known that this is undelightful to them, for they cannot do mischief by reasonings from mere falsities, because the upright—here those who are of the Lord’s spiritual church whom they were infesting—laugh at mere falsities, which are negations of truth; but they could do mischief by means of the falsities from the fallacies and appearances by which truths are falsified (which falsified truths are signified by the blood into which the waters of Egypt were turned, n. 7317, 7326), because fallacies and appearances seduce, for they are like a shade and veil to truths. And because they cannot do mischief by means of reasonings from mere falsities, that is, from utter negations of truth, it is undelightful to them, and therefore they deprecate it; for nothing delights the infernals except doing mischief in every possible way; doing mischief being the very delight of their life, insomuch that it is their very life; and therefore when they are not allowed to do mischief, they are in weariness. This is the reason why Pharaoh prayed for deliverance from the evil of the frogs, but not from the evil of the blood, of which above; nor from the evil of the lice, of which below; for by the evil of the frogs is signified infestation by means of reasonings from mere falsities, by which reasonings they cannot do mischief; whereas by the evil of the blood is signified infestation by means of falsities from fallacies and appearances, which infestation is delightful to them, because they can do mischief by its means; and by the evil of the lice are signified evils, which are delightful to them because they are evils.

[3] In the other life all those perceive delight in doing mischief who in the world do not impart benefits to the neighbor for the sake of the neighbor, nor to their country for the sake of their country, nor to the church for the sake of the church, but for the sake of themselves; thus who do not do truth and good for the sake of truth and good. That they have delight in doing mischief does

not show itself in the world, because the external man hides it; but in the other life when the outward things are being taken away and the man is left to his inward things, then this delight comes forth and manifests itself. From this it is that they are in hell, for all who are there love to do mischief, whereas all who are in heaven love to impart benefits.

7393. And I will let the people go, that they may sacrifice to Jehovah. That this signifies that they would then leave those who were of the spiritual church so that they may worship their God is evident from the signification of “letting go” as being to release (see n. 7312, 7349, 7350); from the representation of the sons of Israel, as being those who are of the spiritual church (n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223); and from the signification of “sacrificing to Jehovah” as being to worship their God. That sacrifices signified all worship in general, see n. 6905; thus here they signify to worship.

7394. And Moses said unto Pharaoh. That this signifies the answer is evident from the signification of “saying,” because it is to Pharaoh who has just spoken, as being an answer (as also above, n. 7103).

7395. Have thou honor upon me. That this signifies that truth Divine ought to be trusted is evident from the signification of “having honor” as being to trust; and from the representation of Moses, as being the law Divine (see n. 6723, 6752), consequently truth Divine (n. 6771, 7014, 7382).

7396. Till when shall I supplicate for thee, and for thy servants, and for thy people? That this signifies intercession for those who are in falsities and infest is evident from the signification of “supplicating” because for another, as being intercession; and from the representation of Pharaoh, as being those who are in falsities and infest (n. 7107, 7110, 7126, 7142, 7317); and as when his servants and his people are also added, these are represented by Pharaoh, then all and each are meant, for “servants” denote those who are of a lower sort and minister, and “people” denote the individuals.

Empires and kingdoms are represented in heaven as a man, and the societies therein as the members of that man; but the king as the head. This representation has its ground in the fact that the universal heaven represents one man, and the societies therein his members, and this according to their functions. This shows how beautiful and delightful would be the representation of an empire, kingdom, and society in heaven, if they in like manner were conjoined among themselves by charity and faith. Moreover, wherever possible the Lord joins societies together in this way, for the Divine truth itself which proceeds from the Lord introduces this order wherever it is received, and this is the source of this order in heaven. It exists also on earth, but the societies which constitute it are scattered through the whole world, and are those who are in love to him and in charity toward the neighbor. But these scattered societies have been gathered together by the Lord in order that they also, like the societies in heaven, may represent one man.

These societies are not only within the church, but also outside of it, and taken together are called the Lord's church scattered and gathered from the good in the universal world, which is also called a communion. This communion, that is, this church is the Lord's kingdom on earth conjoined with the Lord's kingdom in the heavens, and thus is conjoined with the Lord himself.

7397. To cut off the frogs from thee, and from thy houses. That this signifies that the reasonings may cease is evident from the signification of "frogs" as being reasonings from mere falsities (see n. 7351, 7352, 7384); from the signification of "to cut off" as being to cease, for "cutting off" is said of the frogs, but "ceasing" of the reasonings; from the representation of Pharaoh, from whom the frogs were to be cut off, as being those who are in falsities and infest (see just above, n. 7396); and from the signification of "houses" as being the things of the natural mind. That a "house" denotes the natural mind, see n. 4973, 5023, 7353; hence "houses" in the plural denote the things therein.

7398. Only in the river shall they be left. That this signifies that they should remain with the falsities where these are is evident from

the signification of “river,” here the river of Egypt, as being falsity (see n. 6693, 7307); and from the signification of “being left” as being to remain. With this the case is that whatever enters with man, remains with him, especially what is received from affection. It is believed that the things which enter have been completely obliterated and cast out when the man no longer remembers them; but they have not been obliterated or cast out, but they stick fast either in the interior memory, or in the exterior, among things which have become familiar. For the things which become familiar are as it were natural, which flow of their own accord, and are not excited by a conscious recalling from the memory; like man’s speech, the words of which flow spontaneously from thought, as also do the gestures and actions, and even the steps; and also the thought. These enter successively from infancy, and in time become familiar, and then flow spontaneously. From these as well as from other similar facts, it is evident that all things which enter with man, remain, and that the things which have become habitual, that is, familiar, are no longer noticed as being in the man, although they are in him. Such is the case with the falsities and evils that enter with man, and also with the truths and goods. Such are the things that form him and determine his quality. (That all things which a man has seen, heard, thought, spoken, and done, have been inscribed on him, (see n. 2474–2489.) From all this it is now evident how it is to be understood that the reasonings would remain with the falsities where these are; for after falsities are being removed, they are allotted their places elsewhere in the natural, and together with the falsities the endeavor and yearning of reasoning; but not as before in the midst directly under the mind’s view. Hence it is that, as related in what follows, the frogs were gathered together in heaps, and the land stank by reason of them, whereby is signified that these reasoning falsities were arranged in bundles in the natural, and there was what was foul and loathsome therefrom (see below, n. 7408, 7409).

7399. *And he said, Unto the morrow.* That this signifies forever is evident from the signification of “unto the morrow” as being forever, and to eternity (see n. 3998).

7400. *And he said, Be it according to thy word.* That this signifies confirmation thence is evident without explication.

7401. *That thou mayest know that there is none like Jehovah our God.* That this signifies that there is one God, and none besides him is evident from the fact that when in the historical sense it is said that “there is none like Jehovah God,” in the internal sense it is meant that there is no God besides him, and because there is none besides him, that there is one God. In the Word it is sometimes said that “there is none like Jehovah God,” and also that “there is no God like him.” It was so said in the Word, because at that time in the land where the church was, as also in the lands where the church was not, they worshiped many gods, and everyone preferred his own god to the god of another. They distinguished these gods by names, and the God of the Israelites and Jews by the name “Jehovah.” The Jews and Israelites themselves also believed that there were many gods, but that Jehovah was greater than the rest on account of the miracles; and therefore when the miracles ceased, they at once fell away into the worship of other gods, as is manifest from the historical parts of the Word. That there is one God and none besides him, they indeed said with the mouth, but did not believe with the heart. This then is the reason why it is said in the Word that “Jehovah is greater than the other gods,” and “there is none like him,” as in David:

Who is a great God like thee? Thou art the God that doest wonders (Ps. 77:13–14).

Who is like unto Jehovah our God? (Ps. 113:5.)

Jehovah is a great God, and a great king above all gods (Ps. 95:3).

Jehovah is great and greatly to be praised, he is to be feared above all gods (Ps. 96:4).

Therefore also Jehovah is called God of gods, and Lord of lords (Ps. 136:2–3; Dan. 2:47).

That this nevertheless means in the internal sense that there is one God, and none besides him is plain in Isaiah:

Remember the former things from an age, for I am God, and there is no God else, and there is none like me (Isa. 46:9).

7402. And the frogs shall be removed from thee, and from thy houses, and from thy servants, and from thy people. That this signifies that they should not be driven to reason from mere falsities is evident from the signification of the “frogs being removed” as being not to be driven to reason from mere falsities (of which above, n. 7392); from the representation of Pharaoh as being those who are in falsities and infest (of which also above); from the signification of “houses” as being the things of the natural mind (see n. 7397); and from the signification of “his servants and people” as being all and each who are in falsities and infest (of which also above, n. 7396).

7403. Only in the river shall they be left. That this signifies that they should remain with falsities where these are is evident from what was said above (n. 7398), where are the same words.

7404. And Moses and Aaron went out from before Pharaoh. That this signifies separation from those who had reasoned from falsities is evident from the signification of “going out” as being to be separated; from the representation of Moses and Aaron as being the law Divine, Moses the internal law, and Aaron the external (see n. 7381); and from the representation of Pharaoh as being those who are in falsities and infest (see n. 7396), here those who infest by means of reasonings from mere falsities.

7405. And Moses cried unto Jehovah upon the word of the frogs which he had laid on Pharaoh. That this signifies intercession is evident from what goes before, thus without further explication.

7406. And Jehovah did according to the word of Moses. That this signifies that it was so done according to the word of the Lord is evident from the fact that what Moses supplicated was indeed from the mouth of Moses, but still was from the Lord; for whatever a

man thinks and then speaks, and whatever he wills and then does, flows in, the man being merely a recipient organ (see n. 6189–6215, 6307–6327, 6466–6495, 6598–6606, 6613–6626); just so it was with what Moses spoke and did; therefore here by “Jehovah did according to the word of Moses” is signified that it was so done according to the word of the Lord. (That “Jehovah” in the Word denotes the Lord, see n. 1343, 1736, 2921, 3023, 3035, 5663, 6281, 6303, 6905.)

7407. And the frogs died out of the houses, out of the courts, and out of the fields. That this signifies that reasonings from mere falsities ceased with them everywhere in the natural is evident from the signification of “dying” as being to cease; from the signification of “frogs” as being reasonings from mere falsities (of which above); from the signification of “the houses” as being the things of the natural mind (of which above, n. 7397), here which are interior there; from the signification of “the courts” as being the outward things of the natural mind (that the natural is interior and exterior, see n. 3293, 3294, 4570, 5118, 5497, 5649); and from the signification of “the fields” as being things more general, thus still more outward, for “fields” are outside the houses and the courts. Thus by “the frogs dying out of the houses, out of the courts, and out of the fields” is signified that reasonings from mere falsities ceased everywhere in the natural.

7408. And they gathered them together in heaps and heaps. That this signifies that these false reasonings were arranged in bundles in the natural is evident from the signification of “being gathered together in heaps and heaps” as being to be arranged in bundles. That “to be gathered together in heaps” denotes these things is because all things in the mind of man have been arranged into series, and as it were into bundles; and into series within series, or into bundles within bundles (see n. 5339, 5530, 5881). That there is such an arrangement is plain from the arrangement of all things in the body, where fibers are seen arranged into bundles, and glandules into clusters, and this everywhere in the body, and still more perfectly in the purer parts not discernible by the naked eye. This bundling is especially to be seen in the brain, in the two

substances there, one of which is called cortical and the other medullary. It is not dissimilar in the purer things, and finally in the purest of all, where the forms which receive them are the very forms of life.

[2] That forms or substances are recipient of life can be seen from every single thing that appears in living creatures; and also that recipient forms or substances are arranged in the way most suitable for the influx of life. Without the reception of life in substances, which are forms, there would be no living thing in the natural world, nor in the spiritual world. Series of the purest filaments, like bundles, constitute these forms. It is the same with those things therein which are highly modified; for modifications receive their form from the forms which are the substances in which they are, and from which they flow, because the substances or forms are the determining subjects. The reason why the learned have regarded the things belonging to man's life, that is, to his thought and will, as being devoid of recipient substances or forms has been that they believed life or the soul to be something either flamy or ethereal, thus such as after death would be dissipated; hence comes the insane notion of many, that there is no life after death. From all this it is evident how it is to be understood that the reasoning falsities were arranged in groups in the natural.

7409. *And the land stank.* That this signifies what is foul and loathsome therefrom is evident from the signification of "to stink" as being that which is foul and loathsome (n. 4516, 7161, 7319); and from the signification of "land," here the land of Egypt, as being the natural mind (n. 5276, 5278, 5280, 5288, 5301).

7410. Verses 11–15. *And Pharaoh saw that there was breathing, and he made heavy his heart, and heard them not, as Jehovah had spoken. And Jehovah said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, and it shall become lice in all the land of Egypt. And they did so; and Aaron stretched out his hand with his rod, and smote the dust of the land, and there was louse on man and on beast; all the dust of the land became louse in all the land of Egypt. And the magicians did so with their enchantments, to bring*

forth lice, and they could not; and there was louse on man and on beast. And the magicians said unto Pharaoh, This is the finger of God; and Pharaoh's heart was made firm, and he heard them not, as Jehovah had spoken. “And Pharaoh saw that there was breathing” signifies that the weariness ceased; “and he made heavy his heart” signifies obstinacy; “and he heard them not” signifies no obedience; “as Jehovah had spoken” signifies according to the prediction; “and Jehovah said unto Moses” signifies instruction anew; “Say unto Aaron” signifies the influx of the internal law into the external law; “stretch out thy rod” signifies that he should show Divine power; “and smite the dust of the land” signifies that he should remove the things in the natural that had been damned; “and it shall become lice” signifies that evils will rise up therefrom; “in all the land of Egypt” signifies through the whole natural mind; “and they did so” signifies the effect; “and Aaron stretched out his hand with his rod” signifies the power of internal truth through external truth; “and smote the dust of the land” signifies that things damned were removed; “and there was lice on man and on beast” signifies the interior and exterior evils of yearnings thence derived; “all the dust of the land became louse in all the land of Egypt” signifies that these evils were from the things that had been damned; “and the magicians did so with their enchantments, to bring forth lice” signifies an endeavor to pervert Divine order, and to portray the like in these things also; “and they could not” signifies in vain; “and there was louse on man and on beast” signifies the interior and exterior evils of yearnings; “and the magicians said unto Pharaoh” signifies perception and its communication with those who were in evils; “This is the finger of God” signifies that the power was from the Divine; “and Pharaoh's heart was made firm” signifies obstinacy; “and he heard them not” signifies disobedience; “as Jehovah had spoken” signifies according to the prediction.

7411. *And Pharaoh saw there was breathing.* That this signifies that the weariness ceased is evident from the signification of “there being breathing” as being that there was no longer what was undelightful, thus that there was no longer weariness. (That it was wearisome and undelightful to them to reason from mere falsities, see above, n. 7392.) That which is delightful causes man to breathe freely and fully; but that which is undelightful causes him to

breathe neither freely nor fully; hence it is that by “there being breathing” is signified that what was undelightful or wearisome ceased.

7412. *And he made heavy his heart.* That this signifies obstinacy is evident from the signification of the “heart being made heavy” and also of “being hardened” and “being made firm” as being obstinacy (see n. 7272, 7300, 7305).

7413. *And he heard them not.* That this signifies no obedience is evident from what was said above (see n. 7224, 7275, 7301, 7339), where are the like words.

7414. *As Jehovah had spoken.* That this signifies according to the prediction, see above (n. 7302, 7340).

7415. *And Jehovah said unto Moses.* That this signifies instruction anew, see n. 7186, 7226, 7267, 7304, 7380.

7416. *Say unto Aaron.* That this signifies the influx of the internal law into the external law, see above (n. 7381).

7417. *Stretch out thy rod.* That this signifies that he should show Divine power is evident from the signification “to stretch out” as being to exercise and to show (as above); and from the signification of a “rod” as being power (see n. 4013, 4015, 4876, 4936, 6947, 7011, 7026); which power was Divine because Aaron had no power, still less was there power in the rod; but the power was exercised through Aaron and his rod. That it was exercised through the rod was because the things done by Divine command within the church were done by means of representatives (this was before the Lord’s coming), thus by the stretching out of the hand and of the rod; because the arm and the hand correspond to power, and from this also the rod. The reason why before the coming of the Lord the things done within the church by Divine command were done by means of representatives, was that all things and each represented the Lord and his kingdom in the heavens, and his kingdom on earth, that is, the church. That this is so can also be

seen from the Word, in which all things and each in the supreme sense treat of the Lord, and in the internal sense treat of his kingdom and church.

7418. *And smite the dust of the land.* That this signifies that he should remove the things in the natural that had been damned is evident from the signification of “smiting” as being to remove; from the signification of “dust” as being that which is damned (of which in what follows); and from the signification of “the land,” here the land of Egypt, as being the natural mind (n. 7409). That “dust” denotes that which is damned is because the places where evil spirits are, at the sides beneath the soles of the feet, appear as land, and in fact as land untilled and dry, under which are certain hells. This land is called “damned land,” and the dust there signifies that which is damned. It has sometimes been granted me to see that the evil spirits shook off the dust there from their feet, when they desired to give any one to damnation. This was seen to the right a little in front, in the border toward the hell of the magicians, where spirits are cast into their hell who during their life in the world have been in the knowledge of faith, and yet have led a life of evil. From this then it is that by “dust” is signified what is damned, and by “shaking off the dust” damnation.

[2] It was from this signification that the Lord commanded his disciples to shake off the dust of their feet if they were not received, as in Matthew:

Whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say to you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city (Matt. 10:14–15; Mark 6:11; Luke 9:5; 10:10–12);

by the “disciples” here are not meant disciples, but all things of the church, thus all things of faith and charity (n. 2089, 2129, 2130, 3354, 3858, 3913, 6397); by “not receiving, and not hearing” is signified to reject the truths of faith and the goods of charity; and by “shaking off the dust of the feet,” damnation. That “it would be more tolerable for Sodom and Gomorrah than for that city” is

because by “Sodom and Gomorrah” are meant those who are in evil of life, but who have known nothing of the Lord and the Word, and thus could not receive. From this it can be seen that there is not meant a house or city which would not receive the disciples, but those who are within the church and do not live the life of faith. Everyone can see that a whole city could not be damned because they did not receive the disciples and at once acknowledge the new doctrine which they preached.

[3] By the “dust” also which was formerly put on the head when in grief and repentance is signified that which is damned, as in these passages:

The elders of the daughter of Zion sit on the earth, they keep silence; they have made dust come up upon their head; they have girded themselves with sackcloth; the virgins of Jerusalem have made their head come down to the earth (Lam. 2:10).

They shall cry bitterly, and shall make dust come up upon their heads, they shall roll themselves in the ashes (Ezek. 27:30).

Weeping weep not in the house of Aphrah; roll thyself in the dust (Micah 1:10).

They cast dust on their heads, and cried, weeping and wailing (Rev. 18:19);

and also in the historical parts of the Word throughout. By dust upon the heads, and also by the casting down of the body and of the head to the earth, and there rolling in the dust, was represented humiliation, which when genuine is such that the person acknowledges and perceives himself to be damned, but to be received from damnation by the Lord (n. 2327, 3994, 4347, 5420, 5957).

[4] By the “dust” into which the golden calf which they made in the wilderness was beaten and ground is also signified what is damned, of which we read thus in Moses:

I took your sin, the calf which ye had made, and burnt it with fire and I beat it, grinding it well, even until it was reduced unto dust; and I cast the dust thereof into the brook that descended out of the mountain (Deut. 9:21).

By “dust” is also signified what is damned in the following passages:

Jehovah God said unto the serpent, Upon thy belly shalt thou walk, and dust shalt thou eat all the days of thy life (Gen. 3:14).

Feed thy people as in the days of eternity, the nations shall see, and blush at all their power, they shall lick the dust like a serpent (Micah 7:14, 16–17).

Dust shall be the serpent’s meat (Isa. 65:25).

Come down, and sit upon the dust, O virgin daughter of Babel (Isa. 47:1).

Our soul is bowed down to the dust, our belly hath cleaved to the earth (Ps. 44:25).

My soul cleaveth to the dust, quicken thou me (Ps. 119:25).

“Dust” in the Word signifies also the grave, likewise what is lowly, and what is numerous.

7419. *And it shall become lice.* That this signifies that evils will rise up therefrom is evident from the signification of “lice” as being evils; but what evils they are, and from what origin, can be seen from the correspondence of evils with such vermin, in that they are especially the evils which are in the sensuous, that is, in the wholly external man. The correspondence is from this, that lice are in the outermost skin, and within dirt there, and beneath a scab. Such also is the sensuous of those who have been in the knowledge of faith, but in a life of evil. When this knowledge is taken away from them, as is done with such in the other life, they are then of a gross and stupid mind; they have sometimes appeared; they are foul and loathsome. Infestations by evils are signified by their biting. That such is the signification of “lice” cannot be confirmed by other

passages from the Word, for they are mentioned elsewhere only in David when speaking of Egypt (Ps. 105:31).

7420. *In all the land of Egypt.* That this signifies through the whole natural mind is evident from the signification of “the land of Egypt” as being the natural mind (see n. 5276, 5278, 5280, 5288, 5301).

7421. *And they did so.* That this signifies the effect is evident without explication.

7422. *And Aaron stretched out his hand with his rod.* That this signifies the power of internal truth through external truth is evident from what was said above (n. 7382), where are like words.

7423. *And smote the dust of the land.* That this signifies that things damned were removed is evident from what was said above (n. 7418).

7424. *And there was louse on man and on beast.* That this signifies that interior and exterior evils of yearnings were thence derived is evident from the signification of “lice” as being evils (see n. 7419); and from the signification of “man” as being good (n. 4287, 5302), thus in the opposite sense evil; and from the signification of “beast” as being the affection of good, and in the opposite sense the affection of evil, or yearning (n. 45, 46, 142, 143, 246, 714, 715, 719, 776, 2179, 2180, 3218, 3519, 5198); but when “man and beast” are mentioned together, then by “man” is signified interior good, and in the opposite sense interior evil; and by “beast” exterior good, and in the opposite sense exterior evil. The reason why by “man” is signified interior good or evil is that he is man from his internal man and its quality, but not from the external man; for the external man is not man without the internal; and in order that the external may also be man, it must be wholly subordinated to the internal, insomuch that it does not act from itself, but from the internal man. The reason why by “beast” is signified exterior good, and in the opposite sense exterior evil, is that beasts have no internal such as man has; the internal which they have has been

immersed in the external, insomuch that it is one with it, and together with it looks downward or toward the earth, without any elevation toward what is interior. It is said “evils of yearnings” because all evils belong to yearnings, because yearnings belong to loves. Interior evils are distinguished from exterior by the fact that interior evils are those which are of the thought and will; and exterior evils are those which are of act. That there may be evils which are interior and not exterior is evident from the fact that a man may be evil, and yet in the outward form may appear as an upright man, and even as a man of faith and conscience. Some also know how to counterfeit angels, when yet inwardly they are devils. So far can the inward form which is of the spirit differ from the outward form which is of the body.

7425. All the dust of the land became louse in all the land of Egypt. That this signifies that these evils were from the things that had been damned is evident from the signification of “the dust of the land” as being what is damned (of which above, n. 7418); from the signification of “lice” as being evils (n. 7419); and from the signification of “the land of Egypt” as being the natural mind (of which also above, n. 7420).

7426. And the magicians did so with their enchantments, to bring forth lice. That this signifies an endeavor to pervert Divine order, and to portray the like in these things also, is evident from the signification of “they did” as being an endeavor to do the same thing, for it follows that “they could not”; from the signification of “magicians” and “enchantments” as being to pervert Divine order and to portray the like in the external form (see n. 7296, 7297, 7337); and from the signification of “bringing forth lice” as being to produce the evils signified by the “lice” (n. 7419).

7427. And they could not. That this signifies in vain is evident without explication.

7428. And there was louse on man and on beast. That this signifies evils interior and exterior is evident from what was said above (n. 7424), where are like words.

7429. *And the magicians said unto Pharaoh.* That this signifies perception and communication with those who were in evils is evident from the signification of “saying” as being perception (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3509, 5743), and also communication (n. 3060, 4131, 6228, 7291, 7381); from the signification of “magicians” as being those who pervert Divine order and portray the like in the external form (of which just above, n. 7426); and from the representation of Pharaoh as being those who are in falsities and infest (n. 6651, 6679, 6683, 7107, 7110, 7126, 7142, 7317), here those who are in evils, because they are now in a state of evil, after false reasonings have been taken away, as is plain from what goes before.

7430. *This is the finger of God.* That this signifies that the power was from the Divine is evident from the signification of “the finger of God” as being power from the Divine; that “finger” denotes power is because the fingers belong to the hands, and by “hands” is signified power (see n. 878, 4931–4937, 6344, 6424, 6948). That “finger” denotes power is evident also from the following passages:

When I behold the heavens, the work of thy fingers, the moon and the stars which thou hast prepared (Ps. 8:3).

Jesus said, If I by the finger of God cast out demons, surely the kingdom of God is come unto you (Luke 11:20).

That Jesus took the deaf man who had an impediment in his speech apart from the people, and put his finger into his ears, and spat, and touched his tongue (Mark 7:32–33);

was also a representative of Divine power.

[2] That a finger represents power is plain also from the rites of the church among the Jews, in that blood should be put upon the thumb, and that the priest should sprinkle the blood with his finger, concerning which it is thus written in Moses:

Thou shalt kill the ram, and put of the blood upon the thumb of the hand of Aaron and his sons, and upon the great toe of their right foot (Exod. 29:20).

The priest shall take of the blood of the guilt offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed from the leprosy, and upon the thumb of his right hand, and upon the great toe of his right foot. Afterward the priest shall dip his right finger in the oil which is upon the palm of his left hand, and shall sprinkle of the oil with his finger seven times before Jehovah; and of the rest of the oil, which is upon the palm of his hand, the priest shall put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot (Lev. 14:14, 16–17).

Thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger (Exod. 29:12; Lev. 4:6; 9:9).

[3] That all these things signified secrets of heaven and holy things is evident from the fact that the Word is from the Divine, and is inspired as to every point [in the original] (Luke 16:17), thus also as to these details in Moses. That the “thumb” and the “finger” denote the power of good through truth is here plain from the internal sense. Power is also signified by “finger” in David:

Blessed be Jehovah who teacheth my hands to fight, and my fingers war (Ps. 144:1);

And in Isaiah:

He shall not look to the altars, the work of his hands, and that which his fingers have made (Isa. 17:8);

“altars” denote worship in general (n. 4541); “the work of the hands, and what the fingers have made” denote such things as are from what is man’s own, thus which are from his own power.

7430a. And Pharaoh’s heart was made firm. That this signifies obstinacy, see n. 7272.

7431. *And he heard them not.* That this signifies disobedience, see above (n. 7224, 7275, 7301, 7339).

7432. *As Jehovah had spoken.* That this signifies according to the prediction, see above (n. 7302, 7340, 7414).

7433. Verses 16–20. *And Jehovah said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo he goeth forth unto the waters; and say unto him, Thus saith Jehovah, Let my people go, that they may serve me. For if thou let not my people go, behold I send against thee, and against thy servants, and against thy people, and into thy houses, the noisome fly; and the houses of the Egyptians shall be filled with the noisome fly, and also the land whereon they are. And I will sever in that day the land of Goshen, upon which my people stands, that no noisome fly be there; to the end that thou mayest know that I am Jehovah in the midst of the land. And I will set redemption between my people and thy people; unto the morrow shall this sign be. And Jehovah did so; and there came the grievous noisome fly into the house of Pharaoh, and into the house of his servants, and into all the land of Egypt; the land was destroyed from before the noisome fly.* “And Jehovah said unto Moses” signifies instruction again; “Rise up early in the morning” signifies elevation to a still greater sign of power; “and stand before Pharaoh” signifies the appearance of the Divine to those who are in evils; “lo he goeth forth to the waters” signifies that from these evils they again think falsities; “and say unto him, Thus saith Jehovah” signifies command; “Let my people go, that they may serve me” signifies that they should leave those who are of the spiritual church in order that they may worship their God in freedom; “for if thou let not my people go” signifies if they would not release them; “behold I send against thee, and against thy servants, and against thy people, and into thy houses, the noisome fly” signifies that they would have malevolent falsity in all things and in each; “and the houses of the Egyptians shall be filled with the noisome fly, and also the land whereon they are” signifies that the falsities of malevolence will take possession of all things of the natural mind; “and I will sever in that day the land of Goshen, upon which my people stands, that no noisome fly be there” signifies that they shall not be able to infest by falsities of

malevolence those who are of the spiritual church, although they will be near them; “to the end that thou mayest know that I am Jehovah in the midst of the land” signifies a consequent noticing that the Lord is the only God of the church; “and I will set redemption between my people and thy people” signifies the liberation of those who are of the spiritual church from those who are near in the hells; “unto the morrow shall this sign be” signifies the manifestation of Divine power from this for ever; “and Jehovah did so” signifies that as said, so it was done; “and there came the grievous noisome fly into the house of Pharaoh, and into the house of his servants, and into all the land of Egypt” signifies that malevolent falsities burst forth from all sides among them; “the land was destroyed from before the noisome fly” signifies that the natural mind was corrupted in respect to truth.

7434. *And Jehovah said unto Moses.* That this signifies instruction again is evident from the signification of “saying” when by Jehovah to Moses, as being instruction (see n. 7186, 7226, 7267, 7304, 7380, 7415), here instruction again, because he was again told what he should do.

7435. *Rise up early in the morning.* That this signifies elevation to a still greater sign of power is evident from the signification of “rising in the morning” as being elevation. (That “rising” denotes elevation see n. 2401, 2785, 2912, 2927, 3171, 4103; and also that the “morning” denotes elevation, n. 7306.) Properly by “rising in the morning” is signified a state of enlightenment (n. 3458, 3723), but as the enlightenment which is effected from the Divine by the influx of good and truth does not exist with the evil who are represented by Pharaoh and the Egyptians; but elevation to attention, therefore by “rising up early in the morning” is here signified such elevation. That it denotes to a still greater sign of power is plain from what follows, where still another new sign is treated of.

7436. *And stand before Pharaoh.* That this signifies the appearance of the Divine to those who are in evils is evident from the signification of “standing before” anyone, as being presence,

here the appearance of the Divine, because Moses was to stand, who denotes the truth from the Divine through which the Divine appears; and from the representation of Pharaoh, as being those who are in falsities, here those who are in evils (as above, n. 7429).

7437. *Lo he goeth forth to the waters.* That this signifies that from these evils they again think falsities is evident from the signification of “going forth” as being thought from evils to falsities, for when those who are in evils think from them to falsities, they are said to “go forth,” for as evil is of the will it is inmost, and falsity is outside of it, because falsity is of the understanding, consequently of the thought; this is signified by “going forth” in the spiritual sense, and also evil action from an evil will, as in Mark 7:21–23; and from the signification of “waters” as being truths, and in the opposite sense falsities (see n. 739, 790, 2702, 3058, 3424, 4676, 5668), and also because the waters of the river of Egypt, to which Pharaoh would go forth, denote falsities (n. 7307).

[2] As regards thought from evils to falsities, be it known that they who are in evils cannot do otherwise than think from them to falsities; for evils are of their will and consequently of their love, and falsities are of their thought and consequently of their faith. For what a man wills, he loves; and what he loves, he confirms and defends; and evils cannot be confirmed and defended except by means of falsities; and therefore in the Word, where evil is compared to a city, falsities are compared to the walls round about the city. That they who are in evils think to the falsities by which they defend the evils is because evils are the very delights of their life, insomuch that they are their very life. And therefore when they apprehend from others that they are evils, then in order to prevent their appearing so, they devise falsities by which they may cause the evils not to be believed to be evils; but if the evils dare not appear through falsities, they are hidden in the interiors, nor do they show themselves except when the fear of the law, or of the loss of reputation for the sake of gain or of acquiring honors, ceases; and then the evils burst forth either under the form of artifices, or of open hostilities.

[3] From all this it can be seen that they who are in evils cannot do otherwise than think from evils to falsities. It is the same also with those who are in a state of good, in that they cannot do otherwise than think from good to truths; for good and truth are conjoined, and also evil and falsity, insomuch that he who knows that anyone is in good, can know that he is in the truth of his good; and that he who is in evil is in the falsity of his evil; and that he is in this falsity in proportion as he excels in the gift of reasoning and perverting, and also in proportion as he is in the fear of the loss of reputation for the sake of gain and honors, and in proportion as he desires to be in the freedom of doing evil. Strange to say, after such persons have for some time defended evils by means of falsities, they at last persuade themselves that evils are goods, and that falsities are truths.

7438. *And say unto him, Thus saith Jehovah.* That this signifies command, see n. 7036, 7310.

7439. *Let my people go, that they may serve me.* That this signifies that they should release those who are of the spiritual church in order that they may worship their God in freedom is evident from the signification of “letting go” as being to release; from the representation of the sons of Israel, here “my people” as being those who are of the spiritual church (n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223); and from the signification of “serving Jehovah” as being to worship. That they should worship in freedom is plain from what follows (verses 21–23), and also from the fact that all worship which is truly worship must be in freedom.

[2] The sons of Israel being called “the people of Jehovah” was not because they were better than other nations, but because they represented the people of Jehovah, that is, those who are of the Lord’s spiritual kingdom. That they were not better than other nations is plain from their life in the wilderness, in that they did not at all believe in Jehovah, but in their hearts believed in the gods of the Egyptians, as is evident from the golden calf which they made for themselves, and which they called their gods who had brought them forth out of the land of Egypt (Exod. 32:8). The

same is evident also from their subsequent life in the land of Canaan, as described in the historicals of the Word, and from what was said of them by the prophets, and finally from what was said of them by the Lord.

[3] For this reason also few of them are in heaven, for they have received their lot in the other life according to their life. Therefore do not believe that they were elected to heaven in preference to others; for whoever so believes, does not believe that everyone's life remains with him after death, nor that man must be prepared for heaven by his whole life in the world, and that this is done of the Lord's mercy, and that none are admitted into heaven from mercy alone, regardless of how they have lived in the world. Such an opinion about heaven and the Lord's mercy is induced by the doctrine of faith alone, and of salvation by faith alone without good works; for those who hold this doctrine have no concern about the life, and so believe that evils can be washed away like dirt by water, and thus that man can in a moment pass into the life of good, and consequently be admitted into heaven. For they do not know that if the life of evil were taken away from the evil, they would have no life whatever, and that if they who are in a life of evil were admitted into heaven, they would feel hell in themselves, and this the more grievously, the more interiorly they were admitted into heaven.

[4] From all this it can now be seen that the Israelites and Jews were by no means elected, but only accepted to represent the things that belong to heaven; and that this must needs be done in the land of Canaan, because the Lord's church had been there from the most ancient times, and from this all the places there became representative of heavenly and Divine things. In this way also the Word could be written, and the names in it could signify such things as belong to the Lord and his kingdom.

7440. *For if thou let not my people go.* That this signifies if they would not release them is evident from the signification of "letting go" as being to release; and from the signification of the "people of Jehovah" as being those who are of the Lord's spiritual church (as just above, n. 7439).

7441. *Behold I send against thee, and against thy servants, and against thy people, and into thy houses, the noisome fly.* That this signifies that they would have the falsity of malevolence in all things and in each is evident from the signification of “Pharaoh, his servants, and his people” as being all things and each that belong to the natural mind (see n. 7396), and as “into thy houses” is added, there is also signified into the interiors of this mind (as above, n. 7407); and from the signification of “the noisome fly” as being the falsities of that evil which was signified by the portent which precedes, thus the falsities of malevolence. What falsities, therefore, and of what kind, are here signified by “the noisome fly” is clear from the evils from which these falsities come. That these evils were the evils that are in the outermost parts of the natural mind, thus that are in the sensuous, see above, n. 7419; and the falsities that are from these evils are of the same kind, and are the falsities which are signified also by the “flies of Egypt” in Isaiah:

It shall come to pass in that day, that Jehovah shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Asshur; and they shall come, and shall rest all of them in the rivers of desolations and in the clefts of the rocks (Isa. 7:18–19);

here “the fly in the uttermost part of the rivers of Egypt” denotes the falsities that are in the outermost parts of the natural mind, thus that are in the sensuous nearest the body. These falsities are compared to such an insect, because the things in this part of the mind are like insects flying in the air, obscuring interior things and also inflicting injury on them; for they are mostly imaginary, and are fallacies, the reasonings from which are like castles in the air. The “noisome fly” of this kind is mentioned only in David (Ps. 78:45, and 105:31), where Egypt is also spoken of. Be it known that all the flying things mentioned in the Word signify things of the intellect, and consequently truths, and in the opposite sense falsities (n. 40, 745, 776, 778, 866, 988, 3219, 5149); but flying things of the lowest sort, which are insects, signify truths, and in the opposite sense falsities, which are more ignoble and obscure in proportion as they belong to the sensuous, for unless these things are enlightened by things more interior they are in total obscurity and darkness, being next the body, and consequently near to

earthly things, where heavenly things terminate, and are immersed in thick darkness.

7442. *And the houses of the Egyptians shall be filled with the noisome fly, and also the land whereon they are.* That this signifies that the falsities of malevolence will take possession of all things of the natural mind is evident from the signification of “filling” as being to take possession of; from the signification of “the house of the Egyptians” as being the interiors of the natural mind (of which above, n. 7407); from the signification of “the noisome fly” as being falsities of malevolence (of which just above, n. 7441); and from the signification of “the land of Egypt” as being the natural mind in general (see n. 5276, 5278, 5280, 5288, 5301).

[2] How it is that the interiors also of the natural mind shall be taken possession of by the falsities of evil which are in the outermost parts of this mind must be briefly told. The things that flow in with man through heaven from the Lord flow into his interiors, and advance down to the ultimates or outermost parts, and there they are presented to man in a sensible form, consequently they flow down into the sensuous, and through this into the things of the body. If the sensuous has been filled with phantasies from fallacies and appearances, and especially if it has been filled with phantasies from falsities, then the truths which flow in are there turned into similar things, for they are received there according to the form that is induced on them (see n. 7343). Insofar also as truths are turned into falsities, so far the interiors through which they pass are closed, and at last there is no opening beyond that which is necessary for a sufficient transflux to confer the faculty of reasoning, and of confirming evils by means of falsities.

[3] Such being the case with man, it must needs be that while he is being regenerated his natural must be regenerated down to the sensuous; for unless this is regenerated, there is no reception of truth and good, because, as before said, the inflowing truth is there perverted, and then the interiors are closed. And therefore when the exteriors have been regenerated, the whole man has been

regenerated, as was signified by the Lord's words to Peter when he washed his feet:

Simon Peter said unto him, Lord, wash thou not my feet only, but also my hands and my head. Jesus said to him, He that hath been bathed needeth not save to have his feet washed, and is clean every whit (John 13:9–10);

by the “feet” are signified natural things (n. 2162, 3761, 3986, 4280, 4938–4952); by “washing” is signified purifying (n. 3147, 5954); by “hands” are signified the interiors of the natural; and by the “head” spiritual things; hence is plain what is meant by “him that hath been bathed needing only to have his feet washed, and being clean every whit,” namely, that a man has already been regenerated when he has been regenerated also in respect to the exteriors that belong to the natural. When therefore man has been regenerated also in respect to the natural, then all things therein have been made subordinate to the more interior things; and when these flow in there, they flow as into their generals, by which they present themselves to man in a sensible form. When this is the case with a man, he sensibly feels the affection of the truth that is of faith, and the affection of the good that is of charity.

[4] But the sensuous itself, which is the ultimate of the natural, can with difficulty be regenerated, because it has been filled with material ideas from things earthly, bodily, and worldly. Therefore the man who is being regenerated, especially at this day, is not regenerated as to the sensuous, but as to the natural which is next above the sensuous, to which he is elevated by the Lord from the sensuous, when he is thinking about the truths and goods of faith. The man who is being regenerated by the Lord is endowed with the capacity of elevation from the sensuous. With respect to the nature of the sensuous, and the elevation of the thought above it, see n. 5084, 5089, 5094, 5125, 5128, 5767, 6183, 6201, 6310, 6311, 6313–6314, 6316, 6318, 6564, 6598, 6612, 6614, 6622, 6624, 6844–6845, 6948–6949.)

7443. And I will sever in that day the land of Goshen, upon which my people stands, that no noisome fly be there. That this signifies that

they shall not be able to infest by falsities of malevolence those who are in the spiritual church, although they are near them, is evident from the signification of “severing” as being to separate so that there is no communication; from the signification of “day” as being state (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850), and therefore “to sever in that day” denotes to separate in that state; from the signification of “the land of Goshen” as being the midst or inmost in the natural (n. 5910, 6028, 6031, 6068), and as the sons of Israel were in Goshen, as being also the church (n. 6649); from the representation of the sons of Israel who are here the “people of Jehovah” as being those who are of the spiritual church (see above, n. 7439); and from the signification of the “noisome fly” as being the falsity of malevolence (n. 7441). Thus “no noisome fly being there” denotes that they could not flow in, consequently could not infest by means of these falsities. That they could not infest by means of these falsities is because these falsities are falsities from the evils in the outermost parts of the natural mind, that is, in the sensuous, from which sensuous, thus from the falsities therein, they who are in good and truth can be elevated (according to what was said just above, n. 7442); and when they are being elevated, they are then also separated from those who are in falsities there.

7444. *To the end that thou mayest know that I am Jehovah in the midst of the land.* That this signifies a noticing that the Lord is the only God of the church is evident from the signification of “knowing” as being to notice; and from the signification of “the midst of the land” as being where truth and good are with those who are of the Lord’s church; the inmost being where truth from good is (n. 3436, 6068, 6084, 6103); thus by “the midst of the land” is signified the church, the same as by “the land of Goshen” just above spoken of (n. 7443); by “I am Jehovah” is signified that he only is the I AM, thus that he only is God. (That “Jehovah” in the Word denotes the Lord, see n. 1343, 1736, 2921, 3023, 3035, 5663, 6303, 6905, 6945, 6956.) Hence it is evident that by “that thou mayest know that I am Jehovah in the midst of the land” is signified a noticing that the Lord alone is the God of the church.

7445. *And I will set redemption between my people and thy people.* That this signifies the liberation of those who are of the spiritual church from those who are near in the hells is evident from the signification of “redemption” as being a bringing forth from hell (see n. 7205), and as being specifically said of those who are being liberated from vastation (n. 2959); from the representation of the sons of Israel, who here are “my people,” as being those who are of the spiritual church (n. 7439); and from the representation of the Egyptians, who here are “thy people,” as being those who are near in the hells and infest (n. 7090). Hence it is plain that by “I will set redemption between my people and thy people” is signified the liberation of those who are of the spiritual church from those who are in the hells.

7446. *Unto the morrow shall this sign be.* That this signifies the consequent manifestation of Divine power forever is evident from the signification of “the morrow” as being forever (see n. 3998); and from the signification of a “sign” as being the confirmation of truth, and thus knowledge (n. 6870), consequently the manifestation of Divine power; for truth was formerly made manifest by means of signs, and the Divine power at the same time.

7447. *And Jehovah did so.* That this signifies that, as said, so it was done is evident without explication.

7448. *And there came the grievous noisome fly into the house of Pharaoh, and into the house of his servants, and into all the land of Egypt.* That this signifies that malevolent falsities burst forth from all sides among them is evident from the signification of “the noisome fly” as being the falsities of malevolence (of which above, n. 7441); and from the signification of “the house of Pharaoh, and the house of his servants, and all the land” as being all things and each in the natural (see n. 7396, 7441, 7442), here from all things and each, or from all sides, because it is signified that these falsities burst forth. By “the noisome fly coming into the house” is proximately signified that falsities entered where evils were, and that they conjoined themselves with evils; but when falsities have been conjoined with evils, then evils burst forth by means of falsities. From this it is that by “the noisome fly came into the

house of Pharaoh, and into the house of his servants, and into all the land of Egypt,” there is signified that malevolent falsities burst forth, and indeed from all sides.

7449. *The land was destroyed from before the noisome fly.* That by this is signified that the natural mind was corrupted in respect to all truth is evident from the signification of “being destroyed” as being to be corrupted; from the signification of “the land of Egypt” as being the natural mind (see n. 5276, 5278, 5280, 5288, 5301); and from the signification of “the noisome fly” as being the falsity of malevolence (n. 7441). It is said that it was corrupted in respect to all truth, because truth is wholly corrupted by means of falsity from evil.

7450. Verses 21–28. *And Pharaoh called Moses and Aaron, and said, Go ye, sacrifice to your God in the land. And Moses said, It is not meet to do so, for we shall sacrifice the abomination of the Egyptians to Jehovah our God; lo, we shall sacrifice the abomination of the Egyptians unto their eyes, and will they not stone us? We will go a way of three days into the wilderness, and will sacrifice to Jehovah our God, as he hath said unto us. And Pharaoh said, I will let you go, and ye shall sacrifice to Jehovah your God in the wilderness; only ye shall not go very far away: supplicate for me. And Moses said, Behold, I go forth from thee, and I will supplicate unto Jehovah that he may remove the noisome fly from Pharaoh, from his servants, and from his people, tomorrow; only let not Pharaoh mock any more in not letting the people go to sacrifice to Jehovah. And Moses went out from before Pharaoh, and he supplicated unto Jehovah. And Jehovah did according to the word of Moses; and he removed the noisome fly from Pharaoh, from his servants, and from his people; there was not one left. And Pharaoh made heavy his heart this time also, and he did not let the people go.* “And Pharaoh called Moses and Aaron” signifies the presence of the law Divine; “and said, Go ye, sacrifice to your God in the land” signifies that they would not oppose their worshipping their God, but it must be done in their neighborhood; “and Moses said” signifies the answer; “it is not meet to do so, for we shall sacrifice the abomination of the Egyptians to Jehovah our God” signifies that infernal foulness and filthiness would flow in; “lo, we

shall sacrifice the abomination of the Egyptians before their eyes” signifies that Divine worship would be infested by such if done in their presence; “and will they not stone us?” signifies that thus they would extinguish the truths of faith which are of worship; “we will go a way of three days into the wilderness” signifies that they would utterly depart so as to be in freedom; “and will sacrifice to Jehovah our God” signifies that in this way there would be worship; “as he hath said unto us” signifies as he has commanded; “and Pharaoh said, I will let you go, and ye shall sacrifice to Jehovah your God in the wilderness” signifies that they would leave them, and not infest them, so that they may worship their God in freedom; “only ye shall not go very far away” signifies although they are in the neighborhood; “supplicate for me” signifies that they should intercede; “and Moses said, Behold, I go forth from thee” signifies the removal of the appearance of truth Divine among them; “and I will supplicate unto Jehovah” signifies intercession; “that he may remove the noisome fly from Pharaoh, from his servants, and from his people” signifies that there may be an end of this state in respect to the falsities of malevolence; “tomorrow” signifies forever; “only let not Pharaoh mock anymore in not letting the people go to sacrifice to Jehovah” signifies provided he does not deceive by a lie, and does not [fail to] leave them to worship their God in freedom; “and Moses went out from Pharaoh” signifies the removal of the appearance of truth Divine among those who are in falsities of malevolence; “and he supplicated unto Jehovah” signifies intercession; “and Jehovah did according to the word of Moses” signifies that it was so done according to the word of the Lord; “and he removed the noisome fly from Pharaoh, from his servants, and from his people” signifies the end of this state of falsity; “there was not one left” signifies a full removal; “and Pharaoh made heavy his heart this time also” signifies obstinacy again; “and he did not let the people go” signifies that they would not leave those who were of the spiritual church.

7451. *And Pharaoh called Moses and Aaron.* That this signifies the presence of the law Divine is evident from the signification of “calling” as being presence (see n. 6177, 7390); and from the representation of Moses and Aaron, as being the law Divine; Moses the internal law, and Aaron the external law (n. 7381, 7390).

7452. *And said, Go ye, sacrifice to your God in the land.* That this signifies that they would not oppose their worshiping their God, but it must be done in their neighborhood, is evident from the signification of “he said, Go ye” as being that they would not oppose; from the signification of “sacrificing” as being to worship (of which above, n. 7393); and from the signification of “in the land” that is, in the land of Egypt, as being in their neighborhood. That “in the land” denotes in their neighborhood is plain from the answer of Moses, that it was not meet to do so, for they would sacrifice the abomination of the Egyptians before their eyes, but that they would go a way of three days into the wilderness, and sacrifice to Jehovah their God; and also from the reply of Pharaoh, that they should not go very far away (verses 21–23). Thus by “the land” in the internal sense is meant where they are who are in falsities and infest, concerning whose nearness see n. 7090.

7453. *And Moses said.* That this signifies the answer, see n. 7103, 7394.

7454. *It is not meet to do so, for we shall sacrifice the abomination of the Egyptians to Jehovah our God.* That this signifies that infernal foulness and filthiness would flow in is evident from the signification of “it is not meet to do so” as being that it cannot be so done; from the signification of “abomination” as being infernal foulness and filthiness; and from the signification of “sacrificing to Jehovah God” as being to worship their God (of which above, n. 7452). Hence by “sacrificing to Jehovah God the abomination of the Egyptians” is signified that they would worship God with a worship which those would abominate who are in falsities from what is infernal contrary to this worship, and which would infest it.

[2] How the case stands with this matter is very evident from things that show themselves clearly in the other life. Every spirit, and still more every society, is surrounded with a sphere of the faith and of the life of that spirit or society. This sphere is a spiritual sphere, and by it is known the quality of the spirit, and even better that of the society. For the sphere is perceived by those who have perception, sometimes at a considerable distance; and this although

the spirit or the society is in hiding, and does not communicate by thought or by speech. This spiritual sphere may be compared to the material sphere which encompasses the body of a man in the world, which is a sphere of effluvia exuding from him, and is smelled by keen-scented beasts. (Of the spiritual sphere which encompasses spirits, see n. 1048, 1053, 1316, 1504, 1519, 2401, 2489, 4464, 5179, 6206.)

[3] From all this it can be seen that if infernal spirits were near where they are who are in Divine worship, they would infest them by their sphere, for in this way they who are in Divine worship would perceive what is shocking and abominable. All this shows how it is to be understood that infernal foulness and filthiness would flow in, if they were to worship God in that neighborhood. From what has been said about the spiritual sphere, or the sphere of faith and life, which exhales from every spirit, and still more from a society of spirits, it can also be seen that nothing whatever is hidden of that which a man in the world has thought, spoken, and done, but that it is in the open; for it is these things which make this sphere. Such a sphere also pours forth from the spirit of a man while he is in the body in the world; and from this his quality is also known. Therefore believe not that the things a man thinks in secret and that he does in secret, are hidden, for they are as clearly shown in heaven as are those which appear in the light of noon, according to the Lord's words in Luke:

There is nothing covered that shall not be revealed; or hidden that shall not be known; therefore whatsoever ye have said in the darkness shall be heard in the light; and that which ye have spoken in the ear in bedchambers, shall be proclaimed upon the housetops (Luke 12:2-3).

7455. Lo, we shall sacrifice the abomination of the Egyptians before their eyes. That this signifies that Divine worship would be infested by such if done in their presence is evident from the things just unfolded above (n. 7454).

7456. And will they not stone us? That this signifies that they would thus extinguish the truths of faith which are of worship is evident from the signification of "stoning" as being to extinguish

and blot out falsities; but in the opposite sense, when done by the evil, as being to extinguish and blot out the truths of faith. If the infernal foulness and filthiness spoken of above (n. 7454) were to flow in with those who are in the holy of worship, the holy of worship would be extinguished; for the reason that when man is in the holy of worship, he is withheld from such things, and they who are in the good of faith and of life are elevated from the sensuous where such things are; but when such objects flow in, there are then excited the filthy things which are in the sensuous mind (and from which, as just said, the man is withheld when he is in the holy of worship, and they who are in good are being elevated), and thereupon the holy of worship is extinguished. This may also be plain from experience, for if when a man is engaged in Divine worship a filthy object appears, and is not removed, so long as it remains, the worship perishes and is extinguished. This is what is meant by the truths of faith which are of worship being extinguished by those who are in falsities from evils if these were in the neighborhood.

[2] As regards the signification of “stoning,” be it known that there were two death penalties among the Israelites and Jews, with whom the representative of a church had been instituted, of which the one was stoning, and the other was hanging upon wood. Stoning was for anyone who desired to destroy the truths of worship that had been commanded, and hanging was for anyone who desired to destroy the good of life. That those were stoned who desired to destroy the truths of worship was because a “stone” signified truth, and in the opposite sense falsity (n. 643, 1298, 3720, 6426); and that those were hanged upon wood who desired to destroy the good of life was because “wood” signified good, and in the opposite sense the evil of yearnings (n. 643, 2784, 2812, 3720).

[3] That the penalty of stoning was inflicted if anyone destroyed the truths which are of worship is plain from the following passages:

At last they will make the company come up upon thee, and they shall stone thee with stone, and cut thee in sunder with their swords (Ezek. 16:40);

speaking of Jerusalem perverted, and of the destruction of the truth of faith by means of falsities; hence it is said that they shall “stone with stone” and also “cut in sunder with swords”; for a “sword” signifies truth fighting and destroying falsity, and in the opposite sense falsity fighting and destroying truth (n. 2799, 4499, 6353, 7102).

[4] So in another passage in the same:

Make the company come up against them, that the companies stone them with stone, and cleave them asunder with their swords (Ezek. 23:46–47);

speaking of Jerusalem and Samaria, by which is signified the church, by “Jerusalem” the celestial spiritual church, by “Samaria” the spiritual church; and in this chapter is described how the goods and truths of faith have been destroyed in them.

[5] In Moses:

If when an ox shall gore a man or a woman that they die, stoning, the ox shall be stoned (Exod. 21:28);

“to gore a man or a woman” signifies falsity fighting and destroying truth and good, for a “horn” denotes falsity fighting, and also the power of falsity (n. 2832); by “man” and “woman” are signified in the Word truth and good. From this it is evident what is the internal sense in this command, and what the reason why the ox was to be stoned.

[6] In the same:

He that blasphemeth the name of Jehovah slaying shall be slain; all the assembly stoning shall stone him (Lev. 24:15);

“to blaspheme the name of Jehovah” signifies to do violence to the truths and goods of worship by means of malevolent falsities. (That the “name of Jehovah” denotes everything in one complex whereby Jehovah is worshiped, see n. 2724, 3006, thus everything of faith and charity, n. 6674.) For this reason the son of the Israelitish woman who blasphemed the name of Jehovah was brought forth out of the camp and stoned (Lev. 24:11, 14, 23). It was also ordered that those who served other gods should be stoned (Deut. 17:3, 5); and also those who incited others to serve other gods (Deut. 13:7–11). By “serving other gods” is signified profane worship, by which true worship is extinguished.

[7] If a damsel were married, and the tokens of virginity were not found in her, she was to be stoned, because she had wrought folly in Israel by playing the harlot in her father’s house (Deut. 22:20, 21). This was because by “whoredom” was signified the falsification of truth, thus its destruction (n. 2466, 4865). If a man lay in a city with a damsel, a virgin betrothed to a man, they were both to be stoned (Deut. 22:23, 24), for the same reason, namely, because of whoredom, for spiritual whoredom is the falsification of truth.

[8] In Luke:

They concluded among themselves that if they were to say that the baptism of John was from heaven, he would say, Why did ye not believe him? But if they said, From men, all the people would stone them (Luke 20:5–6);

where also “stoning” is predicated of what is contrary to truth. The Jews desired to stone Jesus because he said that before Abraham was, he was (John 8:58, 59); and this was because that nation believed it to be false. It was the same when they desired to stone Jesus because he said that he and his Father are one (John 10:30–33); for this they believed to be blasphemy, as is there said. From all this it is now evident what “stoning” involves, and why it was commanded, and also that the penalty of stoning being in Egypt from ancient times had been derived from the representatives of the ancient church.

7457. *We will go a way of three days into the wilderness.* That this signifies that they would utterly depart so as to be in freedom is evident from the signification of “going a way of three days into the wilderness” as being to utterly depart. That this is signified follows from what is contained above in the internal sense, namely, that they could not worship God in the neighborhood and presence of those who were from hell (of which above, n. 7452, 7454–7456); thus that they would depart in order to be in freedom.

7458. *And we will sacrifice to Jehovah our God.* That this signifies that in this way there would be worship is evident from the signification of “sacrificing to Jehovah” as being worship (of which above, n. 7393, 7452); and that there is worship when men are in freedom (n. 7349).

7459. *As he hath said unto us.* That this signifies as he has commanded is evident without explication.

7460. *And Pharaoh said, I will let you go, and ye shall sacrifice to Jehovah your God in the wilderness.* That this signifies that they would release and not infest them so that they might worship their God in freedom is evident from the signification of “letting go” as being to release, thus not to infest; and from the signification of “sacrificing to Jehovah God” as being to worship their God (of which above, n. 7458). That it denotes in freedom, follows; for it is said that they should “sacrifice in the wilderness,” consequently not so near as they had been before. (That to be near denotes not to be in freedom, see n. 7454, 7456.)

7461. *Only ye shall not go very far away.* That this signifies although they are in the neighborhood is evident from the signification of “not going far away” as being not to be at a distance, or far from the land of Egypt.

7462. *Supplicate for me.* That this signifies that they should intercede is evident from the signification of “supplicating for him,” when said by Pharaoh to Moses, as being to intercede (as above, n. 7396).

7463. *And Moses said, Behold I go forth from thee.* That this signifies the removal of the appearance of truth Divine among them is evident from the representation of Moses as being the law Divine (see n. 6723, 6752), thus also truth Divine (n. 7014, 7382); and from the signification of “going forth” as being removal (as above, n. 7404). For by Pharaoh’s calling Moses and Aaron is signified the presence of truth Divine (n. 7451); and therefore here by “going forth from him” is signified removal. As regards the presence and the removal of truth Divine with the evil, be it known that truth from the Divine sometimes appears to them, and this through the presence of an angel near them; but truth from the Divine does not flow in with them through the interiors, as with the good, because with them the interiors have been closed; but it affects their exteriors only. When this happens they are in fear, and from this in humiliation, for the presence of truth from the Divine strikes them with dismay, and inspires them with fear as of death; but when truth from the Divine is removed they return into their former state and are devoid of fear. This is what is meant by the presence of the appearance of truth Divine, and by its removal. This also was represented by Pharaoh, in that when Moses was present he humbled himself and promised to let the people go, that they might sacrifice to Jehovah; but when Moses had gone forth from him he made heavy his heart (verse 28); for as shown above, Moses represented the law Divine, or truth Divine.

[2] That the law Divine is the same as truth Divine is because the “law Divine” signifies the Word, and thus truth Divine. That the “law” signifies the Word, and thus truth Divine is evident from the following passages:

Jesus said is it not written in your law, I said Ye are gods? If he called them gods unto whom the Word was made, and the scripture cannot be broken . . . (John 10:34–35);

where “written in the law” denotes in the Word, for it is written in David. In the same:

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

this also was written in David. In the same:

Jesus said that the word might be fulfilled that is written in their law, They hated me without a cause (John 15:25);

this also is in David. In Luke:

It is written in the law of the Lord that every male that openeth the womb should be called holy to the Lord, and that they should offer a sacrifice according to that which is written in the law of the Lord; a pair of turtledoves, or two young pigeons (Luke 2:23–24, 39);

this is in Moses. In the same:

A lawyer tempting Jesus, said, What shall I do to receive the heritage of eternal life? Jesus said unto him, What is written in the law? How readeest thou? (Luke 10:25–26).

[3] In the same:

The law and the prophets were until John; from that time the kingdom of God is evangelized: it is easier for heaven and earth to pass, than for one tittle of the law to fall (Luke 16:16–17);

besides passages where the Word is called “the law and the prophets” (as Matt. 5:18; 7:12; 11:13; 22:40). In Isaiah:

Bind together the testimony, seal up the law for those whom I will teach (Isa. 8:16);

“the law” denotes the Word. In the same:

Lying sons, sons that would not hear the law of Jehovah (Isa. 30:9).

He will set judgment in the earth, and the isles shall hope in his law (Isa. 42:4);

this is said of the Lord; “his law” denotes the Word. In the same:

Jehovah shall magnify his law (Isa. 42:21).

Thus said Jehovah, If ye will not obey me, to go in my law, which I have set before you, and ye are hearing the words of my servants the prophets (Jer. 26:4–5);

where “the law” denotes the Word; besides many other passages. From this it is evident that “the law” denotes the Word, and because it denotes the Word, it denotes truth Divine, as in Jeremiah:

This is the covenant that I will make with the house of Israel after these days, said Jehovah; I will put my law in the midst of them, and I will write it on their heart (Jer. 31:33);

where “the law of Jehovah” denotes truth Divine.

[4] That “the law” in a wide sense is the whole Word, in a less wide sense the historic Word, in a still less wide sense the Word written by Moses, and in a narrow sense the commandments of the Decalogue, see n. 6752. From all this it can now be seen why it is said that Moses represents both the law Divine and also truth Divine.

7464. *And I will supplicate unto Jehovah* signifies intercession, as above (n. 7396, 7462).

7465. *That he may remove the noisome fly from Pharaoh, from his servants, and from his people.* That this signifies that there may be an end of this state in respect to the falsities of malevolence is evident from the signification of “the noisome fly” as being falsities of malevolence (see n. 7441); from the representation of Pharaoh, as being those who are in falsities from evils and infest (of which above); and from the signification of “his servants and his people” as being all and each (n. 7396, 7441). To remove these falsities of malevolence from all and each who infest is to put an end to this state. Be it known that each miracle done in Egypt signifies a peculiar state into which those come who are in falsities and infest in the other life. There are ten states into which they successively

come before they are entirely stripped of all truth, thus before they are cast into hell. For they who are in the knowledge of faith, but in evil of life, are not after death at once brought into hell, but successively. They are first convinced that they are in evil, and afterward the knowledge of faith is taken away from them, and at last they are left to the evil of their life. This is effected by means of many successive states, and these states are what are described by the miracles done in Egypt, consequently by the evils which befell the Egyptians before they were immersed in the sea Suph. These secrets cannot be known without revelation, but with the angels they are among things well known.

7466. *Tomorrow*. That this signifies forever, see n. 3998, 7399.

7467. *Only let not Pharaoh mock anymore in not letting the people go to sacrifice to Jehovah*. That this signifies provided he does not deceive by a lie, and does not [fail to] leave them to worship their God in freedom is evident from the representation of Pharaoh as being those who are in falsities from evils and infest; from the signification of “mocking” as being to deceive by a lie; from the signification of “letting go” as being to leave; from the representation of the sons of Israel, as being those who are of the spiritual church; and from the signification of “sacrificing to Jehovah” as being to worship their God (see n. 7393, 7452, 7458), which must be done in freedom (n. 7454, 7456). From all this it is evident that by “only let not Pharaoh mock anymore in not letting the people go to sacrifice to Jehovah” is signified, provided he does not deceive by a lie, and does not [fail to] leave those who are of the spiritual church to worship their God in freedom.

7468. *And Moses went out from before Pharaoh*. That this signifies the removal of the appearance of truth Divine among those who are in falsities of malevolence is evident from what was said above (n. 7463).

7469. *And he supplicated unto Jehovah* signifies intercession (as above, n. 7396, 7462).

7470. *And Jehovah did according to the word of Moses.* That this signifies that it was so done according to the Word of the Lord is evident from what was unfolded above (n. 7406).

7471. *And he removed the noisome fly from Pharaoh, from his servants, and from his people.* That this signifies the end of this state of falsity is evident from what was said above (n. 7465), where are like words.

7472. *There was not one left.* That this signifies a full removal is evident without explication.

7473. *And Pharaoh made heavy his heart this time also.* That this signifies obstinacy again is evident from the signification of “making firm,” “hardening,” and “making heavy the heart” as being obstinacy (see n. 7272, 7300, 7305).

7474. *And he did not let the people go.* That this signifies that they would not leave those who were of the spiritual church is evident from the signification of “letting go” as being to leave; and from the representation of the sons of Israel, here “the people” as being those who are of the spiritual church (see n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223).

[2] As regards the spiritual church, which is here represented by the sons of Israel, be it known that it is internal and external; and that those are in the internal church who are in the good of charity, and that those are in the external church who are in the good of faith. Those are in the good of charity who from charity toward the neighbor see the truths which are of faith; but those are in the good of faith who from faith look to charity, thus who do what is good, not from the affection of charity, but from the obedience of faith, that is, because it has been so commanded. It is these who are here properly represented by the sons of Israel, for these are they who in the other life are infested by those who are in falsities. Those who are in the affection of charity cannot be so infested, for the spirits who are in falsities and evils cannot approach those who are in this good, because the Lord is in this good. If these are infested, it is

merely in respect to the fallacies and appearances through which they have believed what is not true to be true, and also in respect to such things as the doctrine of their church has taught for truths, which yet are not truths. Such in the other life willingly reject falsities and receive truths, because the good of charity is recipient of truth, for it loves and desires it.

[3] As infestations have been so often mentioned, it is to be told what they are, and what is their nature. Infestations are effected by means of injections of falsity against truths, and these falsities are refuted in those who are being infested, by means of an influx from heaven, that is, through heaven from the Lord. In such a state are those held who are in vastation in respect to falsities, until they are imbued with the truths which are of faith, and by degrees with interior truths; and insofar as they are imbued with these truths, so far they are liberated from infestation. Infestations are not temptations, for temptations take place with anguish of conscience, those who are in temptations being kept in a state of condemnation, and hence of anguish and grief.

[4] From all this it is evident what is the nature of the vastations in the other life in which are those who are in the good of faith. These vastations are vastations of falsity. But vastations with those who have not been in the good of faith, but in some truth of faith in the memory, while in a life of evil, are vastations of truth. Those who are vastated in respect to falsities become successively imbued with the truths and goods of faith and charity; but those who are vastated in respect to truths, successively put off truths, and put on the evils which have been of their life. From all this it can be seen what is meant in the Word by “vastations” and “desolations.”

CONTINUATION ABOUT THE SPIRITS
AND INHABITANTS OF THE PLANET MARS

7475. The spirits of the planet Mars appear to themselves as men such as they had been in the world, and therefore they have to others a like appearance; for everyone in the other life appears to others as he appears to himself, because the perception is communicated. When I wondered at this, they said that they cannot appear otherwise, because when they lived in the world they knew that they were spirits clothed with a body, and then thought little about their body, but only about the life of their spirit in the body; and therefore when they come into the other life they scarcely know that the state of life has been changed; and as they then also think about the life of their spirit just as they did in the world, they therefore appear to themselves like men. All spirits are indeed in the human form, but not in one so strikingly like that in which are the spirits of Mars; for with these the idea remains such as they had in the world. Moreover, with those who when in the world know and believe that in the other life they shall be in the human form, as the body decreases, this thought increases; and therefore when they put off the body which had served them for use in the world, from the idea impressed upon them they remain to themselves in a like form.

7476. The spirits of Mars are among those who are the best of all from the earths of this solar system, for they are mostly celestial men, not unlike those who were of the most ancient church on this earth (of whom see above, n. 1114–1125, and elsewhere). When their quality is represented, they are represented with the face in heaven and the body in the world of spirits; and those of them who are angels, with the face toward the Lord and the body in heaven.

7477. More than other spirits they acknowledge and adore our Lord; they say that he is the only God, and that he rules both heaven and the universe, and that all good is from him; they said that it is the Lord who leads them, and that he also frequently appears to them in their earth. That the Lord rules both heaven and

the universe is a truth known also to Christians in this earth from his words in Matthew:

All power has been given unto me in heaven and on earth (Matt. 28:18);

but they do not so believe it as do those who are from the earth Mars.

7478. Once when the Lord was mentioned, I saw that those spirits humbled themselves so inmosty and profoundly that it cannot be described, for in their humiliation they had the thought that of themselves they are in hell, and that thus they are altogether unworthy to look to the Lord, who is the holy itself. They were so profoundly in this thought from faith that they were as it were out of themselves, and in it they remained on their knees until the Lord lifted them up, and then as it were drew them out from hell. When they thus emerge from humiliation, they are full of good and of love, and hence of joy of heart. When they so humble themselves they do not turn the face to the Lord, for this they dare not then do, but turn it away. The spirits who were around me said that they never saw such humiliation.

7479. I have spoken with some from that earth about the faith of those who dwell there. They said that they there believe that there is nothing in them but what is filthy and infernal, and that all good is of the Lord. They even said further that of themselves they are devils, and that the Lord draws them out and continually withholds them from hell. They wondered that so many evil spirits were about me, and also spoke to me; but it was given me to answer that this is permitted them for the purpose that I may thus know their quality, and why they are in hell, and that this is according to their life. It was also given me to say that there were some among them whom I had known when they lived in the world, and that they had then been in stations of great dignity, although nothing but the world was in their hearts; but that no evil spirit, even the most infernal, can do me any harm, because I am continually protected by the Lord.

7480. I have been instructed that the spirits of Mars have relation to something which is interior in man, and indeed intermediate between the intellectual part and the will part, thus to thought from affection; and they who are the best of them, to the affection of the thought. This is the reason why their face makes a one with their thought, and why they cannot dissemble before anyone (as was said of them above, see n. 7360, 7361).

7481. And because they have such a relation in the grand man, that middle province of the brain which is between the cerebrum and the cerebellum corresponds to them. For with those with whom the cerebrum and the cerebellum have been conjoined in respect to spiritual operations, the face acts as a one with the thought, so that from the face the very affection of the thought shines forth; and from the affection, with some signs also going forth from the eyes, the general of the thought shines forth; and therefore when they were near me, I sensibly noticed a drawing back of the front part of the head toward the hinder part, thus of the cerebrum toward the cerebellum.

7482. Once when the spirits of Mars were with me, and occupied the sphere of my mind, spirits from our earth came near and wished to infuse themselves also into that sphere; but then the spirits of our earth became as if insane, because they did not at all agree. For the spirits of our earth look to themselves and the world, thus they are in an idea turned to themselves; but the spirits of Mars look to heaven, thus to the Lord and their neighbor, and hence are in an idea turned away from themselves. From this cause there is contrariety. But then came near some angelic spirits of Mars, by whose coming the communication was taken away; and so the spirits of our earth retired.

7483. There was presented to me an inhabitant of that earth; his face was like that of the inhabitants of our earth, but the lower part of the face was black, not from a beard, which they have not, but from blackness in place of it. This is also from correspondence. The blackness extended itself on both sides up to the ears. The upper

part of the face was yellowish, like the faces of the inhabitants of our earth who are not quite white.

7484. They said that they live on the fruits of trees, and especially on a certain round fruit which springs up out of their ground, and also on legumes.

7485. They are clad with garments that they make from the bark fibers of certain trees, which have such a strength that they can be woven, and can also be glued together by a kind of gum which they have.

7486. Among other things they also said that on their earth they know how to make fluid fires, from which they have light in the evening and night.

7487. The subject of the inhabitants and spirits of Mars will be continued at the end of the following chapter.

Exodus 9

THE DOCTRINE OF CHARITY

7488. From all that has been said about the loves of self and of the world, it is evident that all evils spring from them, and because all evils spring from them, so do all falsities; and on the other hand, from love to the Lord and love toward the neighbor spring all goods, and because all goods spring from them, so do all truths.

7489. This being the case, it is evident that insofar as a man is in the loves of self and of the world, so far he is not in love toward the neighbor, still less in love to the Lord; for these are opposites.

7490. It is also evident that insofar as a man is in the loves of self and of the world, so far he does not know what charity is, until at last he does not know that it exists; also that so far the man does not know what faith is, until at last he does not know that it is anything; and that so far the man does not know what conscience is, until at last he does not know that it exists; nay, that so far the man does not know what the spiritual is, nor what the life of heaven; and finally that he does not believe there is a heaven and a hell; consequently he does not believe that there is a life after death. These are the effects of the loves of self and of the world when they reign.

7491. The good of heavenly love and the truth of its faith continually flow in from the Lord, but are not received where the loves of self and of the world reign; but on the contrary where these loves reign, that is, are continually in the thought, are the end, are in the will, and make the life, the good and truth which flow in from the Lord are either rejected, or extinguished, or perverted.

7492. With those with whom they are rejected, the good which is of love and the truth which is of faith are held in contempt, and

also in aversion. With those with whom they are extinguished, the good of love and the truth of faith are denied, and the contrary evils and falsities are affirmed. But with those with whom they are perverted, the good of love and the truth of faith are misinterpreted and are applied to favor evil and its falsity.

7493. The loves of self and of the world with man begin to reign when he comes to years of discretion and self-government; for then the man begins to think from himself or from his own, and to appropriate these loves to himself, and this the more as he confirms himself in a life of evil. Insofar as a man appropriates evils to himself, so far the Lord separates the good of innocence and charity which the man has received in infancy and childhood and at times afterward, and stores them up in his interiors; for the good of innocence and the good of charity can in no wise abide with the evils of these loves; and the Lord is not willing that they should perish.

7494. They therefore who either pervert or extinguish or reject in themselves the good of love and the truth of faith have no life in them; for the life which is from the Divine is to will good and believe truth. But they who do not will good but evil, nor believe truth but falsity, have what is contrary to life. This contrary to life is hell, and is called "death," and they are called "dead." That the life of love and faith is called "life," also "eternal life," and that they who have it in themselves are called "living men"; and that the contrary of life is called "death," also "eternal death," and such men "dead," is evident from many passages in the Word (as in Matt. 4:16; 8:21, 22; 18:8, 9; 19:16, 17, 29; John 3:15, 16, 36; 5:24, 25; 6:33, 35, 47, 48, 50, 51, 53, 57, 58, 63; 8:21, 24, 51; 10:10; 11:25, 26; 14:6, 19; 17:2, 3; 20:31; and elsewhere).

EXODUS 9

1. *And Jehovah said unto Moses, Come unto Pharaoh, and speak unto him, Thus said Jehovah the God of the Hebrews, Let my people go, that they may serve me.*

2. *For if thou refuse to let them go, and if thou still withhold them,* 3. 1

4. *And Jehovah shall sever between the cattle of Israel and the cattle of the Egyptians, and there shall nothing die of all that belongeth to the sons of Israel.*

5. *And Jehovah appointed a set time, saying, Tomorrow Jehovah shall do this word in the land.*

6. *And Jehovah did this word on the morrow, and all the cattle of the Egyptians died; and of the cattle of the sons of Israel died not one.*

7. *And Pharaoh sent, and behold there was not so much as one of the cattle of Israel dead; and Pharaoh's heart was made heavy, and he did not let the people go.*

8. *And Jehovah said unto Moses and unto Aaron, Take to you in the fullness of your fists ashes of the furnace, and let Moses sprinkle it toward heaven unto the eyes of Pharaoh.*

9. *And it shall be dust over all the land of Egypt, and it shall be upon man, and upon beast, a sore breaking forth in pustules in all the land of Egypt.*

10. *And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it toward heaven; and it became a sore of pustules breaking forth on man and on beast.*

11. *And the magicians could not stand before Moses because of the sore; for the sore was on the magicians and on all the Egyptians.*

12. *And Jehovah made firm the heart of Pharaoh, and he heard them not, as Jehovah had spoken unto Moses.*

13. *And Jehovah said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus said Jehovah the God of the Hebrews, Let my people go, that they may serve me.*

14. *For this time I will send all my plagues into thy heart, and into thy servants, and into thy people; that thou mayest know that there is no one as I in the whole earth.*

15. *For now I would put forth my hand, and smite thee and thy people with pestilence, and thou wouldest be cut off from the earth.*

16. *But yet for this cause have I made thee to stand, that thou mayest see my power, and that my name may be told in the whole earth.*

17. *As yet thou exaltest thyself against my people, in thy not letting them go.*

18. *Behold, tomorrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the day it was founded even until now.*

19. *And now send, gather in thy cattle, and all that thou hast in the field; every man and beast, that shall be found in the field, and shall not be brought to the house, and the hail shall come down upon them, and they shall die.*

20. *He that feared the word of Jehovah of the servants of Pharaoh, made his servants and his cattle flee unto the houses.*

21. *And he that did not set his heart unto the word of Jehovah, left his servants and his cattle in the field.*

22. *And Jehovah said unto Moses, Stretch forth thy hand toward heaven, and there shall be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field in the land of Egypt.*

23. *And Moses stretched forth his rod toward heaven; and Jehovah gave voices and hail, and the fire walked unto the land, and Jehovah made it rain hail upon the land of Egypt.*

24. *And there was hail, and fire walking at the same time in the midst of the hail, very grievous, such as had not been like it in all the land of Egypt since it became a nation.*

25. *And the hail smote in all the land of Egypt all that was in the field, from man and even to beast, and the hail smote every herb of the field, and broke every tree of the field.*

26. *Only in the land of Goshen, where the sons of Israel were, was there no hail.*

27. *And Pharaoh sent, and called Moses and Aaron, and said unto them, I have sinned this time; Jehovah is just, and I and my people are wicked.*

28. *Supplicate ye unto Jehovah, for there hath been enough of voices of God and hail; and I will let you go, and ye shall stay no longer.*

29. *And Moses said unto him, As I go out of the city, I will spread out my palms unto Jehovah; and the voices shall cease, and there shall be no more hail; that thou mayest know that the earth is Jehovah's.*

30. *And thou and thy servants, I know that ye will not yet fear the face of Jehovah God.*

31. *And the flax and the barley were smitten; for the barley was a ripening ear, and the flax was a stalk.*

32. *And the wheat and the spelt were not smitten, because they were hidden.*

33. *And Moses went out of the city from before Pharaoh, and spread out his palms unto Jehovah; and the voices and hail ceased and the rain was not poured out upon the earth.*

34. *And Pharaoh saw that the rain and the hail and the voices had ceased, and he sinned yet more, and made heavy his heart, he and his servants.*

35. *And the heart of Pharaoh was made firm, and he did not let the sons of Israel go; as Jehovah had spoken by the hand of Moses.*

THE CONTENTS

7495. In this chapter the subject of the vastation of those who infest the men of the spiritual church is continued; and in it in the internal sense is described the sixth, the seventh, and the eighth state or degree of their vastation, which are described by the pestilence, the sore breaking forth in pustules, and the rain of hail, whereby is signified vastation in respect to the things that belong to the church among them.

THE INTERNAL SENSE

7496. Verses 1–7. *And Jehovah said unto Moses, Come unto Pharaoh, and speak unto him, Thus said Jehovah the God of the Hebrews, Let my people go that they may serve me. For if thou refuse to let them go, and if thou still withhold them, behold, the hand of Jehovah shall be on thy cattle which is in the field, on the horses, on the asses, on the camels, on the herd, and on the flock; a very grievous pestilence. And Jehovah shall sever between the cattle of Israel and the cattle of the Egyptians, and there shall nothing die of all that belongeth to the sons of Israel. And Jehovah appointed a set time, saying, Tomorrow Jehovah shall do this word in the land. And Jehovah did*

this word on the morrow, and all the cattle of the Egyptians died; and of the cattle of the sons of Israel died not one. And Pharaoh sent, and behold there was not so much as one of the cattle of Israel dead; and Pharaoh's heart was made heavy, and he did not let the people go. “And Jehovah said unto Moses” signifies instruction anew; “Come unto Pharaoh, and speak unto him” signifies the appearance of truth from the Divine with those who infest; “Thus said Jehovah the God of the Hebrews” signifies a command from the Lord the God of the church; “Let my people go that they may serve me” signifies that they should leave those who are of the spiritual church so that they may worship the Lord; “for if thou refuse to let them go, and if thou still withhold them” signifies if they should still be determined to infest; “behold the hand of Jehovah shall be on thy cattle which is in the field” signifies the vastation of the truth and good of faith which they have from the church wherein they had been; “on the horses, on the asses, on the camels” signifies the intellectual things and the memory-knowledges of the truth that is of faith; “on the herd, and on the flock” signifies the things of the will; “a very grievous pestilence” signifies a consumption in general; “and Jehovah shall sever between the cattle of Israel and the cattle of the Egyptians” signifies the difference between the truths and goods of faith of those who are of the spiritual church, and the truths and goods of faith which are of the church with those who infest; “and there shall nothing die of all that belongeth to the sons of Israel” signifies that they shall not be consumed; “and Jehovah appointed a set time” signifies predetermination; “saying, Tomorrow Jehovah shall do this word in the land” signifies theirs forever in respect to the things that belong to the truth and good of faith of the church; “and Jehovah did this word on the morrow” signifies the effect according to the predetermination; “and all the cattle of the Egyptians died” signifies the consumption of the truth and good of faith with those who infest; “and of the cattle of the sons of Israel died not one” signifies that nothing of faith was consumed with those who were of the spiritual church; “and Pharaoh sent, and behold there was not so much as one of the cattle of Israel dead” signifies that this was made known to those who infest; “and Pharaoh's heart was made heavy” signifies obstinacy; “and he did not let the people go” signifies that they did not leave them.

7497. *And Jehovah said unto Moses.* That this signifies instruction anew, see above, n. 6879, 6881, 6883, 6891, 7226, 7304, 7380.

7498. *Come unto Pharaoh, and speak unto him.* That this signifies the appearance of truth from the Divine with those who infest is evident from the signification of “coming” or “entering in” unto anyone as being presence or appearance (of which below); and from the signification of “speaking” as being communication; from the representation of Pharaoh as being those who infest in the other life those who are of the spiritual church (see n. 7107, 7110, 7126, 7142, 7220, 7228, 7317); and from the representation of Moses, who was to enter in unto Pharaoh and speak unto him, as being truth from the Divine (see n. 6771, 6827, 7014, 7382). That “to come” or “enter in” denotes presence or appearance is because in the spiritual sense these phrases signify things that belong to the mind, consequently to the thought; and when “coming” or “entering in” unto anyone is said of the thought, it denotes to present him to one’s view, for he who thinks about anyone makes him present to himself; and wonderful to say, in the other life he of whom anyone thinks with longing to speak with him is also presented to view. From this it is evident that in the other life when spirits think as a man thinks in the world, that which they think of is presented to the life. From this then it can be known that by “coming” or “entering in” unto anyone is signified presence or appearance.

7499. *Thus said Jehovah the God of the Hebrews.* That this signifies a command from the Lord who is the God of the church is evident from the signification of “saying” as being a command (see n. 7036, 7107, 7310); and from the signification of “the Hebrews” as being those who are of the church, thus the church (n. 5136, 5236, 6675, 6684, 6738). (That “Jehovah” when named in the Word denotes the Lord, see n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6280, 6281, 6303, 6905, 6945, 6956.) In the Word the Lord is called “Jehovah” as to Divine good, for Divine good is the Divine itself; and the Lord is called the “son of God” as to Divine truth, for Divine truth proceeds from the Divine good as a son from a father, and also is said to be “born”; how this is shall be

further told. When the Lord was in the world he made his human Divine truth, and then called the Divine good which is Jehovah, his “Father”; because, as just said, Divine truth proceeds and is born from Divine good. But after the Lord had fully glorified himself, which was done when he endured the last of temptation on the cross, he then made his human also Divine good, that is, Jehovah; and thereby the Divine truth itself proceeded from his Divine human. The Divine truth is what is called the “Holy Spirit” and is the holy which proceeds from the Divine human. From this is evident what is meant by the Lord’s words in John:

The Holy Spirit was not yet, because Jesus was not yet glorified
(John 7:39).

That it is the Divine good which is called the “Father” and the Divine truth which is called the “son,” see n. 3704.

7500. Let my people go that they may serve me. That this signifies that they should leave those who are of the spiritual church so that they may worship the Lord is evident from the signification of “letting go” as being to leave (as frequently above); from the representation of the sons of Israel, here “my people” as being those who are of the spiritual church (see n. 4286, 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223); and from the signification of “that they may serve me” as being that they may worship the Lord. That “to serve” denotes to worship is evident; and that “Jehovah,” whom they would serve, denotes the Lord, see just above, n. 7499.

7501. For if thou refuse to let them go, and if thou still withhold them. That this signifies if they should still be determined to infest is evident from the signification of “refusing” as being to be determined; hence “to refuse to let go” denotes to be determined not to leave; and from the signification of “withholding” as being still to infest; for they who are infested are withheld by the evil spirits who infest. In regard to those who are infested being withheld by evil spirits, the case is this. When evil spirits assault anyone, they know how to instill themselves into the delights that

belong to his yearnings, and also into the pleasant feelings connected with his principles, thus into all things of his love; and so long as they are engaged in this instilling they withhold the man whom they are infesting as if bound, nor can he be loosed, however he struggles, except with the Lord's Divine aid, for love and instilling into the delight of the love conjoin. Such is the art employed by evil spirits and genii in the other life. The same thing is seen in this world; for he who instills himself into another's delight which is of his love, holds him bound and also leads him.

7502. *Behold the hand of Jehovah shall be on thy cattle which is in the field.* That this signifies the vastation of the truth and good of faith which they have from the church wherein they had been is evident from the signification of "the hand of Jehovah being on anyone" as being a plague or punishment; for by "hand" is signified power (see n. 4931–4937, 6292, 6947, 7188, 7189), and by "the hand of Jehovah" omnipotence (n. 878, 3387); and because by those who are in the externals of the church it is believed from the appearance that every plague or punishment comes from Jehovah (for they attribute all things to his power), therefore by "the hand of Jehovah being on anyone" is signified punishment, here vastation, for the degrees of the vastation of those who infested were punishments; from the signification of "cattle" as being the truths and goods of faith (n. 6016, 6045, 6049); and from the signification of "field" as being the church (n. 2971, 3310). That "field" denotes the church is because the seeds sown in a field signify the truths which are of faith, and also because the produce from the field, such as wheat, barley, spelt, and so forth, denotes the goods which are of charity, and the truths which are of faith, thus such things as belong to the church.

[2] As regards the infernal spirits who infest the upright in the other life being vastated as to the truths of faith that belong to the church, be it known that those who infest the upright in the other life are those who when living in the world had belonged to the church; for those who have not belonged to the church, cannot infest others who do belong to it, because falsities contrary to the truths of faith of the church are the means by which they infest.

Those who have been outside the church cannot infest anyone by means of such things, because they had not known them. (That they who have made a profession of faith and have lived a life of evil, in the other life turn to falsities and infest the upright, see n. 7097, 7127, 7317.) Lest therefore the truth of faith, which they have had from the doctrine of their church when they lived in the world (for they carry with them into the other life all that they had known in the life of the body, nor is anything wanting) should give them any light from heaven, and lest they should apply the things of light to defend the falsities and evils which are of hell, every such thing is taken away from them, and they are finally left to the evils of their life and the falsities thence derived. It is this vastation that is here treated of.

[3] The reason why those who have been of the church and have lived a life of evil are thus gradually vastated before they are cast into hell is that they had known the truths of faith, and thereby had had communication with heaven. The heavenly societies with which they have had communication, and also still have it in the other life, cannot be separated from them except by degrees. For such is the order in heaven from the Lord that nothing is done violently, but all things in freedom as from themselves; therefore those heavenly societies are not wrested from them, but are gradually separated, so that the evil spirits seem to depart of their own accord. From all this it is now evident how the case is with the vastation of those who have known the truths of faith that belong to the church, and yet have led a life of evil.

[4] That such is the case no one can know except from revelation, for man has no knowledge of the things that exist in the other life except from revelation; and as man is but little solicitous to explore the truths and goods which are of faith from the Word (for he is in no affection of truth for its own sake, still less for the sake of life), therefore such things are not revealed to him; nevertheless they stand forth in the Word (and this in respect to every series and process) in its internal sense. As therefore the man of the church is in no affection of knowing truth from the Word, but only in the affection of confirming the doctrinal things of his own church

whether true or false, for worldly reasons, therefore he knows nothing whatever about the state after death, nothing about heaven, and nothing about hell; he does not even know what makes heaven and what makes hell with man. Nay, so ignorant are men that they teach and believe that everyone can be admitted into heaven; some by a power which they have arrogated to themselves; some by the mercy of the Lord, no matter how they had lived; and scarcely any know that heaven is given to man by means of a life of charity and faith during his life in the world, and that this life remains. These things have been said in order that the quality may be known of that man of the church who professes faith alone and cares not about the life of faith; for these are they who are represented by the Egyptians here and in what follows.

7503. *On the horses, on the asses, on the camels.* That this signifies the intellectual things and the memory-knowledges of the truth that is of faith is evident from the signification of “horses” as being things of the intellect (n. 2761, 2762, 3217, 5321, 6125, 6534); from the signification of “asses” as being things that are of service to the intellect, thus also memory-knowledges (n. 5492, 7024); and from the signification of “camels” as being memory-knowledges in general (n. 3048, 3071, 3143, 3145). These three animals signify things that belong to the intellectual part; the other animals, which pertain to the herd and to the flock, signify things that are of the will part. As regards the intellectual part, it is this which receives the truths of faith; for the intellect is the internal sight, which is enlightened by the light of heaven, and insofar as it is enlightened, it notices, sees, and acknowledges the truths of faith when it reads the Word. Hence it is that they who are in perception of the truth of faith, are called “intelligent” and “wise” and also “enlightened.” (That the intellectual is the recipient of the truth of faith, see n. 5114, 6125, 6222.)

7504. *On the herd, and on the flock.* That this signifies the things of the will is evident from the signification of “the herd” as being the good of the exterior natural; and from the signification of “the flock” as being the good of the interior natural (see n. 5913); and as good is signified by these, that which is of the will is signified, for all good has relation to the will, and all truth to the understanding.

7505. *A very grievous pestilence.* That this signifies a consumption in general is evident from the signification of “pestilence” as being the vastation of truth; and because it is called “a very grievous pestilence” there is signified the consumption of truth. That a “pestilence” signifies the vastation of truth is plain from the following passages in the Word:

When I send my four evil judgments upon Jerusalem; the sword, and the famine, and the evil beast, and the pestilence, to cut off from it man and beast (Ezek. 45:21);

“to cut off man and beast” denotes to vastate interior and exterior good.

The sword is without, and the pestilence and the famine within; he that is in the field shall die by the sword; but he that is in the city, famine and pestilence shall devour him (Ezek. 7:15);

where “pestilence” denotes the vastation of good.

Therefore because thou hast defiled my sanctuary with all thine abominations, a third part of thee shall die with the pestilence, and they shall be consumed in the midst of thee (Ezek. 5:11–12);

where “pestilence” denotes the wasting away of good. In Amos:

I have sent among you the pestilence in the way of Egypt: your young men have I slain with the sword, with the captivity of your horses (Amos 4:10);

where “the pestilence in the way of Egypt” denotes the vastation of good and truth by means of falsities, which are “the way of Egypt”; “your young men have I slain with the sword, with the captivity of horses” denotes the vastation of truth; “young men” denote truths, and “horses” intellectual things (as above, n. 7503). In David:

Thou shalt not be afraid for the terror of the night, for the arrow that flieth by day; for the pestilence that creepeth in thick darkness, for the death that wasteth at noonday (Ps. 91:5–6);

where “the pestilence that creepeth in thick darkness” denotes the evil which vastates in secret; “the death that wasteth at noonday” denotes the evil that vastates openly; besides other passages.

7506. And Jehovah shall sever between the cattle of Israel and the cattle of the Egyptians. That this signifies the difference between the truths and goods of faith of those who are of the spiritual church, and the truths and goods of faith which are of the church with those who infest is evident from the signification of “severing” as being difference; from the signification of “cattle” as being the truths and goods of faith (as above, n. 7502); from the representation of the sons of Israel as being those who are of the spiritual church (also above, n. 7500); and from the signification of “the cattle of the Egyptians” as being the goods and truths of the church which are with those who infest. (That “the Egyptians” denote those who had been of the church, and consequently in the knowledge of the truth and good of faith; but in a life of evil, and who in the other life infest, see n. 7097, 7127, 7317, 7502.)

[2] What the difference is between the truths and goods of faith of those who are of the church and are saved, and the truths and goods of faith of those who are of the church and are condemned, shall be told in brief. The truths and goods of faith with those who are of the church and are saved, are from the good of charity; and as the affection of charity is the spiritual itself, these truths and goods are spiritual, and flow in through heaven from the Lord, for the interiors of those who receive them are open to heaven. But the truths and goods of those who are of the church and are condemned are not from the good of charity, and thus are not spiritual; they indeed flow in through heaven, but are received in cold and thick darkness—in cold because there is no good of charity, in thick darkness because the light by which they receive them is as it were a light of winter, which compared to the light of heaven is thick darkness. Nor are their interiors open to heaven, but to the world, into which they determine the influx of truth and good from heaven; from this also the ideas they have of the good and truth of faith are merely natural, nay, material, which in the spiritual world are represented as ugly, and having no human likeness. But the ideas of the truth and good of faith of those who

are of the church and are saved, are spiritual, and although they terminate in material things of the world, yet they are separate from them, for they can be elevated from them. In the spiritual world the ideas of these persons are represented as beautiful, and have the likeness of a man. Such is the difference, however much they may appear alike in the outward form, that is, in discourse and preaching.

[3] The cause of such a difference is the life; for when the good of life which is from charity flows into the intellectual which is the receptacle of truth, it forms beautiful ideas with respect to the goods and truths of faith; whereas when the evil of life which is contrary to charity flows into the intellectual, it makes ugly ideas in respect to the goods and truths of faith, and such as are not acknowledged in heaven.

7507. And there shall nothing die of all that belongeth to the sons of Israel. That this signifies that they shall not be consumed is evident from the signification of “not anything dying” as being not to be consumed; from the signification of “cattle,” of which it is said that “they shall not die,” as being the truth and good of faith (of which above, n. 7502); and from the representation of the sons of Israel as being those who are of the spiritual church. That the goods and truths of faith which are with those who are of the church cannot die is because they have been conjoined with the Divine by means of charity, and the Divine is life itself, and is eternal; and that which has been conjoined with life itself and with what is eternal cannot die or be consumed; but remains to eternity, and is continually being perfected; the things that are of faith with those who are of the church and are being condemned, not having been conjoined with the Divine, and consequently having no life in them, die; for they are like images devoid of life, and which, not being alive, in the other life are consumed, that is, are carried off.

7508. And Jehovah appointed a set time. That this signifies predetermination is evident without explication.

7509. *Saying, Tomorrow Jehovah shall do this word in the land.* That this signifies that this is theirs forever in respect to the things that belong to the truth and good of the church is evident from the signification of “tomorrow” as being forever (see n. 3998); that it denotes in respect to the things that belong to the truth and good of the church is plain from what goes before in regard to this good and truth, namely, that they will be consumed with those who are meant by the “Egyptians”; and that they will be lasting with those who are represented by the sons of Israel.

7510. *And Jehovah did this word on the morrow.* That this signifies the effect according to the predetermination is evident from the signification of “doing this word” as being the effect; and from the signification of a stated time, here “the morrow” as being predetermination (as above, n. 7508). When predetermination by the Divine has reference to what is perpetual, it is expressed by “the morrow.”

7511. *And all the cattle of the Egyptians died.* That this signifies the consumption of the truth and good of faith with those who infest is evident from the signification of “dying,” namely, by the pestilence, as being a consumption (as above, n. 7505, 7507); and from the signification of “the cattle of the Egyptians” as being the truths and goods of the church with those who infest (as also above, n. 7506).

7512. *And of the cattle of the sons of Israel died not one.* That this signifies that nothing of faith was consumed with those who were of the spiritual church is evident from what has been unfolded just above (n. 7506, 7507).

7513. *And Pharaoh sent, and behold there was not so much as one of the cattle of Israel dead.* That this signifies that this was made known to those who infest is evident from the representation of Pharaoh, as being those who infest (of which above, n. 7498). That this was made known to them, namely, that nothing of the goods and truths of faith had perished among those who were of the spiritual

church, is plainly signified by “he sent and found that there was not anything dead of the cattle of Israel.”

7514. *And Pharaoh’s heart was heavy* signifies obstinacy (as above, n. 7272, 7300, 7305).

7515. *And he did not let the people go.* That this signifies that they did not leave them, namely, those of the spiritual church whom they were infesting, see n. 7474, where are the same words.

7516. Verses 8–12. *And Jehovah said unto Moses and unto Aaron, Take to you in the fullness of your fists ashes of the furnace, and let Moses sprinkle it toward heaven unto the eyes of Pharaoh. And it shall be dust over all the land of Egypt, and it shall be upon man and upon beast a sore breaking forth in pustules in all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it toward heaven, and it became a sore of pustules breaking forth on man and on beast. And the magicians could not stand before Moses because of the sore; for the sore was on the magicians and on all the Egyptians. And Jehovah made firm the heart of Pharaoh, and he heard them not, as Jehovah had spoken unto Moses.* “And Jehovah said unto Moses and unto Aaron” signifies instruction anew; “take to you in the fullness of your fists” signifies power given, as much as could be received; “ashes of the furnace” signifies of exciting the falsities of yearnings through presence with those who infest; “and let Moses sprinkle it toward heaven” signifies these falsities shown to those who are in heaven; “unto the eyes of Pharaoh” signifies in the presence; “and it shall be dust over all the land of Egypt” signifies the damnation of these falsities in the natural mind; “and it shall be upon man and upon beast” signifies which are from evil interior and exterior; “a sore breaking forth in pustules” signifies filthy things together with the consequent blasphemies; “in all the land of Egypt” signifies in the whole natural mind; “and they took ashes of the furnace” signifies falsities of yearnings; “and stood before Pharaoh” signifies in the presence of those who infest; “and Moses sprinkled it toward heaven” signifies these things shown to those who are in heaven; “and it became a sore of pustules breaking forth on man and on beast” signifies filthy things together with

blasphemies from evil interior and exterior; “and the magicians could not stand before Moses because of the sore” signifies that those could not be present who abused Divine order by portraying the like in the outward form; “for the sore was on the magicians” signifies that the like filthy things came forth from them; “and on all the Egyptians” signifies as were in those who were infesting; “and Jehovah made firm the heart of Pharaoh” signifies that they were determined; “and he heard them not” signifies that they did not obey; “as Jehovah had spoken unto Moses” signifies according to the prediction.

7517. *And Jehovah said unto Moses and unto Aaron.* That this signifies instruction anew is evident from the signification of “Jehovah said” as being instruction (as above, n. 7497); that it is instruction anew is because a new state is now treated of, the former being ended. The instruction which is from Jehovah is given by means of the truth which proceeds from him. The truth which proceeds from Jehovah is represented by Moses and Aaron; internal truth by Moses, and external truth by Aaron (n. 7382).

7518. *Take to you in the fullness of your fists.* That this signifies power given, as much as could be received, is evident from the signification of the “fists” or palms of the hands, as being power; that the “fists” or palms of the hands denote power is because the “hands” signify power (of which below); as much as can be received is signified by “fullness.” As regards the signification of the “fists” or the palms of the hands, be it known that the arms in the grand man correspond to power; and from this not only do the arms themselves signify power, but also the shoulders, and likewise the hands, down to the fingers. (That the “arms” denote power, see n. 878, 4932, 4934, 4935, 7205; and the “shoulders” n. 1085, 4937; and the “hands” n. 878, 3387, 5327, 5328, 5544, 6292, 6947, 7011, 7188–7189; also the “fingers,” n. 7430; for their correspondence in general, see above, n. 4931–4937.) The reason why all things that pertain to the arm correspond to power is that the body exercises its power by means of them. From all this it can be seen what is signified by “sitting at the right hand”:

Jesus said, Henceforth ye shall see the son of man sitting at the right hand of power (Matt. 26:64);

From henceforth shall the son of man be seated at the right hand of the power of God (Luke 22:69);

namely, the omnipotence which is the Lord's; and therefore it is said "at the right hand of power"; as also in David:

Thou hast a mighty arm, strong is thy hand, exalted shall be thy right hand (Ps. 89:13).

All this shows what light is given in the Word by the internal sense, for unless it were thereby known that by the "right hand" is signified power, it would be understood according to the words, that the Lord would sit at the right hand of Jehovah.

7519. *Ashes of the furnace.* That this signifies of exciting the falsities of yearnings through presence with those who infest is evident from the signification of "ashes of the furnace" as being the falsities of yearnings (of which below). That it denotes excitation by presence with those who infest is evident from what follows in this verse, for it is said that "Moses sprinkled it toward heaven in the eyes of Pharaoh." By "in the eyes" is signified presence, and by "Pharaoh" are signified those who infest (as often shown).

[2] How the case is with these things cannot be known without revelation, for they are such as take place in the other life, and are not known in the world. So long as evil or infernal spirits are removed and separated from heaven, that is, from the good of love and the truth of faith which are there, they do not know that they are in evils and falsities, for they then believe falsities to be truths, and evils to be goods; but as soon as heaven comes nearer to them, that is, some heavenly society, they notice the falsities and evils; for the truth of faith which then flows in causes them to notice the falsities; and the good of love which flows in causes them to notice the evils; and the nearer that heaven comes, or the more presently there inflows its good of love and truth of faith (seeing that they

cannot endure these), the more grievously are they reproached by their own evils and falsities.

[3] From all this it can now be seen why it was commanded that Moses should take ashes of the furnace and sprinkle them toward heaven, and that he should do this in the eyes of Pharaoh; also why it was commanded that he, and not Aaron, should sprinkle the ashes toward heaven. For by ashes being sprinkled toward heaven is signified the influx of heaven; by this being done in the eyes of Pharaoh is signified in the presence of those who infest; that Moses was to do this, and not Aaron, is because the truth proceeding immediately from the Divine presents this effect with the evil; Moses being the truth which proceeds immediately from the Divine, and Aaron that which proceeds mediately (n. 7010). From all this it is evident what is meant in the internal sense by the contents of this verse and of that next following, namely, that there would be excited filthy and loathsome things of yearnings together with blasphemies, which are signified by the “sore breaking forth in pustules.” These things are excited when Divine truth flows in, and heaven comes nearer.

[4] Everyone can see that such things would never have been commanded by Jehovah to Moses unless there were a heavenly secret therein; that is to say, that Moses should take ashes of the furnace and sprinkle them toward heaven. Such means of producing the effect would never have been ordered by Jehovah unless they had contained something heavenly, to which these means correspond. From this can be seen the nature of the Word, that it is crowded with secret things, but with such as do not stand forth in the sense of the letter.

[5] That “ashes of the furnace” signify falsities of yearnings is because they are from burnt things; and “burning” as also “fire” itself, in the Word, in a good sense, signify the good of heavenly affections; but in the opposite sense, the evil of infernal yearnings. That “fire” has this signification see n. 934, 1861, 2446, 4906, 5071, 5215, 6314, 6832, 6834, 6849, 7324; and that “burning” denotes the evil of yearnings, n. 1297, 5215; hence it is that “ashes”

signify falsities, for falsities are from the evils of yearnings. And as the evils of yearnings are signified by “fire” they are also signified by a “furnace” which is the container, and this frequently involves the same as that which it contains.

[6] That a “furnace” has this signification is evident from these passages:

Behold, the day cometh, burning as a furnace; and all the proud, and everyone that worketh wickedness, shall be stubble; and the day that cometh shall set them on fire, it shall leave them neither root nor branch (Mal. 4:1);

where “burning as a furnace” denotes the yearnings of evil; “setting them on fire” a kindling with yearnings.

[7] In Genesis:

Abraham looked toward the faces of Sodom and Gomorrah, and toward the faces of all the land of the plain, and he saw, and the smoke of the land went up, as the smoke of a furnace (Gen. 19:28);

where “the smoke of a furnace” denotes falsities from the evils of yearnings, for “Sodom” denotes the evil of yearnings from the love of self, and “Gomorrah” the falsity thence derived (see n. 2220, 2245, 2322). In John:

There went up a smoke out of the pit of the abyss, as the smoke of a furnace (Rev. 9:2);

where “the smoke of a furnace” in like manner denotes falsities from evils of yearnings; “the pit of the abyss” denotes hell.

[8] In Matthew:

The son of man shall send his angels, who shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall send them into the furnace of fire (Matt. 13:41–42);

where “the furnace of fire” denotes the evils of yearnings; for the fire of yearnings is what is meant in the Word by the “fire of hell”; moreover, loves are nothing else than the fires of life, and yearning is what is continuous of love.

[9] In Nahum:

Draw thee waters for the siege, strengthen thy fortress; go into the mire, and tread the clay, repair the brick kiln; there shall the fire devour thee; the sword shall cut thee off (Nah. 3:14–15);

where “going into the mire” denotes into falsity; “treading the clay” evil (n. 6669); “the brick kiln” or “furnace for brick” denotes the falsities which they invent, and which are injected by the evil (n. 1296, 6669, 7113); “fire” denotes the yearning of evil (n. 1861, 2446, 5071, 5215, 6832, 7324); “the sword” denotes falsity (n. 4499).

[10] In Jeremiah:

Take great stones in thy hand, and hide them in clay in the furnace for brick which is at the door of Pharaoh’s house in Tahpanhes, in the eyes of the men of Judah; and say unto them, Behold I will send and take Nebuchadnezzar, the king of Babylon, and I will set his throne upon these stones that I have hid, so that he may spread his tent over them; he shall come and shall smite the land of Egypt (Jer. 43:9–11);

what these words signify cannot be known without the internal sense; “great stones” denote falsities; the “furnace for brick” denotes the yearning of falsity from evil; “Nebuchadnezzar king of Babylon” denotes the devastator of truth and good; “his throne and tent being set over these stones” denotes that he will cause falsities to reign; “the land of Egypt which he will smite” denotes the natural mind.

7520. *And let Moses sprinkle it toward heaven.* That this signifies these falsities shown to those who are in heaven is evident from the signification of “ashes” as being falsities (of which in what follows); and from the signification of “sprinkling toward heaven” as being to show them to those who are in heaven. That “to sprinkle”

denotes to show is plain, for by this they are made to appear. By “heaven” in the internal sense is meant the angelic heaven. What these words signify is plain from what was said just above (see n. 7519), namely, that by means of truth from the Divine, which is represented by Moses, the falsities of yearnings of those who infest were shown and manifested to heaven, whence came the presence of heaven, and by its presence the occurrence of such things with the evil as are signified by the “sore breaking forth in pustules.” That “ashes” [*favilla*] denote falsity, may be confirmed from the passages where another word for “ashes” [*cinis*] is used, for these ashes have a like origin, and hence a like signification (as in Isa. 44:15, 20; 58:5; Jer. 6:26; Ezek. 27:30; 28:18; Jonah 3:6; Ps. 102:9; Job 2:8; 30:19).

7521. *Unto the eyes of Pharaoh.* That this signifies in the presence is evident without explication.

7522. *And it shall be dust in all the land of Egypt.* That this signifies the damnation of these falsities in the natural mind is evident from the signification of “dust” as being that which is damned (of which above, n. 7418); from the signification of “ashes of the furnace,” which were made dust, as being the falsities of yearnings (of which just above, n. 7519, 7520); and from the signification of “the land of Egypt” as being the natural mind (n. 5276, 5278, 5280, 5288, 5301). That “dust” denotes that which is damned is plain not only from the passages already quoted from the Word (n. 7418), but also from this in Moses:

If thou wilt not obey the voice of Jehovah thy God, cursed shalt thou be in the city, and cursed shalt thou be in the field; Jehovah shall make the rain of thy land fine dust and coarse dust; from heaven shall it come down upon thee, until thou be destroyed (Deut. 28:15–16, 24).

7523. *And it shall be upon man and upon beast.* That this signifies which are from evil interior and exterior is evident from the signification of “man” as being the affection of good, and in the opposite sense the yearning of evil; in like manner “beast”; but when “man and beast” are mentioned, then by “man” is signified interior affection or yearning, and by “beast” exterior (see n. 7424).

The interior good and also the interior evil which are signified by “man” are those which are of the intention or end, for the intention or end is the inmost of man; but the exterior good and also the exterior evil which are signified by “beast” are those which are of the thought, and of the consequent action when nothing stands in the way. That what is exterior is signified by “beast” is because in respect to his external or natural man, a man is nothing else than a beast, for he takes delight in the like yearnings and pleasures, as also in the like appetites and senses. And the reason why that which is interior is signified by “man” is that man is man in respect to the internal or spiritual man, taking delight there in the affections of good and truth, such as belong to the angels in heaven, and also because through this he rules his natural or animal man, which is a beast. (That a “beast” denotes the affection of good, and in the opposite sense the yearning of evil, see n. 45–46, 142–143, 246, 714–715, 719, 776, 2179–2180, 3218, 3519, 5198.)

[2] Such is the signification of “man and beast” also in the following passages:

Mine anger and my wrath have been poured out upon this place, upon man and upon beast (Jer. 7:20).

I will smite the inhabitants of this city, both man and beast; they shall die of a great pestilence (Jer. 21:6).

It shall make her land a desolation, that none shall dwell therein; from man even to beast they have scattered, they have gone away (Jer. 50:3).

When a land sinneth against me by trespassing a trespass, I will cut off from it man and beast (Ezek. 14:13, 19, 21).

I will stretch out my hand upon Edom, and will cut off from it man and beast; and I will make it a waste (Ezek. 25:13).

I will consume man and beast, I will consume the bird of the heavens and the fishes of the sea, and the stumbling blocks together with the wicked; and I will cut off man from the surfaces of the land (Zeph. 1:3).

[3] “Man and beast” denote interior and exterior good in the following passages:

I have made the earth, the man and the beast, by my great power (Jer. 27:5).

Behold the days come, saith Jehovah, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast (Jer. 31:27).

The earth shall be a desolation, so that there is no man or beast (Jer. 32:43).

In the cities of Judah, and in the streets of Jerusalem, that are laid waste, no man and no inhabitant and no beast (Jer. 33:10; 51:62).

Thy righteousness is like the mountains of God; thy judgments are a great deep; O Jehovah, thou preservest man and beast (Ps. 36:6).

Because such things were signified by “man and beast,” therefore the firstborn of the Egyptians died, both of men and of beasts (Exod. 12:29); and therefore the firstborn were sanctified, both of man and of beast (Num. 18:15); and therefore also from a holy rite it was commanded by the king of Nineveh that both man and beast were to fast, and were also to be covered with sackcloth (Jonah 3:7–8).

7524. *A sore breaking forth in pustules.* That this signifies filthy things together with the consequent blasphemies is evident from the signification of a “sore” as being the filthy things that come from evils; and from the signification of “pustules” as being the blasphemies which are thence derived. The sores in a man’s body correspond to the filthy things that come from evils, and pustules correspond to blasphemies; and they would also be upon every evil man, if so long as he is in the world he were not in a state capable of receiving the good and truth of faith. It is for the sake of this state that the Lord prevents such things from bursting forth from evils.

[2] That “sores” signify filthy things together with blasphemies is plain also in these passages:

The first angel poured out his vial upon the earth, and it became an evil and noisome sore upon the men who had the mark of the beast; the fifth angel poured out his vial upon the throne of the beast, and they blasphemed the God of heaven, by reason of their pains, and by reason of their sores (Rev. 16:2, 10–11).

Jehovah shall smite thee with the sore of Egypt, and with the hemorrhoids, and with the scab, and with the itch, so that thou canst not be healed; whereby thou wilt become mad from the look of thine eyes wherewith thou wilt look. Jehovah shall smite thee with an evil sore upon the knees and upon the thighs, whereof thou canst not be healed. Jehovah shall lead thee away, and thy king which thou shalt set over thee, unto a nation which thou hast not known (Deut. 28:27, 34–36);

“the sore of Egypt” denotes filthy things together with blasphemies; and because blasphemies also are signified, it is said “thou wilt become mad from the look of thine eyes,” for he who blasphemes God is insane.

[3] The kinds of sores are “hemorrhoids, scab, and the itch” which signify so many kinds of falsities from evils; and nearly the same is signified by the “sores upon the knees and thighs”; and because they signify falsities, it immediately follows that “the king which they shall set over them should be led away”; for by “king” is signified truth, and in the opposite sense falsity (n. 1672, 2015, 2069, 3009, 4581, 4966, 5044, 6148). The sores of leprosy, as the “swelling,” the “abscess,” the “pimple,” the “burning,” the “scurf,” the “scall,” which are mentioned in Lev. 13, also denote such things; for “leprosy” in the spiritual sense, denotes the profanation of truth (n. 6963).

[4] That “wounds” also signify such things is evident from these passages:

From the sole of the foot even unto the head there is no soundness in it; but wound, and bruise, and recent blow; they have not been squeezed out, nor bound up, nor softened with oil (Isa. 1:6).

Mine iniquities are gone over my head, my wounds have stunk and have been corrupt because of my foolishness (Ps. 38:4-5).

7525. *In all the land of Egypt.* That this signifies the natural mind, see just above, n. 7522.

7526. *And they took ashes of the furnace.* That this signifies the falsities of yearnings is evident from the signification of “ashes of the furnace” as being the falsities of yearnings (of which above, n. 7519).

7527. *And stood before Pharaoh.* That this signifies in the presence of those who infest is evident from the signification of “standing before” anyone as being to be in the presence; and from the representation of Pharaoh, as being those who infest (see n. 7107, 7110, 7126, 7142, 7220, 7228).

7528. *And Moses sprinkled it toward heaven.* That this signifies these falsities shown to those who are in heaven is evident from what was said above (n. 7520), where are like words.

7529. *And it became a sore of pustules breaking forth on man and on beast.* That this signifies filthy things together with blasphemies from interior and exterior evil is evident from the signification of a “sore of pustules” as being filthy things together with blasphemies (of which above, n. 7524); and from the signification of “man and beast” as being evil interior and exterior (of which also above, n. 7523).

7530. *And the magicians could not stand before Moses because of the sore.* That this signifies that those could not be present who abused Divine order by portraying the like in the outward form is evident from the signification of “not being able to stand before” anyone as being not to be able to be present; from the signification of “the magicians” as being those who abuse Divine order by portraying the like in the outward form (see n. 7296, 7337); and from the signification of a “sore” as being filthy things together with blasphemies (of which above, n. 7524).

7531. *For the sore was on the magicians.* That this signifies that the like filthy things came forth from them is evident from what was said just above (n. 7530).

7532. *And on all the Egyptians.* That this signifies as were in those who were infesting is evident from the signification of “the Egyptians” as being those who infest (see n. 7097, 7317).

7533. *And Jehovah made firm the heart of Pharaoh.* That this signifies that they were determined is evident from the signification of “the heart being made firm,” “being hardened,” and “being made heavy” as being obstinacy (see n. 7272, 7300, 7305). Its being said that “Jehovah made firm the heart of Pharaoh” in the internal sense signifies that they themselves, and not Jehovah, made firm their heart, that is, that they were determined; for it is the evil with man which makes him firm or determined against the Divine; and evil comes from man, and flows in from hell, but not from heaven. Nothing but good flows in through heaven from the Lord; evil cannot come forth from good, still less from the veriest good; evil comes forth from its own origin, namely, from things contrary to love to God and to love to the neighbor; such origins exist in man, and not at all in God. From this it is evident that when it is said in the Word that “God leads into evil,” this is said according to the appearance (but on this see above, n. 2447, 6991, 6997).

7534. *And he heard them not.* That this signifies that they did not obey is evident from the signification of “not hearing” anyone as being not to obey (see also n. 7224, 7275, 7301, 7339, 7413).

7535. *As Jehovah had spoken unto Moses.* That this signifies according to the prediction, see above, n. 7302, 7340, 7414, 7432.

7536. Verses 13–18. *And Jehovah said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus said Jehovah the God of the Hebrews, Let my people go, that they may serve me. For I this time will send all my plagues into thy heart, and into thy servants, and into thy people; that thou mayest know that there is no one as I in the whole earth. For now I would put forth my hand, and*

smite thee and thy people with pestilence, and thou wouldest be cut off from the earth; but yet for this cause have I made thee to stand, that thou mayest see my power, and that my name may be told in the whole earth. As yet thou exaltest thyself against my people, in thy not letting them go. Behold, tomorrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the day it was founded even until now. “And Jehovah said unto Moses” signifies instruction again as to what was to be done; “Rise up early in the morning, and stand before Pharaoh” signifies the uplifting by means of presence of the attention of those who infest; “and say unto him, Thus said Jehovah the God of the Hebrews” signifies a command from the Lord, who is the God of the church; “Let my people go that they may serve me” signifies that they should leave those who are of the spiritual church that they may worship the Lord their God; “for this time I will send all my plagues” signifies that it might come to pass that all the coming evils would together rush upon them; “into thy heart” signifies into the inmost; “and into thy servants, and into thy people” signifies into all things in general and in particular; “that thou mayest know that there is no one as I in the whole earth” signifies made known to them from this that the Lord is the only God; “for now I would put forth my hand” signifies that all communication might be taken away; “and smite thee and thy people with pestilence” signifies thus total devastation; “and thou wouldest be cut off from the earth” signifies that thus there would no longer be communication through the things that belong to the church; “but yet for this cause have I made thee to stand” signifies that communication would still remain, and they will pass through states by reason of order; “that thou mayest see my power” signifies that they may notice how great the Divine power is; “and that my name may be told in the whole earth” signifies that thus where the church is the Lord may be acknowledged as the only God; “as yet thou exaltest thyself against my people” signifies because he does not yet desist from infesting those who are in truth and good; “in thy not letting them go” signifies and does not as yet leave them; “behold, tomorrow about this time I will cause it to rain a very grievous hail” signifies falsities destroying all things of the church with them; “such as hath not been in Egypt since the day it was founded even until now”

signifies that with others there is no such destruction in the natural mind.

7537. *And Jehovah said unto Moses.* That this signifies instruction again as to what was to be done, see above, n. 7517.

7538. *Rise up early in the morning, and stand before Pharaoh.* That this signifies the uplifting by means of presence of the attention of those who infest is evident from the signification of “rising up early in the morning” (see n. 7435); from the signification of “standing before” anyone as being presence (n. 7527); and from the representation of Pharaoh as being those who infest (n. 7107, 7110, 7126, 7142, 7220, 7228).

7539. *And say unto him, Thus said Jehovah the God of the Hebrews.* That this signifies a command from the Lord, who is the God of the church, is evident from the signification of “saying” when by Jehovah or the Lord to those who are in evils and infest as being a command (see n. 7036, 7310); and from the signification of “the Hebrews” as being those of the church, thus the church (n. 6675, 6684, 6738). (That where “Jehovah” is named in the Word it is the Lord who is meant, see n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6280, 6281, 6303, 6905, 6945, 6956). Thus “Jehovah the God of the Hebrews” denotes the Lord, who is the God of the church.

7540. *Let my people go, that they may serve me.* That this signifies that they should leave those who are of the spiritual church that they may worship the Lord their God, see above (n. 7500), where are like words.

7541. *For this time I will send all my plagues.* That this signifies that it might come to pass that all the coming evils would together rush upon them is evident from the signification of “plagues” as being evils, here evils to come, even until they were utterly cast into hell, for which reason it is said, “all the plagues”; and from the signification of “sending” as being to rush in, for plagues or evils are not sent by Jehovah or the Lord, but rush in from evil itself; for

in the other life evil carries its penalty with it, and has it as it were within itself (see n. 696, 697, 1857, 6559). Hence it is that by “I will send all my plagues” is signified that all evils would rush in upon them.

[2] It is according to order that one plague should follow another, and the evil be thus successively cast down into hell, and therefore it is here said that it might come to pass that they would all rush in together. As the man of the church has no knowledge about the state of the life after death, he believes that after his life in the body a man is either at once uplifted into heaven, or cast into hell; when nevertheless this takes place successively, although with much variety in respect to times and in respect to states. With the good who are to be uplifted into heaven, evils are successively separated, and the good are filled with goods according to the faculty of reception acquired in the world. And with the evil who are to be cast into hell, goods are successively separated, and the evil are successively filled with evils, according to the faculty of reception acquired in the world.

[3] Moreover a man in the other life enters into new states, and undergoes changes. Those who are being uplifted into heaven, and afterward when they have been uplifted, are perfected to eternity; but those who are being cast down to hell, and afterward when they have been cast down, endure evils continually more grievous, and this until they dare not do evil to anyone. After this they remain in hell to eternity, whence they cannot be taken out, because it cannot be given them to will good to anyone, but only, from fear of the penalty, not to do evil, the desire to do it always remaining.

7542. *Into thy heart.* That this signifies into the inmost is evident from the signification of the “heart” as being what is of the will, thus of the love (see n. 2930, 3313, 3888, 3889), consequently what is of the very life, for the love, being of the will, makes the very life; hence it is that by the “heart” is signified the inmost. The inmost with the good is love to the Lord and love toward the neighbor, but the inmost with the evil is the love of self and the love of the world; it is this inmost that is here meant. The things

that are around this inmost and make as it were its circumferences are evils with the falsities which favor them; and these are disposed in the order in which they favor. In the other life these are unrolled according to the order in which they have been disposed; first come forth those which occupy the outermost circumferences; afterward those which occupy the more interior ones; and at last the inmost is made manifest. Hence it is that a man in the other life passes through many states, and that by degrees, successively, the evil run into plagues, before they are cast into hell, according to what has just been said. The inmost to which they finally come is hell itself with them, for it is the evil itself which had been of their love, thus the end for the sake of which they had done all things, and which in the world they had most deeply hidden.

7543. *And into thy servants, and into thy people.* That this signifies into all things in general and in particular is evident from the signification of “servants” and “people” as being all and each, thus all things and each (see n. 7396).

7544. *That thou mayest know that there is no one as I in the whole earth.* That this signifies made known to them from this, that the Lord is the only God, is evident from what was said above (n. 7401).

7545. *For now I would put forth my hand.* That this signifies that all communication might be taken away is evident from the signification of “hand” as being power (see n. 4931–4937, 6292, 6947, 7188, 7189, 7518); and of “the hand of Jehovah” as being omnipotence (n. 878, 3387, 7518). Hence “to put forth the hand” denotes to show power, and from omnipotence to do it. This omnipotence is described by his being able “to send all plagues into his heart, into his servants, and into his people” whereby is signified that all evils would rush in together, and thus that communication with the things of heaven would be taken away. It is this exercise of power that is here signified by these words. How the case is with this communication has already been told, namely, that those who infest the upright in the other life are such as in the world have been in the church and have read the Word, and have known the

doctrinal things of faith of their church and have also professed them, but have lived a life of evil. So long as such in the other life retain the things of faith, they have communication with heaven, and so long they cannot be cast down into hell; and therefore it is these things that are by degrees taken away from them; and after these have been taken away, the evil no longer have anything to hold them up; but then like weights without support, or like birds with their wings cut off, they fall downward, or into the deep. From all this it is evident what is meant by the possibility of the communication being taken away from them.

7546. *And smite thee and thy people with pestilence.* That this signifies thus total devastation is evident from the signification of “pestilence” as being the vastation of good and truth (see n. 7505); here total devastation, because it is said that Pharaoh and his people would be smitten with it; but before (verse 3), that the cattle would be smitten, and therefore in that verse by “pestilence” is not signified total devastation, but vastation in general as to the things that belong to the truth and good of the church, and to those which are outside of it.

7547. *And thou wouldest be cut off from the earth.* That this signifies that thus there would no longer be communication through the things that belong to the church is evident from the signification of “being cut off” when said of the things that belong to the church, as being to be separated; and when they are separated, or when there is no longer communication with heaven by means of the things of the church, then the man falls into hell, which is “to be cut off” (see above, n. 7545); and from the signification of “the earth” as being the church (n. 662, 1067, 1262, 1733, 1850, 2117, 2118, 2571, 2928, 3355, 4447, 4535, 5577).

7548. *But yet for this cause have I made thee to stand.* That this signifies that the communication would still remain, and they will pass through states by reason of order is evident from the signification of “causing to stand” when it is said of the plagues or evils that these should not rush in all together (see n. 7541), and of

the communication with heaven, that it should not be taken away from them (n. 7545), as being that the communication would still remain, consequently that they would pass through states by reason of order, that is, that they would be devastated by degrees successively (n. 7541).

7549. That thou mayest see my power. That this signifies that they may notice how great the Divine power is is evident without explication.

7550. And that my name may be told in the whole earth. That this signifies that thus where the church is the Lord may be acknowledged as the only God is evident from the signification of “name” as being everything in one complex by which the Lord is worshiped (see n. 2724, 3006, 6674); and as the veriest essential of worship is the acknowledgment that the Lord is the only God, and that his human is Divine, and that from this proceeds all faith and love, therefore by the “name of Jehovah being told” is signified that the Lord is to be acknowledged as the only God (that the Divine human of the Lord is the “name of Jehovah” see n. 2628, 6887), and from the signification of “the earth” as being the church (see just above, n. 7547). That Jehovah or the Lord in this and in many other passages wills that his might and power may appear, and his name be told, and elsewhere that he be humbly worshiped and adored, seems as if he desires to show forth his glory, and as if he loves adoration for the sake of himself. But quite different is the real case. It is not for the sake of himself, but for the sake of the human race; not from self-glory, but from love; for he wills to be conjoined with the human race, and to give them eternal life and happiness. This cannot be done unless the man is in humble worship; and there can be no humble worship unless the man acknowledges and believes that he himself is dust and ashes, that is, nothing but evil, and that Jehovah or the Lord is the Greatest and the Holiest, and that he dare not from himself approach him. When man is in such humble worship, then the Lord can flow in with the life of his love, and give heaven and eternal happiness. This is the reason why Jehovah or the Lord so greatly extols his own power and glory in the Word.

7551. *As yet thou exaltest thyself against my people.* That this signifies because he does not yet cease to infest those who are in truth and good is evident from the signification of “as yet exalting himself” as being not yet to desist from infesting, for they who infest believe that they have dominion over those who are infested when they see them in anguish and not yet liberated, and then see themselves warned; and from the representation of the sons of Israel, who are here “my people” as being those who are of the spiritual church, or what is the same, who are in truth and good (see n. 4286, 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223).

7552. *In thy not letting them go.* That this signifies and does not as yet leave them is evident from the signification of “to let go” as being to leave (as above).

7553. *Behold, tomorrow about this time I will cause it to rain a very grievous hail.* That this signifies falsities destroying all things of the church with them is evident from the signification of a “rain of hail” as being falsities from evil destroying the truths and goods of faith, thus the things of the church. That a “rain of hail” has this signification is because it is like stones, and destroys both men and beasts, also the produce of the field, and likewise because it is cold. A “rain” in general signifies a blessing, and in the opposite sense a curse (see n. 2445); when a blessing, it signifies the influx and reception of the truth that is of faith and of the good that is of charity, for this is a blessing; but when it signifies a curse, it signifies falsity that is contrary to the truth of faith, and evil that is contrary to the good of charity, for these are a curse. But a “rain of hail” in general signifies the curse that belongs to falsity from evil, and indeed to falsity from evil against the truths and goods of the church.

[2] This is signified by a “rain of hail” in the following passages:

I will dispute with God with pestilence and with blood; and I will make it rain upon him, and upon his bands, and upon the many peoples that are with him, an inundating rain, and hailstones, fire, and sulphur (Ezek. 38:22);

“Gog” denotes outward worship separate from inward, thus those who when charity is extinct make everything of Divine worship consist in outward things; “hailstones” denote falsities from evil.

[3] In the same:

My hand shall be against the prophets that see vanity, and that divine a lie; say unto them that daub with what is untempered, that it shall fall; there shall be an inundating rain, by which ye hailstones shall fall; and a wind of storms shall burst through it (Ezek. 13:9, 11);

“the prophets that see vanity and divine a lie” denote those who teach evils and falsities; “those who daub with what is untempered” denotes that they invent falsities, and make them appear like truths. These are called “hailstones” from falsities; but “hail” in this and in the passage above quoted is expressed in the original by another word which means “great hail.”

[4] In Isaiah:

Then Jehovah shall cause the glory of his voice to be heard, and his arm shall see quiet, in the indignation of anger, and a flame of devouring fire, with scattering and inundation, and with hailstone (Isa. 30:30–31);

where “hailstone” denotes the vastation of truth through falsities. In the same:

Behold the Lord is strong and mighty; like an inundation of hail, a storm of slaughter, like an inundation of mighty waters overflowing, shall he cast down to the earth with the hand; the hail shall overthrow the refuge of a lie, and they shall inundate the hiding place of waters (Isa. 28:2, 17);

“an inundation” denotes immersion in falsities, and thus the vastation of truth (n. 705, 739, 790, 5725, 6853); “an inundation of hail” denotes the destruction of truth through falsities.

[5] In David:

He smote their vine with hail, and their sycamores with grievous hail; and he shut up their beast with the hail, and their cattle with coals of fire. He sent against them the wrath of his anger (Ps. 78:47–49).

He made their rains hail, a flaming fire in their land, and smote their vine and their fig tree, and broke in pieces the tree of their border (Ps. 105:32–33);

“hail and rain” denote the vastation of truth and good through falsities from evil; the “vine” denotes the truth and good of the internal church; the “sycamore” and the “fig tree” denote the truths and goods of the external church. In the same:

Who giveth snow like wool; he scattereth the hoar frost like dust, who castest forth his hail like morsels; who can stand before his cold? (Ps. 147:16–17);

“hail” denotes falsities from evils. In the same:

He made darkness his hiding place, his circuits his tent, the darkness of the waters, the clouds of the heavens, from the brightness before him the clouds passed, with hailstone and coals of fire; Jehovah thundered in the heavens, and the most high gave his voice, hailstone and coals of fire, so that he sent arrows and scattered them (Ps. 18:12–15);

“hailstone” denotes falsities from evil which vastate truths and goods.

[6] In John:

The first angel sounded, and there came hail and fire mingled with blood, and it fell upon the earth, so that the third part of the trees was burnt up, and all the green grass was burnt up (Rev. 8:7);

“hail” denotes falsities from evil; “fire mingled with blood” the evil of yearnings together with falsified truths; the “trees that were burnt up” denote the knowledges of truth destroyed by the evil of yearnings; the “green grass that was burnt up” denotes the memory-knowledges of truth likewise destroyed. (That “fire” denotes the

evil of yearnings, see n. 1297, 1861, 2446, 5071, 5215, 6314, 6832, 7324; that “blood” denotes falsified truth, n. 4735, 6978, 7317, 7326; that “trees” denote knowledges, n. 2722, 2972.)

[7] In Joshua:

It came to pass, as they fled before Israel in the going down of Bethoron, when Jehovah cast down upon them great stones from the heavens even unto Azekah, that they died; there were more who died with the hailstones than they whom the sons of Israel slew with the sword (Josh. 10:11);

this is said of the five kings who fought against Gibeon; by these kings and their people were represented those who are in falsities from evils, therefore they died with the hailstones; morsels of hail are called “stones” because “stones” also signify falsities. From all this it is evident what is signified by “hail” and “rain of hail” namely, falsities from evils; and consequently the vastation of truth and good is also signified, for this is effected through falsities from evils.

7554. *Such as hath not been in Egypt since the day it was founded even until now.* That this signifies that with others there is no such destruction in the natural mind is evident from the signification of the “rain of hail” of which this is said, as being the destruction of truth through falsities (of which just above, n. 7553); and from the signification of the “land of Egypt” as being the natural mind (see n. 5276, 5278, 5280, 5288, 5301). That “since the day it was founded even until now” denotes that with others there is no such destruction is because “day” signifies state, and “foundation” its quality, and “Egypt” the natural mind in general. That there is no such destruction with others as there is with those who infest the upright in the other life is because those who infest had in the world been of the church (n. 7317, 7502); being those who had filled the memory that belongs to the natural mind with such things as belong to faith from the Word and from the doctrine of their church, and yet had lived contrary to them; and therefore when they are vastated, the things that belong to faith are plucked out, and at the same time very many things that adhere to these,

giving rise to deep and filthy cavities and furrows. Moreover, the evils of yearnings cannot but be in some measure adjoined, and likewise falsities; and because truths and falsities cannot be together, it is evident that if they cannot be separated, they must be cast out to the borders, whence come empty spaces within that have an offensive smell, for all bad smell comes from evils mingled with goods, and from falsities mingled with truths. These things do not take place with those who are outside the church, for they have known nothing about the truths of faith from the Word. This is what is signified by there being no such destruction with others in the natural mind.

7555. Verses 19–21. *And now send, gather in thy cattle, and all that thou hast in the field; every man and beast that shall be found in the field, and shall not be brought to the house, the hail shall come down upon them, and they shall die. He that feared the word of Jehovah of the servants of Pharaoh, made his servants and his cattle flee unto the houses; and he that did not set his heart unto the word of Jehovah left his servants and his cattle in the field.* “And now send, gather in thy cattle” signifies that the truth of good should be collected; “and all that thou hast in the field” signifies which is of the church; “every man and beast” signifies interior and exterior good; “that shall be found in the field” signifies that is of the church; “and shall not be brought to the house” signifies which is not reserved; “the hail shall come down upon them, and they shall die” signifies that they shall be quite destroyed by falsity; “he that feared the word of Jehovah of the servants of Pharaoh” signifies those things in the natural mind which were of the Lord; “made his servants and his cattle flee unto the houses” signifies that they were stored up and reserved in the interiors; “and he that did not set his heart unto the word of Jehovah” signifies the things which were not from the Lord; “left his servants and his cattle in the field” signifies that they were not stored up and reserved.

7556. *And now send, gather in thy cattle.* That this signifies that the truth of good was to be collected is evident from the signification of “gathering in” as being to collect; and from the signification of “cattle” as being the good of truth, and also the

truth of good (see above n. 6016, 6045). (What the truth of good is, and what the good of truth, see n. 2063, 3295, 3332, 3669, 3688, 3882, 4337, 4353, 4390, 5526, 5733.) The subject treated of in this verse and in the two following is the good and truth which are reserved by the Lord, even with the evil; for the good and truth which have not been adjoined to evils and falsities, are not vastated; but are stored up by the Lord in the interiors, and are afterward brought forth for use. The reservation of good and truth with man by the Lord is signified by “remains” in the Word (concerning which see above, n. 468, 530, 560, 561, 576, 661, 798, 1738, 1906, 2284, 5135, 5342, 5344, 5897–5899, 6156).

7557. And all that thou hast in the field. That this signifies which is of the church is evident from the signification of “field” as being the church (see n. 2971, 3317, 3766, 4440, 4443, 7502).

7558. Every man and beast. That this signifies interior and exterior good is evident from the signification of “man and beast” as being interior and exterior good (as above, n. 7424, 7523).

7559. Which shall be found in the field. That this signifies which is of the church is evident from the signification of “field” as being the church (of which just above, n. 7557).

7560. And shall not be brought to the house. That this signifies which is not reserved is evident from the signification of “not being brought to the house” as being not to be reserved; for the “house” denotes the interior natural mind where good is with truth, and also the rational mind, and thus the man himself (n. 3538, 4973, 5023, 7353); hence “to be brought to the house” denotes to be collected within, and there stored up. Good and truth are stored up within, and are there reserved by the Lord, even with the evil, in order that there may still be something human left; for man without these is not man, because the things stored up and reserved are good and truth, and by these man has communication with heaven; and insofar as man has communication with heaven, so far he is man. There is indeed a communication with heaven of the evil, even of those who are in hell, but no conjunction by good and

truth; for as soon as good and truth flow down from heaven and come into hell, they are turned into evil and falsity, whence the conjunction is at once broken. Such is the communication. But although there is conjunction through the good and truth which are stored up and reserved in the interiors; yet the truths and goods in the interiors of those who are evil effect nothing more than to enable them to reason, and to think and speak from the sensuous, thus to confirm what is false and defend what is evil. Nothing more can be let out from the goods and truths stored up and reserved within them, for if more were let out, the truths and goods would perish, and thus nothing human would be left in them.

7561. The hail shall come down upon them, and they shall die. That this signifies that what is of the church will be quite destroyed by falsity is evident from the signification of “hail” as being falsity from evil, and from this the vastation of good and truth through falsities (see n. 7553); and from the signification of “dying” as being to cease to be (n. 494, 6587, 6593); and being said of the vastation of good and truth, it denotes to be destroyed.

7562. He that feared the word of Jehovah of the servants of Pharaoh. That this signifies those things in the natural mind which were of the Lord is evident from the signification of “him that feared the word of Jehovah” as being the things that belong to the Lord, for by “him that fears” in the internal sense is not meant a person fearing, but a thing (that in heaven the idea of person is turned into that of thing, see n. 5225, 5287, 5434); therefore by “him that feared the word of Jehovah” is meant good and truth from the Lord; and from the signification of “the servants of Pharaoh” as being the things of the natural mind. That “Pharaoh” denotes the natural in general, see n. 5160, 5799; hence his “servants” denote the things in the natural, or what is the same, that are in the natural mind; for the things in the natural from which man thinks and forms conclusions constitute his mind. (What in the natural mind is of the Lord, and what not of the Lord, may be seen below, n. 7564.)

7563. *Made his servants and his cattle flee unto the houses.* That this signifies that they were stored up and reserved in the interiors is evident from the signification of “servants” as being the things in the natural mind (as just above, n. 7562); from the signification of “cattle” as being truth and good (of which also above, n. 7556); and from the signification of “houses” as being the things that are within man, where the good and truth from the Lord are stored up and reserved (n. 7560). From this it is evident that by “he made his servants and cattle flee unto the houses” is signified that the truths and goods which were in the natural mind, namely, those which are of the Lord, were collected and stored up and reserved in the interiors.

7564. *And he that did not set his heart unto the word of Jehovah.* That this signifies the things which were not from the Lord is evident from what was unfolded above (n. 7562), where “he that feared the word of Jehovah” signifies the things that were of the Lord; hence on the other hand “he that did not set his heart unto the word of Jehovah” signifies the things which are not from the Lord. Goods and truths are either of the Lord or not of the Lord. Those which are of the Lord are those which the man does for the sake of his neighbor, for the sake of his country, for the sake of the church, and for the sake of the Lord’s kingdom, thus for the sake of good and truth itself, and especially for the sake of the Lord. These goods and truths are those which are of the Lord; but the truths and goods which are not of the Lord are those which a man does for the sake of himself as the end, and for the sake of the world as the end. These latter sometimes appear like the former in the outward form, but in the inward form they are quite different; for these lead to self, but those away from self. The truths and goods which are not of the Lord are also for the most part those which a man does in a state of misfortune, of sickness, of grief, and of fear, and not in a free state, for these also are for the sake of self. All truths and goods do indeed flow in from the Lord, but when the goods and truths of the Lord are bent with a man to himself, they then become the man’s and belong to him to whom they are bent, for they become goods of the love of self and of the world. Such are the goods of all the evil among themselves. From all this it is

evident what goods and truths are meant by those which are of the Lord, and by those which are not of the Lord.

7565. *Left his servants and his cattle in the field.* That this signifies that they were not stored up and reserved is evident from the signification of being “left in the field” as being to perish by the falsities from evils which are signified by the “hail” through which they would die (see n. 7559–7561). These are the things not stored up and reserved, and are those truths and goods which are not of the Lord (described just above, n. 7564). By “servants” are signified those truths and goods which are in the natural mind (n. 7572, 7563); and by “cattle” the truths and goods which, because they are not of the Lord, cannot be stored up in the interiors.

7566. Verses 22–26. *And Jehovah said unto Moses, Stretch forth thy hand toward heaven, and there shall be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field in the land of Egypt. And Moses stretched forth his rod toward heaven; and Jehovah gave voices and hail, and the fire walked unto the land, and Jehovah made it rain hail upon the land of Egypt. And there was hail, and fire walking at the same time in the midst of the hail, very grievous, such as had not been like it in all the land of Egypt since it became a nation. And the hail smote in all the land of Egypt all that was in the field, from man and even to beast, and the hail smote every herb of the field, and broke every tree of the field. Only in the land of Goshen, where the sons of Israel were, was there no hail.* “And Jehovah said unto Moses” signifies a command; “Stretch forth thy hand toward heaven” signifies attention, and the approach of heaven; “and there shall be hail in all the land of Egypt” signifies destroying falsity in the natural mind; “upon man, and upon beast” signifies interior and exterior good; “and upon every herb of the field in the land of Egypt” signifies every truth of the church in the natural mind; “and Moses stretched forth his rod toward heaven” signifies communication with heaven; “and Jehovah gave voices” signifies the withdrawal and separation of the communication with those who are in good and truth; “and hail” signifies falsities destroying these goods and truths; “and the fire walked unto the land” signifies the evils of yearnings; “and Jehovah made it rain hail upon the land

of Egypt” signifies the natural mind taken possession of by the falsities of evil; “and there was hail, and fire walking at the same time in the midst of the hail, very grievous” signifies the persuasions of falsity together with the yearnings of evil; “such as has not been like it in all the land of Egypt” signifies that no others had such a state of the natural mind; “since it became a nation” signifies from the day in which it was made capable of admitting good and the derivative truth; “and the hail smote in all the land of Egypt” signifies that this falsity destroyed the things that were in the natural mind; “all that was in the field” signifies whatever was of the church; “from man and even to beast” signifies its interior and exterior good; “and the hail smote every herb of the field” signifies that these falsities destroyed every truth of the church; “and broke every tree of the field” signifies that they also destroyed all the knowledges of truth and good of the church; “only in the land of Goshen, where the sons of Israel were, was there no hail” signifies that it was not so where those were who were of the spiritual church.

7567. *And Jehovah said unto Moses.* That this signifies a command is evident from the signification of “saying” as being a command (see n. 7036, 7107, 7310).

7568. *Stretch forth thy hand toward heaven.* That this signifies attention and the approach of heaven is evident from the signification of “stretching forth the hand” as being to cause to pay attention, for by the stretching forth of the hand, something has the attention directed to it and is shown; and from the signification of “heaven” as being the angelic heaven; and as when anyone has his attention directed to heaven, and it is shown to him, he also directs his sight and thought thither, from this there is also signified approach, for all approach in the spiritual world is effected by the determination of the thought. How the case herein is has indeed been told above (n. 7519), but as these things are such as have been unknown in the world, they may be illustrated a little further. When any change of state is to be effected with the evil who are to be devastated, as with those described in these chapters, this change is effected by a more present influx of good and truth from heaven,

because the nearer heaven comes to them, the more the interior evils and falsities with them are excited; for good and truth from heaven penetrate toward the interiors, and the more deeply they penetrate the nearer they come. Hence it is that the infernals dare not come near any heavenly society, but withdraw as far as they can (see n. 4225–4226, 4299, 4533, 4674, 5057–5058, 7519). From all this it is now evident what is meant by the attention, and the approach of heaven, which are signified by “Moses stretching forth his hand toward heaven”; for a new state is now described, namely, the state of falsities from evils destroying all the goods and truths of the church with those who infest; and as this state arises through a more present influx of truth from the Divine, and at the same time through the approach of heaven, therefore it is said to Moses that he should “stretch forth his hand toward heaven.”

7569. And there shall be hail in all the land of Egypt. That this signifies destroying falsity in the natural mind is evident from the signification of “hail” as being falsity from evils destroying, namely, every good and truth of the church (see n. 7553); and from the signification of “the land of Egypt” as being the natural mind (n. 5276, 5278, 5280, 5288, 5301).

7570. Upon man, and upon beast. That this signifies interior and exterior good is evident from the signification of “man and beast” as being interior and exterior good (n. 7424, 7523, 7558).

7571. And upon every herb of the field in the land of Egypt. That this signifies every truth of the church in the natural mind is evident from the signification of “herb” as being truth (of which in what follows); from the signification of “field” as being the church (of which above, n. 7557); and from the signification of “the land of Egypt” as being the natural mind (of which also above, n. 7569). That “herb” signifies truth is because the “land” signifies the church, also a “field”; and hence all the produce from it signifies either the truth that is of faith, or the good that is of charity, for these are of the church. By the “herb of the field” is meant all in general that comes from the field, as is plain from the Lord’s parable in Matthew:

The kingdom of the heavens is likened unto a man who sowed good seed in his field, but when the herb sprouted forth and bore fruit, then appeared the tares (Matt. 13:24, 26);

where “the herb” stands for the produce of the field. That by “the herb” is here signified the truth of the church, and by “tares” falsity is evident; it is indeed a comparison, but all the comparisons in the Word are from significatives (n. 3579). In David:

Who causeth grass to sprout forth for the beast, and herb for the ministry of man; to bring forth bread out of the earth (Ps. 104:14);

where also “herb” stands for the produce of the field, and by it in the internal sense is here signified truth.

[2] In the same:

In pastures of herb he will make me lie down, unto the waters of rests he will lead me, he will create anew my soul (Ps. 23:2–3);

“pastures of herb” denote the spiritual nourishment which is of the soul, and therefore it is said “He will create anew my soul.” In Isaiah:

The waters of Nimrim shall be desolations, because the grass is dried up, the herb is consumed, there is no green thing (Isa. 15:6).

I will make waste mountains and hills, and I will dry up all their herb, and I will make the rivers islands, and I will lead the blind in a way that they have not known (Isa. 42:15).

How long shall the land mourn, and the herb of every field wither? For the wickedness of them that dwell therein the beasts and the bird shall be consumed (Jer. 12:4).

The hind calved in the field, but forsook it, because there was no herb, and the wild asses stood on the hills, they snuffed the wind like whales because there was no herb (Jer. 14:5–6).

Be not afraid, ye beasts of my fields, for the habitations of the wilderness are become grassy, for the tree will bear her fruit, the fig tree and the vine will yield its strength (Joel 2:22).

When the locusts had completed the devouring of the herb of the land, I said, O Lord Jehovih, forgive, I beseech thee; how shall Jacob stand when he is little? (Amos. 7:2.)

Ask ye of Jehovah the latter rain in season; Jehovah will make clouds, and will give them a shower of rain, to a man herb in the field (Zech. 10:1).

The fifth angel sounded, and it was said that they should not hurt the grass of the earth, nor any green thing, nor any tree (Rev. 9:1, 4).

[3] Everyone can see that in these passages grass and herb are not meant, but instead of them such things as are of the church; that by the “herb of the land” and the “herb of the field” is meant the truth which is of faith is plain. Without such a spiritual sense no one would ever know why it should be said, in John, when the fifth angel sounded, that “they should not hurt the grass of the earth, nor any green thing”; nor would anyone know what is meant in Jeremiah, “The hind calved in the field, but forsook it, because there was no herb, and the wild asses snuffed the wind like whales because there was no herb”; nor what is meant in many other passages. From this it is evident how little the Word is understood, and how earthly an idea would be had of very many things contained therein, unless it were known what they signify; at least that there is what is holy in every detail.

7572. And Moses stretched forth his rod toward heaven. That this signifies communication with heaven is evident from the signification of “stretching forth a rod” as being to direct the attention to, thus to communicate, according to what was unfolded above (n. 7568). By “heaven” is signified the angelic heaven.

7573. And Jehovah gave voices of thunder. That this signifies the withdrawal and separation of the communication with those who are in good and truth is evident from the signification of the “voices” which are those of thunders, as being truths Divine that

enlighten and perfect those who are in heaven, and that terrify and devastate those who are in hell; and because they devastate these latter, they signify the withdrawal and separation of the communication of those who are in good and truth, for in this way they are devastated. How this takes place is plain from what was said before (n. 7502, 7541, 7542, 7545, 7554), namely, that they who have been of the church, and from this have imbibed knowledges of truth and good from the Word, but have lived a life of evil, have communication with heaven through the truths and goods which they have brought with them from the world by having been in the church (that a man brings with him in the other life whatever he has known in the world, nay, whatever he has seen, heard, thought, spoken, willed, and done, see n. 2474, 2475, 2481–2486, 7398). This is the communication which is taken away when they are being devastated; and when this communication has been taken away, then also the truths and goods together with the knowledges thereof have also been taken away. For whatever is known by spirits, nay, by the angels, flows in through heaven from the Lord, thus by means of communications (see n. 6053–6058, 6189–6215, 6307–6327, 6466–6495, 6613–6626). From all this it is evident what is meant by the withdrawal and separation of the communication with those who are in truth and good. As regards truth Divine in heaven and in hell, which truth is signified by the “voices,” the case is the same as it is with thunders on earth. On high mountains thunders are heard as a mild and gentle sound, whereas below on the earth they are heard as a terrific noise; and in the same way in heaven truth Divine is mild and gentle, but in hell is terrible.

[2] That “voices” which are thunders signify truths Divine that enlighten and perfect those who are in heaven, and that terrify and devastate those who are in hell, is plain from the following passages:

There shall be joy of heart; as when one goeth with a pipe to come into the mountains of Jehovah, unto the Rock of Israel; then shall Jehovah cause the glory of his voice to be heard, and shall make his arm see rest; in the indignation of anger, and the flame of a devouring fire, in scattering, and in inundation, and in hailstone. For by the voice of Jehovah shall Asshur be dismayed (Isa. 30:29–31);

here “the voice of Jehovah” denotes truth Divine, which enlightens and perfects those who are in good, and terrifies and devastates those who are in evil. In Joel:

The earth quaked before him, the sun and the moon were blackened, and the stars withdrew their shining; and Jehovah uttered his voice before his army, his camp is very great; for numberless is he that doeth his word; for the day of Jehovah is great and very terrible (Joel 2:10–11);

where the meaning is similar.

[3] In the same:

Jehovah shall roar from Zion, and shall utter his voice from Jerusalem; and the heavens and the earth shall shake; but Jehovah shall be a refuge for his people, and a stronghold to the sons of Israel (Joel 3:16).

Here in like manner the “voice of Jehovah” denotes truth Divine; that it is said to be “from Jerusalem” is because by “Jerusalem” is signified the Lord’s spiritual kingdom, in which are they who are in good from truth, and in truth from good.

[4] In David:

Jehovah thundered in the heavens, and the most high uttered his voice, hailstone and coals of fire; so that he sent out his arrows and scattered them; and many thunderbolts, and troubled them (Ps. 18:13–14);

“to utter his voice” “hailstone” and “coals of fire” denote the devastation of truth and good through falsities, and the evils of yearnings. In the same:

The clouds dropped waters, the skies uttered a voice, thine arrows also went abroad, the voice of thy thunder into the world, the lightnings lightened the world (Ps. 77:17–18);

“a voice” denotes truth Divine, which enlightens those who are of the church.

[5] In the same:

The voice of Jehovah is upon the waters, the God of glory thundereth, even Jehovah upon great waters: the voice of Jehovah is in power: the voice of Jehovah is with honor: the voice of Jehovah breaketh the cedars, Jehovah hath broken in pieces the cedars of Lebanon: the voice of Jehovah cleaveth as flames of fire: the voice of Jehovah maketh the wilderness to tremble: the voice of Jehovah maketh the hinds to calve, and strippeth the forests (Ps. 29:3–9);

here “the voice of Jehovah” denotes truth Divine and its power, thus also the Word, because this is truth Divine.

[6] In John:

A strong angel coming down cried with a great voice, and when he cried the seven thunders uttered their voices. I was about to write, but I heard a voice from heaven saying to me, Seal up the things which the seven thunders uttered, and write them not (Rev. 10:1, 3–4);

“voices” denote truth Divine; “thunders” those who carry it and bring it from heaven to earth. Everyone can see that by “thunders” and “voices” are signified Divine things, not thunders and sounds; and because they signify Divine things, and are called “the voices of Jehovah,” it is evident that they denote Divine truth. It was for this reason that when Jehovah descended upon Mount Sinai and promulgated Divine truth there were voices, lightnings, and thunders (Exod. 19:16; 20:18); and he spoke out of the midst of the fire (Deut. 4:11–12; 5:22–25).

7574. *And hail.* That this signifies falsities destroying these goods and truths is evident from the signification of “hail” as being falsities from evils destroying the goods and truths of the church (see n. 7553). By “hail” are signified such falsities as destroy the truths and goods of the church, as is also signified by the “pestilence” described above in this chapter; for there are very many genera and species of falsities, as there are of the evils from which they spring. The falsities signified by the “hail” are of the kind that destroy the things of the church, and are possible only with those who have been born in the church, and have lived contrary to the

truths and goods of faith therein. That falsities, like evils, are of many genera and species is evident from the fact that the hells are distinct according to the genera and species of evils and the derivative falsities, and that the hells are countless. From all this it can be seen how the case is with the fact that the miracles or plagues in Egypt signify falsities and evils, as the blood, the frogs, the lice, the noisome flies, the pestilence, the sore of pustules, the hail, and the locust, namely, that by each is signified some kind of falsity and evil.

7575. And the fire walked unto the land. That this signifies the evils of yearnings is evident from the signification of “fire” as being the evils of yearnings (see n. 1297, 1861, 2446, 5071, 5215, 6314, 6832, 7324); and from the signification of “walking unto the land” as being to take possession of the natural mind even to its lowest parts (that the “land of Egypt” denotes the natural mind, see n. 5276, 5278, 5280, 5288, 5301). As by “hail” are signified falsities, and by “fire” the evils from which they spring, therefore where “hail” is mentioned, so also is “fire” as in Isa. 30:30, 31; Ps. 18:12–15; 78:47–49; Rev. 8:7; and also in the verse that here follows, “and there was hail, and fire at the same time walking in the midst of hail, very grievous.”

7576. And Jehovah made it rain hail upon the land of Egypt. That this signifies thus the natural mind taken possession of by the falsities of evil is evident from the signification of “making it rain” as being to pour in, here to take possession of. “To rain” is said of truth and good, and in the opposite sense of falsity and evil, for “rain” denotes a blessing, and it also denotes a curse (see n. 2445); from the signification of “hail” as being the falsity of evil (n. 7553, 7574); and from the signification of “the land of Egypt” as being the natural mind (as above, n. 7575).

7577. And there was hail, and fire at the same time walking in the midst of the hail, very grievous. That this signifies the persuasions of falsity together with the yearnings of evil is evident from the signification of “hail” as being falsity from evil (of which above, n. 7574), here the persuasion of falsity, because it is said “hail very

grievous”; from the signification of “fire” as being the yearning of evil (of which just above, n. 7575); from the signification of “walking in the midst” as being to be together, and indeed the yearning of evil inmostly, because this was the source of the falsity.

[2] There is here described the state of those who are of the church and infest the upright in the other life when they have been vastated as to what is of the church, that is, as to the goods and truths which they professed; namely, that then persuasions of falsity together with yearnings of evil reign with them; for such is their interior state. The persuasions of falsity and the yearnings of evil are inseparable, for he who is in evil as to life is in falsity as to doctrine. It may indeed seem otherwise to those who are in evil of life; for when with the mouth they profess truths from the word, or from the doctrine of their church, they suppose that they are in the belief of these truths. It also appears to them as if they were; but still they are not if the life is evil; for they either profess with the mouth what disagrees with their thoughts, or they think that it is so from a persuasive faith, which is for the sake of gain or of honors; therefore when there is no further canvassing for honors, or chasing of gain, this faith falls to the ground, and then they readily learn falsities which agree with the evils of yearnings. These falsities exist inwardly with those who live evilly, no matter how much they believe that they do not exist.

[3] That this is so, clearly shows itself in the other life, when the externals have there been taken away, and such persons have been left to their interiors. Then falsities burst forth, both those which they had thought in the world, and those which they had not openly thought; for they burst forth from the evils which had been of their life, because falsities are nothing else than evils reasoning and defending themselves. From all this it can be seen what is their state in the other life, namely that they have persuasions of falsity together with yearnings of evil.

7578. Such as had not been like it in all the land of Egypt. That this signifies that no others had such a state of the natural mind is

evident from what was unfolded above (n. 7554), where like words occur.

7579. *Since it became a nation.* That this signifies from the day in which it, namely, the natural mind, was made capable of admitting good and the derivative truth is evident from the signification of “nation” as being good (see n. 1159, 1259, 1260, 1416, 1849, 4574, 6005), and because this is said of the land of Egypt, by which is signified the truth of memory-knowledge which is of the natural mind, therefore “nation” denotes the truth which is from good; and from the signification of “since it became” as being from the day in which it was made.

7580. *And the hail smote in all the land of Egypt.* That this signifies that this falsity destroyed the things that were in the natural mind is evident from the signification of “smiting” as being to destroy; from the signification of “the hail” as being falsity from evils (see n. 7553); and from the signification of “the land of Egypt” as being the natural mind (n. 7569).

7581. *All that was in the field.* That this signifies whatever was of the church is evident from the signification of “the field” as being the church (of which above, n. 7557).

7582. *From man and even to beast.* That this signifies its interior and exterior good is evident from the signification of “man and beast” as being interior and exterior good (see n. 7424, 7523).

7583. *And the hail smote every herb of the field.* That this signifies that these falsities destroyed every truth of the church is evident from the signification of the “herb of the field” as being the truth of the church (of which above, n. 7571); from the signification of “smiting” as being to destroy; and from the signification of “the hail” as being falsity (n. 7553).

7584. *And broke every tree of the field.* That this signifies that they also destroyed all the knowledges of the good and truth of the church is evident from the signification of “tree” as being

perceptions of good and truth (see n. 103, 2163, 2682); and also the knowledges of good and truth (see n. 2722e, 2972).

7585. Only in the land of Goshen, where the sons of Israel were, was there no hail. That this signifies that it was not so where those were who were of the spiritual church is evident from the signification of “the land of Goshen” as being the inmost in the natural mind (see n. 5910, 6028, 6031, 6068), and as being the church (n. 6649); and from the representation of the sons of Israel as being those who are of the spiritual church (n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223).

7586. Verses 27–30. And Pharaoh sent and called Moses and Aaron, and said unto them, I have sinned this time; Jehovah is just, and I and my people are wicked. Supplicate ye unto Jehovah, for there hath been enough of voices of God and hail; and I will let you go, and ye shall stay no longer. And Moses said unto him, As soon as I am gone out of the city, I will spread out my palms unto Jehovah, and the voices shall cease, and there shall be no more hail; that thou mayest know that the earth is Jehovah's. And as for thee and thy servants, I know that ye will not yet fear the face of Jehovah God. “And Pharaoh sent, and called Moses and Aaron” signifies the presence of the law Divine; “and said unto them” signifies humiliation; “I have sinned this time” signifies separation from truth and good; “Jehovah is just, and I and my people are wicked” signifies that Divine good could not endure the malice of those who infest, and that this is the consequence; “supplicate ye unto Jehovah” signifies that they should intercede; “for there hath been enough of voices of God and hail” signifies if these falsities were to cease; “and I will let you go, and ye shall stay no longer” signifies that they would leave them, and they should be no longer detained; “and Moses said unto him” signifies the answer; “As soon as I am gone out of the city” signifies separation; “I will spread out my palms unto Jehovah” signifies intercession; “and the voices shall cease, and there shall be no more hail” signifies the end of this state; “that thou mayest know that the earth is Jehovah's” signifies that from this it is known that the Lord is the only God of the church; “and as for thee and thy servants, I

know that ye will not yet fear the face of Jehovah God” signifies that they who infest are not yet in fear of the Lord.

7587. *And Pharaoh sent, and called Moses and Aaron*, signifies the presence of the law Divine, as in n. 7390, 7451, where are like words.

7588. *And he said unto them*. That this signifies humiliation is evident from the words which immediately follow, namely, “I have sinned this time, Jehovah is just, and I and my people are wicked” which are words of humiliation, and are contained in “he said.”

7589. *I have sinned this time*. That this signifies separation from truth and good is evident from the signification of “sinning” as being a sundering and turning away from the Divine, thus from truth and good (see n. 5229, 5474, 5841); consequently also separation, for he who turns himself away from truth and good, separates himself from them.

7590. *Jehovah is just, and I and my people are wicked*. That this signifies that Divine good could not endure the malice of those who infest, and that this is the consequence, is evident from the fact that “Jehovah” denotes the Divine good; for by “Jehovah” is meant the Divine *esse* [being], which is Divine good, and by “God” the Divine *existere* [coming forth], which is Divine truth (see n. 6905). Jehovah is called “just” because he cannot endure the malice of those who infest; for by “Pharaoh and his people” are signified those who infest; and by their “being wicked” is signified malice.

7591. *Supplicate ye unto Jehovah*. That this signifies that they should intercede is evident from the signification of “supplicating” when done for another as being intercession (n. 7396, 7462).

7592. *For there hath been enough of voices of God and hail*. That this signifies if these falsities were to cease is evident from the signification of “there hath been enough” as being if they were to cease; from the signification of “voices of God,” which are thunders, as being Divine truths which terrify and devastate the

evil, and by their influx and presence excite the falsities of evil which are signified by the “hail” (see n. 7573). (That “hail” denotes falsities destroying truths, see n. 7553, 7574.)

7593. *And I will let you go, and ye shall stay no longer.* That this signifies that they would leave them, and they should no longer be detained is evident from the representation of Pharaoh, who says these things of himself, as being those who infest (of which frequently above), from the signification of “to let go” as being to leave; and from the signification of “not staying any longer” as being to be no longer detained.

7594. *And Moses said unto him.* That this signifies the answer is evident without explication.

7595. *As soon as I am gone out of the city.* That this signifies separation is evident from the signification of “going out” as being separation (see n. 6100, 7404, 7463); and from the signification of the “city” where Pharaoh dwelt as being the falsity in which they are who infest; for by “city” is signified what is of doctrine, and therefore it signifies also truth, and in the opposite sense falsity (n. 402, 2268, 2451, 2712, 2943, 3216, 4492, 4493).

7596. *I will spread out my palms unto Jehovah.* That this signifies intercession is evident from the signification of “spreading out the palms to Jehovah” that is, supplicating, as being intercession (in regard to supplicating, see n. 7396, 7462, 7591), for supplicating is of the mouth or speech, and spreading out the palms is of the gesture or action which corresponds to the heart’s supplication. There are gestures or actions of the body which correspond to every affection of the mind, as falling on the knees corresponds to humiliation, and prostration to the earth to deeper humiliation; but the spreading out of the hands toward heaven corresponds to supplication, and so on. These gestures or acts in the Word signify the very affections to which they correspond, for the reason that they represent them. From this it can be seen what representations are.

7597. *And the voices shall cease, and there shall be no more hail.* That this signifies the end of this state is evident from the signification of “voices” that are of thunders, as being truths Divine devastating the evil (see n. 7573); from the signification of “hail” as being falsities destroying truths (n. 7553, 7574); and from the signification of “ceasing and not being anymore” as being their end, thus the end of this state. For each plague signifies one state of the devastation of those who infest the upright in the other life.

7598. *That thou mayest know that the earth is Jehovah’s.* That this signifies that thus it is known that the Lord is the only God of the church is evident from the signification of “knowing” as being to be known; from the signification of “the earth” as being the church (see n. 662, 1066, 1067, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535, 5577); and of “Jehovah” as being the Lord (see n. 1343, 1736, 2921, 3023, 3035, 5663, 6303, 6905, 6945, 6956). From this it is evident that by “the earth is Jehovah’s” is signified that the church is the Lord’s, thus that the Lord is the only God of the church (n. 7401, 7444, 7544).

7599. *And as for thee and thy servants, I know that ye will not yet fear the face of Jehovah God.* That this signifies that they who infest are not yet in fear of the Lord is evident from the representation of Pharaoh and his servants as being those who infest (of which above); and from the signification of “fearing the face of Jehovah” as being that there is no fear of the Lord. That the Lord is “Jehovah” in the Word may be seen from the passages cited above (n. 7598). It is said “the face of Jehovah” because by “the face of Jehovah” is signified mercy, and from this, peace and every good (see n. 222, 223, 5585), and in the opposite sense no mercy, no peace, and no good (n. 5585, 5592, 5816, 5823). That no mercy, no peace, and no good are signified by “the face of Jehovah” is because the evil turn themselves away from Jehovah, or the Lord, for they turn themselves away from the good which is of charity, and from the truth which is of faith, in which the Lord is; and then the things that belong to the Lord are behind them, and those which belong to themselves are in front of them; and that which is

behind them they neither see nor care for. From this comes all evil to man, consequently unhappiness and hell.

7600. Verses 31–35. *And the flax and the barley were smitten; for the barley was a ripening ear, and the flax was a stalk. And the wheat and the spelt were not smitten, because they were hidden. And Moses went out of the city from before Pharaoh, and spread out his palms unto Jehovah; and the voices and the hail ceased, and the rain was not poured upon the earth. And Pharaoh saw that the rain and the hail and the voices had ceased, and he sinned yet more, and made heavy his heart, he and his servants. And the heart of Pharaoh was made firm, and he did not let the sons of Israel go, as Jehovah had spoken by the hand of Moses.* “And the flax” signifies the truth of the exterior natural; “and the barley” signifies its good; “were smitten” signifies that they were destroyed; “for the barley was a ripening ear, and the flax was a stalk” signifies that this good and truth stood forth and looked downward; “and the wheat and the spelt” signifies the good of the interior natural and its truth; “were not smitten” signifies that they were not destroyed; “because they were hidden” signifies because they did not stand forth, and because they tended inward; “and Moses went out of the city from before Pharaoh” signifies separation from them; “and spread out his palms unto Jehovah” signifies intercession; “and the voices and the hail ceased” signifies that there was an end of this state; “and the rain was not poured upon the earth” signifies that these falsities no more appeared; “and Pharaoh saw” signifies a noticing; “that the rain and the hail and the voices had ceased” signifies that there was an end of this state; “and he sinned yet more” signifies as yet a withdrawal; “and made heavy his heart, he and his servants” signifies obstinacy; “and the heart of Pharaoh was made firm” signifies that from evil they were determined; “and he did not let the sons of Israel go” signifies that they did not leave them; “as Jehovah had spoken” signifies according to the prediction; “by the hand of Moses” signifies by means of the law from the Divine.

7601. *And the flax.* That this signifies the truth of the exterior natural is evident from the signification of “flax” as being truth, but truth of the exterior natural (of which below; that the natural is

exterior and interior, see n. 4570, 5118, 5497, 5649; consequently that the truth and good therein are interior and exterior, n. 3293, 3294). The truth and good of the exterior natural are signified by “the flax and the barley” and the good and truth of the interior natural by “the wheat and the spelt.”

[2] The subject treated of in this and in the following verse is the truths and goods which were destroyed and vastated, and the goods and truths which were not destroyed and vastated; thus the truths and goods which were stored up and reserved for use, and those which were not stored up and reserved. For when the evil are being vastated, that is, when they are being separated from truths and goods, and are left to their own evils and falsities, they are then vastated in respect to those truths and goods which are in the exterior natural, and which are adjoined there to falsities and evils. That these truths and goods look downward, and therefore cannot be reserved, will be seen below (n. 7604, 7607); but the truths and goods of the interior natural are not vastated, but are brought further inward, and are there reserved for use; and then the communication between the interior natural and the exterior is so far closed that nothing of good and truth can inflow from the interior natural into the exterior natural, except only something general, to enable them to reason, and to string together arguments to confirm falsities and evils. Those goods and truths which are reserved are signified in the Word by “remains” (as to which see n. 468, 530, 560, 561, 576, 661, 798, 1738, 1906, 2284, 5135, 5342, 5344, 5897–5899, 6156, 7556). These are now treated of in these two verses, and are signified by “the flax and the barley were smitten, because the barley was a ripening ear, and the flax was a stalk”; and by “the wheat and spelt were not smitten, because they were hidden.” It is from representatives in heaven that “flax” signifies truth. In heaven they who are in the truth of the natural appear clothed in white, which white appears as of linen.

[3] The truth itself of the natural is also there represented as if woven from the purer threads of the flax. These threads appear like threads of silk—bright, beautifully translucent, and soft; and the clothing made of them appears similar if the truth which is so

represented is from good; but on the other hand these threads, which are like those of flax, do not appear translucent, nor bright, nor soft, but hard and brittle, and yet white, if the truth which is so represented is not from good.

[4] From all this it can now be seen what is signified by the angels who were seen by men appearing in linen garments; as those spoken of in John:

There went out from the temple the seven angels that had the seven plagues, clothed in linen white and shining, and girt about their breasts with golden girdles (Rev. 15:6).

I lifted up mine eyes, and saw, and behold a man clothed in linen, whose loins were girded with gold of Uphas (Dan. 10:5).

Behold six men came from a way of the upper gate, every man with his weapons of dispersion in his hand; but one man in the midst of them clothed in linen, and a scribe's ink horn on his loins (Ezek. 9:2);

which angel is further mentioned in the same chapter (Rev. 15:3–4; 10:2–7). And in the same prophet we read of the angel who measured the new temple, who had a line of flax and a measuring reed in his hand (Ezek. 40:3). The angels also who were seen in the Lord's sepulcher appeared clothed in white, bright and shining (Matt. 28:3; Mark 16:5; Luke 24:4; John 20:11, 12).

[5] As "flax" signified the truth of the exterior natural, and the exterior natural is what clothes the interiors, therefore this truth is what was represented by the linen garments with which the angels were clothed; and also by the garments of flax (or linen) with which Aaron was clothed when he ministered in the holy place, which garments are thus spoken of in the following passages:

When Aaron enters into the holy place, he shall put on the holy coat of linen, and shall gird himself with the belt of linen, and he shall put on himself the miter of linen; these are the garments of holiness (Lev. 16:4).

The priests, the Levites, the sons of Zadok, when they enter at the gates of the inner court, they shall be clothed with garments of linen, and no wool shall come up upon them when they minister in the gates of the inner court and inward; miters of linen shall be upon their head, breeches of linen shall be upon their loins (Ezek. 44:17–18);

speaking of the new temple and of the new Jerusalem, by which is meant the Lord's kingdom. Therefore also the priests wore ephods of linen (1 Sam. 22:18); and Samuel ministered before Jehovah, a boy girded with an ephod of linen (1 Sam. 2:18). David also, when the ark was brought over into his city, was girded with an ephod of linen (2 Sam. 6:14).

[6] From all this it can also be seen why the Lord, when he washed the feet of his disciples, girded himself with a linen towel, and wiped their feet with the linen towel with which he was girded (John 13:4, 5); for the washing of the feet signified purification from sins, which is effected by means of the truths of faith, for by means of these man is taught how to live.

[7] By “flax” (or “linen”) is signified truth in the following passages also:

Jehovah said to the prophet, Go and buy thee a girdle of linen, and put it upon thy loins, but draw it not through water. Take the girdle, and arise, go to Euphrates, and hide it in a hole of the rock. At the end of many days, when he took the girdle from the place where he had hidden it, behold the girdle had rotted, it was fit for nothing (Jer. 13:1–7);

by the “girdle of flax upon the loins” was represented truth from good, such as it is in the beginning when a church is being set up again by the Lord, and such as it becomes afterward; that about its end it is corrupt and is fit for nothing. In Isaiah:

They who make linen of silk shall blush, and the weavers of curtains (Isa. 19:9).

This is said of Egypt; “to make linen of silk” denotes to counterfeit truths.

[8] In Moses:

Thou shalt not plough with an ox and an ass together. Thou shalt not wear a mixed garment of wool and flax together (Deut. 22:10–11);

by “an ox” is signified the good of the natural; by “an ass” its truth; in like manner by “wool and flax.” That they were not to plough with an ox and an ass together, nor to wear a mixed garment of wool and flax together, signified that they were not to be in two states at once; namely, in good and from it look to truth; and at the same time in truth and from it look to good. These things involve the same as is involved in the words of the Lord in Matthew:

Let him that is upon the roof of the house not come down to take anything out of his house; and let him that is in the field not return back to take his garment (Matt. 24:17–18);

as to which see above (n. 3652e). For they who from good look to truth are in an interior heaven; but they who from truth look to good are in an exterior heaven; the latter from the world look to heaven, the former from heaven look to the world, whence they are in a kind of opposition, and therefore if they were together, the one would destroy the other.

7602. *And the barley.* That this signifies its good is evident from the signification of “barley” as being the good of the exterior natural. That “barley” has this signification is because it is produce of the field, and is a grain that serves for food; for “grain” in general signifies the good of truth (see n. 3580, 5295, 5410, 5959), especially barley and wheat—“barley” the good of the exterior natural, and “wheat” the good of the interior natural. The former good is signified by “barley” in Joel:

The meat offering and the drink offering are cut off from the house of Jehovah; the priests, the ministers of Jehovah, have mourned. The field hath been laid waste, the earth hath mourned, because the grain hath been devastated, the new wine is dried up, the oil languisheth. The husbandmen are ashamed, the vinedressers have howled over the wheat and over the barley, because the harvest of the field hath perished (Joel 1:9–11);

the subject of this prophecy is the vastation of good and truth, as is evident from what follows in the chapter; and therefore by “grain,” “new wine,” “wheat,” and “barley” are not signified these things, but spiritual things; thus by “wheat” interior good; and by “barley” exterior good. So with “barley” in Ezek. 4:9, and in Deut. 8:8. In the book of Judges:

When Gideon was come to the camp, a man was telling a dream to his fellow, and said, Behold, I dreamed a dream, and lo a baked loaf of barley rolled unto the camp of Midian, and came even unto the tent, and smote it that it fell, and turned it upside down, and so the tent fell (Judg. 7:13);

by “Midian” are signified those who are in the truth of simple good, and in the opposite sense those who are not in the good of life (n. 3242, 4756, 4788, 6773). This good is the good of the exterior natural, and is signified by a “loaf of barley”; but the delight of pleasures, if regarded as the end instead of this good, is what is signified by the “baked loaf of barley”; this is the state which the Midianites at that time represented, and which is there described.

7603. *Were smitten.* That this signifies that they were destroyed is evident without explication.

7604. *For the barley was a ripening ear, and the flax was a stalk.* That this signifies that this good and truth stood forth and looked downward is evident from the signification of “the barley” and “the flax” as being the good and truth of the exterior natural (of which above, n. 7601, 7602); and from the signification of “a ripening ear” and also of “a stalk” as being that they stood forth, for it is said of the wheat and spelt that they “were hidden,” that is, that they did not stand forth; for the grains that are ripe stand forth on their ear and stalk, so that they bend down; and in the spiritual sense, which treats of the good of faith and charity, this signifies that they looked downward. How the case herein is is plain from what was said above (n. 7601). That with the evil the goods and truths in the exterior natural look downward is because they are there together with evils and falsities, and are adjoined to them. All evils and

falsities look downward, that is, outward to the earth and to the world; whence the goods and truths adjoined to them also do the same, for the evils and falsities draw the goods and truths with them, which is done by wrong applications. It is these goods and truths which are vastated with the evil; for if they were not vastated, the goods and truths would flow in which are stored up and reserved by the Lord in the interior natural, and would conjoin themselves with those which are in the exterior natural, and would thus act as one with them, whence also they would be bent downward, and thus would perish. Man is distinguished from brute animals by the fact that he can look upward, that is, to the Divine; without this faculty man would be like a beast, for a beast looks only downward. From this then it is evident why the goods and truths with the evil which look downward are taken away from them, and why when these have been taken away, the communication is closed with the interiors, where goods and truths from the Lord have been stored up and reserved for use.

7605. *And the wheat and the spelt.* That this signifies the good of the interior natural and its truth is evident from the signification of “the wheat” as being the good of love and charity (n. 3941), and being a more noble grain than barley, it denotes the good of the interior natural; and from the signification of “the spelt” as being the truth of the interior natural corresponding to the good signified by “the wheat.” That “spelt” denotes this truth can be seen from the fact that in the Word, where good is spoken of, truth also is spoken of, and this because of the heavenly marriage which is of good and truth in every detail of the Word; and in the supreme sense, because of the union of the Divine itself and the Divine human in the Lord, to which the marriage of good and truth in heaven corresponds. (Thus that the Lord himself as to the Divine itself and the Divine human is inmosty in the Word, see n. 683, 793, 801, 2173, 2516, 2618, 2712, 2803, 3132, 4138, 5502, 6179, 6343.) From this it is evident that by “the spelt” is signified truth corresponding to the good which is signified by “the wheat.”

7606. *Were not smitten.* That this signifies that they were not destroyed is plain without explication.

7607. *Because they were hidden.* That this signifies because they did not stand forth and because they tended inward is evident from the signification of “they were hidden” as being not to stand forth; in the spiritual sense, because they were in the interior natural, and there tended inward. That these could not be destroyed is because they looked to heaven and to the Lord, which is to look inward; and not to the earth and the world, which is to look outward. What it is to look inward, and to look outward, shall be briefly told. Man has been so created that he can look above himself to heaven, even to the Divine, and can also look below himself to the world and the earth. In this, man is distinguished from the brute animals; and a man looks above himself, or to heaven, even to the Divine, when he has as the end his neighbor, his country, the church, heaven, especially the Lord; and he looks below himself when he has self and the world as the end. To have as the end is to love, for that which is loved is as the end, and that which is loved reigns universally, that is, in every detail of the thought and of the will. While a man looks one way, he does not look the other; that is to say, while he looks to the world and to self, he does not look to heaven and to the Lord; and the reverse; for the determinations are opposite.

[2] From the fact that man can look above himself, that is, can think of the Divine, and be conjoined with the Divine by love, it is very evident that there is an elevation of the mind by the Divine; for no one can look above himself except by means of an elevation by him who is above; whence it is also evident that all the good and truth with a man are the Lord’s. From this it is also evident that when a man looks below himself, he separates himself from the Divine, and determines his interiors to self and to the world, in like manner as they have been determined with brute animals, and that he then so far puts off humanity. From all this it can now be seen what is meant by looking inward or above himself, and what by looking outward or below himself.

7608. *And Moses went out of the city from before Pharaoh.* That this signifies separation from them is evident from what was unfolded above (n. 7595), where are like words.

7609. *And spread out his palms unto Jehovah.* That this signifies intercession, see above (n. 7596).

7610. *And the voices and the hail ceased* signifies the end of this state (as above, n. 7597).

7611. *And the rain was not poured upon the earth.* That this signifies that these falsities no more appeared is evident from the signification of “the rain,” here the rain of hail, as being falsities (see n. 7553, 7574); and from the signification of “not being poured upon the earth” as being that they were ended, thus also that they did not appear, namely, the falsities which are signified by “the rain of hail.”

7612. *And Pharaoh saw.* That this signifies a noticing is evident from the signification of “seeing” as being a noticing (see n. 2150, 3764, 4723, 5400).

7613. *That the rain and the hail and the voices had ceased,* signifies the end of this state (as above, n. 7597, 7610).

7614. *He sinned yet more.* That this signifies as yet a withdrawal is evident from the signification of “yet more” as being as yet, and longer; and from the signification of “sinning” as being a sundering, withdrawal, and separation from good and truth (see n. 5229, 5474, 5841, 7589).

7615. *And made heavy his heart, he and his servants.* That this signifies obstinacy is evident from the signification of “making heavy,” “making hard,” and “making firm the heart” as being to be determined (see n. 7272, 7300, 7305).

7616. *And the heart of Pharaoh was made firm.* That this signifies that from evil they were determined is evident from the signification of the “heart being made firm” as being to be determined (as just above, n. 7615), where it is said that “he made

his heart heavy”; the difference being that “to make the heart heavy” is from falsity, but “to make the heart firm” is from evil.

7617. And he did not let the sons of Israel go. That this signifies that they did not leave them is evident from the signification of “to let go” as being to leave (as frequently above); and from the signification of “the sons of Israel” as being those who were of the spiritual church whom they were infesting (see n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223).

7618. As Jehovah had spoken. That this signifies according to the prediction, see n. 7302, 7340, 7414, 7432, 7535.

7619. By the hand of Moses. That this signifies by means of the law from the Divine is evident from the signification of “by the hand of” anyone as being by means of (of which below); and from the representation of Moses as being the law from the Divine (see n. 6771, 6827). That “to speak by the hand of” anyone denotes by his means, or mediately, is because by the “hand” is signified power, thus by the “hand” of another, vicarious power, which is the same as mediately, for what is done mediately is done by the power of another in one’s self. This is the reason why there is this form of speech in the Word, as in the Books of Kings, where it is sometimes said, “the word which Jehovah spoke by the hand of” some one, as “by the hand of Ahijah the prophet” (1 Kings 14:18), “by the hand of Ahijah the Shilonite” (1 Kings 15:29), “by the hand of Jehu the prophet” (1 Kings 16:7, 12), “by the hand of Joshua” (1 Kings 16:34), “by the hand of Elijah” (1 Kings 17:16), “by the hand of Jonah the prophet” (2 Kings 14:25).

CONTINUATION ABOUT THE SPIRITS AND INHABITANTS OF THE PLANET MARS

7620. I saw a certain most beautiful flame; it was of various colors, crimson, and also from white reddening, and the colors likewise sparkled beautifully from the flame. I saw also a certain

hand, which did not hold this flame, but to which it adhered, at first on the back part, afterward on the palm or hollow of the hand, and thence it played around the hand. This continued for some time. Then the hand together with the flame were removed to a distance, and where they rested, there was light; in this light the hand withdrew, and then the flame was changed into a bird, which at first had like colors with the flame, the colors in like manner sparkling. But the colors gradually changed, and with the colors the vigor of life in the bird. It flew around, and at first about my head, then forward into a kind of narrow chamber; and as it flew forward, its life in proportion departed, until at last it became stone, at first of the color of a pearl, afterward dark; but although devoid of life, it continued flying.

7621. While the bird was flying about my head, and was still in the vigor of life, there was seen a spirit rising up from beneath, through the region of the loins to that of the breast, who desired to take away the bird from that place. But because it was so beautiful, the spirits around me prevented him from taking it away; for they all kept their eyes upon it. Then the spirit who rose up from beneath strongly persuaded them that the Lord was with him, and thus that he did this from the Lord. And although most of the spirits about me did not believe this, because he rose up from beneath, they no longer hindered him from taking away the bird; but as heaven then flowed in, he could not retain it, but presently let it fly out of his hand at liberty.

7622. When this had passed, the spirits who were about me who had gazed intently upon the bird and its successive changes, began to converse together about it, and this for a long time. They perceived that such a sight must signify something heavenly.

They knew that a flame signifies celestial love and its affections; that a hand, to which the flame adhered, signifies life and its power; that changes of color signify varieties of life in respect to wisdom and intelligence; that a bird signifies the same, but with this difference, that a flame signifies celestial love and what is of this love, whereas a bird signifies spiritual love and what is of this love;

celestial love is love to the Lord, and spiritual love is mutual love and charity toward the neighbor; and the changes of color and likewise of life in the bird until it became stone, signify successive varieties of spiritual life in respect to intelligence.

They also knew that the spirits who ascend from beneath through the region of the loins to that of the breast are in a strong persuasion that they are in the Lord, and thence believe that all that they do, even though evil and wicked is done according to the Lord's will. Nevertheless they could not from this know who were meant by this sight. At last they were instructed from heaven that the inhabitants of Mars were meant; that their celestial love, in which many of them still are, was signified by the flame which adhered to the hand; and their wisdom and intelligence by the successive variations of color; and that the bird in the beginning, when it was in the beauty of its colors and the vigor of its life, signified their spiritual love; but that the bird becoming as of stone and void of life, and then of a dark color, signified the inhabitants who had removed themselves from the good of love, and are in evil, and yet believe that they are in the Lord. But as more things have been disclosed and also shown as to those inhabitants who are of this quality, and as to the state of their life, I may relate them at the end of the following chapter.

Exodus 10

THE DOCTRINE OF CHARITY

7623. There are two things which proceed from the Lord and from this in their origin are Divine: the one is good, and the other is truth. These consequently are the two things which reign in heaven, nay, which make heaven. In the church these two things are called charity and faith.

7624. When good and truth proceed from the Lord they are completely united, and so united as to be not two, but one. Consequently they are one in heaven; and because they are one in heaven, heaven is an image of the Lord. It would be the same with the church if charity and faith therein were a one.

7625. An idea of the good which is of charity and of the truth which is of faith may be formed from the sun and its light; when the light which proceeds from the sun is conjoined with heat, as is the case in spring and summer, then all things of the earth sprout forth and live; but when there is no heat in the light, as in winter time, then all things of the earth become torpid and die. Moreover, in the Word the Lord is compared to the "sun"; and truth conjoined with good, which proceeds from him, is compared to "light"; and also in the Word the truth of faith is called "light," and the good of love is called "fire." Moreover, love is the fire of life, and faith is the light of life.

7626. From all this an idea can also be formed about the man of the church, as to what he is when with him faith is conjoined with charity, namely, that he is like a garden and a paradise; and what he is when with him faith is not conjoined with charity, namely, that he is like a desert and a land covered with snow.

7627. From the mere light of his natural man everyone can see that truth and good are in agreement, and also that they can be conjoined together; and that truth and evil are in disagreement, and that they cannot be conjoined together; and in like manner faith and charity. Experience itself testifies the same; that he who is in evil as to life is either in falsity as to faith, or is in no faith, or is quite opposed to faith. And (what is a secret) he who is in evil as to life is in the falsity of his evil, although he believes that he is in truth. That he so believes is because he is in persuasive faith, of which in what follows.

EXODUS 10

1. And Jehovah said unto Moses, Come unto Pharaoh; because I have made heavy his heart, and the heart of his servants, that I may put these my signs in the midst of him.

2. And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have set in them, and that ye may know that I am Jehovah.

3. And Moses and Aaron came unto Pharaoh, and said unto him, Thus saith Jehovah the God of the Hebrews, How long dost thou refuse to be humbled before me? Let my people go, that they may serve me.

4. For if thou refuse to let my people go, behold tomorrow I will bring the locust into thy border.

5. And it shall cover the surface of the land, and one shall not be able to see the land; and it shall devour the residue of that which is escaped that is left to you from the hail; and it shall devour every tree that sprouteth forth to you out of the field.

6. And thy houses shall be filled, and the houses of all thy servants, and the houses of all the Egyptians; which thy fathers saw not, nor thy father's fathers, since the day that they were upon the ground even unto this day. And he looked back, and went out from before Pharaoh.

7. And Pharaoh's servants said unto him, How long shall this be a snare to us? Send the men away, and let them serve Jehovah their God; knowest thou not yet that Egypt is perishing?

8. *And Moses and Aaron were brought back unto Pharaoh; and he said unto them, Go ye, serve Jehovah your God; who and who are going?*

9. *And Moses said, We will go with our boys, and with our old men; with our sons and with our daughters, with our flock and with our herd, will we go; because we have a feast of Jehovah.*

10. *And he said unto them, So shall Jehovah be with you, when I let you go, and your babe; see ye that evil is before your faces.*

11. *Not so; go I pray, ye that are young men, and serve Jehovah; because this ye seek. And he drove them out from the faces of Pharaoh.*

12. *And Jehovah said unto Moses, Stretch forth thy hand over the land of Egypt for the locust, and it shall come up upon the land of Egypt, and shall devour all the herb of the land, even all that the hail hath left.*

13. *And Moses stretched forth his rod over the land of Egypt, and Jehovah brought an east wind upon the land all that day, and all the night; and when it was morning, the east wind brought the locust.*

14. *And the locust went up over all the land of Egypt, and rested in all the border of Egypt, very grievous; before it there was no such locust as this, and after it there shall not be such.*

15. *And it covered the surface of the whole land, and the land was darkened; and it devoured all the herb of the land, and all the fruit of the tree which the hail had left; and there was not left any green thing in the tree and in the herb of the field, in the whole land of Egypt.*

16. *And Pharaoh hastened to call Moses and Aaron; and he said, I have sinned to Jehovah your God, and to you.*

17. *And now forgive I pray my sin only this once, and supplicate ye to Jehovah your God that he remove from upon me this death only.*

18. *And he went out from before Pharaoh, and supplicated unto Jehovah.*

19. *And Jehovah turned an exceeding strong sea wind, and took up the locust, and cast it into the sea Suph; there was not left one locust in all the border of Egypt.*

20. *And Jehovah made firm Pharaoh's heart, and he did not let the sons of Israel go.*

21. *And Jehovah said unto Moses, Stretch out thy hand toward heaven, and there shall be thick darkness upon the land of Egypt, and one shall grope in thick darkness.*

22. *And Moses stretched out his hand toward heaven; and there was a most dense thick darkness in the whole land of Egypt three days.*

23. *They saw not a man his brother, and there rose not up anyone from what was under him for three days; and all the sons of Israel had light in their dwellings.*

24. *And Pharaoh called unto Moses, and said, Go ye, serve Jehovah; only your flock and your herd shall stay; your babe also shall go with you.*

25. *And Moses said, Thou shalt also give into our hand sacrifices and burnt offerings, that we may perform it unto Jehovah our God.*

26. *And our cattle also shall go with us; there shall not a hoof be left behind; for thereof we must take to serve Jehovah our God; and we know not with what we must serve Jehovah until we come thither.*

27. *And Jehovah made firm Pharaoh's heart, and he would not let them go.*

28. *And Pharaoh said to him, Go away from before me, take heed to thyself that thou see my faces no more; for in the day thou seest my faces thou shalt die.*

29. *And Moses said, Thou hast rightly spoken; I will see thy faces again no more.*

THE CONTENTS

7628. In this chapter in the internal sense there is further continued the subject of the vastation of those who infest those who are of the spiritual church. The ninth and tenth states or degrees of vastation, which are described by the "locust" and by the "thick darkness," whereby is signified falsity from evil devastating all things of the church with them, are now treated of.

THE INTERNAL SENSE

7629. Verses 1–6. *And Jehovah said unto Moses, Come unto Pharaoh, because I have made heavy his heart, and the heart of his servants, that I may put these my signs in the midst of him; and that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have set in them, and that ye may know that I am Jehovah. And Moses and Aaron came unto Pharaoh, and said unto him, Thus saith Jehovah the God of the Hebrews, How long dost thou refuse to be humbled before me? Let my people go, that they may serve me. For if thou refuse to let my people go, behold tomorrow I bring the locust into thy border; and it shall cover the surface of the land, that one shall not be able to see the land; and it shall devour the residue of that which is escaped that is left to you from the hail; and it shall devour every tree that sprouteth forth to you out of the field; and thy houses shall be filled, and the houses of all thy servants, and the houses of all the Egyptians, which thy fathers saw not, nor thy fathers' fathers, since the day that they were upon the ground even unto this day. And he looked back, and went out from before Pharaoh.* “And Jehovah said unto Moses” signifies a command; “Come unto Pharaoh” signifies the presence of truth from the Divine with those who infest; “because I have made heavy his heart, and the heart of his servants” signifies that they all in general were determined; “that I may put these my signs in the midst of them” signifies that the evil may know that they are in evil, and that the good may be enlightened as to the state of those within the church who live evilly; “and that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt” signifies that they who are in truth and good may know what befalls those who are of the church and infest the upright; “and my signs which I have set in them” signifies that they may be enlightened with respect to the state of those who are of the church and live evilly; “and that ye may know that I am Jehovah” signifies that thus it may be known to them that the Lord is the only God; “and Moses and Aaron came unto Pharaoh” signifies the presence of truth Divine; “and said unto him” signifies discernment; “Thus saith Jehovah the God of the Hebrews” signifies a command from the

Lord, who is the God of the church; “How long dost thou refuse to be humbled before me?” signifies disobedience; “let my people go, that they may serve me” signifies that they should leave those who are of the spiritual church, that they may worship the Lord; “for if thou refuse to let my people go” signifies if they would not leave them; “behold tomorrow I bring the locust into thy border” signifies that falsity will take possession of their extremes; “and it shall cover the surface of the land” signifies the ultimates of the natural mind thence derived; “that one shall not be able to see the land” signifies the consequent darkening of the whole natural mind; “and it shall devour the residue of that which is escaped that is left to you from the hail” signifies the consuming of all things that have anything from truths; “and it shall devour every tree that sprouteth forth to you out of the field” signifies thus the consuming of all the knowledges which they have from the church; “and thy houses shall be filled, and the houses of all thy servants, and the houses of all the Egyptians” signifies that falsity will reign in each and all things in the natural, from its interior to its outermost; “which thy fathers saw not, nor thy father’s fathers, since the day that they were upon the ground even unto this day” signifies that from ancient time such falsity has not been in the church as there is there; “and he looked back, and went out from before Pharaoh” signifies privation of discernment, and separation.

7630. And Jehovah said unto Moses. That this signifies a command, namely, one that was to be brought before Pharaoh, is evident from the signification of “saying,” when by Jehovah to those who infest, as being a command (see n. 7036, 7107, 7310).

7631. Come unto Pharaoh. That this signifies the presence of truth from the Divine with those who infest is evident from the signification of “coming” or “entering” to anyone as being presence (see n. 5934, 6003, 6089, 7498); from the representation of Moses, as being truth from the Divine (see n. 6771, 6827); and from the representation of Pharaoh as being those who in the other life infest those who are of the spiritual church (n. 6651, 6679, 6683, 7107, 7110, 7126, 7142, 7220, 7228).

7632. *For I have made heavy his heart, and the heart of his servants.* That this signifies that they all in general were determined is evident from the signification of “making heavy,” “making hard,” and “making firm, the heart” as being to be determined (see n. 7272, 7300, 7305); and from the representation of Pharaoh, whose heart was made heavy, as being those who infest; and when it is said “he and his servants,” all in general are signified, for the servants together with him constitute the household. Its being said that Jehovah “made heavy the heart of Pharaoh” in the internal sense signifies that Pharaoh made heavy his own heart. In ancient times, for the sake of the simple, all evil was attributed to Jehovah; and this because the simple could not know, and most of them could not comprehend, how that which came to pass could come from any other source than Jehovah; nor how it is to be understood that Jehovah permits the diabolical crew to occasion evil, and why he does not prevent it, when yet he has all power. As the simple could not apprehend this, nor scarcely even the intelligent, it was therefore said, as believed by many, that even evil had sprung from Jehovah. This is a common thing in the Word, the sense of the letter of which is in accordance with the faith of the simple. (That the evil which in the Word is attributed to Jehovah is from man, see n. 2447, 6071, 6991, 6997, 7533.)

7633. *That I may set these my signs in the midst of them.* That this signifies that the evil may know that they are in evil, and that the good may be enlightened as to the state of those within the church who live evilly, is evident from the signification of “signs” as being confirmations of truths, and thus knowledges (see n. 6870), and also enlightenments (n. 7012); hence “to set signs in the midst of them” denotes that the evil may know that they are in evil. That it also denotes that the good may be enlightened as to the state of those within the church who live evilly is plain from what presently follows, where it is said, “and that thou mayest tell in the ears of thy son, and of thy son’s son, what things I have wrought in Egypt, and my signs which I have set in them,” whereby is signified that they who are in truth and good may know what befalls those of the church who infest the upright. (That they who in the other life infest the upright are those who have been of the church and have

known the precepts of faith, and yet have lived contrary to them, see n. 7317, 7502, 7545, 7554.)

7634. *And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt.* That this signifies that they who are in truth and good may know what befalls those who are of the church and infest the upright is evident from the signification of “telling in the ears” as being that they may know and take notice; and from the signification of “son,” and “son's son,” as being those who are in truth and good. (That “son” denotes truth, see n. 489–491, 1147, 2623, 3373; also that the “sons of sons” denote the things derived, n. 6583.) Here “sons” denote those who are in truth and also in good, because by them are signified those who are of the church; and therefore “thy son's son” is said to Moses, by whom is represented the law Divine, which is the Divine truth proceeding from the Lord's Divine good; thus it is the Divine truth to which is united the Divine good (n. 7623, 7624), from which is the church; and from the signification of “what things I have wrought in Egypt” as being that which befalls those who in the other life infest the upright. That by “signs” is signified that which befalls, and by “Pharaoh and the Egyptians” those who in the other life infest is evident from what has been said before. (That they who infest have been of the church may be seen above, n. 7633.)

7635. *And my signs which I have set in them.* That this signifies that they may be enlightened with respect to the state of those who are of the church and live evilly is evident from what was said above (n. 7633), where are like words.

7636. *That ye may know that I am Jehovah.* That this signifies that thus it may be known to them that the Lord is the only God is evident from the signification of “that ye may know” as being that it may be known to them. That by “I am Jehovah” is signified that the Lord is the only God is because the name “Jehovah” signifies *Is*, thus him from whom is the being and coming-forth of all things, who cannot but be the sole and only one. (That “Jehovah” denotes the Lord, see n. 1343, 1736, 2921, 3023, 3035, 5663, 6303, 6905,

6945, 6956; and that by these words is meant that he is the only God, n. 7401, 7444, 7544, 7598.)

7637. And Moses and Aaron came unto Pharaoh. That this signifies the presence of truth Divine is evident from the signification of “coming” or “entering” as being presence (as above, n. 7631); and from the representation of Moses and Aaron, as being truth Divine—Moses the internal, Aaron the external (n. 7089, 7382).

7638. And said unto him. That this signifies discernment is evident from the signification of “saving” as being to notice (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509, 5743, 5877); that by “they said” is here meant to discern is because by Moses and Aaron is represented truth Divine, and by “to come,” the presence thereof; and discernment is from the presence of truth Divine.

7639. Thus said Jehovah the God of the Hebrews. That this signifies a command from the Lord, who is the God of the church is evident from the signification of “saying,” when by Jehovah to those who infest, as being a command (as above, n. 7630); and from the signification of “the Hebrews” as being those who are of the church (n. 5136, 6675, 6684, 6738). (That “Jehovah God” denotes the Lord, see above, n. 7636.)

7640. How long dost thou refuse to be humbled before me? That this signifies no obedience is evident from the signification of “refusing to be humbled” as being not to obey. This is signified because it is said to those who are in evil, who cannot be humbled before the Divine; for there are two things in humiliation, namely, the acknowledgment of self, that it is nothing but evil, and that relatively to the Divine it is as nothing; and the acknowledgment of the Divine, that it is nothing but good, and is infinite. These two things are not possible with the evil, because they are in the love of self. If they humble themselves it is either from fear, or that they may be honored or enriched; thus they humble themselves only as to the body, and not as to the mind, which sometimes then jeers.

Such is the humiliation of fear, and also that for the sake of gain and honor. Such it is before the Divine, although they do not know this; for the internal with those who are in evil from the love of self is solely to regard and magnify themselves, and to turn away from all who do not favor. As humiliation is not possible with the evil, therefore in the internal sense by “to be humbled” is signified obedience, and thus by “refusing to be humbled” is signified no obedience.

7641. *Let my people go, that they may serve me.* That this signifies that they should leave those who are of the spiritual church in order that they may worship the Lord is evident from what was said above (n. 7500), where are the same words.

7642. *For if thou refuse to let my people go.* That this signifies if they did not leave them is evident from the signification of “to let go” as being to leave (as frequently above); thus “refusing to let go” denotes not to be willing to leave.

7643. *Behold tomorrow I bring the locust into thy border.* That this signifies that falsity will take possession of their extremes¹ is evident from the signification of “the locust” as being falsities in the extremes (of which below); from the signification of “border” as being the extremes; and from the signification of “bringing,” because predicated of falsity, as being to take possession of. It is said that “Jehovah will bring,” but thereby is meant that it will be brought, that is, by evil. The case is the same here as when it is attributed to Jehovah (that is, to the Lord) that he made heavy Pharaoh’s heart, when yet this is from man, from his evil in him, as shown above (n. 7632). That evil is not from the Lord, but that it arises from man is because man turns to himself that good which flows in from the Lord, and instead of regarding the Lord and what is of the Lord in all things, he regards himself. Hence comes the lust of reigning over all, and of possessing all that belongs to others; and hence come contempt for others, and hatred, revenge, and cruelty toward those who do not favor and be friendly to one’s self; hence also comes contempt for all things that are of faith and

charity, because when these flow in from the Lord they are turned to self, thus away from the Lord.

[2] From all this it can be seen that man turns into evil the very good which flows in from the Lord. From this also it is that the evil in the other life remove as far as possible from heaven; for when heaven comes near them, that is, when good and truth flow in more strongly, they then rush the more strongly into the opposite, that is, into evil and falsity; and in the degree that evil and falsity increase, they expel truth from themselves, and devastate themselves; and then also in the same degree they rush into the evils of penalty, for in the other life evils and their penalties are joined together.

[3] The Lord is continually bringing the heavens into order, and is constantly receiving new residents of heaven, to whom he gives dwelling places and inheritances; and when he does this, heaven approaches, that is, flows in more strongly, causing the infernal spirits to rush more strongly into evils and falsities, and into the penalties of these; and in consequence of this rushing into evils and falsities, they as before said vastate themselves; and this does not cease with them until they have completely devastated themselves, and cast themselves deeply into the hells. From all this it can be seen that nothing else than good proceeds from the Lord, and that the evil is from those themselves who are in evil. All this shows how is to be understood what is said of Jehovah (that is, of the Lord), that “he made heavy Pharaoh’s heart,” and here that “he brings the locust,” by which is signified falsity from evil in the extremes.

[4] In the Word, where the vastation of the evil is treated of, mention is sometimes made of the “locust” and of the “caterpillar,” and by the “locust” in the internal sense is there meant the falsity which vastates the extremes. For as before shown, the natural with man is interior and exterior; the falsity which is in the extremes of the natural being meant by the “locust,” and the evil therein by the “caterpillar.” As by the “locust” is meant the falsity which is in the extremes of the natural, therefore it is said that the locust would be brought “into the border,” and would “cover the surface of the

earth”; and afterward (verse 14), “the locust went up upon the land of Egypt, and rested in all the border of Egypt, and it covered the surface of the whole land.” By the “border” and by the “surface” are signified the extremes and ultimates in which the interiors rest, that is, terminate.

[5] The same is meant by the “locust” and the “caterpillar” in David:

He sent among them swarms, which consumed them; and the frog, which destroyed them; and he gave their produce to the caterpillar, and their labor to the locust (Ps. 78:45–46).

He said that the locust should come, and the caterpillar, so that there was no number (Ps. 105:34).

These things are said of Egypt, and the “caterpillar” is mentioned, although there is no mention made of it in Moses, but only of the “locust.” The reason why the “caterpillar” also is mentioned is that by it is signified evil; and by the “locust” falsity; each in the extremes of the natural. But when the “locust” alone is mentioned, it signifies both falsity and evil together, for the “locust” denotes falsity from evil.

[6] In Nahum:

There shall the fire devour thee, the sword shall cut thee off, it shall devour thee like the caterpillar; multiply thyself like the caterpillar, multiply thyself like the locust. Thou hast multiplied thy merchants above the stars of the heavens; the caterpillar hath spread himself, and hath flown away. Thy crowned ones are as the locust, thy commanders are as the locust of the locusts (Nah. 3:15–17);

the subject here treated of is the “city of bloods,” by which is signified the doctrine of falsity; and because falsity and evil are especially multiplied in the extremes of the natural, for therein are the fallacies of the senses that originate from the objects of the world, and of the earth, and also pleasures from various kinds of appetites, therefore the multiplication of evil and falsity is also described by “the caterpillar and the locust,” as also in the book of

Judges (6:5; 7:12), and in Jeremiah (46:23). (That the sensuous, which is the lowest of the natural, is very full of fallacies and the derivative falsities, see n. 5084, 5089, 5094, 6310, 6311, 6313, 6318, 6598, 6612, 6614, 6622, 6624, 6948, 6949.)

[7] In Joel:

That which the palmerworm hath left hath the locust devoured; and that which the locust hath left hath the cankerworm devoured; and that which the cankerworm hath left hath the caterpillar devoured. Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine, in that it is cut off. For a nation will come up upon my land, strong, and without number, and will reduce my vine into a waste, and my fig tree into froth (Joel 1:4–7).

The threshing floors are full of pure grain, and the vats overflow with new wine and oil; and I will compensate to you the years that the locust hath consumed, the cankerworm, the caterpillar, and the palmerworm (Joel 2:24–25);

where the “locust” denotes falsity in the extremes vastating truths and goods. In Moses:

Thou shalt bring out much seed into the field, but shalt gather little, because the locust shall consume it. Thou shalt plant vineyards, but thou shalt neither drink the wine, nor gather; for the worm shall devour it (Deut. 28:38–39);

where the “locust” denotes falsity from evil.

[8] In John:

Out of the smoke of the opened abyss there went forth locusts on the earth; and power was given them, as the scorpions of the earth have power; and it was said unto them that they should not hurt the grass of the earth, nor any tree, but only such men as had not the seal of God upon their foreheads; and it was given them that they should not kill them, but should torment them five months; and the shapes of the locusts were like unto horses prepared for war; and upon their heads were as it were crowns like gold, and their faces were as it were the faces of men; and they had hair as the hair of women; and their teeth were as the teeth of lions; and they had breastplates, as it were of iron; and the

voice of their wings was as the voice of the chariots of many horses running to war; and they had tails like scorpions; and stings were in their tails, that they might hurt men five months. They have over them a king, the angel of the abyss, whose name in Hebrew is Abaddon, but in the Greek he hath the name Apollyon (Rev. 9:3–11);

what is signified by all these things no one can see except from the internal sense. From the details clearly seen therein according to the internal sense it is evident that by “locusts” are there signified reasonings from fallacies and the falsities thence derived, also confirmed by philosophical things. Thus also by the “locusts” are signified the falsities which are in the extremes with man, and which are more earthly and corporeal than all other falsities; and by which man may be easily deceived and seduced, for he apprehends what is obvious to the senses, and with difficulty what is opposed to the senses.

[9] That it may be known that such is the signification of “locusts,” the contents of this passage may be set forth in detail. The “abyss out of which the locusts came up” denotes hell; the “grass of the earth which they were not to hurt” denotes memory-knowledge; the “tree” denotes the knowledges of good and truth; the “men” denote the affections of good; their “hurting these, and not the grass of the earth and the tree” denotes that truth and good can be understood although the life is not in accordance therewith; “they who have the seal upon their foreheads” denotes those who have been regenerated; their “tormenting five months those who had not the seal of God upon their foreheads” denotes that they should vastate them; that “the locusts were like horses prepared for war” denotes reasonings from falsities, whereby there is combat against the truths of the church; “crowns upon their heads like gold, and their faces as men’s faces” denotes that the reasonings appear like truth, and as it were from good; “hair as of women, and teeth as the teeth of lions” denotes the external things of the natural, that is, sensuous things, or the fallacies therein, which make an appearance of good; “breastplates of iron” denote external things which make an appearance of truth; “the voice of the wings like that of the chariots of many horses running to war” denotes the falsities of doctrine from which and for which they fight; “tails like

scorpions and stings in their tails” denote the harm which such things bring; the “king of the abyss” denotes infernal falsity; “Abaddon” denotes perdition; “Apollyon” denotes reasoning from falsities appearing as from truth, especially if by those who are believed wise it is confirmed by philosophical things wrongly applied, for the blind admiration of their wisdom leads to faith in them.

[10] By the “locust” in a good sense is signified ultimate and most general truth, and also its pleasantness; hence John’s food was “locusts and wild honey” (Matt. 3:4; Mark 1:6). These were his food for the reason that John represented the Word, and by his food, as also by his clothing which was of camel’s hair with a leathern girdle, he represented the Word in the external sense, for external pleasantness is signified by the “locust and wild honey” (see n. 5620); and external truth by the “garment of camel’s hair” and by the “leathern girdle” (n. 3301). Hence it is that by John is meant Elias, who was to come and announce the advent of the Lord. (That “Elias” denotes the Word, see the preface to the eighteenth chapter of Genesis, and n. 2762, 5247.) That locusts are among the small animals to be eaten, see Lev. 11:22.

7644. *And it shall cover the surface of the land.* That this signifies the ultimates of the natural mind is evident from the signification of “the surface” as being things external, thus ultimate; and from the signification of “the land,” here the land of Egypt, as being the natural mind (see n. 5276, 5278, 5280, 5288, 5301).

7645. *That one shall not be able to see the land.* That this signifies the consequent darkening of the whole natural mind is evident from the signification of “not being able to see” as being a darkening, that is, no perception of truth; and from the signification of the “land of Egypt” as being the natural mind (as above, n. 7644). How the case herein is, that from the vastation of the extremes or outermost things in the natural the whole natural mind is darkened, shall be briefly told. The interiors in man terminate in his ultimates, that is, in his outermost things, and there the successive things in him are together. When there is

nothing but falsity and evil in the ultimates, then the truths and goods which flow in from the interiors into the ultimates, flow there into evils and falsities, and consequently are there turned into such things, and for this reason there appears nothing but what is false and evil in the whole natural. This is meant by the darkening of the whole natural mind which is signified by “not being able to see the land.” From this also it is that when infernal spirits have been devastated they are in the outermost things of the natural; nor is their light, which is called intellectual light, unlike that of this world, which in the other life becomes thick darkness in the presence of the light of heaven. As the outermost of the natural, which is called the sensuous, is replete with fallacies and the falsities thence derived, and with pleasures and the evils thence derived (see n. 6844, 6845), and as the hells are in this light, therefore when a man is being regenerated he is endowed by the Lord with the capacity of being elevated from this sensuous toward more interior things (n. 6183, 6313, 7442).

7646. And it shall devour the residue of that which is escaped that is left to you from the hail. That this signifies the consuming of all things that have anything from truth is evident from the signification of “to devour” as being to be consumed; and from the signification of “the residue of that which is escaped that is left from the hail” as being the truth not consumed by the former falsity which is signified by the “hail.” (That “hail” denotes falsity, see n. 7553, 7574.) The falsities which the “hail” signifies are falsities in the exterior natural; but the falsities which the “locust” signifies are falsities in its extremes, and these falsities are what consume the most general truths and goods; for what is exterior is also more general, and what is external is most general. When the generals have been destroyed, the particulars are dispersed; for it is generals that contain, and particulars that are contained.

7647. And it shall devour every tree that sprouteth forth to you out of the field. That this signifies thus the consuming of all the knowledges which they have from the church is evident from the signification of “to devour” as being to consume (as just above, n. 7646); from the signification of “tree” as being perception, also

knowledges of truth and good (n. 2722, 2972); and from the signification of “field” as being the church (n. 2971, 3317, 3766, 4440, 7502, 7571).

7648. *And thy houses shall be filled, and the houses of all thy servants, and the houses of all the Egyptians.* That this signifies that falsity will reign in each and all things in the natural, from its interior to its outermost, is evident from the signification of “to be filled” as being to reign (of which presently); and from the signification of the “houses of Pharaoh, the houses of all his servants, and the houses of all the Egyptians” as being each and all things in the natural (see n. 7353, 7355), here from its interior to its outermost (according to the things unfolded above, n. 7645). That “to be filled” denotes to reign is because when the mind of man is filled with falsities from evils, insomuch that he has a delight in seducing by means of falsities and in doing evils, then it is said that “falsity reigns with him,” and the affection itself is said to be “reigning.” That is said “to reign universally” which fills the whole mind of man, that is, both his thought and his will; that which a man loves above all things and regards as the ultimate end, thus reigns with him; and this is in the veriest singulars of his will and of his thought. Of what nature is that which universally reigns can be known from the delight when it succeeds, and from the pain when it does not succeed. That which universally reigns with a man, makes the visible presentation of his spirit, his face being wholly in accordance with it. If evil and falsity are that which reigns, the form of his spirit is diabolical; but if good and truth are that which reigns, the form is angelic; for regarded in itself the spirit is the affection in form, and the ruling affection is its veriest form, and the rest of its affections apply themselves to it.

7649. *Which thy fathers saw not, nor thy fathers’ fathers, since the day that they were upon the ground even unto this day.* That this signifies that from ancient time such falsity has not been in the church as there is there is evident from the signification of “which they saw not” (that is, the locust), as being that there had not been such falsity (that the “locust” denotes falsity in the extremes, see above, n. 7643); from the signification of “fathers,” and of “father’s

fathers” as being from ancient time; and from the signification of “the ground” as being the church (n. 566, 1068). “Since the day that they were upon the ground even unto this day” signifies the state in which the church was from that time to this. (That “day” denotes state, see n. 23, 487, 488, 493, 2788, 3462, 4850; and how this is, n. 7686.)

7650. *And he looked back, and went out from before Pharaoh.* That this signifies privation of discernment, and separation is evident from the representation of Moses, of whom it is said that he “looked back and went out” as being truth from the Divine; from the representation of Pharaoh as being those who infest (of whom above, n. 7631); from the signification of “looking back” as being the privation of discernment, for a man is deprived of discernment when truth from the Divine looks back, that is, averts itself, that is to say, when the man averts himself from it; and from the signification of “going out” as being separation (see n. 6100, 7404).

7651. Verses 7–11. *And Pharaoh’s servants said unto him, How long shall this man be a snare to us? Let the men go, and let them serve Jehovah their God; knowest thou not yet that Egypt is perishing? And Moses and Aaron were brought back unto Pharaoh; and he said unto them, Go ye, serve Jehovah your God; who and who are going? And Moses said, We will go with our boys, and with our old men; with our sons and with our daughters, with our flock and with our herd, will we go, because we have a feast of Jehovah. And he said unto them, So shall Jehovah be with you when I let you go, and your babe; see ye that evil is before your faces. Not so; go I pray, ye that are young men, and serve Jehovah; because this ye seek. And he drove them out from the faces of Pharaoh.* “And Pharaoh’s servants said unto him” signifies a warning from those who are in fear; “How long shall this man be a snare to us?” signifies that thus they would be caught by their own evil; “let the men go, and let them serve Jehovah their God” signifies that it would be prudent to leave them, so that they may worship the Lord their God; “knowest thou not yet that Egypt is perishing?” signifies that from what has happened it can be known that all who harass those simple ones are cast down into hell, whence there is no escape; “and Moses and Aaron were brought

back unto Pharaoh” signifies the presence of truth Divine in consequence; “and he said unto them” signifies inclination; “Go ye, serve Jehovah your God” signifies that they shall be left, so that they may worship the Lord; “who and who are going?” signifies whether any would remain; “and Moses said” signifies the answer; “We will go with our boys, and with our old men” signifies the simple and the wise; “with our sons and with our daughters” signifies those who are in the affection of truth, and those who are in the affection of good; “with our flock and with our herd will we go” signifies those who are in interior good, and those who are in exterior good; “because we have a feast of Jehovah” signifies the worship of the Lord by all and each; “and he said unto them” signifies derision; “So shall Jehovah be with you when I let you go, and your babe” signifies as if the Lord would be with them if they were left; “see ye that evil is before your faces” signifies that in the desire there is no good; “not so” signifies denial; “go I pray, ye that are young men, and serve Jehovah” signifies that they who are in confirmed truths shall be left so that they may worship the Lord; “because this ye seek” signifies that thus they have what they wish; “and he drove them out from the faces of Pharaoh” signifies that the will of the infesters was quite contrary to truth Divine.

7652. *And Pharaoh’s servants said unto him.* That this signifies a warning from those who are in fear is evident from the signification of “saying,” when done by those who see their own destruction, to those in the society who are determined, as being a warning; and from the signification of “Pharaoh’s servants” as being those who infest who are of a lower condition and are in fear; that they are in fear is plain from their words, “how long shall this man be a snare to us? Send the men away, that they may serve Jehovah their God, knowest thou not yet that Egypt is perishing?” which words are clearly from fear; and also from the fact that by “Pharaoh’s servants” are meant the evil who infest, and the evil never advise what is good except from fear (see n. 7280).

7653. *How long shall this man be a snare to us?* That this signifies that thus they would be caught by their own evil is evident from

the signification of “this man being a snare” as being to be caught by their own evil, and thus brought into the evil of the penalty.

7654. *Let the men go, and let them serve Jehovah their God.* That this signifies that it would be prudent to leave them, so that they may worship the Lord their God, is evident from the signification of “to let go” as being to leave; and from the signification of “serving Jehovah” as being to worship the Lord their God (as above, n. 7500, 7540, 7641).

7655. *Knowest thou not yet that Egypt is perishing?* That this signifies that from what has happened it can be known that all who harass those simple ones are cast down into hell, whence there is no escape, is evident from the signification of “knowest thou not yet?” as being that from what has happened it can be known; from the signification of “to perish” as being to be cast down into hell, whence there is no escape—in the spiritual sense this is signified by “perishing,” in like manner as by “dying” or “death,” which denotes damnation and hell (see n. 5407, 6119, 7494);—and from the signification of “Egypt” as being infestation (n. 7278), thus also those who infest. But as it is these infesters who are speaking, it is not said “who infest,” but “who harass”; for the evil excuse their evil and make light of it; nor is it said that they harass “those of the spiritual church,” but “those who are simple,” for the evil call all those “simple” who are of the church and live according to its truths and goods, that is, a life of faith and of charity.

7656. *And Moses and Aaron were brought back unto Pharaoh.* That this signifies the presence of truth Divine in consequence is evident from the signification of “being brought back” as being to be made present; and from the representation of Moses and Aaron, as being truth Divine, Moses internal, and Aaron external (see n. 7089, 7382).

7657. *And he said unto them.* That this signifies inclination is evident from what follows, in that under the impulse of fear he was willing to let them go. This will or inclination is contained in “he said unto them.”

7658. *Go ye, serve Jehovah your God.* That this signifies that they shall be left, so that they may worship the Lord, is evident from the signification of “serving Jehovah” as being to worship the Lord (see n. 7500, 7540, 7641, 7654). That “go ye,” or “go ye away,” when said by Pharaoh to Moses with respect to the sons of Israel,” denotes that they should be left is evident.

7659. *Who and who are going?* That this signifies whether any would remain is evident without explication.

7660. *And Moses said.* That this signifies the answer is evident.

7661. *We will go with our boys, and with our old men.* That this signifies the simple and the wise is evident from the signification of “boys,” when joined to “old men” as being the simple, for “old men” denote the wise (see n. 3183, 6524, 6890).

7662. *With our sons and with our daughters.* That this signifies those who are in the affection of truth and those who are in the affection of good is evident from the signification of “sons” as being the truths of the church (see n. 489, 491, 533, 1147, 2623, 3373), thus the affections, because truths without affection are not anything; and from the signification of “daughters” as being goods (n. 489–491), thus the affections of good (n. 2362, 3963).

7663. *With our flock and with our herd will we go.* That this signifies those who are in interior good and those who are in exterior good is evident from the signification of “flock” as being interior good; and of “herd” as being exterior good (see n. 5913, 6048). By the words in this verse, that “they would go with their boys and their old men, and with their sons and with their daughters, and with their flock and with their herd,” is meant in the internal sense everything that belongs to the church, both the external and the internal church. The things of the external church are meant by “boys, sons, and herd”; and the things of the internal church by “old men,” “daughters,” and “flock”; for “old men” denote wisdom; “daughters,” the affections of good; and “flock,” good itself, which are of the internal church; whereas “boys” denote

simplicities; “sons,” the affections of truth; and “herd,” external good, which are of the external church.

7664. *Because we have a feast of Jehovah.* That this signifies the worship of the Lord by all and each is evident from the signification of a “feast” as being worship from a glad mind (see n. 7093). That it denotes the worship of the Lord is because “Jehovah” in the Word denotes the Lord (n. 1343, 1736, 2921, 3023, 3035, 5663, 6303, 6905, 6945, 6956); that it denotes worship by all and each is plain from what immediately precedes, where it is said that “they would go with their boys and their old men, with sons and with daughters, and with flock and herd.”

7665. *And he said unto them.* That this signifies derision is evident from the words which Pharaoh says, “So shall Jehovah be with you when I let you go, and your babe,” which are words of derision, and which signify, as if the Lord would be with them if they were left.

7666. *See ye that evil is before your faces.* That this signifies that in the desire there is no good is evident from the signification of “faces” as being the interiors in respect to the affections and the derivative thoughts (see n. 358, 1999, 2434, 3527, 3573, 4066, 4797, 5102, 5168, 5695, 6604); and as “faces” denote the affections, they denote also the desires. Hence it is that “evil before your faces” signifies that in the affections or in the desire there is no good.

7667. *Not so.* That this signifies denial is evident without explication.

7668. *Go I pray, ye that are young men, and serve Jehovah.* That this signifies that they who are in confirmed truths shall be left, so that they may worship the Lord is evident from the signification of “go ye” as being that they shall be left (as above, n. 7658); from the signification of “young men” as being truths confirmed (of which in what follows); and from the signification of “serving Jehovah” as being to worship the Lord (as above, n. 7654, 7658, 7664). That

“young men” denote those who are in confirmed truths is because by “sons,” “boys,” “young men,” “men,” and “old men” are signified the things that are of intelligence and wisdom in their order. Such things are meant in heaven instead of men of these ages; for they who are in heaven are in spiritual ideas, into which what is of mere nature and the world cannot enter, but is instantly put off and passes into what is conformable to the wisdom of heaven and to angelic thought; hence by “sons,” “boys,” “young men,” “men,” and “old men,” in the spiritual sense cannot be signified those who are so called; but corresponding spiritual things, which are those which pertain to intelligence and wisdom; that these are signified is very manifest from the internal sense in the Word where they are mentioned.

[2] By “young men” in the Word are meant those who are intelligent, or according to abstract angelic ideas, intelligence; and because intelligence is meant, therefore by them confirmed truth is also meant, for this pertains to intelligence. Moreover, the word by which “young men” is here expressed in the original tongue is derived from the strength and power which truth has from good, thus which confirmed truth has; whence this name is attributed to the Lord. In Zechariah:

O sword, rise up against my shepherd, and against the man (young man) my neighbor; smite the shepherd, and let the sheep be scattered (Zech. 13:7);

but these words were spoken of the Lord, see Matt. 26:31. And also in Jeremiah:

How long dost thou wander about, O thou backsliding daughter? For Jehovah hath created a new thing in the earth, a woman hath encompassed a [young] man (Jer. 30:1).

[3] “Young men” in another word in the original tongue denote intelligence, thus its truth, in Amos:

I have sent among you the pestilence in the way of Egypt; your young men have I slain with the sword, with the captivity of the horses (Amos 4:10);

where “the way of Egypt” denotes memory-knowledges perverted; the “young men who were slain,” the truths thence destroyed; “the captivity of the horses,” the intellectual seduced.

[4] In the same:

They shall wander from sea to sea, and from the north even unto the east; 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);

where “fair virgins” denote the affection of truth; “young men” intelligence; “to faint for thirst” denotes to be deprived of truth; therefore it is said, “they shall run to and fro to seek the word of Jehovah and shall not find it.” That fair virgins are not meant, nor young men, nor faintness by reason of thirst, is plain. In Jeremiah:

Death is come up through our windows, it is entered into our palaces; to cut off the babe from the street, the young men from the avenues (Jer. 9:21).

How is the city of glory not forsaken, the city of my joy? Wherefore her young men shall fall in her streets (Jer. 49:25–26; 50:30).

Hear, I pray, all ye peoples, see my grief; my virgins and my young men are gone into captivity (Lam. 1:18).

In these passages “young men” denote the truths which are of intelligence.

7669. *Because this ye seek.* That this signifies that thus they have what they wish is evident without explication.

7670. *And he drove them from the faces of Pharaoh.* That this signifies that the will of the infesters is quite contrary to truth Divine is evident from the representation of Moses and Aaron, who were driven out, as being truth Divine (of which above, n. 7637); from the representation of Pharaoh as being those who infest (of which also above, n. 7631); and from the signification of “faces” as being the interiors in respect to the affections (n. 7666), thus the will, for the affections are of the will, but the thoughts are of the understanding. That the will was contrary is signified by “he drove them from his faces,” for that is driven out which is contrary to the will, or contrary to the affections which are of the will.

7671. Verses 12–15. *And Jehovah said unto Moses, Stretch out thy hand over the land of Egypt for the locust, and it shall come up upon the land of Egypt, and shall devour all the herb of the land, even all that the hail hath left. And Moses stretched out his rod over the land of Egypt, and Jehovah brought an east wind upon the land all that day, and all the night; and when it was morning, the east wind brought the locust. And the locust went up over all the land of Egypt, and rested in all the border of Egypt, very grievous; before it there was no such locust as this, and after it there shall not be such. And it covered the surface of the whole land, and the land was darkened; and it devoured all the herb of the land, and all the fruit of the tree which the hail had left; and there was not left any green thing in the tree and in the herb of the field, in the whole land of Egypt.* “And Jehovah said unto Moses” signifies instruction; “Stretch out thy hand” signifies the rule of power; “over the land of Egypt for the locust” signifies that falsity may take possession of all the natural of the infesters; “and it shall come up upon the land of Egypt” signifies a pouring out into all things therein; “and shall devour all the herb of the land” signifies the consumption of all truth; “even all that the hail hath left” signifies which the former falsity has not consumed; “and Moses stretched out his rod over the land of Egypt” signifies the rule of the power of truth Divine over the whole natural of the infesters; “and Jehovah brought an east wind upon the land” signifies the means of destruction; “all that day, and all the night” signifies in everything of perception, both obscure and not obscure, with the infesters; “and when it was morning” signifies a state of heaven in order; “the east wind brought the locust” signifies dense falsity with

the infesters through the means of destruction; “and the locust went up over all the land of Egypt” signifies the pouring out of falsity into all things of the natural; “and rested in all the border of Egypt” signifies from the extremes there; “very grievous” signifies that it pervaded all things and each; “before it there was no such locust as this, and after it there shall not be such” signifies that such falsity has not been from the first time of the church, and shall not be; “and it covered the surface of the whole land” signifies that it took possession of the ultimates of the natural mind; “and the land was darkened” signifies that falsity was brought in where truth was; “and it devoured all the herb of the land” signifies that it consumed all the memory-knowledge of truth; “and all the fruit of the tree which the hail had left” signifies all the knowing of good; “and there remained not any green thing” signifies that all sensitivity of truth was obliterated; “in the tree and in the herb of the field” signifies from the knowing and the memory-knowledge of the church; “in the whole land of Egypt” signifies on all sides in the natural.

7672. *And Jehovah said unto Moses.* That this signifies instruction is evident from the signification of “saying,” when done by Jehovah to Moses, by whom is represented truth Divine, as being instruction (see n. 6879, 6881, 6883, 6891, 7186, 7267, 7304, 7380).

7673. *Stretch out thy hand.* That this signifies the rule of power is evident from the signification of “stretching out” as being predicated of rule (of which presently); and from the signification of “hand” as being power (see n. 878, 3387, 4931–4937, 5327, 5328, 5544, 6292, 6947, 7011, 7188, 7189, 7518). That “to stretch out the hand” denotes the rule of power is because the hand or arm has power when it is stretched out; and therefore when it is said of Jehovah that “He stretches out the hand” or “arm,” there is signified power unlimited or infinite in act. This is the reason why Jehovah so often said to Moses when miracles were to be done, that he should “stretch out his hand” or “rod,” as in the following passages:

Stretch out thy hand over the waters of Egypt, and they shall be blood (Exod. 7:19).

Stretch out thy hand over the streams, and cause frogs to come up (Exod. 8:5).

Stretch out thy rod and smite the dust of the land, and it shall be lice (Exod. 8:16).

Stretch out thy hand toward heaven, and there shall be hail (Exod. 9:22).

It would never have been so said unless by the stretching out of the hand, in the supreme sense, there was signified the omnipotence of Jehovah.

[2] So with what was said to Joshua, that he should “stretch out his spear,” as we read in that book:

Jehovah said unto Joshua, Stretch out the spear that is in thy hand against Ai; and when Joshua stretched out the spear that was in his hand against Ai, those in ambush arose quickly out of their place, and they ran as soon as he stretched out his hand, and came unto the city, and took it; Joshua drew not back his hand which he stretched out with the spear until he had given all the inhabitants of Ai to the curse (Josh. 8:18–19, 26);

as this was a representative of Divine omnipotence, it therefore had force, as had all representatives at that time, when commanded.

[3] In many passages also omnipotence is described by “Jehovah stretching out his hand,” as also by “his outstretched hand,” and by “his outstretched arm”—by “Jehovah stretching out the hand,” in the following passages:

The anger of Jehovah is kindled against his people, and he hath stretched out his hand over them, and hath smitten them, and the mountains quaked (Isa. 5:25).

I will stretch out my hand against him, and will destroy him (Ezek. 14:9, 13).

I will stretch out my hand against thee, and will give thee for a spoil to the nations (Ezek. 25:7).

I will stretch out my hand upon Edom, and will cut off man and beast from it, I will stretch out my hand upon the Philistines, and I will cut off (Ezek. 25:13, 16; also Ezek. 35:3; Isa. 31:3; Zeph. 1:4; 2:13).

Omnipotence is described by “an outstretched hand” in the following passages:

The hand of Jehovah is stretched out upon all nations, and who shall press it back? (Isa. 14:27–28).

I will fight with you with an outstretched hand and with a strong arm, even in anger, and in fury (Jer. 21:5).

His hand is stretched out still (Isa. 9:12, 17; 10:4).

Also by “an outstretched arm” in these passages:

I have made the earth, the man, and the beast, by my great power, and by my stretched out arm (Jer. 27:5).

Thou hast made the heaven and the earth by thy great power, and by thy stretched out arm, no word is impossible before thee (Jer. 32:17).

That in these passages by “an outstretched arm” is signified omnipotence is manifest; and so in many other passages, where it is said “by a strong hand and a stretched-out arm” (as Deut. 4:34; 5:15; 7:19; 9:29; 11:2; 26:8; 1 Kings 8:42; 2 Kings 17:36; Jer. 32:21; Ezek. 20:33, 34).

[4] It is also said of Jehovah that “he stretches out the heaven,” and here also by “stretching out” is signified omnipotence; that is, that he enlarges the boundaries of heaven, and fills its inhabitants with life and wisdom, as in the following passages:

Jehovah who stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in (Isa. 40:22).

Jehovah that stretcheth out the heavens, that spreadeth out the earth, that giveth soul to the people upon it, and spirit to them that walk therein (Isa. 42:5).

Who maketh the earth by his power, he prepareth the world by his wisdom, and by his understanding he stretcheth out the heavens (Jer. 51:15).

Jehovah stretching out the heavens, and laying the foundation of the earth, and forming the spirit of man in the midst of him (Zech. 12:1).

Besides elsewhere, as in Isa. 44:24; 45:12; Ps. 104:2.

From all this it can now be seen why Moses was commanded to stretch out his hand and rod, and that then miracles were done; and that thus by “stretching out the hand” is signified the rule of power, and in the supreme sense omnipotence.

7674. Over the land of Egypt for the locust. That this signifies that falsity may take possession of all the natural of the infesters is evident from the signification of “the land of Egypt” as being the natural mind (see n. 5276, 5278, 5280, 5288, 5301; that “Egypt” denotes the natural, n. 6147, 6252); and from the signification of “the locust” as being falsity in the extremes with those who infest (n. 7643).

7675. And it shall come up upon all the land of Egypt. That this signifies a pouring out into all things therein is evident from the signification of “to come up” as being to be poured out, for the “locust” signifies falsity in the extremes, and it is said to “come up” from the extremes toward the interiors, because interior things are the same as higher ones (that the interiors are taken possession of by falsity when the exteriors are, see n. 7645); and from the signification of “the land of Egypt” as being the natural mind (of which just above, n. 7674).

7676. And it shall devour all the herb of the land. That this signifies the total consumption of all truth is evident from the

signification of “devouring” as being to consume; and from the signification of “the herb of the land” as being the truth of the church (see n. 7571).

7677. *Even all that the hail hath left.* That this signifies which the former falsity has not consumed is evident from the signification of “left” as being which it had not consumed; and from the signification of “the hail” as being falsity from evil in the exterior natural (see n. 7553, 7574).

7678. *And Moses stretched out his rod over the land of Egypt.* That this signifies the rule of the power of truth Divine over the whole natural of the infesters is evident from the signification of “stretching out the rod” as being the rule of power (of which above, n. 7673); from the representation of Moses as being truth Divine (see n. 6752, 7004, 7010, 7382); and from the signification of “the land of Egypt” as being the natural of the infesters (of which above, n. 7674). The Divine power which is described by “the hand of Moses” is the power of truth Divine (that all power is of truth, see n. 3091, 5623, 6344, 6423, 6948); nay, such power has the Divine truth which proceed from the Divine good, that through it have been created all things in the universe. “The Word” signifies this truth in John:

In the beginning was the Word, and the Word was with God, and God was the Word, all things were made by him (John 1:1, 3);

and from this it is that miracles were done by Moses, for Moses represents Divine truth. It is believed by most people that the Word, or Divine truth, is only speech from Jehovah, and a command that it be so done, and nothing further; but it is the very essential, from which and by which are all things. That being [*esse*] which proceeds from him, and consequently the coming forth [*existere*] of all things, is what is meant by “Divine truth.” This can be illustrated from the angels; from whom there proceeds a sphere of charity and faith that is sensibly perceived, and that also produces wonderful effects; from which some idea can be formed of the Divine truth that proceeds from the Divine good of the Lord.

7679. *And Jehovah brought an east wind upon the land.* That this signifies the means of destruction is evident from the signification of “an east wind” as being a means of destruction. That an “east wind” has this signification is because it was dry and tempestuous, and consequently dried up the productions of that land, and by its force broke in pieces trees, and ships on the sea; from this, by it as a means is described the effect of Divine power. Moreover, by the “east” is signified the good of love and of charity, because in the supreme sense the Lord is signified (n. 101, 1250, 3708). And in its origin, being Divine, the good of love and of charity is most gentle, consequently it is so in its advance into heaven; but when it sinks down to the hells, it becomes harsh and severe, because it is turned into this by those who are there. Therefore the influx and presence of this Divine good there not only torments, but also devastates them. From all this also it is that by a “wind from the east,” or an “east wind” is signified a means of destruction.

[2] That by this “wind” is signified a means of destruction is plain from the passages in the Word where it is mentioned, as in the following:

Like an east wind I will scatter them before the enemy (Jer. 18:17).

The vine that is planted shall not prosper: shall it not utterly wither when the east wind toucheth it? (Ezek. 17:10).

That vine was plucked up in anger, she was cast down to the earth, and the east wind dried up her fruit (Ezek. 19:12).

He is fierce among his brethren, an east wind shall come, the wind of Jehovah, coming up from the wilderness, and his spring shall become dry, and his fountain shall be dried up (Hos. 13:15).

With the east wind thou wilt break the ships of Tarshish (Ps. 48:7).

They that despise² thee have brought thee into many waters, the east wind hath broken thee in the heart of the seas (Ezek. 27:26).

From these passages it is evident that an “east wind” signifies a means of destruction, because it was dry and tempestuous; whence also it signifies a means of devastation, as in Hosea:

Ephraim feedeth on wind, and followeth after the east wind; every day he multiplieth a lie and vastation (Hos. 12:1);

where “Ephraim” denotes the intellectual of the church (n. 5354, 6222, 6238); “to feed on wind” is “to multiply a lie”; “and to pursue the east wind” is “to multiply vastation.” A state of vastation and temptation is also called “the day of the east wind” in Isa. 27:7, 8.

7680. All that day, and all the night. That this signifies in everything of the perception both obscure and not obscure with the infesters, namely, there was destruction is evident from the signification of “day” as being a state of perception not obscure; and from the signification of “night” as being a state of obscure perception; for the times of the day, morning, noon, evening, and night, correspond to the states of enlightenment that belong to intelligence and wisdom (see n. 5672, 6110), thus to perceptions; and so in general do day and night. It is here said “perceptions,” not “states of enlightenment,” because the evil who infest have no enlightenment, and yet have perception; but they have perception only so long as any knowledge of truth and good from the church in which they have lived remains with them, for by means of truth and good they communicate with those who are in heaven. But when they have been deprived of these knowledges, which is done when they have been devastated, they then no longer have any perception. The infernals can indeed confirm their evils, and also their falsities, but this is not perception. Perception is to see that truth is truth, and good good; and also that evil is evil, and falsity falsity; but it is not perception to see truth as falsity and good as evil; or the reverse, evil as good and falsity as truth. They who do this, instead of perception, have phantasy, which produces an appearance of perception, whereby such know how to confirm falsities and evils by such things as are obvious to the senses and are in favor of lusts.

7681. *And when it was morning.* That this signifies a state of heaven in order is evident from the signification of “morning” as being the Lord’s kingdom, and, in the supreme sense, the Lord himself (see n. 22, 2333, 2405, 2540, 2780); and as being a state of enlightenment (n. 3458, 3723, 5740, 5962); but here by “morning” is signified heaven in order. How the case herein is can be seen from what was said above (n. 7643), namely, that the evil are devastated as the Lord sets heaven in order; for the influx of good and truth from heaven causes devastation with the evil; and therefore when the Lord sets the heavens in order, then the hells, which are in the opposite, are set in order of themselves, and are removed from heaven according to the degrees of evil, and are allotted places according to the quality of their evil. From this it can be seen that from the Lord proceeds nothing but good, and that evil is from those who are against good, and who finally cannot endure it. From all this it is evident that by “morning” is here signified a state of heaven in order.

7682. *The east wind brought the locust.* That this signifies dense falsity with the infesters through the means of destruction is evident from the signification of “the east wind” as being a means of destruction (of which above, n. 7679); and from the signification of “the locust” as being falsity in the extremes (see n. 7643), here dense falsity, because the whole natural was taken possession of by it (n. 7645).

7683. *And the locust went up over all the land of Egypt.* That this signifies the pouring out of falsity into all things of the natural is evident from what was said above (n. 7674, 7675), where are like words.

7684. *And rested in all the border of Egypt.* That this signifies from the extremes there is evident from the signification of “the border” as being that which is extreme or outermost, and therefore by “resting in all the border” is signified that falsity extended from the extremes into all things of the natural, and then terminated in the extremes, according to what was shown above (n. 7645).

7685. *Very grievous.* That this signifies that it pervaded all things and each is evident from what was unfolded above (n. 7684).

7686. *Before it there was no such locust as this, and after it there shall not be such.* That this signifies that such falsity has not been from the first time of the church, and shall not be, is evident from the signification of the “locust” as being falsity in the extremes (see n. 7643); (that such falsity has not been, nor shall be, see also above, n. 7649). How the case herein is shall be told. In the internal sense those are specifically treated of who before the Lord’s coming were in the lower earth, and could not be uplifted into heaven before the Lord came into the world, and assumed the human, and made it Divine (n. 6854, 6914). Meanwhile they were infested by the evil, who also had been of the church, and had confessed the truths of faith, but had lived a life of evil. They who before the Lord’s coming had been of the church and had been evil as to life were in such falsity as had not been before, and shall not be afterward. The reason was that they who were called “Nephilim,” also “Anakim” and “Rephaim,” and were of the last posterity of the most ancient church, were not yet shut up in hell, but wandered about and infused dire and deadly persuasions wherever they could, thus also into the evil in the church. This was the source of such falsity. (With respect to these “Nephilim,” and their direful persuasions, see n. 310, 560, 562, 563, 570, 581, 585, 607, 660, 805, 808, 1034, 1120, 1265–1272, 1673.) When the Lord was in the world, these were cast by him into their hell, which is on the left in front at some distance. Unless this had been done, very few could have been saved, for the falsity which they infused had a direful persuasive power, and was deadly, such as never had been, and such as never can again be. With this falsity those had been imbued who before the Lord’s coming infested those who were of the spiritual church. This is what is meant in the internal sense by the above words. These are they who are specifically treated of; but in general all are meant who are of the church and who infest the upright in the other life, of whom there are very many at this day.

7687. *And it covered the surface of the whole land.* That this signifies that it took possession of the ultimates of the natural mind is evident from the signification of “the surface” as being the ultimate, for it is the most external, or the extreme of the land; and from the signification of “the land,” here the land of Egypt, as being the natural mind (of which above, n. 7674).

7688. *And the land was darkened.* That this signifies that falsity was brought in where truth was is evident from the signification of “darkness” as being falsities (see n. 1839, 1860, 4418, 4531); thus “to be darkened” is to be in falsity; and as the devastation of those who have been of the church and have known truths, but have lived a life of evil, is here treated of, therefore by “the land was darkened” is signified falsity where truth was. Truth in the internal sense is signified by “light,” and therefore falsity is signified by “darkness”; for truth and falsity are opposites, like light and darkness; and they who are in truth actually have light, and they who are in falsity actually have darkness. The light in which they are who are in falsity in the other life becomes thick darkness at the presence of the light of heaven, and thicker darkness with those who have been of the church, because they had been in falsity against the truth of faith, according to the Lord’s words:

If therefore the light that is in thee be darkness, how great is the darkness! (Matt. 6:23).

The sons of the kingdom shall be cast forth into the outer darkness (Matt. 8:12);

“the sons of the kingdom” denote those who are of the church; “the outer darkness” denotes more grievous falsities; it is called “outer” because falsities in the outermosts or extremes are more grievous.

[2] That falsities are called “darkness” is evident from many passages in the Word, as in the following:

The light is come into the world, but men have loved the darkness more than the light; for their works were evil (John 3:19).

Walk while ye have the light, lest darkness take hold of you; I am come a light into the world, that whosoever believeth in me may not abide in the darkness (John 12:35, 46);

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness (Isa. 5:20).

Give glory to Jehovah your God before he bring darkness, and before your feet stumble upon the mountains of twilight, then ye shall await light, but he will put it into the shadow of death, he will put it into thick darkness (Jer. 13:16).

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

The day of Jehovah cometh, it is near, a day of darkness, and of thick darkness, a day of cloud and of obscurity (Joel 2:1, 2; Amos 5:18–20).

This day is a day of wrath, a day of wasting and devastation, a day of darkness and thick darkness (Zeph. 1:15).

In these passages “darkness” signifies falsities. In the Word “darkness” also signifies ignorance of truth, such as the gentiles are in who have not the Word and know nothing of the Lord.

7689. And it devoured all the herb of the land. That this signifies that it consumed all the memory-knowledge of truth is evident from the signification of “devouring” as being to consume; and from the signification of “the herb of the land” as being the memory-knowledge of truth; for by “the herb of the field” is signified the truth of the church (see n. 7571), because “field” denotes the church; but by “the herb of the land” is signified the memory-knowledge of truth, because “the land” here denotes the natural mind; and the truth of the natural mind is memory-knowledge; and moreover the evil have no truth by faith, but only the memory-knowledge of the truth which is of faith. Some evil men who are in the church persuade themselves that they are in

truth by faith, but they are not; they are in falsity, and are against the truth of faith. That they are in falsity is hidden with them so long as they are in the world, but this hidden falsity comes forth and manifests itself in the other life when they are being devastated as to the truths of faith which they had known.

7690. And all the fruit of the tree which the hail had left. That this signifies all the knowing of good is evident from the signification of “fruit” as being the works of faith or of charity, thus goods, whence “to be fruitful” is predicated of good (see n. 43, 55, 913, 983, 2846, 2847); and from the signification of “tree” as being perceptions, also knowledges (n. 103, 2163, 2722, 2972). The reason why “fruits” denote the works of charity, thus goods, is that the first of a tree is the fruit in which is the seed, and its last is the fruit in which is the seed, and its intermediates are the branches or leaves. So it is with the good of love and the truth of faith; the good of love is first when man is being regenerated or is being planted, and is also the last; the intermediates are the truths of faith, which are from the good of love as their seed, and continually look to the good of love as their last, just as the intermediates of a tree look to their fruit in which is the seed. (That “fruits” signify goods is plain from many passages in the Word, as in Matt. 3:8, 10, 7:16–20; 12:33; 21:43; Luke 3:8, 9; 6:43–49; 13:6–10; John 15:2–8, 16; Isa. 37:31; Jer. 17:8; 32:19; Rev. 22:2.)

7691. And there was not left any green thing. That this signifies that all sensitivity of truth was obliterated is evident from the signification of “not to be left” as being to be obliterated; and from the signification of “what is green” as being what is of memory-knowledge and the sensuous, here what is sensitive of truth, because by the “fruit of a tree” is signified the knowing of good (n. 7690), and because it is said “any green thing in the tree and in the herb of the field.” That “green” denotes that which is sensitive of truth is because by “herb,” “grass,” and “the leaf of a tree” are signified truths; hence their “greenness” signifies that which is sensitive of truth. By this sensitivity is signified the ultimate of perception. The sensitivity of truth is also signified by “what is green” in Isaiah:

The waters of Nimrim shall be desolations, because the grass is dried up, the herb is consumed, there is nothing green (Isa. 15:6).

And in John:

The fifth angel sounded, and the locusts went forth; and it was said unto them that they should not hurt the grass of the earth, nor any green thing (Rev. 9:4).

7692. *In the tree and in the herb of the field.* That this signifies from the knowing and the memory-knowledge of the church is evident from the signification of “tree” as being the knowing of truth (of which just above, n. 7690), and from the signification of “the herb of the field” as being the memory-knowledge of truth (of which also above, n. 7689).

7693. *In the whole land of Egypt.* That this signifies on all sides in the natural is evident from the signification of “the land of Egypt” as being the natural mind, thus the natural (see n. 7674). As by the “locust,” which is the subject here treated of, is signified falsity in the extremes, that is, in the sensuous of man, it must here be told what the sensuous is, so that it may be known what falsity in the extremes is. The sensuous man, or he who thinks and acts from the sensuous, is he who believes nothing except what is obvious to the outward senses, and who is led solely by the bodily appetites, by pleasures, and by lusts, and not by reasons, believing those to be reasons which favor such things. Such being the sensuous man, he therefore rejects everything internal, until at last he is not willing even to hear it mentioned; consequently at heart he denies whatever is of heaven; the life after death he certainly does not believe in, because he makes life to consist solely in the body, and therefore he supposes that he himself will die like a beast. He thinks as it were in the surface, that is, in the ultimates or in the extremes, and is quite ignorant of the existence of an interior thought according to the perception of truth and good. The reason why he does not know this, nor even that there is an internal man is because his interiors look downward to the things of the world, of the body, and of the earth, with which they make a one; consequently they have been removed from looking upward, or to heaven, because they look in

the opposite direction. To look upward, or to heaven, is not to think about the things that belong to heaven, but it is to have these things as the end, that is, to love them more than all other things; for a man's interiors turn to where his love turns, and consequently so does his thought. From all this it can be seen what is the nature of man's sensuous, that is, of his natural in the extremes; for that man is called sensuous who thinks from what is sensuous.

7694. Verses 16–20. *And Pharaoh hastened to call Moses and Aaron; and he said, I have sinned to Jehovah your God, and to you. And now forgive I pray my sin only this once, and supplicate ye to Jehovah your God that he may remove from before me this death only. And he went out from before Pharaoh, and supplicated unto Jehovah. And Jehovah turned an exceeding strong sea wind, and took up the locust, and cast it into the sea Suph; there was not left one locust in all the border of Egypt. And Jehovah made firm Pharaoh's heart, and he did not let go the sons of Israel.* “And Pharaoh hastened to call Moses and Aaron” signifies fear then of truth from the Divine; “and he said, I have sinned to Jehovah your God, and to you” signifies confession that they have not obeyed the Divine and the truth; “and now forgive I pray my sin only this once” signifies that their disobedience should not be regarded; “and supplicate ye to Jehovah your God” signifies intercession; “that he may remove from upon me this death only” signifies that this falsity may not torment; “and he went out from before Pharaoh” signifies separation; “and made supplication unto Jehovah” signifies intercession; “and Jehovah turned an exceeding strong sea wind” signifies the cessation of Divine influx through heaven; “and took up the locust” signifies the end of this state; “and cast it into the sea Suph” signifies into hell; “there was not left one locust in all the border of Egypt” signifies that these falsities in the extremes appeared no more; “and Jehovah made firm Pharaoh's heart” signifies that the infesters were determined; “and he did not let go the sons of Israel” signifies that they did not leave those of the spiritual church.

7695. *And Pharaoh hastened to call Moses and Aaron.* That this signifies fear then of truth from the Divine is evident from the signification of “hastening” as being from fear, for all haste arises

from some affection that is excited, here from the affection of fear, as is plain from the words of Pharaoh, “I have sinned to Jehovah your God, and to you, supplicate ye that he may take away from me this death only”; from the representation of Pharaoh as being those who infest, of which frequently above; and from the representation of Moses and Aaron as being truth from the Divine, Moses the internal, and Aaron the external (see n. 7089, 7382).

7696. And he said, I have sinned to Jehovah your God, and to you. That this signifies confession that they have not obeyed the Divine and the truth is evident from the signification of “sinning” as being to do contrary to Divine order (see n. 5076), and to avert and separate one’s self from it, thus from good and truth (n. 5229, 5474, 5841, 7589), consequently it also denotes not to obey the Divine and the truth, for he who does not obey averts himself. The Divine is what is meant by “Jehovah your God,” and the truth by “Moses and Aaron” (n. 7695).

7697. And now forgive I pray my sin only this once. That this signifies that they should not regard the disobedience is evident from the signification of “forgiving” as being not to regard, for to forgive is not to regard anyone from evil but from good; and from the signification of “sin” as being disobedience (as just above, n. 7696).

7698. And supplicate ye to Jehovah your God. That this signifies intercession is evident from the signification of “supplicating to Jehovah,” when done for another, as being intercession (see n. 7396, 7462).

7699. That he may remove from upon me this death only. That this signifies that this falsity may not torment is evident from the signification of “removing this death” as being that it may not torment; for by “death” is signified damnation and hell (see n. 5407, 6119), thus also torment. That they who infest deprecate this falsity is because they no longer have the capacity of reasoning against the truths of faith, for they have been devastated in respect to these truths, and consequently have an infernal darkness which

torments them. (That it is undelightful to the infernals to reason from mere falsities, but delightful to reason from truths falsified by fallacies and appearances, see n. 7392.)

7700. And he went out from before Pharaoh. That this signifies separation is evident from the signification of “going out” as being separation (see n. 6100, 7404).

7701. And he made supplication unto Jehovah signifies intercession, as above (n. 7698).

7702. And Jehovah turned an exceeding strong sea wind. That this signifies the cessation of the Divine influx through heaven is evident from the signification of a “sea” or west “wind” as being the cessation of Divine influx through heaven; for by the “east wind” was signified a means of destruction, by reason of the Divine influx through heaven (see n. 7643, 7679); and therefore by “a wind of the sea,” or a west wind, which is opposite to the east wind, is signified the cessation of this influx.

7703. And took up the locust. That this signifies the end of this state is evident from the signification of “the locust” as being falsity in the extremes (see n. 7643). The taking away of the state of this falsity, thus the end of this state, is signified by “taking up the locust,” in like manner as before in regard to the hail (n. 7597, 7610).

7704. And cast it into the sea Suph. That this signifies into hell is evident from the signification of “the sea Suph” as being hell (of which in what follows, where, of the Lord’s Divine mercy, the passage of the sons of Israel through that sea, and the destruction of the Egyptians therein, is to be treated of). By being cast into hell is not meant that the falsity was taken away from the infesters, and cast elsewhere; but that it remained with them, and that by means of it they were conjoined with the hells, where such things are. For in the other life, by every state of evil and falsity into which they enter, the evil are conjoined with the hells, where are all things that belong to such a state. Thus conjunction is effected successively

with many hells before they are fully devastated, but of this more will be told from experience elsewhere.

7705. *There was not left one locust in all the border of Egypt.* That this signifies that these falsities in the extremes appeared no more is evident from the signification of the “locust” as being falsity in the extremes; and because it denotes falsity in the extremes (n. 7643), it is said “in all the border of Egypt,” for “the border” denotes that which is outermost, or extreme, and “Egypt” denotes the natural; that by “there was not left a locust” is signified that it did not appear, is manifest; the like is said of the hail (n. 7611).

7706. *And Jehovah made firm Pharaoh’s heart.* That this signifies that the infesters were determined is evident from the signification of “making firm the heart” as being to be determined (see n. 7272, 7300, 7305). (That by its being said that “Jehovah made firm Pharaoh’s heart” in the internal sense is signified that Pharaoh made firm his own heart, see n. 7632; and that the evil which in the Word is attributed to Jehovah is from man, n. 2446, 6071, 6991, 6997, 7533.)

7707. *And he did not let go the sons of Israel.* That this signifies that they did not leave those of the spiritual church is evident from the signification of “to let go” as being to leave; and from the representation of the sons of Israel as being those who are of the spiritual church (see n. 7474, 7515, 7617).

7708. Verses 21–23. *And Jehovah said unto Moses, Stretch out thy hand toward heaven, and there shall be thick darkness upon the land of Egypt, and one shall grope in the thick darkness. And Moses stretched out his hand toward heaven; and there was dense thick darkness in the whole land of Egypt three days. They saw not a man his brother, and there rose not up anyone from what was under him for three days; and all the sons of Israel had light in their dwellings.* “And Jehovah said unto Moses” signifies instruction; “Stretch out thy hand toward heaven” signifies the rule of the power of truth Divine in heaven; “and there shall be thick darkness upon the land of Egypt” signifies a complete privation of truth and good; “and one shall grope in the

thick darkness” signifies the density of the falsity from evil; “and Moses stretched out his hand toward heaven” signifies the rule of truth Divine in heaven; “and there was dense thick darkness in all the land of Egypt” signifies the complete privation of truth and good; “for three days” signifies a full state; “they saw not a man his brother” signifies that they did not perceive the truth of any good; “and there rose not up anyone from what was under him” signifies that there was no elevation of mind; “for three days” signifies a full state; “and all the sons of Israel had light in their dwellings” signifies that those who were of the spiritual church had enlightenment everywhere in their minds.

7709. *And Jehovah said unto Moses* signifies instruction (as before, n. 7672).

7710. *Stretch out thy hand toward heaven.* That this signifies the rule of the power of truth Divine in heaven is evident from the signification of “stretching out the hand” as being the rule of power (of which above, n. 7673); from the representation of Moses, who was to stretch out his hand, as being truth Divine (see n. 6723, 6752, 7010, 7014, 7382); and from the signification of “heaven” as being the angelic heaven. How it is that the rule of the power of truth Divine in heaven should produce a new state among the infesters, which is signified by the “thick darkness,” is evident from what was shown above (n. 7643, 7679), namely, that the Lord is continually setting heaven in order, and endowing those who are there, and those who newly arrive, with celestial and spiritual good. The effect of this setting in order is that the evil are gradually devastated; for this good flows in with a nearer presence to the evil who are in the opposite (for the Divine influx continues on even into the opposites, and in this way holds the hells together in connection and in bonds), and because the evil turn all good into evil, and therefore turn into greater evil the good which flows in more presently; and insofar as they do this, so far they resist the truth and good more strongly, that is, they infest more grievously.

Hence it is that there are degrees of devastation, until finally they are cast down into hell, which is the last of the degrees of vastation.

From all this it is evident that nothing but good proceeds from the Lord, and that he does not vastate the evil, still less cast them into hell, but that they themselves do this.

7711. *And there shall be thick darkness over the land of Egypt.* That this signifies a complete privation of truth and good is evident from the signification of “thick darkness” as being a complete privation of truth and good. In various places in the Word mention is made of “darkness” and also at the same time of “thick darkness,” and then “darkness” is predicated of falsity, and “thick darkness” of evil together with it. But the word by which “thick darkness” is expressed in this verse means the densest darkness, by which in the internal sense are signified such falsities as spring from evil. Such falsities arise with those who have been of the church, and have lived a life of evil contrary to the precepts of faith which they have known. The evil from which these falsities spring is against the church, against heaven, and against the Lord, thus is diametrically against good and truth. This state is now described by “thick darkness.”

[2] That in the Word both “darkness” and “thick darkness” are mentioned together, and that “darkness” then denotes the privation of truth, and thick darkness the privation of both truth and good, can be seen from the following passages. In Isaiah:

Judgment is far from us, and righteousness overtaketh us not; we await the light, but behold darkness; and brightnesses, but we walk in thick darkness. We grope for the wall like the blind, yea, we grope as they that have no eyes; we stumble at noonday as in the twilight; among the living we are as the dead (Isa. 59:9–10);

“judgment is far from us,” and “righteousness overtaketh us not” denotes that there is neither truth nor good; (that “judgment” is predicated of truth, and “righteousness” of good, see n. 2235, 3997); “to await the light” denotes to await truth; and “to await brightnesses” denotes to await the good of truth, for the brightness of light is from good. That “darkness” is here opposed to “light” and “judgment,” thus to truth; and that “thick darkness” is opposed to “brightness” and “righteousness,” thus to good is

evident; and therefore “darkness” denotes the privation of truth, and “thick darkness,” the privation of both truth and good. In Amos:

Is not the day of Jehovah darkness, and not light; and thick darkness and no brightness in it? (Amos 5:20);

where the meaning is similar.

The day of Jehovah cometh, a day of darkness and thick darkness, a day of cloud and obscurity (Joel 2:1–2).

The day of Jehovah is a day of wasting and devastation, a day of darkness and of thick darkness (Zeph. 1:15);

where “darkness” denotes the privation of truth; and “thick darkness,” the privation of truth and good; if “thick darkness” signified nothing more than “darkness,” it would be an empty repetition, which would be far from the holy Word.

[3] It is common in the Word to find two expressions of one thing, one of which relates to truth, or to falsity; and the other to good, or to evil. So in Isaiah:

He shall look unto the earth, and behold distress and darkness, dimmed with distress, and driven in thick darkness (Isa. 8:22).

[4] “Darkness” also signifies ignorance of truth, such as there is with the gentiles; and “thick darkness,” ignorance of good; in Isaiah:

In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of thick darkness and out of darkness (Isa. 29:18).

If thou satisfy the afflicted soul, thy light shall rise up in the darkness, and thy thick darkness shall be as the noon day (Isa. 58:10);

(that “darkness” denotes falsities, see n. 7688).

7712. *And one shall grope in thick darkness.* That this signifies the density of falsity from evil is evident from the signification of “groping in thick darkness” as being that falsities from evil are so dense that nothing of truth and good can be known, but if it is sought it is as if one gropes in thick darkness, and stumbles and pushes in every direction; therefore in Isaiah thick darkness is called “the driven thick darkness” (Isa. 8:22); and it is described in the same prophet:

We walk in thick darkness. We grope for the wall like the blind, yea, we grope as they that have no eyes; we stumble at noon day as in the twilight; among the living we are as the dead (Isa. 59:9–10).

7713. *And Moses stretched out his hand toward heaven.* That this signifies the rule of truth Divine in heaven, see n. 7710, where are the same words.

7714. *And there was dense thick darkness in all the land of Egypt.* That this signifies the complete privation of truth and good is evident from what was shown above (n. 7711).

7715. *For three days.* That this signifies a full state is evident from the signification of “three days” as being a full state (see n. 2788, 4495). By a full state is meant an entire state from beginning to end; for every state has its beginning, its increments, and its maximum. This period is what is meant by a full state, and is signified by “three days.”

7716. *They saw not a man his brother.* That this signifies that they did not perceive the truth of any good is evident from the signification of “seeing” as being to understand and perceive (see n. 2150, 2325, 2807, 3764, 3863, 4403–4421, 4567, 4723, 5400); from the signification of “a man” as being truth (n. 3134); and from the signification of “brother” as being good (n. 2360, 3303, 3803, 3815, 4121, 5409, 5686, 5692, 6756), and because “a man with his brother” denotes the good of truth (n. 3459). From all this it is evident that by “they saw not a man his brother” is signified that they did not perceive the truth of any good.

7717. *And there rose not up anyone from what was under him.* That this signifies that there was no elevation of mind is evident from the signification of “rising up” as being elevation toward the interiors, thus elevation of mind (see n. 2401, 2785, 2912, 2927, 3171, 3458, 3723, 4103, 4881, 6010), therefore their “not rising up” denotes that there was no elevation.

7718. *For three days.* This signifies a full state (as above, n. 7715).

7719. *And all the sons of Israel had light in their dwellings.* That this signifies that those who were of the spiritual church had enlightenment everywhere in their minds is evident from the representation of the sons of Israel as being those who are of the spiritual church (see n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223); from the signification of “light” as being enlightenment, for the light which is from the Lord enlightens the understanding, because in that light there are intelligence and wisdom (n. 1521, 1524, 1619–1632, 2776, 3138, 3167, 3190, 3195, 3222, 3223, 3339, 3636, 3643, 3993, 4302, 4408, 4413, 4415, 5400, 6608); and from the signification of “dwellings” as being the things that belong to the mind; for by a “house” is signified the mind of man (n. 3538, 4973, 5023, 7353); and by “bedchambers” its interiors (n. 7353); but “dwellings” signify all things that belong to the mind. Moreover, in the internal sense “to dwell” signifies to live (n. 1293, 3384, 3613, 4451, 6051); hence “dwellings” denote the place where are the things that belong to life, that is, where are the things that belong to intelligence and wisdom, which, as is known, belong to the mind. Moreover, in the other life there is light in the dwellings or abodes of the angels in accordance with the intelligence and wisdom of their minds; and insofar as they have light, so far they who are in the opposite, who are those who had infested, have thick darkness.

7720. Verses 24–29. *And Pharaoh called unto Moses, and said, Go ye, serve Jehovah; only your flock and your herd shall stay; your babe also shall go with you. And Moses said, Thou shalt also give into our hand sacrifices and burnt offerings, that we may perform it unto Jehovah our God. And our cattle also shall go with us; there shall not a*

hoof be left behind; for thereof we must take to serve Jehovah our God; and we know not with what we must serve Jehovah until we come thither. And Jehovah made firm Pharaoh's heart, and he would not let them go. And Pharaoh said to him, Go away from before me, take heed to thyself that thou see my faces no more; for in the day thou seest my faces thou shalt die. And Moses said, Thou hast rightly spoken; I will see thy faces again no more. "And Pharaoh called unto Moses" signifies the presence of the law Divine; "and said, Go ye, serve Jehovah" signifies that they should be left, so that they may worship the Lord their God; "only your flock and your herd shall stay" signifies but not from good; "your babe also shall go with you" signifies that it was done from truth; "and Moses said" signifies the answer; "thou shalt also give into our hand sacrifices and burnt offerings" signifies that they should leave all the things by which worship is to be performed; "that we may perform it unto Jehovah our God" signifies which is acceptable to the Lord; "and our cattle also shall go with us" signifies that it will be from the good of truth; "there shall not a hoof be left behind" signifies that not anything of truth from good shall be lacking; "for thereof we must take to serve Jehovah our God" signifies that from it the Lord must be worshiped; "and we know not with what we must serve Jehovah" signifies that it is unknown with what the worship must be performed; "even until we come thither" signifies before they have been removed from those who are in mere falsities from evil; "and Jehovah made firm Pharaoh's heart" signifies that they were determined against the Divine; "and he would not let them go" signifies that they had no mind to leave them; "and Pharaoh said to him" signifies the growing hot of anger then against truth Divine; "Go away from before me" signifies that they were not willing to know anything about it; "take heed to thyself that thou see my faces no more" signifies that it did not enter into their mind; "for in the day thou seest my faces thou shalt die" signifies that if it entered into the mind it would be rooted out; "and Moses said" signifies the answer; "thou hast rightly spoken" signifies that from truth it is so; "I will see thy faces again no more" signifies that truth Divine will no longer enter into their minds.

7721. *And Pharaoh called unto Moses.* That this signifies the presence of the law Divine is evident from the signification of

“calling unto himself” as being presence (see n. 6177, 7390, 7451); and from the representation of Moses as being the law Divine (n. 6723, 6752, 7014, 7382). By the presence of the law Divine with those who infest is meant that they perceived whence the plagues came, here whence came that densest falsity from evil which is signified by the “thick darkness.” When the evil are being devastated in the other life, they are often allowed to perceive whence they have the evils of punishment, in order that they may know that the Divine is not the cause, but they themselves. Such things often happen also to those who are in hell, but at a time when they are in a quiet state; this is done for many reasons, but chiefly that they may remember the evils which they had done in the world.

7722. *And said, Go ye, serve Jehovah.* This signifies that they should be left, so that they may worship the Lord their God (as above, n. 7658).

7723. *Only your flock and your herd shall stay.* That this signifies but not from good, namely, that they should worship the Lord is evident from the signification of a “flock” as being interior good; and from that of a “herd” as being exterior good (see n. 5913, 6048).

7724. *Your babe also shall go with you.* That this signifies that they should worship from truth is evident from the signification of “babe” here, as being truth; for by “babe” are meant boys, youths, young men, in a word, sons, by whom are signified whatever is of intelligence, thus truths (see n. 7668); and from the signification of “going with you” as being that they were to be left so that they may worship the Lord their God. It must be told what it is to worship the Lord from good, and what to worship from truth without good, which are here signified by “the flock and the herd that should stay,” and by “the babe that should go.” The veriest worship is from good through truth, for the Lord is present in good. But worship from truth without good is not worship, but only an external rite and act, without any internal; for truth without good is merely memory-knowledge. To make this memory-knowledge of

faith, it must be conjoined with good, and then it passes into the internal man, and becomes faith. That faith without charity is not faith has been frequently shown above. From this it is evident what is meant by worship from good, and what by worship from truth without good. By the good from which is worship is meant the good of life, which has been made spiritual by conjunction with truth; for spiritual good has its quality from truth, and truth has its essence from good, so that good is the soul of truth. From this it is again evident what truth is without good—that it is like a body without a soul, thus is like a carcass.

7725. And Moses said. That this signifies the answer is manifest.

7726. Thou shalt also give into our hand sacrifices and burnt offerings. That this signifies that they shall leave all the things by which worship is to be performed is evident from the signification of “giving into the hand” as being to leave, for by the “hand” is signified power, and hence by “giving into their hand” is signified to deliver up to their power, thus to leave; and from the signification of “sacrifices and burnt offerings” as being worship in general, thus everything of worship (see n. 923, 6905). The reason why sacrifices and burnt offerings signify everything of worship is that Divine worship was performed chiefly by means of sacrifices, as can be seen from the books of Moses (see what has been before shown about sacrifices, n. 922, 923, 1128, 1343, 1823, 2165, 2180, 2187, 2776, 2784, 2805, 2807, 2812, 2818, 2830, 3519, 6905).

7727. That we may perform it unto Jehovah our God. That this signifies which worship is acceptable to the Lord is evident from what goes before, namely, that by “sacrifices and burnt offerings” is signified worship (n. 7726), and that by “the flock and the herd” of which the sacrifices were made is signified the good from which is worship (n. 7723, 7724). Thus by “performing sacrifices and burnt offerings to Jehovah” is signified worship from good, which is acceptable. (That “Jehovah” in the Word denotes the Lord, see n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6280, 6281, 6303, 6905, 6945, 6956.)

7728. *And our cattle also shall go with us.* That this signifies that it—namely, worship—will be from the good of truth is evident from the signification of “cattle” as being the good of truth (see n. 6016, 6045). That “to go with us” denotes that from this there may be worship, namely, by sacrifices and burnt offerings is evident.

7729. *There shall not a hoof be left behind.* That this signifies that not anything of truth from good shall be lacking is evident from the signification of “hoof” as being truth from good (of which below); and from the signification of “not being left behind” as being not to be lacking, namely, for the worship of the Lord. In the proximate internal sense, by “a hoof not being left behind” is signified that nothing at all shall be lacking, because the hoof is common to all beasts; but in a more interior sense by “hoof” is signified truth in the ultimate degree, thus sensuous truth, which is the lowest; and in the opposite sense, falsity. That this is the signification of “hoof” is because by the “foot” is signified the natural, and by the “sole of the foot” the ultimate of the natural (see n. 2162, 3147, 3761, 3986, 4280, 4938–4952, 5327, 5328); and the like is signified by the “hoof,” for this is the sole of the foot of beasts. And as the ultimate of the natural is signified by “hoof,” as by the “sole of the foot,” that truth is also signified which is the ultimate truth of the natural, for when the natural is spoken of, its truth and good are meant, or in the opposite sense its falsity and evil; from these it is, and without these nothing can be predicated of it.

[2] That by the “hoof,” especially of horses, is signified truth in the ultimate degree, thus sensuous truth, and in the opposite sense falsity of the same degree, can be seen from the following passages. In Isaiah:

Whose arrows are sharp, and all his bows bent, the hoofs of his horses are accounted as the rock, his wheels as the whirlwind (Isa. 5:28);

speaking of a devastating people; by “arrows” are signified the doctrinal things of falsity from which combat is waged; and by “bows,” this doctrine (n. 2686, 2709); by “horses,” intellectual things here perverted (n. 2761, 2762, 3217, 5321, 6125, 6534).

From this it is plain what is meant by the “hoof of the horses,” namely, falsity in the ultimate degree.

[3] In Jeremiah:

For the voices of the beating of the hoofs of his strong ones, for the tumult of his chariot, the rumbling of his wheels (Jer. 47:3);

speaking of a people devastating the Philistines; “the beating of the hoofs of the strong ones,” namely, of the horses, denotes the open combat of falsity against truth; the “chariot” denotes the doctrine of falsity. (That “chariot” denotes doctrine both of truth and of falsity, see n. 5321, 5945.)

[4] In Ezekiel:

By reason of the abundance of his horses their dust shall cover thee; by reason of the noise of the horsemen and of the wheel and of the chariot thy walls shall be shaken. With the hoofs of his horses shall he tread down all thy streets (Ezek. 26:10–11);

speaking of Nebuchadnezzar devastating Tyre; “his horses” denote intellectual things perverted, as above; a “horseman” denotes that which pertains to such an intellectual (n. 6534); the “wheels of a chariot” denote falsities of doctrine, a “chariot” being doctrine, as above; “streets” denote truths (n. 2336). From this it is evident that the “hoofs of the horses” denote falsities. Unless there were such a signification in these words, why should it be said, “By reason of the abundance of his horses their dust shall cover thee; by reason of the noise of the horseman and of the wheel and of the chariot thy walls shall be shaken; with the hoofs of his horses shall he tread down all thy streets?” Without an interior sense, would these be more than sounding words? Yet every expression in the Word has weight, because it is from the Divine.

[5] In the same:

They shall devastate the pride of Egypt, that the multitude thereof shall be destroyed; and I will destroy every beast thereof upon many

waters, that the foot of man shall not trouble them any more, nor shall the hoof of beast trouble them; then will I send their waters into the deep, and make their streams flow as oil (Ezek. 32:12–14);

neither would these words be understood unless it were known what is meant by “Egypt,” by “the foot of man,” what by “the hoof of beast,” what by “the waters upon which the beast shall be destroyed, and which the foot of man and the hoof of beast shall trouble, and which shall be sent into the deep”; the “waters and streams of Egypt” denote truths of memory-knowledge; “the hoof of beast” denotes falsity in the ultimate of the natural, which disturbs the truth of memory-knowledge.

[6] In Micah:

Arise and thresh, O daughter of Zion, for I will make thy horn iron, and I will make thy hoofs brass, that thou mayest break in pieces many peoples (Micah 4:13);

what these words mean no one can know without the internal sense, thus unless it is known what is meant by “threshing,” by the “daughter of Zion,” by the “horn which shall become as iron,” by the “hoof which shall become as brass, with which many peoples shall be broken in pieces.” The “daughter of Zion” denotes the celestial church (n. 2362); the “horn” denotes the power of truth from good (n. 2832); “iron” denotes natural truth which shall avail to destroy falsities (n. 425, 426); “hoof” denotes truth from good in the ultimate degree; “brass” denotes natural good which shall avail against evils (n. 425, 1551).

[7] In Zechariah:

I will stir up a shepherd in the land, he shall not visit those who are to be cut off, her that is of tender age he shall not seek, and her that is broken he shall not heal, but he shall eat up the flesh of the fat one, and shall cleave asunder their hoofs (Zech. 11:16);

speaking of a foolish shepherd; “to eat up the flesh of the fat one” denotes to turn good into evil; “to cleave asunder the hoofs” denotes to turn truth into falsity.

[8] How much the ancients surpassed the moderns in intelligence can be seen from the fact that they knew to what things in heaven many things in the world correspond, and consequently what they signify; and this was known not only to those of the church, but also to those out of the church, as for instance to the inhabitants of Greece, the most ancient of whom described things by significatives which at this day are called fabulous, because wholly unknown. That the ancient Sophi were in the knowledge of such things is evident from the fact that they described the origin of intelligence and wisdom by a winged horse which they called Pegasus, who with his hoof broke open a fountain, at which were nine virgins, and this upon a hill; for they knew that by a “horse” was signified the intellectual, by his “wings” the spiritual, by “hoofs” truth of the ultimate degree, where is the origin of intelligence, by “virgins” the sciences, by a “hill” unanimity, and in the spiritual sense charity. So with everything else. But such things at this day are among the things that have been lost.

7730. For thereof we must take to serve Jehovah our God. That this signifies that from that the Lord must be worshiped is evident from the signification of “serving” as being to worship. (That “Jehovah” denotes the Lord, see above n. 7727.)

7731. And we know not with what we must serve Jehovah. That this signifies that it is unknown with what the worship must be performed is evident from the signification of “serving Jehovah” as being the worship of the Lord (as above, n. 7730).

7732. Even until we come thither. That this signifies before those have been removed who are in mere falsities from evil is evident from the fact that “to come thither,” that is, into the wilderness, means to be removed from the Egyptians, thus from those who are in mere falsities from evil, who are now signified by the

“Egyptians.” (That to “go into the wilderness to sacrifice” denotes to be in a state removed from falsities, see n. 6904.)

7733. *And Jehovah made firm Pharaoh’s heart.* This signifies that they were determined against the Divine (as above, n. 7706).

7734. *And he would not let them go.* That this signifies that they had no mind to leave them is evident from the signification of “not to be willing” as being that they have no mind; and from the signification of “to let go” as being to leave (as also above, n. 7707), where are like words.

7735. *And Pharaoh said to him.* That this signifies the growing hot of anger then against truth Divine is evident from the signification of “to say,” which, as it involves the things which follow, denotes the growing hot of anger, for there follows, “Pharaoh said unto Moses, Go away from before me, take heed to thyself that thou see my faces no more, for in the day thou seest my faces thou shalt die,” which are words of anger against truth Divine, which is represented by Moses.

7736. *Go away from before me.* That this signifies that they are not willing to know anything about it, namely, about truth Divine is evident from the signification of “go away from before me” as being when said by the evil with respect to truth Divine, that they are not willing to know anything about it, for they reject it.

7737. *Take heed to thyself that thou see my faces no more.* That this signifies that it did not enter into their mind is evident from the signification of “seeing the faces no more” as being no longer to enter into the mind, for by the “face” are signified the interiors (see n. 1999, 2434, 3527, 3631, 4066, 4796–4798, 5102, 5165, 5168, 5695), especially as to the affections; thus by the “face” is signified the mind [*animus*].

7738. *For in the day thou seest my faces thou shalt die.* That this signifies that if it entered into the mind it would be rooted out is evident from the signification of “seeing the faces” as being to enter

into the mind (as just above, n. 7737); and from the signification of “dying” as being to be rooted out. That Pharaoh now says that Moses should “go away from before him, and that if he saw his faces he should die,” is because there is now described the state of the infesters in mere falsity from evil, which falsity is signified by the “thick darkness.” The more the infernals are in falsities from evil, the more they are averse to truth, and at last to such a degree that they are not willing even to hear anything of truth.

For truth is contrary to falsity, and falsity is pleasant to them, because evil, from which is falsity, is the delight of their life; and therefore they utterly reject truth from their minds, because it is contrary to the pleasantness and delight of their life; and if they hear it they are tormented (n. 7519). It is for this reason that being in a state of falsity from evil, which is signified by “thick darkness,” they remove from themselves the truth Divine which is represented by Moses, and therefore Pharaoh now said to Moses that he should “go away from before him and should see his faces no more, and if he saw, that he should die”; and therefore Moses replied, “Thou hast rightly spoken, I will see thy faces again no more.”

7739. And Moses said. That this signifies the answer is evident.

7740. Thou hast rightly spoken. That this signifies that from truth it is so is evident from the signification of “speaking rightly” as being to be so; that it is from truth is also signified by “rightly” (see n. 5453, 5437). By its being so from truth is meant that they are now in such a state that they desire to know nothing about truth Divine; and if it should enter into the mind, they would cast it out, according to what was shown just above (n. 7738).

7741. I will see thy faces again no more. That this signifies that truth Divine will no longer enter into their minds is evident from the signification of “not to see the faces” as being not to enter into the mind, according to what was said above (n. 7737–7738).

CONTINUATION ABOUT THE INHABITANTS
AND SPIRITS OF THE PLANET MARS

7742. At the end of the preceding chapter an account was given of a beautiful bird, which was seen, and was at last turned into stone; and it was said that by that bird was represented the state of the inhabitants of Mars in respect to their celestial and spiritual love; in regard to which state and its change, it has been given to know what follows.

7743. That the inhabitants of Mars are in celestial love, has been already told. They are represented by an appearance of flame, glittering beautifully with variegations of color, and also by a bird of similar coloring. That some at this day are beginning to withdraw from this celestial love, and solely to love knowledges, and to make celestial life consist in these alone, was represented by that bird changed into stone; for by a bird is signified spiritual life; and by its being turned into stone is signified the life of knowledges without love, which is no longer spiritual life, but a life cold as stone, into which nothing from heaven flows. And their still believing that they are in the Lord, like those who are in the life of celestial love there, was signified and shown by the spirit who rose up and wished to take away the bird.

7743a. By the bird of stone were also represented inhabitants of that earth who change the life of their thoughts and affections by a strange method into almost no life; as to which I have seen and heard what now follows.

7744. There was a certain one above my head, who spoke to me, and from the tone of his voice it was noticed that he was as in a state of sleep. Speaking in this state he asked several questions, and so discreetly, that he could not have asked them more discreetly if he had been awake. It was given to perceive that he was a subject through whom angels were speaking; and in that state he discerned what they spoke, and uttered it; for he spoke nothing but what was true. If anything flowed in from another source, he indeed

admitted it, but did not utter it. I questioned him concerning his state. He said that this state was to him a peaceful one, and that it was free from all anxiety as to the future; and that at the same time he was performing uses, whereby he had communication with heaven. I was told that such in the grand man have relation to the longitudinal sinus, which lies in the cerebrum between its two hemispheres, and is there in a quiet state, however much the brain is disturbed on both sides.

7745. During my conversation with this spirit, some spirits betook themselves toward the front part of the head, where he was, and pressed upon him; whereupon he retired to one side and gave them place. The stranger spirits talked among themselves, but neither the spirits about me, nor I, understood what they said. I was instructed by angels that they were spirits from the earth Mars, who know how to talk together in such a way that the spirits present would neither understand nor perceive what they said. I wondered that such speech is possible, seeing that all spirits have one speech; and all speech flows from thought, and this consists of ideas, which in the spiritual world are in the place of words; and the ideas which are words, together with the thought itself before it becomes speaking thought, are plainly perceived in the other life. I was told that by a certain method by means of the lips and the face these spirits form ideas not intelligible to others, and that at the moment when they are speaking with one another by this means, they artfully withdraw their thoughts from others; taking especial care that nothing of affection shall manifest itself; for if anything of affection is perceived, the thought would then be open, because the thought flows from the affection. I was further instructed that those inhabitants of the earth Mars who make celestial life to consist in knowledges alone, and not in the life of love, have contrived such speech; yet not all of them; and that when these become spirits they retain it. These are they who were especially signified by the bird of stone; for to form speech by modifications of the countenance and foldings of the lips together with a removal of the affections and a withdrawal of the thoughts from others, is to deprive speech of its soul, and to make it like an image, and gradually also to make themselves so.

7746. But although they suppose that their speech is not understood by others, angelic spirits nevertheless perceive everything that they say; because no thought can be withheld from angelic spirits, as was also shown them by living experience. I was thinking of the fact that the spirits of our earth are not affected with shame when they infest others, and this thought flowed in with me from angelic spirits. The spirits of Mars then acknowledged that this was what they were talking about among themselves, and they were astonished. Many other things also which they both spoke and thought were disclosed by an angelic spirit, no matter how diligently they endeavored to withhold their thoughts from him.

7747. Afterward the spirits of Mars inflowed from above into my face. The influx felt like a light rain falling in streaks, which was a sign that they were not in the affection of truth and good, for this is represented by what is streaked. They then spoke plainly with me, saying that the inhabitants of their earth so speak with one another. They were then told that this is evil, because in this way they obstruct internal things, and recede from them to external ones, which they also deprive of their life; and especially because it is not sincere to speak so, for they who are sincere do not wish to speak or even think anything which others may not know, yea, all others, and even the whole heaven; whereas they who are not willing that others should know what they speak, pass judgment on others, think ill of them and well of themselves, and at last contract such a habit that they think and speak ill even of the church, of heaven, nay, of the Lord himself.

7748. It was said that those who love knowledges alone, and not a life according to knowledges, relate to the interior membrane of the skull; but that those who accustom themselves to speak without affection, and to draw the thought to themselves, and to withdraw it from others, relate to the same membrane, but when it has become bony; because from having some spiritual life they come to have none.

7749. Those who love knowledges alone, and not a life according to them, for the most part pride themselves on them, and seem to themselves to be wiser than others. Thus they love themselves and despise others, especially those who are in good, whom they regard as simple and unlearned. But the lot is inverted in the other life, where those who have seemed to themselves wise become foolish, and those who seemed simple are wise.

7750. As by a bird of stone were represented those who are in knowledges alone, and not in a life of love, and who consequently have scarcely any spiritual life, therefore here, by way of appendix, I may show that those only have spiritual life who are in heavenly love, and from this in knowledges; and that every love contains within it all power to know what belongs to that love. Take for example the animals of the earth, and also the animals or birds of heaven. These have the knowledge of all things of their love. Their loves are to feed themselves, to dwell safely, to propagate offspring, to rear their young; and they have all the requisite knowledge for these purposes; for this is in these loves, and flows into these creatures as into its own receptacles. This knowledge is in some cases so extraordinary that man cannot but be amazed at it. It is said to be inborn, and is called instinct; but it is of the love in which they are.

[2] If man were in his own love, which is love to God and toward the neighbor, this being man's proper love by which he is distinguished from the beasts, he would then be not only in all requisite knowledge, but also in all intelligence and wisdom; neither would he have occasion to learn them, for they would flow in from heaven into these loves, that is, through heaven from the Divine. But as man is not in these, but in contrary loves, namely, in the love of self and the love of the world, therefore he must needs be born into all ignorance and lack of skill; yet by Divine means he is brought to something of intelligence and wisdom, but still not actually into anything unless he removes the loves of self and of the world, and thus opens the way for love to the Lord and love toward the neighbor.

[3] That love to the Lord and love toward the neighbor have within them all intelligence and wisdom can be seen from those who in the world have been in these loves, for when in the other life they come into heaven, they there know and are wise in such things as before they had never known; nay, they think and speak there as do the rest of the angels such things as the ear has never heard, nor the mind known, which are unutterable. The reason is that these loves have in them the capacity to receive such things.

7751. At the end of the following chapter some account shall be given of the spirits and inhabitants of the planet Jupiter.

Exodus 11

THE DOCTRINE OF CHARITY

7752. All things in the universe bear relation to good and truth. That which does not bear relation to good and truth is not in Divine order; and that which does not bear relation to both together, produces nothing. Good is that which produces, and truth is that by which it produces.

7753. These facts may illustrate how the case is with spiritual good and truth, which are called charity and faith; namely, that all things which belong to the church bear relation to these, and those which do not bear relation to them have nothing of the church in them; and also that which does not contain both within it produces no fruit, that is, no good of charity or of faith.

7754. For in order that anything may be produced, there must be two forces, one which is called active, the other which is called passive; the one without the other brings forth nothing. Such forces, or lives, are charity and faith in the man of the church.

7755. The first of the church is good, the second is truth; or the first of the church is charity, and the second is faith. For the truth of the doctrine of faith is for the sake of the good of life. That which is the end for the sake of which something else exists, this is the first.

7756. With the conjunction of the good which is of charity, and the truth which is of faith, in man, the case is this. The good which is of charity enters through the soul into man, but the truth which is of faith enters through the hearing; the former flows in immediately from the Lord, but the latter mediately through the Word. Hence the way by which the good of charity enters is called the internal way; and the way by which the truth of faith enters is called the external way. That which enters by the internal way is not perceived, because it is not plainly subject to sensation; whereas that which enters by the external way is perceived, because it is plainly subject to sensation. For this reason everything of the church is attributed to faith. It is otherwise with those who have been regenerated; with such the good that is of charity is plainly perceived.

7757. The conjunction of the good of charity with the truth of faith is effected in the interiors of man. The good itself which flows in from the Lord adopts truth there, and appropriates it to itself, and thereby causes the good with the man to be good, and the truth to be truth; or the charity to be charity, and the faith to be faith. Without this conjunction charity is not charity, but only natural goodness; neither is faith faith, but only the memory-knowledge of such things as are of faith, and in some cases a persuasion that a thing is so for the sake of earning gain or honor.

7758. When truth has been conjoined with good it is no longer called truth, but good; and so when faith has been conjoined with charity it is no longer called faith, but charity; the reason is that the man then wills and does the truth, and that which he wills and does is called good.

7759. With the conjunction of the good of charity with the truth of faith, the case, further, is this. This good obtains its quality from truth, and truth its essence from good. From this it follows that the quality of good is according to the truths with which it is conjoined; and therefore good becomes genuine if the truths with which it is conjoined are genuine. Genuine truths of faith are possible within the church, but not out of it, for within the church is the Word.

7760. Moreover, the good of charity receives its quality also from the abundance of the truths of faith; likewise from the connection of one truth with another; thus is formed spiritual good with man.

7761. A clear distinction must be made between spiritual good and natural good. As before said, spiritual good has its quality from the truths of faith, their abundance, and their connection; but natural good is born with the man, and also arises by accident, as by misfortunes, diseases, and the like. Natural good saves no one, but spiritual good saves all. The reason is that the good which is formed through the truths of faith is a plane into which heaven can flow, that is, the Lord through heaven, and lead man, and withhold him from evil, and afterward uplift him into heaven; but not so natural good; and therefore they who are in natural good can be as easily carried away by falsity as by truth, provided the falsity appears in the form of truth; and they can be as easily led by evil as by good, provided the evil is presented as good. They are like feathers in the wind.

7762. The confidence of trust which is said to be of faith and is called faith, is not spiritual confidence or trust, but natural. Spiritual confidence or trust has its essence and life from the good of love; but not from the truth of faith separate. The confidence of faith separate is dead; and therefore there cannot be true confidence with those who have led an evil life. Moreover, that confidence which depends on salvation through the Lord's merit, irrespective of what the life has been, is likewise not from truth.

EXODUS 11

1. *And Jehovah said unto Moses, Yet one plague more will I bring upon Pharaoh, and upon Egypt; afterward he will let you go from hence; when he lets everything go, driving he shall drive you out from hence.*

2. *Say now in the ears of the people, and let them ask a man from his companion, and a woman from her companion, vessels of silver and vessels of gold.*

3. *And Jehovah gave the people favor in the eyes of the Egyptians. Moreover, the man Moses was very great in the land of Egypt, in the eyes of Pharaoh's servants, and in the eyes of the people.*

4. *And Moses said, Thus said Jehovah, About midnight I will go out into the midst of Egypt.*

5. *And every firstborn in the land of Egypt shall die, from the firstborn of Pharaoh about to sit upon his throne, even unto the firstborn of the maidservant that is behind the millstones; and every firstborn of beast.*

6. *And there shall be a great cry in the whole land of Egypt, such as there hath been none like it, nor shall be like it anymore.*

7. *And to all the sons of Israel shall not a dog move his tongue, from man and even to beast; that ye may know that Jehovah doth separate between the Egyptians and Israel.*

8. *And all these thy servants shall come down unto me, and bow down themselves to me, saying, Get thee out, thou, and all the people that is at thy feet; and thereafter I will go out. And he went out from before Pharaoh in the wrath of anger.*

9. *And Jehovah said unto Moses, Pharaoh will not hear you; that my wonders may be multiplied in the land of Egypt.*

10. *And Moses and Aaron did all these wonders before Pharaoh; and Jehovah made firm the heart of Pharaoh, and he did not let the sons of Israel go out of his land.*

THE CONTENTS

7763. The subject treated of in this chapter in the internal sense is the damnation of faith separate from charity, which is signified by the firstborn of Egypt that were given up to death at midnight; and also the memory-knowledges of truth and good that were to be transferred to those who are of the spiritual church, which knowledges are signified by the vessels of silver and of gold that the sons of Israel were to ask from the Egyptians.

THE INTERNAL SENSE

7764. Verses 1–3. *And Jehovah said unto Moses, Yet one plague more will I bring upon Pharaoh, and upon Egypt; afterward he will let you go from hence; when he lets everything go, driving he shall drive you out from hence. Say now in the ears of the people, and let them ask a man from his companion, and a woman from her companion, vessels of silver and vessels of gold. And Jehovah gave the people favor in the eyes of the Egyptians. Moreover, the man Moses was very great in the land of Egypt, in the eyes of Pharaoh's servants, and in the eyes of the people.* “And Jehovah said unto Moses” signifies instruction; “Yet one plague more will I bring upon Pharaoh, and upon Egypt” signifies the end of vastation, which is damnation; “afterward he will let you go from hence” signifies that then they will be left; “when he lets everything go, driving he shall drive you out from hence” signifies that they will leave them completely, and will hold them in aversion, and shun their presence; “say now in the ears of the people” signifies instruction and obedience; “and let them ask a man from his companion, and a woman from her companion, vessels of silver and vessels of gold” signifies that the memory-knowledges of truth and good taken away from the evil who have been of the church, will be bestowed upon the good who are of it; “and Jehovah gave the people favor in the eyes of the Egyptians” signifies the fear of those who are in evils on account of those who

are of the spiritual church, by reason of the plagues; “moreover, the man Moses was very great in the land of Egypt” signifies respect now for truth Divine; “in the eyes of Pharaoh’s servants, and in the eyes of the people” signifies with those who were in subordination there.

7765. *And Jehovah said unto Moses.* This signifies instruction (see n. 7186, 7267, 7304, 7380).

7766. *Yet one plague more will I bring upon Pharaoh, and upon Egypt.* That this signifies the end of vastation, which is damnation, is evident from the signification of “yet one plague more,” as being the last of vastation. That by the plagues brought upon Egypt were signified successive states of vastation is evident from the explication of what goes before; that the last is damnation, namely, of faith separate from charity, will be seen from what follows; for by the firstborn given up to death in Egypt is signified the damnation of this faith; by “death,” the damnation itself; and by “the firstborn,” faith. Faith is said to be damned when the things of faith are applied to support falsities and evils; and when they support these, they pass over to their side, and become a means of confirming them. This is the case with those who both in doctrine and in life separate faith from charity; but with these there is no faith; there is only the memory-knowledge of such things as are of faith, which knowledge is by them called faith. This is meant by faith damned. Moreover, the subjects themselves in whom the things of faith have been adjoined to falsities and evils, after vastations are in damnation. The damnation is made sensible by the putrid and offensive stench which exhales from them, more than from those who have not been possessed of the things of faith. This is the case in particular as in general; in general, if any evil spirit approaches a heavenly society where there is charity, the stench from him is plainly perceived; in like manner in particular where there had been such things as are of heaven, that is, such as are of faith, and in the same subject also such things as are of hell. From all this it is now evident that by “yet one plague more which shall be brought upon Pharaoh and upon Egypt” is signified the last of vastation, which is damnation; for by Pharaoh are

represented those who have infested, and who are here being damned; and by “Egypt” is signified the natural mind (n. 5276, 5278, 5280, 5288, 5301, 6147, 6252).

7767. Afterward he will let you go from hence. That this signifies that then they will be left is evident from the signification of “to let go” as being to leave (as frequently above).

7768. When he lets everything go, driving he shall drive you out from hence. That this signifies that they will leave them completely, and will hold them in aversion and shun their presence is evident from the signification of “to let everything go” as being to leave completely; and from the signification of “driving he shall drive you out” as being to hold in aversion and shun those who are of the spiritual church whom they had infested; for he who holds in aversion the presence of anyone, also shuns his presence, and likewise drives him away from him. That they now hold in aversion and shun those who are of the spiritual church is because the good and the truth which flow in now torment them. The case herein is like that of painful ulcers which do not endure even the touch of warm water or a breath of air; or like that of an injured eye which cannot bear even the mild rays of the sun. The natural mind of such spirits is now such a sore; for after they have been vastated, that is, after the things that had been of faith have been rejected, they suffer at the least breath of good and truth, whence comes aversion.

7769. Say now in the ears of the people. That this signifies instruction and obedience is evident from the signification of “saying” as here being instruction, for Jehovah now says what the sons of Israel were to do when they departed from Egypt. Obedience is signified by “saying in the ears,” for the ears correspond to obedience, and consequently signify it (n. 2542, 3869, 4551, 4652–4660).

7770. And let them ask a man from his companion, and a woman from her companion, vessels of silver and vessels of gold. That this signifies that the memory-knowledges of truth and good, taken

away from the evil who have been of the church, will be bestowed upon the good who are of it is evident from the signification of “vessels of silver and vessels of gold” as being memory-knowledges of truth and good. (That “silver” denotes truth, and “gold” good, see n. 1551, 1552, 2954, 5658, 6112; and that “vessels” denote memory-knowledges, n. 3068, 3079.) Memory-knowledges are called vessels of truth and good, because they contain them. It is believed that the memory-knowledges of truth and good are the very truths and goods of faith; but they are not. It is the affections of truth and good that make faith, and these flow into memory-knowledges, as into their vessels. That to ask these things of the Egyptians denotes to take them away and adjudge them to themselves is plain; hence in a previous chapter (3) it is said that they should “spoil the Egyptians” (verse 22); and in the chapter which follows (12), that they “spoiled them.” Its being said that “a man should ask of his companion and a woman of her companion” is because “man” relates to truth, and “woman” to good, as they also signify them.

[2] How the case herein is, see the explication at Exodus 3:22, n. 6914–6917, from which it can be seen that the very memory-knowledges of truth and good which have been possessed by those of the church who have known the arcana of faith and yet have lived a life of evil, are transferred to those who are of the spiritual church. (How this transfer is effected, see n. 6914.) These things are signified by the Lord’s words in Matthew:

The Lord said unto him who went away and hid his talent in the earth, Take ye the talent from him, and give it to him that hath the ten talents. For unto everyone that hath shall be given, that he may have abundance; but from him that hath not, even that which he hath shall be taken away; and cast ye the useless servant into the outer darkness (Matt. 25:25, 28–30; and Luke 19:24–26).

Whosoever hath, to him shall be given, and he shall have abundance; but whosoever hath not, from him shall be taken away even that which he hath (Matt. 13:12; and Mark 4:24–25).

[3] The reason is that with the evil the knowledges of good and truth are applied to evil uses, and with the good the knowledges of

good and truth are applied to good uses; the knowledges are the same, but the application to uses effects their quality with each person. The case herein is like that of worldly riches, which with one person are disposed for good uses, with another for evil uses; consequently riches are such with each person as are the uses unto which they are disposed. From this also it is evident that the same knowledges, like the same riches, which the evil had possessed, can be with the good and serve for good uses.

From all this it can now be seen what is represented by the command that the sons of Israel should ask from the Egyptians vessels of silver and vessels of gold, and should thus deprive and despoil them; such seizure or despoiling would never have been commanded by Jehovah unless it had represented such things in the spiritual world.

[4] Similar to this is what is written in Isaiah:

At last the merchandise of Tyre, and her meretricious hire, shall be holiness to Jehovah; and it shall not be stored up nor kept back; but her merchandise shall be for them that dwell before Jehovah to eat, to sate themselves, and for the ancient one in covering himself (Isa. 23:18);

speaking of Tyre, by which are signified the knowledges of good and truth (n. 1201); “merchandise” and “meretricious hire” denote knowledges applied to evil uses; that these should be given to the good who will apply them to good uses, is signified by “her merchandise being for them that dwell before Jehovah to eat to sate themselves, and for the ancient one in covering himself.”

[5] Also in Micah:

Arise and thresh, O daughter of Zion; for I will make thy horn iron, and I will make thy hoofs brass; that thou mayest break in pieces many peoples; and I have devoted their gain to Jehovah, and their wealth to the Lord of the whole earth (Micah 4:13);

“to break in pieces many peoples” denotes to devastate them; the “gain which is devoted to Jehovah and to the Lord of the whole

earth” denotes the knowledges of truth and good. That David sanctified to Jehovah the silver and the gold that he had taken from the nations which he had subdued, from the Syrians, from Moab, from the sons of Ammon, from the Philistines, from Amalek, and from the spoil of Hadadezer (2 Sam. 8:11–12); and that Solomon put the sanctified things of his father among the treasures of the house of Jehovah (1 Kings 7:51) involve the like.

7771. And Jehovah gave the people favor in the eyes of the Egyptians. That this signifies the fear of those who are in evils on account of those who are of the spiritual church by reason of the plagues is evident from what was unfolded above (n. 6914), where are like words.

7772. Moreover, the man Moses was very great in the land of Egypt. That this signifies respect now for truth Divine is evident from the representation of Moses as being truth Divine (of which frequently above); from the signification of “very great” as being respect, here respect from fear, for the evil who are in hell have no other respect for the Divine than that of fear (that “very great” denotes respect is manifest, for it is said “in the eyes of Pharaoh’s servants, and in the eyes of the people”); and from the signification of “the land of Egypt” as being the natural mind (see n. 5276, 5278, 5280, 5288, 5301, 6147, 6252). From this it is evident that by “the man Moses was very great in the land of Egypt” is signified respect for truth Divine in the mind, namely, in that of the infesters.

7773. In the eyes of Pharaoh’s servants, and in the eyes of the people. That this signifies with those who were in subordination there is evident from the signification of “servants” and of “people” as being those who are subordinate; for by Pharaoh are represented the chief ones who infested, under whom the rest were subordinate. That the subordinate are signified is because among the evil as well as among the good, that is, in hell as in heaven, there is a form of government, that is, there is rule, and there is subordination, without which society would have no coherence. But the subordinations in heaven are wholly different from the subordinations in hell. In heaven all are like equals, for one loves

another as brother loves brother; nevertheless one sets another before himself in proportion as he excels in intelligence and wisdom. The very love of good and truth causes everyone, as it were of himself, to subordinate himself to those who are superior to him in the wisdom of good and the intelligence of truth. But the subordinations in hell are those of despotic authority, and consequently of severity; for he who commands rages fiercely against those who do not favor all his commands; for everyone regards another as his enemy, although outwardly as a friend, for the sake of banding together against the violence of others. This banding together is like that of robbers. They who are subordinate continually aspire to rule, and also frequently break forth in revolt, and then the conditions there are lamentable, for then there are severities and cruelties and this takes place by alternations. From all this it can be seen how the case is with subordinations in the other life.

7774. Verses 4–8. *And Moses said, Thus said Jehovah, About midnight I will go out into the midst of Egypt. And every firstborn in the land of Egypt shall die, from the firstborn of Pharaoh about to sit upon his throne, even unto the firstborn of the maidservant that is behind the millstones; and every firstborn of beast. And there shall be a great cry in the whole land of Egypt, such as there hath been none like it, nor shall be like it anymore. And to all the sons of Israel shall not a dog move his tongue, from man and even to beast; that ye may know that Jehovah doth separate between the Egyptians and Israel. And all these thy servants shall come down unto me, and bow down themselves to me, saying, Get thee out, and all the people that is at thy feet; and thereafter I will go out. And he went out from Pharaoh in the wrath of anger.* “And Moses said, Thus said Jehovah” signifies instruction; “About midnight” signifies when the devastation is total; “I will go out into the midst of Egypt” signifies the presence of the Divine then everywhere; “and every firstborn in the land of Egypt shall die” signifies the damnation then of faith separate from charity; “from the firstborn of Pharaoh about to sit upon his throne” signifies the falsified truths of faith which are in the first place; “even to the firstborn of the maidservant that is behind the millstones” signifies the falsified truths of faith which are in the last place; “and every firstborn of beast” signifies the adulterated goods

of faith; “and there shall be a great cry in the whole land of Egypt” signifies interior lamentation; “such as there hath been none like it, nor shall be like it anymore” signifies that the state was such that there could not be any like it; “and to all the sons of Israel shall not a dog move his tongue” signifies that among those who were of the spiritual church there should not be the least of damnation and lamentation; “from man and even to beast” signifies neither as to truth nor as to good; “that ye may know that Jehovah doth separate between the Egyptians and Israel” signifies that it may be known what is the nature of the difference between those who are in evil and those who are in good; “and all these thy servants shall come down unto me” signifies those who are subordinate; “and bow down themselves to me” signifies respect from fear on account of truth Divine; “saying, Get thee out, and all the people that is at thy feet” signifies supplication that they may depart from those who are in truth from the Divine, from the highest to the lowest; “and thereafter I will go out” signifies that truth Divine will depart; “and he went out from before Pharaoh in the wrath of anger” signifies the rending asunder of the presence of truth Divine from those who are about to be damned.

7775. *And Moses said, Thus said Jehovah.* This signifies instruction (as above, n. 7765).

7776. *About midnight.* That this signifies when the devastation is total is evident from the signification of “midnight” as being when the thick darkness is most dense, that is, when there is mere falsity; for “night” signifies a state of falsity (n. 2353, 6000), and the middle of it denotes the highest; thus “midnight” denotes total devastation.

7777. *I will go out into the midst of Egypt.* That this signifies the presence of the Divine then everywhere is evident from the signification of “going out through the midst,” when said of Jehovah as being the presence of the Divine. When “the midst” is predicated of land it signifies everywhere; for “to go out through the midst of Egypt” denotes into every part.

7778. *And every firstborn in the land of Egypt shall die.* That this signifies the damnation of faith separate from charity is evident from the signification of “dying” as being damnation (see n. 5407, 6119); and from the signification of “firstborn” as being the faith of the church through which is charity (n. 352, 2435, 6344, 7035); but the “firstborn in the land of Egypt” denotes faith without charity (of which above, n. 7766).

[2] As regards faith without charity, it is to be said further that faith without charity is not faith, but only the memory-knowledge of such things as are of faith; for the truths of faith look to charity as their ultimate end, and afterward proceed from charity as their first end. From this it is manifest that those things which are of faith have no existence with those who are not in charity, and yet it is known that the memory-knowledge of the truths of faith does exist with them. This memory-knowledge is that which they call faith. And when the memory-knowledges of the truth and good of faith are applied by them to confirm falsities and evils, then the truths and goods of faith no longer exist with them, because they give assent to the falsities and evils which they serve, for then those very falsities and evils which they confirm are seen in them.

[3] Those things which are of genuine faith look upward to heaven and to the Lord; but those which are of faith separate from charity look downward, and when they confirm evils and falsities they look toward hell. From this also it is evident that faith separate from charity is not faith. From all this it can be seen what is meant by the damnation of faith separate from charity, namely, that it is the damnation of the falsified truth and adulterated good of faith; for when truth has been falsified it is no longer truth but falsity, and when good has been adulterated it is no longer good but evil; and faith itself is no longer the faith of truth and good, but of falsity and evil, no matter how it may appear and sound in the outward form.

And (what is a secret) the quality of everyone’s faith is such as is the quality of his life. If therefore the life has been damned, so also has the faith; for it is the faith of falsity when the life is a life of evil.

That this is so does not appear in the world, but it is clearly shown in the other life when the evil there are being deprived of the memory-knowledge of truth and good, for then the falsities from evils which had lain hidden within them come forth.

[4] With some of the evil there is a persuasion that the truth of faith is truth, which persuasion is also supposed to be faith, but is not faith; for it is impressed from this end, that it may serve as a means of securing gain, honors, and reputation. So long as these truths serve as means, they are loved for the sake of the end, which is evil; but when they no longer so serve, they are left behind, nay, they are regarded as falsities. This persuasion is what is called “persuasive faith,” and is what is meant by the words of the Lord in Matthew:

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

The same faith is also meant by the “lamps without oil” with the five foolish virgins, who also said, “Lord, Lord, open to us. But He answering said, Verily I say to you, I know you not” (Matt. 25:11–12); by “lamps” are signified the truths of faith, and by “oil” the good of charity; thus by “lamps without oil,” the truths of faith without the good of charity.

7779. From the firstborn of Pharaoh about to sit upon his throne. That this signifies the falsified truths of faith which are in the first place is evident from the signification of “the firstborn” as being faith (see n. 352, 2435, 6344, 7035); from the representation of Pharaoh, as being memory-knowledge in general perverting the truths of the church (n. 6015, 6651, 6679, 6683, 6692), thus “the firstborn of Pharaoh” denotes the faith of such, consequently the faith of the falsified truths of faith; and from the signification of “throne” as being the reign of truth, and in the opposite sense, the reign of falsity (see n. 5313). That the falsified truths of faith which are in the first place are meant by “the firstborn of Pharaoh about

to sit upon his throne” is evident from the fact that it is said “even to the firstborn of the maidservant that is behind the millstones,” by which are signified the falsified truths of faith which are in the last place; and moreover, the son of a king is what comes first, because a king is the head.

[2] Falsified truths in the first place are those which are acknowledged as essentials, such as these: that faith saves howsoever a man has lived; that it saves man in the last hour of his life; and that he then is pure from sins; thus that sins are wiped away in a moment, like the uncleanness of the hands by water; which insist that there is faith without charity, and that in respect to man’s salvation the life effects nothing, also that a man-devil can in a moment be made an angel of God. Such and the like are falsified truths in the first place. Those which are thence next derived are in the second place. Those which are remotely derived are in the last place. For the derivations of every truth are ample, and in a long series, some of which enter directly, some indirectly; those which only touch being the last.

[3] That such and the like are falsified truths of faith is very evident; for who does not know, if he thinks justly, that the life of faith causes a man to be spiritual, but not faith except insofar as it has been implanted in the life. The life of man is his love, and that which he loves he wills and intends, and that which he wills and intends, he does. This is the being of man, but not that which he knows and thinks and does not will. This being of man cannot in any wise be changed into another being by thinking about mediation and salvation; but by regeneration anew, which is being effected during a great part of his life; for he must be conceived, born, and grown up anew; and this is not effected by thinking and speaking, but by willing and acting.

[4] These things are said because by the “firstborn of Pharaoh,” and the “firstborn of the Egyptians,” is signified faith separated from charity, which has been shown in what precedes not to be faith, but the memory-knowledge of such things as are of faith. The firstborn of the Egyptians represented this faith because the

Egyptians were versed in the knowledge of rituals of the church above the rest who constituted the representative church after the time of the flood (see n. 4749, 4964, 4966, 6004). At that time all rites were representative of the spiritual things which are in heaven. The Egyptians had more knowledge of these things than others, but in process of time they began to love the knowledges alone, and then, in like manner as is done at this day, to make everything of the church consist in the knowledge of such things as are of the church, and no longer in the life of charity. Thus they inverted the whole order of the church, which being inverted, the truths which are called truths of faith could not but be falsified; for the truths which are applied contrary to Divine order (as is the case when they are applied to evils, and among the Egyptians to magic) are no longer truths with them, but become falsities from the evils to which they are applied.

[5] To illustrate this by the worship of a calf among the Egyptians, they knew what a calf represented, namely, the good of charity; so long as they knew this and thought this, when they saw calves, or when they prepared calves in feasts of charity such as the ancients held, and afterward when calves were applied in sacrifices, they then thought sanely and together with the angels in heaven, to whom a calf is the good of charity. But when they began to make calves of gold, and to place them in their temples and worship them, they then thought insanely and together with the infernals; and in this way they inverted a true representative into a false representative.

7780. Even unto the firstborn of the maidservant that is behind the millstones. That this signifies the falsified truths of faith which are in the last place is evident from the signification of “firstborn” as being faith (of which just above, n. 7779), and because it denotes faith, it denotes truth in the complex, for truth is of faith because it is to be believed; and from the signification of “maidservant” as being the exterior affection of truth, or the affection of memory-knowledges (n. 1895, 2567, 3835, 3849). But a “maidservant behind the millstones” denotes the most external affection of memory-knowledges, for by “behind the millstones” is signified

what is in the last place. It is said “behind the millstones” because a “millstone” is predicated of those things which are of faith; for by millstones grain is ground into flour, and is thus prepared for bread; and by “flour” is signified the truth from which is good, and by “bread” that very good which is thence derived. Thus “to sit at the millstones” is to learn and be imbued with such things as may be serviceable to faith, and through faith to charity. For this reason the ancients, when they described the first rudiments of the doctrine of faith, described them by “sitting at the millstones,” and the things which were still more rudimentary by “sitting behind the millstones.” Because of such a signification, the Lord, where He teaches about the last time of the church, says:

Two women shall be grinding at the mill, the one shall be taken and the other left (Matt. 24:41),

which would never have been said unless a “mill” had signified those things which are of faith. (What a “mill” and “grinding” mean in the internal sense, see n. 4335.) As to the truths of faith which are in the first place, and those which are in the last, be it known that those truths of faith which immediately proceed from the good of charity are what are in the first place, for they are goods in form; but the truths which are in the last place are naked truths; for when truths are successively derived, they recede at each step from good, and finally become naked truths. Such truths are signified by “maidservants behind the millstones.”

7781. *And every firstborn of beast.* That this signifies the adulterated goods of faith is evident from the signification of “firstborn” as being faith; and from the signification of “beast” as being the affections of good, and in the opposite sense the affections of evil (see n. 45, 46, 142, 143, 246, 714, 715, 719, 776, 2179, 2180, 3519, 5198). That “beasts” have this signification is from the representatives in the other life (n. 3218). Therefore also such things were signified by them in sacrifices (n. 2180, 2805, 2807, 2830, 3519). As “beasts” had this signification, therefore by “the firstborn of beast” is signified the good of truth, in this case adulterated, because belonging to the Egyptians, who perverted all truths and goods by applications to evil uses.

7782. *And there shall be a great cry in the whole land of Egypt.* That this signifies interior lamentation is evident from the signification of a “cry” (here made on account of the dead firstborn, in the internal sense on account of damnation) as being lamentation. That “a great cry” denotes interior lamentation is because the greater the lamentation is, the more interior it is.

7783. *Such as there hath been none like it, nor shall be like it anymore.* That this signifies that the state was such that there could not be any like it can be seen from what has been unfolded above (n. 7649, 7686).

7784. *And to all the sons of Israel shall not a dog move his tongue.* That this signifies that among those who are of the spiritual church there shall not be the least of damnation and lamentation is evident from the representation of the sons of Israel as being those who are of the spiritual church (n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223); and from the signification of “a dog not moving his tongue” as being that there shall not be the least of damnation and lamentation; for this statement is opposed to the “great cry which shall be in the land of Egypt” which denotes interior lamentation (n. 7782), and this on account of the damnation signified by the death of the firstborn.

[2] By those who are of the spiritual church (that is, who are in the good of this church) not having the least of damnation is not to be understood that they are devoid of all evil; but that they are withheld from evil in good by the Lord. That which is their own is nothing but what is evil and damned; but that which is the Lord’s own and which they receive is good, consequently is devoid of all damnation. Thus it is meant that there is nothing of damnation with those who are in the Lord.

[3] Its being said that “a dog shall not move his tongue” is on account of the signification of a “dog.” A “dog” signifies the lowest of all, or those who are of small value in the church, likewise those who are outside of the church, also those who prate much about the things of the church and understand little; and in the opposite

sense, those who are altogether outside of the faith of the church and treat with contumely the things of faith. That “dogs” signify those who are outside of the church is evident in Matthew:

Jesus said unto the Greek woman, a Syrophenician, It is not good to take the children’s bread and cast it to the dogs. But she said, Surely Lord; but even the little dogs eat of the crumbs which fall from their master’s table. Then Jesus answering said unto her, O woman, great is thy faith; be it unto thee as thou wilt; and her daughter¹ was healed (Matt. 15:26–28; Mark 7:27–28);

where by “children” are meant those who are within the church, and by “dogs” those who are outside of it. In like manner by the “dogs which licked the sores of Lazarus” (Luke 16:21); for by the “rich man” there, in the internal sense, is meant one who is within the church and consequently abounds spiritual riches, which are the knowledges of truth and good. “Dogs” denote those who are in the lowest place within the church, who prate much about the things of the church and understand little, and in the opposite sense, those who treat with contumely the things of faith, in these passages:

His watchmen are all blind, they do not know; they are all dumb dogs, they cannot bark; looking on, lying down, loving to sleep (Isa. 56:10).

They are noisy like a dog, they go round about in the city; for they belch with their mouth; swords are in their lips (Ps. 59:6–7, 14).

That thy foot may stamp in blood, the tongue of thy dogs . . . (Ps. 68:23).

Give not that which is holy to the dogs, neither cast ye your pearls before the swine, lest haply they trample them with their feet, and turn and rend you (Matt. 7:6).

For this reason the vilest of all things, which was to be cast away, is signified by a “dead dog” (1 Sam. 24:14; 2 Sam. 9:8; 16:9).

7785. *From man and even to beast.* That this signifies neither as to truth nor as to good is evident from the signification of “man” as being truth (see n. 3134); and from the signification of “beast” as being the affection of good, thus good (of which just above, n. 7781).

7786. *That ye may know that Jehovah doth separate between the Egyptians and Israel.* That this signifies that it may be known what is the difference between those who are in evil and those who are in good is evident from the signification of “knowing” as being to be known; from the representation of the Egyptians as being those who are in evil (by “the Egyptians” were before signified those who are in falsity, but now, after they have been vastated in respect to the truths of the church which they knew, they signify those who are in evil, for by the death of the firstborn is signified damnation, which is a state of evil); and from the representation of the sons of Israel as being those who are of the spiritual church (see above, n. 7784), thus those who are in good; for they who are of the spiritual church are led by means of faith to charity, thus by means of truth to good.

7787. *And all these thy servants shall come down unto me.* That this signifies those who are subordinate is evident from the signification of “Pharaoh’s servants” as being those who are subordinate (of which above, n. 7773).

7788. *And bow down themselves to me.* That this signifies respect from fear on account of truth Divine is evident from the representation of Moses as being truth Divine (of which frequently above); from the signification of “bowing down themselves” as being humiliation; but here, because it is said of those who are in evil, it denotes respect from fear. It is said “respect from fear,” because the evil have not any respect for truth Divine, not even for the Divine itself, except that which they have from fear; for they who are in hell love themselves alone, and those who love themselves alone have no respect for anyone else, because they turn toward themselves all respect for others, even for the Divine itself. Where love is, there is respect; where love is not, there is no respect

except that which is from fear. For this reason the evil in the other life undergo punishments, until at last they do not venture to rise up against the good and infest them; for they are deterred from doing evil by no other means than the fear of punishments.

7789. Saying, Get thee out, and all the people that is at thy feet. That this signifies supplication that those may depart who are in truth from the Divine, from the highest to the lowest is evident from the signification of “going out” as being to depart; from the representation of Moses, who is here meant by “thee” as being truth Divine; from the signification of “people” as being those who are in truth from the Divine; for by the sons of Israel, who are here “the people,” are represented those who are of the spiritual church, thus who are in the truth of good and in the good of truth, here those who are in the truth from the Divine, because it is said “the people who are at thy feet,” for by Moses is represented truth Divine; and from the signification of “at thy feet” as being those who are beneath, thus who are subordinate. For the “feet” signify lower because natural things, because the natural world is beneath the spiritual world (that the “feet” signify natural things see n. 2162, 3761, 3986, 4280, 4938–4952); and for this reason it is said, “the people who are at thy feet.” From the highest to the lowest is also signified; by “Moses” the highest, because he represents truth Divine; by “the people at his feet,” all and each of those who are in truth from the Divine.

7790. And thereafter I will go out. That this signifies that truth Divine will depart is evident from the signification of “going out” as being to depart; and from the representation of Moses as being truth Divine. These things signify that when those who have infested the upright are damned, all truth Divine departs from them; for they are then in the state of their evil, and evil rejects and extinguishes all truth Divine. Heretofore, previous to their damnation, they were indeed acquainted with the truths of faith; but nevertheless they had no truths in them; for truths were then in their mouth, but not in the heart; and therefore when they have been vastated as to these truths, evil remains, and then also the falsity of evil comes forth to view which had lain hidden within them; for although they had professed truths, they were

nevertheless not in truths, but in falsities. Moreover, the very profession of truth did not descend from its own beginning, namely, from good; but from evil; for they had made it for the sake of gain, honors, and reputation, thus for the sake of themselves and the world. The truths which descend from such a beginning adhere on the surface, and therefore when they are being vastated the truths fall off like scales, and when they fall off, they leave places that are foul-smelling and putrid from the falsities which exhale from the evils there. Such is the lot of those who have known the truths of faith, and yet have lived contrary to them, according to the Lord's words in Luke:

That servant who knoweth his Lord's will, but maketh not himself ready, nor doeth his will, shall be beaten with many stripes; but he that knoweth not, though he do things worthy of stripes, shall be beaten with few (Luke 12:47–48).

7791. And he went out from before Pharaoh in the wrath of anger. That this signifies the rending asunder of the presence of truth Divine from those about to be damned is evident from the signification of “going out” as being to depart, here to be rent asunder, because it is said “in the wrath of anger”; moreover, at the last when damnation takes place, there is a rending asunder; for when they begin to hold truth Divine in aversion, and also to fear it, and finally to feel horror at its presence, they rend themselves asunder from it; from the representation of Moses, as being truth Divine (of which frequently above); from the representation of Pharaoh, as being those who had infested those who are of the spiritual church (of which also frequently above), but in the present case those who are about to be damned, for damnation is signified by the firstborn being given up to death (see n. 7778); and from the signification of “the wrath of anger” as being repugnance and aversion (see n. 3614, 5034, 5798), and when attributed to the Divine, as here to the Divine truth which is represented by Moses, it is not meant that the Divine turns itself away, but that they who are in evil turn themselves away (see n. 5798). “Wrath” is predicated of falsity, and “anger” of evil (n. 3614).

7792. Verses 9, 10. *And Jehovah said unto Moses, Pharaoh will not hear you; that my wonders may be multiplied in the land of Egypt. And Moses and Aaron did all these wonders before Pharaoh; and Jehovah made firm the heart of Pharaoh, and he did not let the sons of Israel go out of his land.* “And Jehovah said unto Moses” signifies information; “Pharaoh will not hear you” signifies no obedience; “that my wonders may be multiplied in the land of Egypt” signifies that they may be confirmed in the fact that they were in no faith, but in evil; “and Moses and Aaron did all these wonders before Pharaoh” signifies that these vastations, and the consequent confirmations that they were in evil, were effected by means of truth proceeding from the Divine; “and Jehovah made firm the heart of Pharaoh” signifies that they were determined; “and he did not let the sons of Israel go out of his land” signifies that they did not leave those who were of the spiritual church.

7793. *And Jehovah said unto Moses.* That this signifies information is evident from the signification of “saying,” when Jehovah foretells what shall be done, as being information.

7794. *Pharaoh will not hear you.* That this signifies no obedience is evident from the signification of “to hear” as being obedience (n. 2542, 3869, 4652–4660, 5017, 7216); and from the representation of Pharaoh as being those who have infested the upright in the other life, and who are now about to be damned.

7795. *That my wonders may be multiplied in the land of Egypt.* That this signifies that it may be confirmed that they had been in no faith, but in evil is evident from the signification of the “wonders” and “signs” that were done in Egypt as being vastations and consequent confirmations that they were evil (n. 7633); for these “wonders” signified so many degrees of the vastation of those who within the church had been in the memory-knowledge of such things as are of faith, and yet had lived evilly; and because these are they who infest the upright in the other life, it is their state now which is here signified (n. 7465). By these “wonders being multiplied” are signified the successive degrees of their states. The reason why there are so many degrees is in order that the evil may

be confirmed in the fact that they are in evil; and also that the good may be enlightened concerning the state of those within the church who have lived evilly (n. 7633). Except for these reasons, the evil might be condemned and let down into hell without so many successive changes of states.

[2] That before the evil are condemned and let down into hell they undergo so many states is altogether unknown in the world. It is believed that man is at once either condemned or saved, and that this is effected without any process; but the case is otherwise. Justice reigns there, and no one is condemned until he himself knows, and is inwardly convinced, that he is in evil, and that it is utterly impossible for him to be in heaven. His own evils are also laid open to him, according to the words of the Lord in Luke:

There is nothing covered up, that shall not be revealed; or hidden, that shall not be known. Wherefore whatsoever ye have said in the darkness shall be heard in the light; and that which ye have spoken in the ear in the bed chambers shall be proclaimed upon the housetops (Luke 12:2-3; Matt. 10:26-27; Mark 4:22);

and what is more, he is also warned to desist from evil; but when he cannot do this because of the dominion of evil, the power is then taken away from him of doing evil by falsifications of truth and pretenses of good, which is effected successively from one degree to another, and finally condemnation follows and the letting down into hell. This takes place when he comes into the evil of his life.

[3] The evil of the life is evil of the will and of the thought thence derived; thus it is the man's inward quality and what would be his quality outwardly if he were not hindered by the laws, and likewise by fears of the loss of gain, of honor, of reputation, and of life. This is the life which follows every man after death, but not the outward life, except that which proceeds from the inward life; for in outward things a man pretends what is contrary; and therefore when a man after death is being vastated in respect to outward things, it then plainly appears what had been his quality both in will and in thought. To this state every evil person is reduced by means of degrees of vastation, for all vastation in the other life

advances from outward to inward things. From all this it can be seen what is the nature of the justice in the other life, and what the nature of the process before an evil person is condemned. From this it is evident that by “my wonders being multiplied in the land of Egypt” is signified that the evil may be confirmed in the fact that they have been in no faith, but in evil. (That they who are in evil have no faith, see above, n. 7778.)

7796. *And Moses and Aaron did all these wonders before Pharaoh.* That this signifies that these vastations, and the consequent confirmations that they were in evil, were effected by means of truth from the Divine is evident from the representation of Moses and Aaron as being truth Divine, Moses the truth which proceeds immediately from the Divine, and Aaron the truth which proceeds mediately (see n. 7010, 7089, 7382); and from the signification of the “wonders done in Egypt” or “before Pharaoh” as being so many vastations of those who had been of the church and had lived evilly. That the “wonders of Egypt” have this signification can be seen from the signification of the several wonders; that they are also confirmations that they are not in faith but in evil, see just above (n. 7795). It is said that “Moses and Aaron did these wonders,” when yet they were not done by them, but by the Divine; but it is so said because by Moses and Aaron is represented truth Divine, and the wonders were wrought by the Divine by means of truth proceeding from itself; for all things which are done by the Divine itself are done by means of truth proceeding from itself; the Divine itself is the being [*esse*] of all things, whereas the truth proceeding from it is the derivative manifestation [*existere*] of all things; good itself, which is the Divine *esse*, produces all things by means of its truth. It is said that vastations are effected by means of truth from the Divine, but it is to be understood that Divine truth is not the cause, for the Divine vastates no one; but the evil person vastates himself by rendering himself determined against truth Divine, extinguishing, rejecting, or perverting it; and by turning the good Divine which continually flows in, into evil. This evil then is that which vastates, and from this it is evident whence the cause is, namely, that the influx of good and of truth from the Divine is not the cause, for without the influx of these there is no life; but the

cause is their conversion into evil and falsity, which is done by him who is in evil.

7797. And Jehovah made firm the heart of Pharaoh. That this signifies that they were determined is evident from the signification of “making firm the heart” as being to be determined (see n. 7272, 7300, 7305). That Jehovah does not make firm the heart, or do evil, although this is attributed to Him in the sense of the letter of the Word, see n. 7533, 7632, 7643).

7798. And he did not let the sons of Israel go out of his land. That this signifies that they did not leave those who were of the spiritual church is evident from the signification of “to let go” as being to leave; and from the representation of the sons of Israel as being those who are of the spiritual church (see n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223).

ON THE SPIRITS AND INHABITANTS OF THE PLANET JUPITER

7799. Social interaction with the spirits and angels of the planet Jupiter has been granted me a longer time than with the spirits of the other planets, and therefore more particulars are to be related concerning their state, and that of the inhabitants of this planet.

7800. The planet Jupiter does not indeed appear to those who are in the other life; but the spirits who are from it. These appear in front, to the left, at some distance, and this constantly; there also the planet is in the idea of spirits and angels. The spirits of each planet are separate from those of other planets, and are near their own world. The reason why they are separated is that they are of a different disposition, and are in a different province in the grand man; and they who are of a different disposition appear remote from others according to the diversity. All separation and distinction of spirits and angels in respect to places and distances in the other life appear in accordance with the diversities of

dispositions and genius, for place corresponds to state (see n. 2625, 2837, 3356, 3387, 4321, 4882, 5605, 7381).

7801. There are many kinds of spirits from the planet Jupiter, but there are three with which I have been in company, and with which I have often spoken. One kind, which is also the lowest, appear dark, almost black. They are held in contempt by others, and are called “chastisers,” because they chastise the inhabitants of their earth who live evilly; they are continually desirous to come to heaven. Another kind have shining faces, as from the reflected light of a candle. These appear to sit like idols, for they suffer themselves to be adored by others, especially by the servants whom they had in the world; for there they persuaded them that they were mediators with the Lord; they are called by them “saints,” and also “lords.” The third kind, which is the best, excel the rest in intelligence and wisdom. They appear in blue clothing, or clothing of the color of the sky, with interwoven little grains of gold. But the angels themselves who are from that earth are together with the angels of the rest of the earths; for all who are truly angels constitute one general heaven.

7802. It is a common thing on that earth for spirits to speak with the inhabitants and instruct them, and also chastise them if they have done evil; on which subject, as many things have been related to me by their angels, I would speak in order. The reason why the spirits of that planet speak with the men is that these think much about heaven, and about the life after death; and are comparatively but little solicitous about life in the world; for they know that they will live after their decease, and in a state of happiness according to the state of their internal man as formed in the world. It was also a common thing on our earth in ancient times to speak with spirits and angels, from a like cause, namely, that those men thought about heaven, and little about the world. But this living communication with heaven was in time closed, as man from internal became external, that is, as he began to think about the world and little about heaven, and especially when he no longer believed that there is a heaven or a hell, nor that there is in himself a spirit man who lives after death. For at this day it is believed that

the body lives from itself, and not from its spirit; and therefore unless man could now have faith that he is to rise again with the body, he would have no belief in a resurrection.

7803. As regards the speech of spirits with the inhabitants of the planet Jupiter, there are spirits who chastise; there are those who instruct; and there are those who rule them. The spirits who chastise apply themselves to the left side, and incline themselves toward the back; and when they are there, they draw forth from the man's memory all his deeds and thoughts; for this is easy to spirits, because, when they come to a man, they come instantly into all his memory (n. 6192–6193, 6198–6199, 6214). If they find that he has done evil or thought evil, they reprove him, and also chastise him with a pain in the joints of the feet or of the hands, or with pain about the epigastric region; this moreover, spirits can do dexterously, when it is permitted. When such chastisers come to a man, they excite horror together with fear; whereby he is aware of their approach. Evil spirits can excite fear when they approach anyone, especially those who when they lived in the world had been robbers. That I might know in what manner these spirits act when they come to a man of their earth, it was permitted that such a spirit should come also to me. When he was near, horror attended with fear palpably seized me; but I was not terrified and in horror inwardly, but outwardly, because I knew that he was such a spirit. He was also seen, and appeared like a dark cloud with little moving stars in the cloud; moving stars signify falsities; but fixed stars truths. He applied himself to my left side, toward the back; and he also began to reprove me on account of the things I had done and thought, which he drew forth from my memory and gave a wrong interpretation to; but he was hindered by the angels who also were present. When he noticed that he was with another than a man of his own earth, he began to speak to me, and to say that when he comes to a man, he knows all and everything which the man has done and thought; also that he severely reproves him, and likewise chastises him with various pains.

7804. The spirits who instruct, however, also apply themselves to the left side of those whom they instruct, but more in front. They

also reprove, but gently, and presently teach how they ought to live. These also appear dark, yet not as the former, like clouds; but as if clothed with sackcloth. These are called “instructors,” but the former “chastisers.”

7805. When these spirits are present, angelic spirits also, likewise from their earth, are present, and take their seat at the head, and as it were fill it in a special manner. Their presence is also perceived there as a gentle breathing, for they are afraid lest the man should perceive even the least pain or anxiety from their approach and influx. They rule the chastising and instructing spirits, preventing the former from doing worse to the man than is permitted by the Lord, and enjoining the latter to speak the truth. It has also been given me to speak with these angelic spirits.

7806. There are two signs which appear to those spirits when they are with a man. They see an old man with a whitish face; this is a sign to say nothing but what is true. They also see a face in a window; this is a sign to depart thence. I have seen both that old man, and likewise the face in the window; when the latter was seen, the spirit immediately departed from me.

7807. When the chastising spirit was with me, the angelic spirits kept my face constantly cheerful and smiling, and the region about the lips prominent, and my mouth open. This the angels very easily do by means of influx. They said that when present they induce such a countenance upon the inhabitants of their earth.

7808. If after chastisement and instruction the man again does evil or thinks to do evil, and does not restrain himself by virtue of the precepts of truth, on the return of the chastising spirit he is more severely punished. But the angelic spirits moderate the punishment according to the intention in the deeds, and according to the will in the thoughts.

7809. Spirits there speak with man, but not conversely man with spirits, except these words, when he is instructed, that “he will do so no more.” Nor is he allowed to tell any of his companions that a

spirit has spoken to him; and if he does, he is severely punished. These spirits of Jupiter at first supposed that when they were with me, they were with a man of their own earth; but when in my turn I spoke to them, and also when I thought that I would publish such things, and they were not allowed to chastise, or to instruct me, they noticed that they were with another.

7810. At another time also a chastising spirit came to me, and applied himself to my left side below the middle of the body, as before, and also desired to punish me; but he was driven away by their angels, who likewise were present. He then showed me the kinds of punishments which they are permitted to inflict on the men of their earth if they do evil and intend to do evil. Besides a pain in the joints, there was a painful contraction around the middle of the belly, which is felt like a compression by a sharp girdle; there was alternate withdrawal of the respiration, even to distress; also a prohibition against eating anything but bread; lastly, a denunciation of death if they did not leave off doing such things; and at the same time a deprivation of the joy from consort, children, and companions, resulting in the instilling of grief.

7811. From all this it can be seen that their angels, who sit at the head, exercise a kind of judicature over the man, for the angels permit, moderate, restrain, and inflow. But it was given me to say to them that they ought not to believe that they judge; but that the Lord alone is the judge, and that from him flow in with them all the things which they direct and enjoin upon the chastising and instructing spirits, and that these things only appear as if from them.

7812. Besides the spirits of whom mention has now been made, there are also spirits who infuse contrary persuasions; being those who while they lived in the world were banished from the society of others, because they were evil. When they approach, there appears as it were a flying flame which glides down near the face; they place themselves beneath, at the man's hinder parts, and speak from there toward the parts above. They speak things contrary to those which the instructing spirit from the angels has said; namely, that they

need not live according to the instruction, but at their own good will and pleasure, and the like. They usually come immediately after the former spirits have departed. But the men on that earth know who and of what quality these spirits are, and therefore they pay no regard to them. Nevertheless they thus learn what evil is, and so what good is; for by evil is learned what is good, the quality of good being known from its opposite. All perception of a thing is according to reflection bearing on the distinctions that come from contraries in various ways and in various degrees.

7813. The subject of the spirits and inhabitants of the planet Jupiter will be continued at the end of the following chapter.

Exodus 12

THE DOCTRINE OF CHARITY

7814. Man has been so created that he can look upward, or above himself; and can also look downward, or below himself. To look above himself is to look to his neighbor, to his country, to the church, to heaven, especially to the Lord; but to look below himself is to look to the earth, to the world, and especially to himself.

7815. That to look to his neighbor, to his country, and to the church is to look above himself is because this is to look to the Lord; for the Lord is in charity, and it is of charity to look to the neighbor, to one's country, and to the church, that is, to will well to them. But they look below themselves who turn themselves away from these, and will well only to themselves.

7816. To look above oneself is to be uplifted by the Lord; for no one can look above himself, unless he is uplifted by him who is above. But to look below himself is of man, because then he does not suffer himself to be uplifted.

7817. They who are in the good of charity and of faith look above themselves, because they are uplifted by the Lord; but they who are not in the good of charity and of faith look below themselves, because they are not uplifted by the Lord. Man looks below himself when he turns the influx of truth and good from the Lord to himself. He who turns to himself the good and truth flowing in from the Lord sees himself and the world before him, and does not see the Lord with his good and truth, because they are behind him, and therefore come into such obscurity to him that he cares nothing for them, and at last he denies them.

7818. By looking above self and below self is meant to have as the end, or to love above all things. Thus by looking above self is

meant to have as the end, or to love above all things, what is of the Lord and heaven; and by looking below self is meant to have as the end, or to love above all things, what is of self and the world. The interiors of man also actually turn themselves to where the love turns itself.

7819. The man who is in the good of charity and faith loves also himself and the world, but no otherwise than as the means to an end are loved. The love of self with him looks to the love of the Lord, for he loves himself as a means to the end that he may serve the Lord; and the love of the world with him looks to the love of the neighbor, for he loves the world as a means for the sake of the end that he may be of service to the neighbor. When therefore the means is loved for the sake of the end, it is not the means that is loved, but the end.

7820. From this it can be seen that they who are in worldly glory, that is, in eminence and opulence above others, can look above themselves to the Lord equally as can those who are not in eminence and opulence; for they look above themselves when they regard eminence and opulence as means, and not as the end.

7821. To look above self is proper to man, but to look below self is proper to beasts. From this it follows that insofar as a man looks below himself or downward, so far he is a beast, and also so far is an image of hell; and that insofar as he looks above himself or upward, so far he is a man, and also so far is an image of the Lord.

EXODUS 12

1. And Jehovah said unto Moses and unto Aaron in the land of Egypt, saying,

2. This month is to you the head of the months; this is the first to you in the months of the year.

3. *Speak ye unto all the assemblage of Israel, saying, In the tenth of this month they shall take to them everyone a lamb,¹ for the house of his fathers, a lamb for the house.*

4. *And if the house is too little for a lamb, then let him take he and his neighbor near unto his house in the number of the souls; everyone for the mouth of his eating shall ye count for the lamb.*

5. *A lamb unblemished, a male, a son of a year shall be for you; ye shall take it from the lambs and from the she-goats.*

6. *And it shall be for you to be kept even unto the fourteenth day of this month; and the whole congregation of the assemblage of Israel shall kill it between the two evenings.*

7. *And they shall take of the blood, and put it upon the two posts and upon the lintel, upon the houses in which they shall eat it.*

8. *And they shall eat the flesh in that night, roast with fire, and things unleavened; upon things bitter they shall eat it.*

9. *Eat ye not of it raw, and by boiling boiled in water, but roast with fire; its head upon its legs and upon its midst.*

10. *And ye shall not leave of it until the morning; and that which is left of it until the morning ye shall burn with fire.*

11. *And thus shall ye eat it: your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; this is the passover of Jehovah.*

12. *And I will pass through the land of Egypt in that night, and I will smite all the firstborn in the land of Egypt, from man and even unto beast; and on all the gods of Egypt I will do judgments; I am Jehovah.*

13. *And the blood shall be to you for a sign upon the houses where ye are; and I shall see the blood, and I will pass over you, and there shall not be in you a plague for a destroyer, when I smite the land of Egypt.*

14. *And this day shall be unto you for a memorial; and ye shall keep it a feast to Jehovah in your generations; ye shall keep it by an eternal statute.*

15. *Seven days shall ye eat unleavened things; even on the first day ye shall cause leaven to cease from your houses; for everyone that eateth what is leavened, from the first day until the seventh day, even that soul shall be cut off from Israel.*

16. *And there shall be for you in the first day a holy convocation, and in the seventh day a holy convocation; no work shall be done in them, save that which every soul must eat, this only shall be done by you.*

17. *And ye shall observe the unleavened things, because in this same day I have brought your armies out of the land of Egypt, and ye shall keep this day in your generations by an eternal statute.*

18. *In the first [month], on the fourteenth day of the month, in the evening, ye shall eat unleavened things, until the one and twentieth day of the month, in the evening.*

19. *Seven days leaven shall not be found in your houses; for whosoever eateth that which is leavened, even that soul shall be cut off from the assemblage of Israel, in the sojourner, and in the native of the land.*

20. *Ye shall eat nothing leavened; in all your dwellings ye shall eat things unleavened.*

21. *And Moses called all the elders of Israel, and said unto them, Draw ye forth, and take you an animal of the flock according to your families, and kill ye the passover.*

22. *And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and ye shall touch the lintel and the two posts with the blood that is in the basin; and no one of you shall go out of the door of his house until the morning.*

23. *And Jehovah will pass through to inflict a plague on Egypt; and he will see the blood upon the lintel, and upon the two posts, and Jehovah will pass over the door, and will not allow the destroyer to come unto your houses to inflict a plague.*

24. *And ye shall keep this word for a statute to thee and to thy sons forever.*

25. *And it shall be that when ye shall come unto the land which Jehovah will give you, as he hath spoken, that ye shall keep this service.*

26. *And it shall be, when your sons shall say unto you, What is this service to you?*

27. *That ye shall say, This is the sacrifice of the passover to Jehovah, in that he passed over the houses of the sons of Israel in Egypt, when he inflicted a plague on Egypt, and liberated our houses. And the people bent itself, and bowed itself.*

28. *And the sons of Israel went and they did as Jehovah commanded Moses and Aaron, so did they.*

29. *And it came to pass at midnight, that Jehovah smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh about to sit upon his throne even unto the firstborn of the captive that was in the house of the pit; and all the firstborn of beast.*

30. *And Pharaoh rose up in that night, and all his servants, and all the Egyptians; and there was a great cry in Egypt; because there was not a house where there was not one dead.*

31. *And he called Moses and Aaron in the night, and said, Rise up, go ye out from the midst of my people, both ye and the sons of Israel; and go, serve Jehovah, according to your speaking.*

32. *Also your flocks, also your herds, take ye, as ye spoke, and go; and bless me also.*

33. *And Egypt was strong upon the people, hastening to send them out of the land; for they said, We are all dead.*

34. *And the people carried their dough before it was leavened, their kneading troughs bound up in their clothes upon their shoulder.*

35. *And the sons of Israel did according to the word of Moses; and they asked of the Egyptians vessels of silver, and vessels of gold, and garments.*

36. *And Jehovah gave the people favor in the eyes of the Egyptians, and they lent to them. And they spoiled the Egyptians.*

37. *And the sons of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, besides babe.*

38. *And a great mixed multitude also went up with them; and flock, and herd, a very great acquisition.*

39. *And they baked the dough which they brought forth out of Egypt into unleavened cakes, for it had not been leavened; because they were driven out of Egypt, and could not tarry, and moreover they had not prepared for themselves any provision for the journey.*

40. *And the dwelling of the sons of Israel which they dwelt in Egypt was thirty years and four hundred years.*

41. *And it was at the end of the thirty years and four hundred years, even it was in this same day, all the armies of Jehovah went forth from the land of Egypt.*

42. *A night of watches is this to Jehovah, for leading them forth from the land of Egypt; this is that night of watches to Jehovah for all the sons of Israel unto their generations.*

43. *And Jehovah said unto Moses and Aaron, This is the statute of the passover: no son of an alien shall eat of it.*

44. *And every man's servant that is bought with silver, when thou hast circumcised him, then shall he eat of it.*

45. *A lodger and a hireling shall not eat of it.*

46. *In one house shall it be eaten; thou shalt not bring out of the flesh abroad from the house; and ye shall not break a bone in it.*

47. *All the assemblage of Israel shall perform it.*

48. *And when a sojourner shall sojourn with thee, and performeth the passover to Jehovah, every male of his shall be circumcised, and then let him come near to perform it; and he shall be as a native of the land; and no uncircumcised person shall eat of it.*

49. *One law shall there be for the native, and for the sojourner that sojourneth in the midst of you.*

50. *And all the sons of Israel did as Jehovah commanded Moses and Aaron, so did they.*

51. *And it was in this same day, that Jehovah led forth the sons of Israel out of the land of Egypt by their armies.*

THE CONTENTS

7822. The subject treated of in this chapter in the internal sense is the liberation of those who are of the spiritual church, and the damnation of those who are in faith separate from charity. The damnation of these latter and the liberation of the former are represented by the passover, and the states in respect to charity and faith of those who are liberated, by the things to be observed on the days of the passover.

7823. In the supreme sense by the passover is represented the damnation of the unfaithful and the liberation of the faithful by the Lord, when he had been glorified. The quality of the state of the faithful at that time, and also what its quality would be afterward, both in the universal and in every particular, is described in this supreme sense by the statutes of the passover.

THE INTERNAL SENSE

7824. Verses 1, 2. *And Jehovah said unto Moses and unto Aaron in the land of Egypt, saying, This month is to you the head of the months;*

this is the first to you in the months of the year. “And Jehovah said unto Moses and Aaron” signifies information by means of truth Divine; “in the land of Egypt” signifies when as yet they who were of the spiritual church were in the vicinity of the infesters; “saying, This month is to you the head of the months” signifies that this state is the principal of all states; “this is the first to you in the months of the year” signifies the beginning from which will be all the following states to eternity.

7825. *And Jehovah said unto Moses and unto Aaron.* That this signifies information by means of truth Divine is evident from the signification of “saying” when by Jehovah concerning what was to be instituted in the church, as being information, for “to say” involves the things which follow it; and from the representation of Moses and Aaron as being truth Divine; Moses, the truth proceeding immediately from the Divine; Aaron, that which proceeds mediately (see n. 7009, 7010, 7089, 7382).

7826. *In the land of Egypt.* That this signifies when as yet they who were of the spiritual church were in the vicinity of the infesters is evident from the signification of “the land of Egypt” as being where they are who infest; for by “Pharaoh” and by “the Egyptians” are represented and signified those who have been of the church in faith separated from charity, and who in the other life infest the upright (n. 6692, 7097, 7107, 7110, 7126, 7142, 7317), and by the “land of Egypt” the infestations themselves (n. 7278); but by the sons of Israel are represented those who are of the spiritual church and are infested (n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223); (that in the other life these were in the vicinity of the infesters, see n. 7240). This vicinity is signified by the sons of Israel being in the midst of the land of Egypt, namely, in the land of Goshen; and the infestations are signified by the burdens imposed upon them. From this it is now evident that by “Jehovah said unto Moses and Aaron in the land of Egypt” is signified information by means of truth Divine, when as yet they who were of the spiritual church were in the vicinity of the infesters.

7827. *Saying, This month is to you the head of the months.* That this signifies that this state is the principal of all states is evident from the signification of “month” as being the end of a former and the beginning of a following state, thus a new state (see n. 3814); and from the signification of “the head” when predicated of the months of the year, and in the internal sense of states of life, as being the principal state. From this it is evident that by “this month is to you the head of the months” is signified that this state is the principal of all states. The reason why this state is the principal of all states is contained in what follows.

7828. *This is the first to you in the months of the year.* That this signifies the beginning from which will be all the following states to eternity is evident from the signification of “to be the first” when it is said of the months of the year, and in the internal sense of the states of life, as being the beginning; from the signification of “months” as being states (of which just above, n. 7827); and from the signification of “year” as being a period of life from beginning to end (n. 2906). In the present case, because it is said of those who are of the spiritual church in the other life, the period of whose life has a beginning but not an end, by “year” is signified a period of life from the beginning to eternity (that “year” has also this signification see n. 2906). This month was made the head of months and the first of all, because by it is signified the beginning of the liberation of those who are of the spiritual church, and who up to this time had been in a state of captivity, because detained in the lower earth, and there infested by the evil, who are represented by Pharaoh and the Egyptians. That their first state, when they were liberated, was the principal of all and the beginning from which would be all the following states to eternity is because they who were there were liberated by the coming of the Lord into the world, and because without the coming of the Lord into the world they could not possibly have been saved, and because they were liberated at the time when the Lord rose again. From this it is evident that the state when they were liberated was to them the principal of all states. The case is the same also afterward with all those who are of the spiritual church, who could not possibly have been saved unless the Lord had come into the world, and glorified his human, that is, made it Divine. That they who were of the

spiritual church before the coming of the Lord were detained in the lower earth and were liberated and saved by the Lord, see n. 6854, 6914; and in general, that they who were of the spiritual church have been saved by the Lord's coming, n. 2661, 2716, 6372, 7035, 7091; and therefore in the supreme sense by these words is signified that the glorification and resurrection of the Lord as to his human is the source of all salvation.

7829. Verses 3–6. *Speak ye unto all the assemblage of Israel, saying, In the tenth of this month they shall take to them everyone a lamb² for the house of his fathers, a lamb for the house; and if the house is too little for a lamb, then let him take he and his neighbor near unto his house in the number of the souls; everyone for the mouth of his eating shall ye count for the lamb. A lamb unblemished, a male, a son of a year shall be for you; ye shall take it from the lambs and from the she-goats;³ and it shall be for you to be kept even unto the fourteenth day of this month; and the whole congregation of the assemblage of Israel shall kill it between the two evenings.* “Speak ye unto all the assemblage of Israel, saying” signifies influx along with the informing of all those who are of the spiritual church; “in the tenth of this month” signifies a state of initiation of the interiors; “they shall take to them everyone a lamb” signifies in respect to innocence; “for the house of his fathers, a lamb for the house” signifies according to the special good of each one; “and if the house is too little for a lamb” signifies if the particular good is not sufficient for innocence; “then let him take he and his neighbor near unto his house” signifies conjunction with the nearest good of truth; “in the number of the souls, everyone for the mouth of his eating shall ye count for the lamb” signifies thus the filling up of the good, conformably to the innocence, from so many truths of good, according to the appropriation of the innocence; “a lamb unblemished” signifies innocence unspotted; “a male” signifies which is of the faith of charity; “a son of a year shall be for you” signifies a full state; “ye shall take it from the lambs and from the she-goats” signifies the interior and exterior good of innocence; “and it shall be for you to be kept” signifies the time and state of initiation; “even unto the fourteenth day of this month” signifies unto a holy state; “and the whole congregation of the assemblage of Israel shall kill it” signifies preparation for the enjoyment by all in general who are of the

spiritual church; “between the two evenings” signifies the last state and the first.

7830. Speak ye unto all the assemblage of Israel, saying. That this signifies influx along with the informing of all who are of the spiritual church is evident from the signification of “to speak” as being influx (see n. 2951, 5481, 5743), and also information, namely, about the things to be observed when they are being liberated, as is evident from what follows; and from the signification of “the assemblage of Israel” as being all truths and goods in the complex; for by “the assemblage of Israel” are meant all the tribes, that is, all things of truth and good, or all things of faith and charity (see n. 3858, 3926, 4060, 6335). And because these things are signified, therefore by “the assemblage of Israel” are signified those who are of the spiritual church (n. 6337), for truths and goods make the church. (That by the sons of Israel is represented the spiritual church, see n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223.)

7831. In the tenth of this month. That this signifies a state of initiation of the interiors is evident from the signification of “the tenth” (namely “day”) as being the state of the interiors; for by “day” is signified state (n. 23, 487, 488, 493, 575, 893, 1738, 2788, 3462, 3785, 4850, 5672), and by “ten” are signified remains (n. 576, 1906, 2284), that is, truths and goods stored up by the Lord in the interiors of man (n. 1050, 1906, 2284, 5135, 5897, 7560, 7564); and as remains are in the interiors, and by them man is prepared and initiated to receive good and truth from the Lord, therefore by “the tenth day” is here signified a state of initiation of the interiors. (That man is regenerated by means of remains, consequently is by them initiated into receiving the influx of good and truth from the Lord, see n. 5342, 5898, 6156; and that by means of them man communicates with heaven, n. 7560; for these goods and truths are from the Lord, and not from man, n. 7564.) By a “month” is signified an entire state from its beginning to its end (n. 3814), thus the whole state of liberation which is signified by the passover in the complex. From all this it is evident that by “in the tenth of this month” is signified a state of initiation of the

interiors. This state, namely, of the initiation of the interiors, was from the tenth day of that month even to the fourteenth day thereof, within which days the paschal lamb was to be kept. By the paschal animal is signified the good of innocence, which is the inmost; thus it is signified that this inmost, together with the interiors in which it is, should meanwhile be secluded and withheld from such things as defile. This state is a state of initiation of the interiors, that is, of preparation to receive the influx of good and truth from the Lord. This is the holy thing which is contained in these words; for without something holy stored up within, it would not have been commanded that in the tenth day of the month the paschal animal should be taken, and should be kept even to the fourteenth day; nor that afterward it should be killed between the evenings; and should be eaten roast with fire, not boiled with water; that they should not leave anything of it until the morning; that they should burn what was left with fire; that they should not break a bone of it; and other particulars, which everyone who ponders upon it may know must involve holy things hitherto unknown to anyone; and that these holy things are spiritual things, which are of the church and of heaven, and which relate to the Divine, from which every detail of the Word has come down.

7832. *They shall take to them everyone a lamb.*⁴ That this signifies in respect to innocence is evident from the signification of a lamb or a she-goat, here meant by the “lamb” as being innocence; “a lamb” the innocence of the interior man; and “a she-goat” the innocence of the exterior man (see n. 3519).

7833. *For the house of his fathers, a lamb for the house.* That this signifies according to the special good of each one is evident from the signification of “the house of his fathers” as being the good of one family distinct from the good of another; for by “the house of a father” is signified man as to internal good (see n. 3128). The case herein is this. By all the tribes of Israel are signified all the truths and goods of faith and charity in one complex; and by each tribe one genus of good or truth (n. 3858, 3926, 3939, 4060, 6335, 6337, 6640); thus by each family within its tribe was signified a good of one species, consequently the good of one family

specifically distinct from the good of another; but by the house of his fathers within a family was signified a particular good of one species. The reason why these things were signified by the tribes, the families, and the houses, into which the sons of Israel were distinguished, was that they might represent heaven; for goods are there distinguished into genera, species, and particulars, and the angels are conjoined in accordance with these.

Be it known that the good of one is in no case exactly like the good of another; but that they are various, and so various that they are distinguished into universal higher genera, and these into lower, down to singulars and veriest singulars. (That the goods of love and of faith are so various, see n. 684, 690, 3241, 3267, 3744–3746, 3986, 4005, 4149, 5598, 7236.) From this it is now evident why it was commanded them to take to them every man a lamb for the house of his fathers, a lamb for a house.

7834. And if the house is too little for a lamb. That this signifies if the particular good is not sufficient for innocence is evident from the signification of a “house” as being a particular good (as just above, n. 7833); from the signification of “being too little” as not being sufficient; and from the signification of “a lamb” as being innocence (of which also just above, n. 7832).

7835. Then shall he and his neighbor near unto his house take. That this signifies conjunction with the nearest good of truth is evident from the signification of “taking” namely, with his near neighbor one lamb together, as being conjunction; and from the signification of “a neighbor near unto his house” as being the nearest good of truth. That “a near neighbor” denotes what is nearest is manifest; and that “house” denotes good, see above (n. 7833). It is said “the good of truth” because those who are of the spiritual church are treated of, with whom is the good of truth; for the good of truth is truth in will and act. For when the truth of faith is received along with the affection of charity, it is implanted in the interiors of the mind; and when the truth is reproduced, the affection also to which the truth was adjoined is reproduced, and appears under the aspect

of good. Hence it is that the good of this church is the good of truth, which is also called spiritual good.

7836. In the number of the souls, everyone for the mouth of his eating⁵ shall ye count for the lamb. That this signifies thus the filling up of the good, conformably to the innocence, from so many truths of good, according to the appropriation of the innocence, is evident from the signification of “the number of the souls” as being so many truths of good, for “number” in the Word is predicated of truth, and “soul” of spiritual good; from the signification of “for the mouth of his eating” as being according to the appropriation of it (that “to eat” denotes appropriation, see n. 3168, 3513, 3596, 3832); and from the signification of a “lamb” as being innocence (n. 7832). The filling up of the good conformably to the innocence is signified by “taking from the house of a near neighbor” such a number as may be sufficient for the lamb. (That “house” denotes good, see above, n. 7833.) It is said “the truth of good,” and by this is meant the truth which is from good. For when they who are of the spiritual church are being regenerated, they are introduced to the good of charity by means of the truth of faith; but when they have been introduced to the good which is of charity, the truths which are afterward born thence are called the “truths of good.”

[2] But how the case is with what is contained in this verse cannot possibly be known unless it is known how it is with the societies in heaven; for the consociations of the sons of Israel according to tribes, families, and houses represented these societies. With the societies in heaven the case is this. The universal heaven is one society, which is ruled by the Lord as one man; the general societies there are as many as are the members, the viscera, and the organs in man; but the specific societies are as many as are the little viscera contained within each viscus, member, and organ; and the particular societies are as many as in these little viscera there are lesser parts constituting a greater one. That this is the case is plain from the correspondences of man, and of his members, organs, and viscera, with the grand man, that is, with heaven, which has been treated of from experience at the end of many chapters. From all

this it can be seen how the case is with the distinctions of societies in heaven.

[3] But with each society in particular the case is this: it consists of many angels who are in agreement in respect to goods; these goods are various, for each angel has his peculiar good; but these various concordant goods are disposed by the Lord into such a form that together they present one good. Such societies were represented by the houses of the fathers among the sons of Israel. This is the reason why the sons of Israel were distinguished not only into tribes, but also into families and houses; and when they are mentioned, that the names of their fathers in order even to the tribe are mentioned; as of the father of Samuel, that he was of Mount Ephraim, whose “name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph” (1 Sam. 1:1); also of the father of Saul, that he was “of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, the son of a man a Benjamite” (1 Sam. 9:1); and so of very many others. Such mention was made in order that in heaven might be known the quality of the good which, being successively derived from the first, was represented by the one spoken of.

[4] Moreover, in heaven the case is this. If a society is not complete, as it should be, there are then taken from elsewhere, from some neighboring society, as many as will fill up the form of that good, according to the necessity in each state, and its changes; for the form of the good varies as the state is changed. But be it further known that in the third or inmost heaven, which is next above the heaven where the spiritual are (for these constitute the middle or second heaven), innocence reigns, because the Lord, who is innocence itself, flows in immediately into that heaven; whereas into the second heaven, where the spiritual are, the Lord flows in with innocence mediately, namely, through the third heaven.

[5] This influx is that by which the societies in the second heaven are disposed or arranged in order according to their goods; and therefore the states of the good are changed according to the influx

of innocence; and consequently the conjunctions of the societies there are varied. From all this it can be seen how it is to be understood that which is in this verse in the internal sense, namely, that if the particular good of anyone is not sufficient for the innocence, conjunction shall be effected with the nearest good of truth, in order that the good may be filled up, conformably to the innocence, from so many truths of good, according to the appropriation of the innocence.

7837. A lamb unblemished. That this signifies innocence unspotted is evident from the signification of “a lamb” as being innocence (of which above, n. 7832); and from the signification of “unblemished” as being without a spot, thus unspotted. It was to be without a blemish and unspotted, because in the spiritual world every blemish signifies some falsity or evil.

7838. A male. That this signifies which is of the faith of charity is evident from the signification of “a male” as being the truth of faith (see n. 2046, 4005), thus the faith of charity; for the truth of faith is not the truth of faith unless it is together with the good of charity, and especially unless it is from it. The reason why the paschal animal was to be a male was that the paschal animal signified the innocence of those who were of the spiritual church; and they who are of the spiritual church are in no other good than that which in itself is the truth of faith, for this is called good when it is brought into act from the affection of charity (see n. 7835). Hence it is that the animal was to be a male. In other cases in the sacrifices, female animals of the flock were employed, when worship from good was to be represented.

7839. A son of a year shall be for you. That this signifies a full state is evident from the signification of “a son” as being truth (see n. 489, 491, 533, 1147, 2623, 2803, 2813, 3373, 3704); and from the signification of “a year” as being an entire period from beginning to end (n. 2906), thus a full state. What a full state is must be stated. A state is called “full” when the good is such that there is not anything lacking for the reception of the influx of innocence. The truths of faith conjoined with the good of charity

cause good to be such; for spiritual good receives its quality from the truths of faith. This is here meant by the “full state” which is signified by the “son of a year.” But the state is not full when truths have not as yet qualified good, so that this can receive the corresponding states of innocence. This state first becomes full when truths are regarded from good; and it is not yet full when good is regarded from truths. In this latter state are they who are being regenerated, but in the former are they who are regenerated. The former are in truth leading to good, but the latter are in truth which is from good; or the former are in obedience to truth, but the latter are in the affection of doing truth; and therefore the former are men of the external church, but the latter of the internal church. As by the “son of a year” was signified a full state, therefore it was so many times commanded that a lamb or a kid “a son of a year” should be sacrificed, as in Exod. 29:38; Lev. 9:3; 12:6; 14:10; 23:12, 18, 19; Num. 6:12; 7:15, 87, 88; 15:27; 28:9, 11; and where the new temple is treated of in Ezekiel:

The prince shall prepare a lamb the son of its year without blemish for a burnt offering unto Jehovah daily, each morning shall he prepare it (Ezek. 46:13);

where by the “new temple” is meant the Lord’s spiritual kingdom; by the “prince” those who are in genuine truths and thence in good; by “the burnt offering of a lamb” the worship of the Lord from the good of innocence; and by the “son of a year” a full state.

7840. *Ye shall take it from the lambs and from the she goats.*⁶ That this signifies the good of innocence exterior and interior is evident from the signification of a “lamb” as being the good of innocence (see n. 3994); and from the signification of a “she-goat” or “kid” as being the good of truth in which is innocence (n. 3995, 4005, 4006, 4871). (That a “lamb” denotes the interior good of innocence, and a “kid” or a “she-goat” the exterior good of innocence, see n. 3519.) What is meant by the interior and the exterior good of innocence shall be briefly told. In every good there must be innocence that it may be good; without innocence good is as if without its soul. The reason is that the Lord flows in by means of innocence, and by means of it vivifies the good with those who

are being regenerated. The good which innocence vivifies is internal and external; internal good is with those who are called men of the internal church; but external good is with those who are men of the external church. Men of the internal church are they who have qualified their good by means of interior truths, such as are those of the internal sense of the Word; but men of the external church are they who have qualified their good by means of exterior truths, such as are those of the literal sense of the Word. Men of the internal church are they who do what is good to the neighbor from the affection of charity; but men of the external church are they who do it from obedience. Every man while being regenerated first becomes a man of the external church, and afterward a man of the internal church. They who are of the internal church are in intelligence and wisdom in advance of those who are of the external church, and are therefore more interiorly in heaven. From all this it is now evident what the interior and exterior good of innocence are.

7841. *And it shall be for you to be kept.* That this signifies the time and state of initiation is evident from the signification of the “tenth day from which the animal was to be kept until the fourteenth day” as being a state of initiation of the interiors (see n. 7831).

7842. *Even unto the fourteenth day of the month.* That this signifies unto a holy state is evident from the signification of “the fourteenth day” as being a holy state (that “day” denotes state, see above, n. 7831). But “fourteen” has the same signification as “seven” (that “seven” denotes what is holy, see n. 395, 423, 716, 881, 5265, 5268); for numbers multiplied have a like signification with the simple numbers (see n. 5291, 5335, 5708). Hence it is that the passover was to begin on the fourteenth day of the month, was to last seven days, and was to cease on the twenty-first day, which day also signifies what is holy, because it arises from the multiplication of three into seven. Hence it was that on the first day of the passover there was to be a holy convocation, and on the twenty-first day a holy convocation (verse 16).

7843. *And the whole congregation of the assemblage of Israel shall kill it.* That this signifies preparation for the enjoyment by all in general who are of the spiritual church is evident from the signification of “killing,” when said of the lamb or goat to be used for the passover, as being preparation for enjoyment, namely, of the good of innocence, which is signified by the “lamb” and the “goat”; and from the signification of “the whole congregation of the assemblage of Israel” as being by all in general who are of the spiritual church (see n. 7830); by the “congregation of the assemblage” are signified the truths of good which belong to those who are of that church, for “congregation” is predicated of truth (n. 6355), and “assemblage” of good.

7844. *Between the two evenings.* That this signifies the last state and the first is evident from the signification of “evening” as being a state of falsity, and also a state of ignorance of truth; for the shade of evening denotes falsity, and also ignorance of truth. For all the times of the day, like all the times of the year, in the spiritual sense signify alternations of states in respect to truth and good (n. 5672, 5962, 6110). Their end and their beginning is “evening”; and therefore when it is said “between the two evenings” all the states are involved. Here therefore by “between the two evenings” is signified the state of liberation of those who are in truth from good, and the state of damnation of those who are in falsity from evil, which states are signified by the departure of the sons of Israel out of Egypt, when the firstborn there were given up to death. That this is called “evening” is evident from these words in Moses:

Thou shalt sacrifice the passover in the evening, when the sun has gone down, at the set time of thy going out from Egypt (Deut. 16:6).

[2] From all this it is evident that the end of the state of infestations and the beginning of the state of liberation of those who are represented by the sons of Israel is meant by “between the two evenings.” With these, from this beginning, the state tends to morning, which is elevation into heaven. Moreover, by “between the two evenings” is meant the end of the state of infestations and the beginning of the state of damnation of those who are represented by the Egyptians; but the state of these latter tends to

night, which is casting down into hell. The casting down of these latter into hell is represented by the immersion in the sea Suph; but the elevation of the former into heaven is represented by the introduction into the land of Canaan.

[3] In the Word throughout mention is made of “evening” and by it is signified the last time of the church, and also its first time; the last with those among whom the church is ceasing, and the first with those among whom it is beginning. For this reason by “evening” is primarily signified the coming of the Lord; for then was the end of the former church and the beginning of a new church, the first state of which is also called “evening” because the man of the church begins from obscure light, and advances to clear light, which to him is “morning.”

[4] That the coming of the Lord into the world is signified by “evening and morning” is evident in Daniel:

I heard a holy one speaking, How long is this vision, the continual [sacrifice], and the transgression, the trampling on the holy thing, and on the army? And he said unto me, Even unto the evening, the morning, two thousand three hundred; for then shall the holy thing be justified (Dan. 8:13–14);

that here by “evening” is meant the last time, when the church was completely vastated, and the Lord came into the world; and by “morning” the light and the rising of a new church from him is evident.

[5] In like manner in Zechariah:

There shall be one day which shall be known to Jehovah; not day, nor night, for about the time of evening there shall be light (Zech. 14:7).

In Zephaniah:

Let there be at last a territory left for the house of Judah; they shall feed thereon; in the houses of Ashkelon they shall have quiet in the

evening, when Jehovah their God shall visit them, and bring again their captivity (Zeph. 2:7);

“evening” denotes the first state of the rising church. As “evening” signified the last state of the old church and the first of the new, it was therefore commanded that Aaron and his sons should make the lamp go up from evening even unto morning before Jehovah (Exod. 27:20, 21).

[6] That “evening” denotes the last state of the church, when there is dense falsity because there is no faith, and dense evil because there is no charity, is plain in these passages:

Woe unto you! For the day goeth away, because the shadows of the evening are stretched out (Jer. 6:4).

I spoke unto the people in the morning; and at evening my wife died (Ezek. 24:18);

“wife” denotes the church.

In the morning it shall blossom, and it shall pass away; in the evening he shall cut it off, it shall wither (Ps. 90:6).

7845. Verses 7–11. *And they shall take of the blood, and put it upon the two posts and upon the lintel, upon the houses in which they shall eat it. And they shall eat the flesh in that night, roast with fire, and things unleavened; upon things bitter they shall eat it. Do not eat any of it raw, nor boiled in water, but roast with fire; its head upon its legs and upon its midst. And ye shall not leave any of it until the morning; and that which is left of it until the morning ye shall burn with fire. And thus shall ye eat it: your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; this is the passover of Jehovah.* “And they shall take of the blood” signifies the holy truth which is of the good of innocence; “and shall put it upon the two posts and upon the lintel” signifies the truths and the goods of the natural; “upon the houses” signifies those things which are of the will of good; “in which they shall eat it” signifies enjoyment; “and they shall eat the flesh” signifies the enjoyment of

good; “in that night” signifies along with the damnation of the evil; “roast with fire” signifies the good which is of love; “and things unleavened” signifies purified from all falsity; “upon things bitter” signifies by means of the undelightful things of temptations; “they shall eat it” signifies enjoyment; “do not eat any of it raw” signifies that it shall not be without love; “nor boiled in water” signifies that it shall not go forth from truth; “but roast with fire” signifies that it shall go forth from love; “its head upon its legs and upon its midst” signifies from the inmost to the external; “and ye shall not leave any of it until the morning” signifies the duration of this state before a state of enlightenment in heaven; “and that which is left of it until the morning ye shall burn with fire” signifies a state of the means for the end through temptations; “and thus shall ye eat it” signifies enjoyment in a state of separation from the evil who had infested, and preservation then; “your loins girded” signifies in respect to the interiors; “your shoes on your feet” signifies in respect to the exteriors; “and your staff in your hand” signifies in respect to the intermediates; “and ye shall eat it in haste” signifies the affection of separation; “this is the passover of Jehovah” signifies the presence of the Lord and liberation by him.

7846. *And they shall take of the blood.* That this signifies the holy truth which is of the good of innocence is evident from the signification of “blood” as being holy truth proceeding from the Lord (see n. 4735, 6978, 7317, 7326); and because it is the blood of a lamb, and by a “lamb” is signified the good of innocence (n. 3994), it denotes the holy truth which is of the good of innocence.

7847. *And shall put it upon the two posts and upon the lintel.* That this signifies the truths and the goods of the natural is evident from the signification of the “posts of a door” as being the truths of the natural; and from the signification of “the lintel” as being its goods. The posts and the lintel have this signification because by a “house” is signified man himself, or his mind, and by those things which belong to a door are signified the things which serve to introduce. That these are the truths and the goods of the natural is evident; for the natural man is instructed before the rational, and the things which the man then learns are natural things, in which are successively instilled spiritual things, which are interior. From this

it is evident how the natural in respect to truths and goods serves to introduce.

Moreover, the lintel and the posts have a like signification to the forehead and hands with man. Angelic ideas are of such a nature that natural things bear relation to such things as belong to man. The reason is that the spiritual world or heaven is in the form of a man, and all things of that world, that is, all spiritual things, which are truths and goods, bear relation to this form, as has been shown at the end of many chapters in treating of correspondences. And whereas in angelic ideas natural things become spiritual, so also does a house, which to the angels is the mind of man; the bedchambers and inner rooms being the interiors of the mind; and the windows, the doors, the posts, and the lintels, the exteriors of the mind, which introduce. As angelic ideas are of such a nature, they are also living; and so when the things in the natural world which are dead objects pass into the spiritual world, they become living objects; for everything spiritual is living, because it proceeds from the Lord.

[2] That the “posts” and the “lintel” have a like signification to the forehead and hands with man appears from these words in Moses:

Thou shalt love Jehovah thy God from thy whole heart, and from thy whole soul, and from all thy forces; thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes; and thou shalt write them upon the posts of thy house, and on thy gates (Deut. 6:5, 8–9; 11:13, 18, 20);

because they involve a similar meaning, both are mentioned.

[3] That in the spiritual sense the “lintel and posts” denote the goods and truths of the natural through which there is introduction to spiritual things is evident from the description of the new temple in Ezekiel, by which is signified the spiritual church. “Posts and lintels” are there frequently mentioned, and they are also measured, which would never have been done unless they had signified

something of the church and of heaven, that is, something spiritual; as in the following passages in that prophet:

The priest shall take of the blood of the sin offering, and shall put it upon the post of the house, and upon the four corners of the projection of the altar, and upon the post of the gate of the inner court, on the first day of the month (Ezek. 45:18–19).

The prince shall enter by way of the porch without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering; then shall he adore upon the threshold of the gate (Ezek. 46:2);

that by the “temple” here is not meant a temple, but the church of the Lord, everyone can know; for such things as have there been described in many chapters never came to pass, nor will come to pass.

[4] That in the supreme sense by “temple” is meant the Lord as to the Divine human, he himself teaches in John 2:19–22. Therefore in the representative sense by a “temple” is meant his church. That an angel measured the lintels of that new temple, see Ezek. 40:9–10, 14, 16, 24; 41:21, 25, which measuring would have been of no importance unless the lintels, and likewise the numbers, signified some thing of the church. Because the “posts” and the “lintels” signified the truths and goods in the natural which serve for introduction, therefore in that new temple they were made square in prospect (Ezek. 41:21); and therefore in the temple of Solomon the posts were made of olive wood (1 Kings 6:31, 33). “Olive wood” signified the good of truth, or the good which is of the spiritual church.

7848. Upon the houses. That this signifies those things which are of the will of good is evident from the signification of a “house” as being a man (see n. 3128), and as being the mind of man (n. 3538, 4973, 5023, 7353), consequently that which is of the will, here that which is of the will of good. The reason why by a “house” is also signified the will is that by it is signified man, and man is man chiefly from his will. Moreover, whether we speak of man, or of his mind, it is the same; for man is not man from the form of his body,

but from his mind; and man is such as his mind is, that is, such as his understanding and will are, especially such as his will is.

7849. In which they shall eat it. That this signifies enjoyment is evident from the signification of “eating” as being appropriation (see n. 3168, 3513, 4745), but here enjoyment, because a state of initiation is treated of. The case herein is this: when those who before the Lord’s coming had been detained in custody in the lower earth (n. 6854, 6914, 7091, 7828) were to be liberated, they had to be prepared to receive the influx of good and truth from the Lord, for they were to pass through the midst of hell; and lest in that passage evils and falsities should flow in from the infernal spirits round about, they had to be prepared, so that they might then be in a full state of truth and good. But of the Lord’s Divine mercy that passage shall be spoken of in what follows. This preparation, or initiation to a state of reception of good and truth, is described by the things which were to be done between the tenth day of the month and the fourteenth day, and which were to be observed in respect to the eating of the paschal lamb.

7850. And they shall eat the flesh. That this signifies the enjoyment of good is evident from the signification of “to eat” as being enjoyment (of which just above, n. 7849); and from the signification of “flesh” as being what is man’s own vivified by the Divine human of the Lord, thus all celestial and spiritual good with man (see n. 3813, 6968). That “flesh” has this signification was well known among the ancients, and yet at this day it is so unknown that everyone would be surprised on being told that “flesh” has such a signification. If it is said that it is a spiritual correspondent, this is not understood. If it is said that it is a significative, this is indeed understood, but in another sense than that in which it is a significative correspondent, namely, as something quite separate; when yet a spiritual or significative correspondent is conjoined with that to which it corresponds as is a man’s sight with his eye; his hearing with his ear; his thought, which is spiritual, with the form of his interiors, and through this form with the little organs of speech; or as the will, which also is spiritual, is conjoined with the muscular fibers by which action is

produced. Such is the case with every spiritual correspondent or significative relatively to its natural, with which there is correspondence.

[2] Who cannot see that by “flesh” is not meant flesh, nor by “blood” blood, by the Lord in John:

Verily, verily, I say to you, Except ye eat the flesh of the son of man and drink his blood, ye have no life in you; he that eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day; for my flesh is meat indeed, and my blood is drink indeed (John 6:53–55).

That by “flesh” is meant the Divine good of the Divine love of the Lord, which is from his Divine human, and by “blood” the Divine truth proceeding from his Divine good, and also the man’s reciprocity, is at this day known to few, and they who can know, will not. The reason why they are unwilling to know is that they are in no affection of truth for the sake of truth, but only for the sake of worldly reasons, and also because natural men desire to apprehend all things naturally.

[3] These things have been said in order that it may be known what is signified by “eating flesh” at the paschal supper, consequently what at the holy supper, which was then instituted. (Concerning the bread and the wine which in the holy supper signify the same as the flesh and the blood, see n. 2165, 2177, 2187, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915.) That in the spiritual sense of the Word “flesh” does not mean flesh, besides being manifest from other passages, is also very evident from this in Revelation:

Come and be ye gathered together unto the supper of the great God; that ye may eat the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all both free and bond, both small and great (Rev. 19:17–18);

where by “flesh” are signified goods of various kinds.

7851. *In that night.* That this signifies together with the damnation of the evil is evident from the signification of “night” as being a state of the devastation of truth and good (see n. 221, 709, 2353, 7776), thus damnation; for when there is no longer truth and good, but falsity and evil, there is damnation; here the damnation of those who had infested those who were of the spiritual church.

7852. *Roast with fire.* That this signifies the good which is of love is evident from the signification of “roast with fire” as being the good of love, for “fire” signifies love (see n. 934, 4906, 5215, 6314, 6832, 6834, 6849, 7324), and “roasted” signifies that which is imbued with love, consequently good. In the Word a distinction is made between what is roasted and what is boiled; and by “roasted” is signified good, because it is done by means of fire, and by “boiled” is meant truth because it is done by means of water; and such is the case here, for it is said, “eat ye not of it raw, nor by boiling boiled in water, but roast with fire” (verse 9). The reason is that by the paschal lamb is signified the good of innocence, which good is the good of love to the Lord.

[2] From all this it is evident what is meant in the spiritual sense by the “roasted fish” in Luke 24:42, 43; also what by the “fish laid upon the fire” when the Lord also appeared to the disciples, concerning which it is thus written in John:

When the disciples got down on the land, they see a hearth laid, and a little fish lying thereon, and bread. Jesus cometh and taketh the bread, and giveth them, and the little fish likewise (John 21:9, 13);

by the “fish” is signified the truth of the natural (n. 991); and by the “hearth” good; thus by the “little fish lying thereon” the truth of spiritual good in the natural. He who does not believe that there is an internal sense of the Word must needs believe that nothing of a secret nature is involved in the circumstance that when the Lord appeared to the disciples, there was a fish upon a hearth, and that it was given to them by the Lord to eat.

[3] As by “roast with fire” is signified the good which is of celestial and spiritual love, therefore in the opposite sense by “roast with fire” is signified the evil which is of the love of self and of the world, as in Isaiah:

He hath burned part thereof in the fire; upon part of it he hath eaten flesh; he hath roasted roast that he might be satisfied; yea, he hath been warmed, and said, Brother, I am warm, I have seen the fire; I have burned part of it in the fire; yea, I have also baked bread upon the coals thereof; I have roasted flesh and am eating it (Isa. 44:16, 19);

describing the worshipers of a graven image. By a “graven image” is signified the falsity of evil, which is so described; “roasting roast” and “roasting flesh” denote to work evil from filthy love. (That “fire” in the opposite sense denotes the evil of the love of self and of the world, or of the yearnings which belong to these loves, see n. 1297, 1861, 2446, 5071, 5215, 6314, 6832, 7324, 7575.)

7853. *And things unleavened.* That this signifies what is purified from all falsity is evident from the signification of “unleavened” or “unfermented” as being what is purified from falsity (see n. 2342). The reason why “unleavened” has this signification is that “leaven” signifies falsity (of which in what follows).

7854. *Upon things bitter.* That this signifies by means of the undelightful things of temptations is evident from the signification of “bitter things” or “bitternesses” as being things undelightful, here those which belong to temptations. For the good of innocence, which is represented by the paschal lamb, cannot be appropriated to anyone except through temptations. By “unleavened bread” such good is signified, and because this is appropriated through temptations, the bread was ordered to be eaten upon bitter things; and moreover, that bread was to them bread of affliction, like the manna (Deut. 8:15, 16; 16:3), because it was devoid of leaven, that is, of any falsity from evil, for man cannot endure pure truth and pure good. That things undelightful are signified by “bitter things” is plain in Isaiah:

Woe to them that call evil good, and good evil; that put bitter for sweet, and sweet for bitter! (Isa. 5:20).

They shall not drink wine with a song; strong drink shall be bitter to them that drink it (Isa. 24:9).

That the undelightful things of temptations are signified by “bitter things” is evident from these words in Exodus:

At last they came unto Marah, but they could not drink of the waters, on account of their bitterness, because they were bitter. And the people murmured against Moses, who, when he cried unto Jehovah, Jehovah showed him wood which he cast into the waters, and the waters were made sweet. There he set for him a statute and a judgment, because there he tried him (Exod. 15:23–25).

And also in John:

There fell from heaven a great star, burning as a torch. The name of the star is called wormwood, and many men died of the water, because it was made bitter (Rev. 8:10–11).

In these passages “bitter water” denotes the undelightful things of temptations; the “men who died of the water” denotes those who succumbed in temptations.

7855. They shall eat it. That this signifies enjoyment is evident from what was said above (n. 7849).

7856. Do not eat any of it raw. That this signifies that it shall not be without love is evident from the signification of “to eat” as being enjoyment (as above, n. 7849); and from the signification of “raw” as being without the good of love. That “raw” has this signification is clear from the signification of “roasted with fire” as being the good of love (see n. 7852); consequently “raw” denotes that which is not roasted with fire, thus that which is without love.

7857. Nor boiled in water. That this signifies that it shall not go forth from the truth which is of faith is evident from the

signification of “water” as being the truths which are of faith (see n. 2702, 3058, 3424, 4976, 5668); hence “boiled in water” denotes that which comes forth therefrom, that is, the good which is from the truth of faith; this good is distinguished from the good which is from love, which is signified by “roasted with fire” (n. 7852). All spiritual good proceeds either from faith (that is, through faith), or from love. When man is being regenerated, the good with him proceeds from the truth of faith; for he then acts in accordance with truth; not from the affection of truth, but from obedience, because it has been so commanded. Afterward, however, when he has been regenerated, he does what is good from affection, thus from love. These two states with man are precisely distinguished in the Word, for the reason that man cannot be at the same time in both states. He who is in the first state cannot enter into the other until he has been regenerated; and he who is in the second state must not betake himself to the former. If anyone so betakes himself, he loses the affection of doing what is good from love, and relapses into the state of faith, which had been of service to him to introduce him to good, and he also relapses beyond this state. This is meant in the internal sense by the Lord’s words about the last judgment in Matthew:

Then let him that is upon the house not go down to take anything out of his house; and let him that is in the field not return backward to take his garments (Matt. 24:17–18);

and also by Lot’s wife, in that she looked back behind her (Luke 17:31, 32); whence it can be understood what is meant by enjoying the good which goes forth from love, but not that which goes forth from the truth of faith, which things are signified by the command that they should eat the flesh roasted with fire, but not boiled in water.

[2] As by the sacrifices and burnt offerings was signified the worship of the Lord from faith and love—by sacrifices from faith, and by burnt offerings from love—and because the glorification of the Lord, and gladness on account of the enjoyment of goods from the Lord, was signified by the repasts made of the sanctified things, therefore it was allowed them then to boil their flesh; for the

glorification of the Lord, and gladness on account of the enjoyment of goods, proceed from the affection of truth which is of faith, as does also all confession. That the flesh of the sacrifice was to be boiled, see Exod. 29:31, 32; 1 Sam. 2:13–15; 1 Kings 19:21. Such is the signification of “boiling” in Zechariah:

In that day every pot in Jerusalem and in Judah shall be holiness unto Jehovah Zebaoth; and all they that sacrifice shall come, and shall take of them, and shall boil in them (Zech. 14:21).

7858. *But roast with fire.* That this signifies that it shall go forth from love is evident from the signification of “roast with fire” as being the good which is from love (of which above, n. 7852).

7859. *Its head upon its legs and upon its midst.* That this signifies from the inmost to the external is evident from the signification of the “head” when it is said “upon the legs and the midst” as being the inmost; for the head is the highest, and in the spiritual sense the highest is the inmost (n. 2148, 3084, 4599, 5146; that by the “head” is signified things interior, and by the “body” things exterior, see n. 6436); from the signification of the “legs” as being things exterior; for relatively to the head the legs are lower things; and as higher things signify interior ones, so lower things signify exterior ones—and from the signification of “the midst” as being things still lower, as are the things of the belly and the intestines. The command to roast the head upon the legs and upon the midst, represented that things interior and exterior must be conjoined, that is, must act as a one; for interior things are those which are of the internal man, and exterior things are those which are of the external man; or interior things are those which are of the spiritual man, but exterior things are those which are of the natural man. These things must be conjoined, that is must act as a one, in order that man may be a kingdom of the Lord; they have been separated when the natural or external man does otherwise than the spiritual or internal man wills. From all this it can be seen what was signified by the command that the paschal lamb should be roast with fire, the head upon the legs and the midst. By the “midst” is meant the natural still more external, that is, the sensuous. Everyone can see that there is a Divine secret in these commands; for the paschal

lamb was the most holy thing in that church. This holy secret is not manifest except through the spiritual understanding of the things and words, which is here such as has been described.

7860. And ye shall not leave any of it until the morning. That this signifies the duration of this state before a state of enlightenment in heaven is evident from the signification of “morning” as being heaven, and a state of enlightenment there (see n. 2405, 3458, 3723, 5740, 5962); that “to leave nothing of it until this time” denotes the duration of this state is manifest, for then the former state will cease. In the internal sense, as before shown, the subject treated of is the liberation from infestations of those who are of the spiritual church. The state of their liberation is represented by the passover, and the state of their elevation into heaven by their introduction into the land of Canaan; this latter state is what is meant by “morning.” These two states are quite contrary, as are the state of means to the end, and the state of the end. When the state of the end is at hand, then the things which are in the state of the means must be done with. From all this it is evident why it was commanded that they should “leave nothing of it until the morning.”

7861. And that which is left of it until the morning ye shall burn with fire. That this signifies a state intermediate to the end through temptations is evident from the signification of “that which is left until the morning” as being a state intermediate to the last, which is the state of elevation into heaven, for by “morning” is signified elevation into heaven and enlightenment there (see just above, n. 7860), and therefore by the time before morning is signified an intermediate state, in which it was allowed to enjoy that which was left, or to eat it, but not afterward; and from the signification of “burning with fire” as being to undergo temptations. That temptations are signified by “burning with fire” is because purifications are effected by fire; also because when man is in temptations, he is let down into his yearnings, which are fires.

7862. And thus shall ye eat it. That this signifies enjoyment in a state of separation from the evil who had infested, and preservation

then, is evident from the signification of “to eat” as being enjoyment (of which above, n. 7849). As the departure out of Egypt is now treated of, and by this departure is signified separation from those who had infested, therefore it is this state which is meant by “thus shall ye eat it.” That it means also preservation is evident.

7863. *Your loins girded.* That this signifies in respect to the interiors is evident from the signification of the “loins” as being the things that belong to conjugal love (see n. 3021, 4277, 4280, 5050–5062), thus the things that belong to the love of good and truth, for conjugal love descends from this (n. 686, 2618, 2727–2759, 4434, 5053). For this reason, and because the loins are above the feet, which denote the exteriors (of which just below), by the “loins” are signified the interiors. By “the loins being girded” is signified readiness to receive the influx of good and truth from the Lord, and also to act according to the influx. All girding and investiture signifies a state prepared to receive and to act, for then all things and each are kept in their order. It is otherwise when they have not been girded.

7864. *Your shoes on your feet.* That this signifies in respect to the exteriors is evident from the signification of “shoes” as being the externals or ultimates of the natural, which in general cover the interiors of the natural; and from the signification of “feet” as being the natural (see n. 2162, 3147, 3761, 3986, 4280, 4938–4952).

7865. *And your staff in your hand.* That this signifies in respect to the intermediates is evident from the signification of a “staff in the hand” as being things intermediate, when journeying or sojourning is treated of, and when the “loins” are mentioned, and also “shoes on the feet,” which denote the interiors and the exteriors.

7866. *And ye shall eat it in haste.* That this signifies the affection of separation is evident from the signification of “haste” as being affection, because haste is of the affection (see n. 7695); here the affection of separation, because it means separation from the infesters, who are signified by the “Egyptians.”

7867. *This is the passover of Jehovah.* That this signifies the presence of the Lord and liberation by him is evident from what has been said heretofore, especially from what has been said concerning the liberation of those who are of the spiritual church by the Lord's coming (n. 6854, 6914, 7035, 7091, 7828); (that "Jehovah" in the Word denotes the Lord see n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6281, 6303, 6905).

7868. Verses 12–16. *And I will pass through the land of Egypt in that night, and I will smite all the firstborn in the land of Egypt, from man and even unto beast; and on all the gods of Egypt I will do judgments; I am Jehovah. And the blood shall be to you for a sign upon the houses where ye are; and I shall see the blood, and I will pass over you, and there shall not be in you a plague for a destroyer, when I smite the land of Egypt. And this day shall be unto you for a memorial, and ye shall keep it a feast to Jehovah in your generations, ye shall keep it by an eternal statute. Seven days shall ye eat unleavened things; even on the first day ye shall cause leaven to cease from your houses; for everyone that eateth what is leavened, from the first day until the seventh day, even that soul shall be cut off from Israel. And there shall be for you in the first day a holy convocation, and in the seventh day a holy convocation; no work shall be done in them, save that which every soul must eat, this only shall be done by you.* "And I will pass through the land of Egypt" signifies presence with those who had infested; "in that night" signifies the state of their evil; "and I will smite all the firstborn in the land of Egypt" signifies the damnation of those who are in faith separate from charity; "from man and even unto beast" signifies their evil yearnings interior and exterior; "and on all the gods of Egypt I will do judgments" signifies their falsities which are to be damned; "I am Jehovah" signifies the Lord, that he is the only God; "and the blood" signifies the truth of the good of innocence; "shall be to you for a sign upon the houses where ye are" signifies that it is a testifying of the will of good; "and I shall see the blood" signifies the noticing of this truth by those who inflict the damnation; "I will pass over you" signifies that it will flee from thence; "and there shall not be in you a plague for a destroyer" signifies that damnation from the hells shall not flow in; "when I smite the land of Egypt" signifies when they are damned who are in faith separate from charity; "and this day shall be unto

you for a memorial” signifies the quality of this state in worship; “and ye shall keep it a feast to Jehovah” signifies the worship of the Lord on account of liberation from damnation; “in your generations” signifies in those things which are of faith and charity; “ye shall keep it by an eternal statute” signifies the worship of the Lord according to the order of heaven on the part of those who are of the spiritual church; “seven days” signifies what is holy; “shall ye eat things unleavened” signifies purification from falsities; “even on the first day ye shall cause leaven to cease from your houses” signifies that no falsity whatever must be in the good; “for everyone that eateth what is leavened” signifies who appropriates to himself falsity; “even that soul shall be cut off from Israel” signifies that he shall be separated from those who are of the spiritual church, and that he shall be damned; “from the first day until the seventh day” signifies a full holy state; “and there shall be for you in the first day a holy convocation” signifies that in the beginning all shall be together; “and in the seventh day a holy convocation” signifies so at the end of the state; “no work shall be done in them” signifies a keeping back then from earthly and worldly things; “save that which every soul must eat” signifies when spiritual and celestial good is appropriated; “this only shall be done by you” signifies that to these only they shall then pay attention.

7869. And I will pass through the land of Egypt. That this signifies presence among those who had infested is evident from the signification of “to pass through,” when through a land and by Jehovah, as being presence; and from the signification of “the Egyptians” as being those who had infested those who were of the spiritual church (n. 6692, 7097), here denoted by “the land of Egypt.”

7870. In that night. That this signifies the state of their evil is evident from the signification of “night” as being a state when there is nothing but evil and falsity; for “night” is opposed to “day” and “thick darkness” to “light” and by “day” and “light” is signified when there is truth and good; consequently by “night” is also signified the last time of the church, for then, because there is no faith and charity, falsities and evils reign (see n. 2353, 6000); by

“night” is also signified total devastation (n. 7776), and likewise damnation (n. 7851). From all this it is evident that the state of those who are in hell is called “night”—not that the darkness of night prevails with them, for they see one another; but because the state of truth and good which is in the heavens is called “day,” consequently the state of falsity and evil is called “night.” Moreover, there is thick darkness there when anything of light from heaven flows in; for then their light from which they see is dissipated and becomes thick darkness.

[2] The light from which they see is indeed derived from the light from the Lord through heaven, for in the other life there is no light from any other source; but this light with those in hell is received by the capacity they have of understanding truth. This capacity of being able to understand remains with them, as it does with every man, however much they are in evil and falsity; but when that heavenly light passes from this capacity into the will, so that they do not wish to understand, and from this passes into evil and falsity, then the heavenly light with them is turned into a light which is like the light from a coal fire; and this light, as already said is turned into dense thick darkness by the light of heaven when it flows in. (That in the hells there is such a light as is that from a coal fire, see n. 1528, 3340, 4418, 4531; and that this light is turned into thick darkness at the presence of the light of heaven, n. 1783, 3412, 4533, 5057–5058, 6000.) From all this it can be seen that in the other life everyone has light according as his capacity of understanding is instructed in truths from good, or in falsities from evil.

7871. *And I will smite all the firstborn in the land of Egypt.* That this signifies the damnation of those who are in faith separate from charity is evident from the signification of “smiting” as being damnation; for to smite is to kill or put to death, and by “death” in the spiritual sense is signified damnation (see n. 6119); and from the signification of “the firstborn” when predicated of the Egyptians, by whom are represented those who are in falsities from evil, as being faith separated from charity (n. 3325, 7039, 7766, 7778–7779). That “firstborn” in the genuine sense, when said of

the spiritual church, denotes the faith which is of charity (see n. 367, 2435, 3325, 3494, 6344, 7035); consequently in the opposite sense the “firstborn” denotes faith without charity.

7872. From man and even unto beast. That this signifies their evil yearnings interior and exterior is evident from the signification of “from man and even unto beast” as being the affection of good interior and exterior (see n. 7424, 7523); for by “man” is signified the affection of interior good, and by “beast” the affection of exterior good. Hence in the opposite sense, as here, where the firstborn of the Egyptians are treated of, evil affections are signified, that is, yearnings interior and exterior. (That “beasts” denote good affections, and in the opposite sense, evil affections or yearnings, see n. 45, 46, 142, 143, 246, 714, 715, 719, 776, 1823, 2179, 2180, 2781, 3218, 3519, 5198.)

7873. And on all the gods of Egypt I will do judgments. That this signifies their falsities, which are to be damned, is evident from the signification of “gods” as being falsities (of which presently); and from the signification of “doing judgments” as being to be damned; for to judge, or do judgments is either for life or for death; for life it denotes salvation, for death it denotes damnation. In the Word “gods” are often mentioned. When the angels are so called, truths are signified (see n. 4295, 4402, 7268); hence in the opposite sense by “the gods of the nations” are signified falsities (n. 4402, 4544). That truths are called “gods” is because truth proceeds from the Divine itself, and in itself is Divine; consequently they who receive it are called “gods”—not that they are gods, but that the truth which is with them is Divine. Hence it is that in the original tongue God is called “Elohim” in the plural. The Divine itself is the Divine good, but that which proceeds from it is the Divine truth, which fills the universal heaven. As then “god” denotes truth, therefore in the opposite sense it denotes falsity.

7874. I am Jehovah. That this signifies the Lord, that he is the only God, can be seen from what was shown above (n. 7401, 7444, 7544, 7598, 7636).

7875. *And the blood.* That this signifies the truth of the good of innocence is evident from the signification of “the blood of the lamb” as being the truth of the good of innocence (as above, n. 7846).

7876. *Shall be to you for a sign upon the houses where ye are.* That this signifies that it is a testifying of the will of good is evident from the signification of “being for a sign” as being a testifying; and from the signification of “houses” as being that which is of the will of good (see n. 7848).

7877. *And I shall see the blood.* That this signifies the noticing of this truth by those who inflict the damnation is evident from the signification of “to see” as being to understand and to notice (see n. 2150, 2325, 2807, 3764, 4403–4421, 4567, 4723, 5400), that it denotes a noticing by those who inflict the damnation, follows below; and from the signification of “blood” as being the truth of the good of innocence (as above, n. 7846).

[2] What the truth of the good of innocence is must be told. The good of innocence is the good of love to the Lord; for they who are in this love are in innocence. Therefore they who are in the inmost or third heaven are in innocence in advance of the rest, because they are in love to the Lord. From innocence they who are there appear to others like little children, and yet they are the wisest of all who are in heaven (see n. 2306); for innocence dwells in wisdom (see n. 2305, 3494, 4797). The truth of the good of innocence which is with them is not the truth of faith, but is the good of charity. For they who are in the third heaven do not know what faith is; thus neither do they know what its truth is; for they are in the perception of the truth that is of faith, from which they instantly know that a thing is so; nor do they ever reason about it, whether it be so, still less dispute about it. That they are in perception in this manner does not fall within the scope of memory-knowledge. It is otherwise with the spiritual, who are in the second heaven. These are led to the good which is of charity through the truth which is of faith; and therefore they reason whether a thing is true, or not, because they do not perceive

whether it is; consequently with them truths become memory-knowledge, and are called doctrinal things of faith.

[3] (That they who are in the inmost or third heaven are in such a state that they perceive what is the truth of faith, and therefore do not refer it to memory-knowledge, see n. 202, 337, 2715, 2718, 3246, 4448.) How it is that by Jehovah's saying, "I shall see," thus saying it concerning himself, is signified a noticing by those who inflict damnation, that is, by the infernals, can be seen from what has been shown above, namely, that evil is attributed to Jehovah, or the Lord, although nothing of evil comes forth from him, but from hell (n. 2447, 6071, 6991, 6997, 7533, 7632, 7643). That evil is permitted, has the appearance as if it were from him who permits, seeing that he has the power to take it away. Thus in the present case, that the firstborn of the Egyptians were given to death is attributed to Jehovah, for it is said, "I will pass through the land of Egypt in that night, and will smite all the firstborn in the land of Egypt; and it came to pass at midnight that Jehovah smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh about to sit upon his throne unto the firstborn of the captive that was in the house of the pit" (verses 12, 29); and yet in this verse he is called "a destroyer" who does this: "the blood shall be to you for a sign upon the houses where ye are; and I shall see the blood, and I will pass over you, and there shall not be in you a plague for a destroyer."

[4] The case is similar with respect to the devastation of the evil in the other life, and the damnation and casting down into hell, which in the internal sense are meant by the "plagues" and by the death of the firstborn, and by the immersion in the sea Suph. Jehovah, or the Lord, vastates no one, still less damns and casts down into hell; but it is the evil spirit himself who does this to himself; it is the evil that is in him. From this then it is that by "I shall see the blood" is signified a noticing by those who inflict damnation.

[5] How the case is with permission cannot be told in a few words, because it involves very many arcana. That the wicked are

damned and are tormented is not a permission from the Lord as of one who wills it, but as of one who does not will, but cannot bring a remedy in view of the urgency and resistance of the end, which is the salvation of the whole human race; for if he were to bring a remedy, it would be doing evil, which is quite contrary to the Divine. But on this subject, of the Lord's Divine mercy more will be said elsewhere.

7878. *And I will pass over you.* That this signifies that it will flee from thence, namely, the damnation which is from the hells will do so, is evident from the signification of "passing over" when this is said of damnation, as being to flee from thence. Moreover, the sphere of damnation which flows forth from the hells flees past those who are in truth and good from the Lord; for damnation flows in with those who are in evil and falsity, because there is a state of reception there; but not with those who are in truth and good, for these are opposites, one of which flees from the other.

All things which have been thus far ordained with respect to the paschal lamb, with respect to the roasting and eating of it, also with respect to the blood upon the posts and lintel, bear relation to these; namely, that the destroyer will pass by their houses; in the internal sense, that they shall be free from all damnation. For the sake of this end, namely, that damnation should flee from them, they had been prepared. The process of preparation is what in the internal sense is described by the statutes concerning the paschal lamb.

7879. *And there shall not be in you a plague for a destroyer.* That this signifies that damnation from hell shall not flow in is evident from the signification of "plague" as here being damnation, for this plague was the death of all the firstborn in Egypt, and that this denotes damnation, see n. 7778; and from the signification of "a destroyer" as being hell, which inflicts damnation. In regard to this, that hell inflicts damnation, the case is this. The devastation of the evil in the other life, and also their damnation, and likewise their being cast down into hell, does not come immediately from the spirit who is in evil, but from the hells. For the evils which are there

all arise through an influx from the hells, and none without influx thence, and they arise according to the state of evil in which the spirits are who are being vastated and damned; and the state of evil arises in accordance with the privation of good and truth. In accordance with this state is effected communication with the hells; and the hells are most ready to inflict evil, for to inflict evil is the very delight of their life. Being of this character, the hells are kept shut by the Lord; for if they were opened, the whole human race would perish, because the hells continually breathe the destruction of all. That seventy thousand men perished by the pestilence on account of the numbering of the people by David (2 Sam. 24) and that a hundred and eighty and five thousand were slain in one night in the camp of the Assyrians (2 Kings 19:35) was wrought by the hells, because they were then opened. Similar effects would be produced at this day if they were to be opened; and therefore they are kept closely shut by the Lord. (That damnation from the hells cannot flow in with those who are kept by the Lord in good and truth, and that this is signified by “there shall not be in you a plague for a destroyer” see just above, n. 7878.)

7880. *When I smite the land of Egypt.* That this signifies when they are damned who are in faith separate from charity is evident from what was said above (see n. 7871).

7881. *And this day shall be unto you for a memorial.* That this signifies the quality of this state in worship is evident from the signification of “day” as being state (see n. 23, 487, 488, 493, 2788, 3462, 3785, 4850, 5672, 5962, 6110); and from the signification of “memorial” as being the quality in the worship (n. 6888).

7882. *And ye shall keep it a feast to Jehovah.* That this signifies the worship of the Lord on account of liberation from damnation is evident from the signification of “keeping a feast to Jehovah” as being the worship of the Lord, and indeed on account of liberation from damnation, because this day was a feast on that account. (That the passover was instituted on account of the liberation by the Lord of those who were of the spiritual church, see n. 7867.)

7883. *In your generations.* That this signifies in those things which are of faith and charity is evident from the signification of “generations” as being the things of faith and charity (see n. 613, 2020, 2584, 6239).

7884. *Ye shall keep it by an eternal statute.* That this signifies the worship of the Lord according to the order of heaven on the part of those who are of the spiritual church is evident from the signification of “an eternal statute” as being the order of heaven (of which below); and from the signification of “keeping a feast” as being the worship of the Lord (as just above, n. 7882); and because it is said to the sons of Israel that they should “keep it,” they are meant who are of the spiritual church. That “an eternal statute” denotes the order of heaven is because all the statutes that were commanded to the sons of Israel were such as flowed from the order of heaven; consequently they also represented the things that are of heaven. By worship according to the order of heaven is meant all practicing of good according to the Lord’s precepts. By the worship of God at this day is chiefly meant the oral worship in a temple, both morning and evening. But the worship of God does not consist essentially in this, but in a life of uses; this latter worship is according to the order of heaven. Oral worship is also worship, but it is of no avail whatever unless there is the worship that belongs to the life; for this worship is of the heart; and oral worship, that it may be worship, must proceed from this.

7885. *Seven days.* That this signifies what is holy is evident from the signification of “seven” as involving what is holy; and of “seven days” as being what is holy (that “seven” involves what is holy, see n. 395, 433, 716, 881, 5265, 5268).

7886. *Shall ye eat things unleavened.* That this signifies purification from falsities is evident from the signification of “unleavened things” as being purification from falsities (see n. 2342).

7887. *Even on the first day ye shall cause leaven to cease from your houses.* That this signifies that no falsity whatever must be in the

good is evident from the signification of “the first day” as being the beginning of that state (that “day” denotes state, see just above, n. 7881); from the signification of “leaven” as being falsity (of which below); and from the signification of “house” as being good (see n. 2233, 2234, 2559, 3652, 3720, 7833–7835, 7848). From this it is plain that by “even on the first day ye shall cause leaven to cease from your houses” is signified that from the very beginning of that state there shall be no falsity in the good. With respect to good the case is this. Goods are infinite in variety, and they have their quality from truths; consequently the good becomes such as are the truths which enter. The truths which enter are seldom genuine, but are appearances of truth, and also are falsities, but still not opposite to truths. Nevertheless when these falsities flow into good, which is the case when the man lives according to them, from ignorance, in which ignorance there is innocence, and when the end is to do what is good, then they are regarded by the Lord and in heaven, not as falsities, but as semblances of truth, and according to the quality of the innocence are accepted as truths; from this, good receives its quality. From all this it can be seen what is meant by its being said that there must be nothing false in the good.

7888. For everyone that eateth what is leavened. That this signifies who appropriates to himself falsity is evident from the signification of “to eat” as being to appropriate to oneself (see n. 2187, 2343, 3168, 3513, 3596, 4745); and from the signification of “what is leavened” as being falsity (see above, n. 7887).

7889. Even that soul shall be cut off from Israel. That this signifies that he shall be separated from those who are of the spiritual church and that he shall be damned is evident from the signification of “to be cut off” as being to be separated and also damned; and from the representation of the sons of Israel, as being those who are of the spiritual church (of which frequently above). The reason why he must be separated and damned who has falsity in good is that falsity (which is signified by “what is leavened”) in the good, makes it of such a quality that it cannot but receive evil from the hells which inflict damnation. (When those of the spiritual church are to be liberated from those who have infested, that then damnation

will flow in from all sides, and that they who are in genuine good, that is, in good without falsity, will pass safe through the midst of damnation, see above, n. 7878.)

7890. From the first day even unto the seventh day. That this signifies a full holy state is evident from the signification of “seven days” as being a holy state (of which above, n. 7885), and also as being a full state (n. 6508), which is also signified by a “week.” (That a “week” denotes an entire period greater or less, from beginning to end, see n. 2044, 3845.)

7891. And there shall be to you in the first day a holy convocation. That this signifies that in the beginning all shall be together is evident from the signification of “the first day” as being the beginning, namely, of liberation from those who have infested, and thus from damnation; and from the signification of “a holy convocation” as being that all shall be together. Convocations took place in order that the whole assemblage of Israel might be together, and might thus represent heaven; for they were then all distinguished into tribes, and the tribes into families, and the families into houses. (That heaven along with the societies there was represented by the tribes, the families, and the houses of the sons of Israel, see n. 7836.) Therefore those convocations were called holy, and took place at every feast (Lev. 23:27, 36; Num. 28:26; 29:1, 7, 12). From this the feasts themselves were called “holy convocations,” for it was commanded that all the males should be present at them. That the feasts were called “holy convocations” is evident in Moses:

These are the set feasts of Jehovah, which ye shall call holy convocations, to offer a fire offering unto Jehovah (Lev. 23:37).

That at such times all males were to be present, in the same:

Three times in a year shall every male of thine appear together before Jehovah thy God, in the place which he shall choose; in the feast of unleavened things, and in the feast of weeks, and in the feast of tabernacles (Deut. 16:16).

7892. *And in the seventh day a holy convocation.* That this signifies so at the end of the state is evident from the signification of “the seventh day” which was the last of the feast, as being its end. (What is signified by “a holy convocation” see just above, n. 7891.)

7893. *No work shall be done in them.* That this signifies a keeping back then from earthly and worldly things is evident from the signification of “work” as being labors and occupations which have for their end the things of the world and of the earth; consequently by “no manner of work shall be done in them” is signified a keeping back from such things. That it was so severely forbidden to do any work on the feasts and sabbaths, was in order that they might then be in a full representative state, that is, in such things as represented heavenly and spiritual things, which state would have been disturbed if they had done works that looked to the world and the earth as their end. For the representatives of a church were instituted among the posterity of Jacob to the intent that by means of them there might be communication of heaven with man, which is the end for which the church exists. This communication would not have been maintained, unless under the penalty of death it had been forbidden them to do any work on the days of the feasts and sabbaths; for their minds were occupied with things worldly and earthly, in which they immersed themselves with the whole heart, such being their nature; and therefore if they had been free to busy themselves in these things at the same time, the communication by representatives would have been altogether interrupted and destroyed. But afterward the same feasts were retained for the sake of heavenly life at the time, and for the sake of the teaching, that they might then learn what faith and charity are.

7894. *Save that which every soul must eat.* That this signifies when spiritual and celestial good is appropriated is evident from the signification of “to eat” as being appropriation (see n. 2187, 2343, 3168, 3513, 3596, 4745). That what is spiritual and celestial should be appropriated is meant by those things which were instituted with respect to the paschal lamb.

7895. *This only may be done by you.* That this signifies that to these only they shall then pay attention is evident without explication.

7896. Verses 17–20. *And ye shall observe the unleavened things, because in this same day I have brought your armies out of the land of Egypt; and ye shall keep this day in your generations by an eternal statute. In the first [month], on the fourteenth day of the month, in the evening, ye shall eat unleavened things, until the one and twentieth day of the month, in the evening. Seven days leaven shall not be found in your houses; for whosoever eateth that which is leavened, even that soul shall be cut off from the assemblage of Israel, in the sojourner, and in the native of the land. Ye shall eat nothing leavened; in all your dwellings ye shall eat things unleavened.* “And ye shall observe the unleavened things” signifies that there must be no falsity; “because in this same day I have brought your armies out of the land of Egypt” signifies because then there is a state of charity and faith, through which there is separation from those who are in evils and falsities; “and ye shall keep this day in your generations by an eternal statute” signifies worship from faith and charity according to the order of heaven; “in the first [month], on the fourteenth day of the month” signifies in the beginning of a holy state; “in the evening” signifies the end of the former state and the beginning of a new one; “ye shall eat things unleavened” signifies the appropriation by good, of truth purified from falsity; “until the one and twentieth day of the month” signifies the end of this holy state; “in the evening” signifies the end of the former state and the beginning of a new one; “seven days” signifies the entire period of this state; “leaven shall not be found in your houses” signifies that nothing whatever of falsity shall come near good; “for whosoever eateth that which is leavened, even that soul shall be cut off from the assemblage of Israel” signifies that he who adjoins falsity to his good is damned; “in the sojourner and in the native of the land” signifies who is of the church, whether not born in it, or born in it; “ye shall eat nothing leavened” signifies that every caution is to be used to prevent falsity from being appropriated; “in all your dwellings ye shall eat things unleavened” signifies that in the interiors, where good is, truth shall be appropriated.

7897. *And ye shall observe the unleavened things.* That this signifies that there must be no falsity is evident from the signification of “unleavened things” as being what is purified from all falsity (see n. 2342).

7898. *For in this same day I have brought your armies out of the land of Egypt.* That this signifies because then there is a state of charity and faith, through which there is separation from those who are in evils and falsities, is evident from the signification of “day” as being state (of which above, n. 7881); from the signification of “armies” as being the things that belong to charity and faith (see n. 3448, 7236); from the signification of “bringing out” as being to be separated; and from the signification of “the Egyptians” as being those who are in evils and falsities (of which frequently above).

7899. *And ye shall keep this day in your generations by an eternal statute.* That this signifies worship from faith and charity according to Divine order is evident from the signification of “to keep” as being worship, for that day was kept when the passover was revered on it; from the signification of “generations” as being those things which are of faith and charity (of which above, n. 7883); and from the signification of “an eternal statute” as being according to Divine order (of which also above, n. 7884).

7900. *In the first [month], on the fourteenth day of the month.* That this signifies in the beginning of a holy state is evident from the signification of “in the first” as being a beginning (as above, n. 7887, 7891); and from the signification of “the fourteenth day” as being a holy state. (That the number “fourteen” denotes what is holy, see above, n. 7842; and that “day” denotes state, n. 7881.) The number “fourteen” denotes what is holy, because it arises from seven; and “seven,” where mentioned in the Word, signifies what is holy; for the simple and the compound numbers involve what is similar (n. 5291, 5335, 5708). As the passover was the most holy of the feast days, it was therefore commanded that it should be celebrated on the fourteenth day of the month, should continue seven days, and should be ended on the twenty-first day, by which is also signified what is holy. For the same reason it was also

ordained that those who could not celebrate the passover in the first month should celebrate it in the following month, also on the fourteenth day, of which we read in Moses:

When any man shall be unclean by reason of a soul,⁷ or in a way afar off, in you or in your generations, he shall nevertheless perform the passover to Jehovah; in the second month, on the fourteenth day, between the two evenings they shall perform it (Num. 9:10–11).

7901. *In the evening.* That this signifies the end of the former state and the beginning of a new one is evident from the signification of “evening” as being the end of a former state and the beginning of a second one (see n. 7844).

7902. *Ye shall eat things unleavened.* That this signifies the appropriation by good of truth purified from falsity is evident from the signification of “to eat” as being appropriation (see n. 2187, 2343, 3168, 3513, 3596, 4745), that it denotes the appropriation of truth by good is because truth is appropriated by good, and good, as previously shown in various places, has its quality from truth, and therefore in order that truth may be appropriated it must be appropriated by good, and in order that good may be appropriated it must be appropriated through truth; and from the signification of “unleavened” as being truth purified from all falsity (n. 2342).

As regards truths purified from all falsity, be it known that pure truth is never possible with man, both because falsity is continually flowing forth from the evil in which he is and which has its seat in him, and because truths have a mutual connection, and therefore if one be false, and especially if more than one, the remaining real truths are thence defiled, and partake somewhat of falsity. But truth is said to be purified from falsity when the man is capable of being kept by the Lord in the good of innocence. Innocence consists in acknowledging that in oneself there is nothing but evil, and that all good is from the Lord; and also in believing that man does not know or perceive anything from himself, but from the Lord, thus also the truth which is of faith. When man is in this state, then falsity can be removed from him, and truth can be instilled by the

Lord. This state is what is signified by the unleavened things, and also by the eating of the paschal lamb.

7903. *Until the one and twentieth day of the month.* That this signifies the end of this holy state is evident from the signification of “the one and twentieth day” as being a holy state, and also the end of this state. That it denotes a holy state is because it is the product of seven and three multiplied into each other, and “seven” signifies what is holy, and so also does “three.” That “the one and twentieth day” denotes the end of this state is evident, because it was the last day.

7904. *In the evening.* That this signifies the end of the former state and the beginning of a new one has been shown above (n. 7901).

7905. *Seven days.* That this signifies the entire period of this state is evident from the signification of “seven days” as being a holy state (as above, n. 7885), and also an entire period from beginning to end, or a full state (see n. 728, 6508), in like manner as a “week” (n. 2044, 3845). As these things were signified, it was ordained that this feast should continue seven days.

7906. *Shall no leaven be found in your houses.* That this signifies that nothing whatever of falsity shall come near good is evident from the signification of “leaven” as being falsity (of which in what follows); and from the signification of “house” as being good (see n. 3652, 3720, 4982, 7833–7835). That “leaven” denotes falsity can be seen from those passages where “leaven” and “leavened” and also “unleavened” are mentioned, as in Matthew:

Jesus said unto them, See ye and beware of the leaven of the Pharisees and of the Sadducees. Afterward the disciples understood that he had not said that they should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees (Matt. 16:6, 12);

where “leaven” manifestly means false doctrine. As “leaven” signified falsity, it was forbidden to sacrifice upon what was

leavened the blood of the sacrifice (Exod. 23:18; 34:25); for by the “blood of the sacrifice” was signified holy truth, thus truth pure from all falsity (n. 4735, 6978, 7317, 7326, 7846, 7850). It was also ordained that the meat offering which was to be offered upon the altar was not to be baked leavened (Lev. 6:17); and that the cakes and wafers also should be unleavened (Lev. 7:11–13).

[2] As further regards what is leavened and what is unleavened, be it known that the purification of truth from falsity with man cannot possibly exist without fermentation so called, that is, without the combat of falsity with truth and of truth with falsity; but after combat has existed, and truth has conquered, then falsity falls down like dregs, and the truth comes forth purified, like wine which grows clear after fermentation, the dregs falling to the bottom. This fermentation or combat exists chiefly when the state with man is being changed, that is, when he begins to act from the good that is of charity, and not as before from the truth that is of faith; for the state has not as yet been purified when the man acts from the truth of faith, but it has been purified when he acts from the good which is of charity; for then he acts from the will; previously only from the understanding.

[3] Spiritual combats or temptations are fermentations in the spiritual sense; for then falsities are desirous to conjoin themselves with truths; but truths reject them, and finally cast them down as it were to the bottom, consequently they purify. In this sense is to be understood what the Lord teaches about leaven in Matthew:

The kingdom of the heavens is like unto leaven, which a woman took, and hid in three measures of meal, until the whole was leavened (Matt. 13:33);

“meal” denotes the truth from which is good. Also in Hosea:

They are all adulterers, as an oven heated by the baker; the stirrer ceaseth from the kneading of the dough until it be leavened (Hos. 7:4).

Because, as before said, such combats as are signified by fermentations arise with man in the state previous to newness of

life; therefore it was also ordained that when the new meat offering on the feast of the first-fruits was offered, the bread of waving was to be baked leavened, and was to be the first fruits to Jehovah (Lev. 23:16, 17).

7907. For whosoever eateth that which is leavened, that soul shall be cut off from the assemblage of Israel. That this signifies that he who adjoins falsity to his good is damned is evident from the signification of “to eat” as being to appropriate (see n. 2343, 3168, 3513, 3596, 4745), thus also to conjoin (n. 2187), for he who appropriates anything to himself conjoins it with himself; from the signification of “that which is leavened” as being falsity (of which just above, n. 7906); from the signification of “to be cut off” as being to be separated and damned (n. 7889); from the signification of “soul” as being man; and from the signification of “the assemblage of Israel” as being those who are of the spiritual church (n. 7830, 7843). From all this it is evident that by “whosoever eateth that which is leavened, that soul shall be cut off from the assemblage of Israel” is signified that he who adjoins falsity to his good will be separated from the spiritual church, and will be damned.

7908. In the sojourner and in the native of the land. That this signifies who is of the church, whether not born there or born there, is evident from the signification of a “sojourner” as being one who is being instructed in the truths and goods of the church and receives them (see n. 1463, 4444), thus who is not born within the church, but still accedes to it; and from the signification of a “native of the land” as being one who has been born within the church.

7909. Ye shall eat nothing leavened. That this signifies that every caution is to be used to prevent falsity from being appropriated is evident from the signification of “that which is leavened” as being falsity (of which above n. 7906); and from the signification of “to eat” as being to appropriate to oneself (of which also above, n. 7907). The frequent prohibition against eating what is leavened—as at verses 15 to 19—involves that the utmost caution

is to be used against falsity. This utmost caution against falsity is to be used in order that man may be in good. Falsity does not agree with good, but destroys good; for falsity is of evil, and truth is of good. If falsity is appropriated, that is, firmly believed, there is no reception of the good of innocence, consequently no liberation from damnation. It is one thing to appropriate falsity to oneself, and another to adjoin it. They who adjoin falsity, if they are in good, reject it when the truth appears to them; but they who appropriate falsity to themselves, retain it and resist the truth itself when it appears. This then is the reason why it is so often said that what is leavened must not be eaten.

7910. *In all your dwellings ye shall eat things unleavened.* That this signifies that in the interiors, where good is, truth shall be appropriated is evident from the signification of “dwellings” as being the things which are of the mind, thus which are of intelligence and wisdom (see n. 7719), consequently the interiors, for here are intelligence and wisdom, and good also; and from the signification of “eating unleavened things” as being to appropriate truth to oneself (of which several times above). As to appropriation being effected in the interiors, and good being there, be it known that with those who are in the Lord, that is, who are in the life of faith and charity, good dwells in the interiors, and the more interiorly it dwells with them, the purer and the more heavenly the good is; but truth dwells in the exteriors, and the more exteriorly it dwells with them, the more is truth widowed from good. The reason is that man as to his interiors is in heaven, and as to his inmosts is near the Lord, but as to exteriors he is in the world; and hence it is that the truths which are of faith enter by an external way, but good by an internal way (n. 7756–7757), also that the appropriation of truth is effected in the interiors where good is.

7911. Verses 21–24. *And Moses called all the elders of Israel, and said unto them, Draw ye forth, and take you an animal of the flock according to your families, and kill ye the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and ye shall touch the lintel and the two posts with the blood that is in the basin; and no one of you shall go out of the door of his house until the*

morning. And Jehovah will pass through to inflict a plague on Egypt; and he will see the blood upon the lintel, and upon the two posts, and Jehovah will pass over the door, and will not allow the destroyer to come unto your houses to inflict a plague. And ye shall keep this word for a statute to thee and to thy sons forever. “And Moses called all the elders of Israel” signifies the enlightenment of the understanding of those who are of the spiritual church by means of the influx and presence of truth Divine; “and said unto them” signifies perception; “Draw ye forth” signifies that they should compel themselves; “and take you an animal of the flock” signifies to receive the good of innocence; “according to your families” signifies according to the good of each truth; “and kill ye the passover” signifies preparation for the presence of the Lord and consequent liberation; “and ye shall take a bunch of hyssop” signifies an external means by which there is purification; “and dip it in the blood” signifies the holy truth which is of the good of innocence; “that is in the basin” signifies that is in the good of the natural; “and ye shall touch the lintel and the two posts” signifies the goods and truths of the natural; “with the blood that is in the basin” signifies the holy truth which is of the good of innocence in the natural; “and no one of you shall go out of the door of his house” signifies that they shall abide steadfast in good, which must not be regarded from truth; “until the morning” signifies even to a state of enlightenment; “and Jehovah will pass through” signifies the presence of the Divine; “to inflict a plague on Egypt” signifies whence comes damnation to those of the church who have been in faith separate from charity; “and he will see the blood upon the lintel, and on the two posts” signifies a noticing of the holy truth which is of the good of innocence in the natural; “and Jehovah will pass over the door” signifies that damnation will flee from thence; “and will not allow the destroyer to come unto your houses” signifies that falsity and evil which are from the hells shall in no wise come near the will; “to inflict a plague” signifies the damnation which they bring on themselves; “and ye shall keep this word for a statute to thee and to thy sons forever” signifies that hereafter all this shall be according to Divine order for those who are of the spiritual church.

7912. *And Moses called all the elders of Israel.* That this signifies the enlightenment of the understanding of those who are of the

spiritual church by the influx and presence of truth Divine is evident from the signification of “calling” when said of truth Divine as being influx and presence (see n. 6177, 6840, 7390, 7451, 7721); from the representation of Moses as being the law Divine, thus the Word and truth Divine (see the preface to Genesis 18, also n. 4859, 5922, 6723, 6752, 6771, 6827, 7010, 7014, 7089, 7382); from the signification of “elders” as being the chief things of wisdom and intelligence which are in agreement with truth and good (n. 6524, 6525, 6890), “to call” which, or to present them to view, denotes to enlighten the understanding; and from the representation of Israel as being the spiritual church (n. 4286, 6426, 6637). From all this it is evident that by “Moses called all the elders of Israel” is signified the enlightenment of the understanding of those who are of the spiritual church by means of the influx and presence of truth Divine.

7913. *And said unto them.* That this signifies perception is evident from the signification of “saying” in the historicals of the Word as being perception (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509, 5687, 5743, 5877, 6251).

7914. *Draw ye forth.* That this signifies that they should compel themselves is evident from the signification of “drawing forth” when said of the good of innocence, which they who are of the spiritual church were to receive from the Lord, as being to compel themselves. For the good of innocence, which is the good of love to the Lord, is not received by the man of the spiritual church unless he compels himself; because it can with difficulty be believed by him that the Lord is the only God, and also that his human is Divine; and therefore as he is not in faith, neither can be in love to him, consequently not in the good of innocence, unless he compels himself. (That man ought to compel himself, and that when he compels himself it is from freedom, but not when he is compelled, see n. 1937, 1947.) This is signified by “drawing forth” namely the paschal animal. That to draw it forth involves some secret thing which does not appear in the sense of the letter is manifest.

7915. *And take you an animal of the flock.*⁸ That this signifies to receive the good of innocence is evident from the signification of the “paschal lamb,” which here is “an animal of the flock,” as being the good of innocence (see n. 3519, 3994, 7840).

7916. *According to your families.* That this signifies according to the good of each truth is evident from the signification of “families” when said of the sons of Israel, by whom is represented the spiritual church, as being the goods of truth; for the goods of that church are called “goods of truth.” “Families” have this signification because in the internal sense none but spiritual things are meant, that is, those which are of heaven and the church, thus which are of faith and charity; and therefore in this sense “families” denote the things which descend from good through truth, and are the goods of truth.

7917. *And kill the passover.* That this signifies preparation for the presence of the Lord and consequent liberation is evident from the signification of “killing” as being preparation (as above, n. 7843); and from the signification of “the passover” as being the presence of the Lord, and the liberation of those who are of the spiritual church.

7918. *And ye shall take a bunch of hyssop.* That this signifies an external means by which there is purification is evident from the signification of “hyssop” as being external truth, which is a means of purification (of which in what follows). It is said that they should “take a bunch of hyssop” because “a bunch” is predicated of truths and their arrangement (n. 5530, 5881, 7408). That “hyssop” denotes external truth as a means of purification is because all spiritual purification is effected by means of truths. For the earthly and worldly loves from which man is to be purified are not recognized except by means of truths, and when these are instilled by the Lord, there is also instilled at the same time horror for these loves as for things unclean and damnable, the effect of which is that when anything of the kind flows into the thought, this feeling of horror returns, and consequently aversion for such things. Thus man is purified by truths as by an external means. It was on this

account ordered that circumcision should be performed by means of knives or lancets of flint. (That “lancets” or “knives of flint” denote the truths of faith whereby purification is effected, see n. 2799, 7044; and that “circumcision” denotes purification from filthy loves, n. 2039, 2632, 3112, 3413, 4462, 7045.)

[2] As “hyssop” has this signification, it was therefore employed in cleansings, which in the internal sense signified purifications from falsities and evils, as in the cleansing of the leprosy, in Moses:

The priest shall take for the leper that is to be cleansed two living clean birds, and cedar wood, and scarlet and hyssop, and shall dip them in the blood of the bird that was killed, and he shall sprinkle upon him that is to be cleansed (Lev. 14:4–7);

and in like manner “in the cleansing of a house, if the leprosy be in it” (verses 49–51). For preparing the water of separation by which cleansings were wrought, cedar wood and hyssop were also employed (Num. 19:6, 18); by “cedar wood” was signified internal spiritual truth, and by “hyssop” external; thus by “cedar” an interior means of purification, by “hyssop” an exterior one. That “hyssop” denotes a means of purification is very manifest in David:

Thou shalt purge me with hyssop, and I shall become clean; thou shalt wash me, and I shall be whiter than snow (Ps. 51:7);

where “to be purged with hyssop and made clean” denotes external purification; “to be washed and made whiter than snow” internal purification; “snow” and “whiteness” are predicated of truth (n. 3301, 3993, 4007, 5319). That “hyssop” denotes lowest truth, and “cedar” highest truth, is plain from these words in the first book of Kings:

Solomon spoke of woods, from the cedar which is in Lebanon even unto the hyssop that goeth out of the wall (1 Kings 4:33);

where “cedar” denotes internal truth which is of intelligence; and “hyssop” external truth which is of intelligence.

7919. *And dip it in the blood.* That this signifies the holy truth which is of the good of innocence is evident from the signification of “blood,” here the blood of a lamb, as being the holy truth of the good of innocence (of which above, n. 7846, 7877). (What the truth of the good of innocence is, see n. 7877.)

7920. *That is in the basin.* That this signifies which is in the good of the natural is evident from the signification of a “basin” as being the good of the natural. For by vessels in general are signified the memory-knowledges which are of the natural (n. 3068), for the reason that they are the receptacles of the influx of good and truth. And as by vessels are signified memory-knowledges, the natural is also signified, for memory-knowledges are of the natural, and the natural is the common receptacle. But specifically by vessels of wood and of brass were signified the goods of the natural, because “wood” denotes good, and so also does “brass”; hence it is that a “basin” denotes the good of the natural. Be it known that one thing is meant by “natural good” and another by “the good of the natural.” Natural good is that which man has hereditarily; and the good of the natural is that which he has from the Lord by regeneration (as to natural good, see n. 7197).

7921. *And ye shall touch the lintel and the two posts.* That this signifies the goods and truths of the natural is evident from the signification of “the lintel” as being the good of the natural; and from the signification of “the posts” as being the truths thereof (see n. 7847).

7922. *With the blood that is in the basin.* That this signifies the holy truth which is of the good of innocence in the natural is evident from the signification of “the blood,” namely, of the lamb, as being the holy truth which is of the good of innocence (see n. 7919); and from the signification of a “basin” as being the natural (of which just above, n. 7920).

7923. *And no one of you shall go out of the door of his house.* That this signifies that they shall abide steadfast in good, which must not be regarded from truth is evident from the signification of “not

going out” as being to abide steadfast; and from the signification of “house” as being good (n. 2233–2234, 2559, 3652, 3720, 7833–7835, 7848). From this it is evident that by “no one of you shall go out of the door of his house” is signified that they shall abide steadfast in good. The reason why it signified that good must not be regarded from truth is because to “abide in the house” denotes to abide in good; but to “go out of the door of the house” denotes to go from good to truth; for good is within, but truth without (n. 7910). (What it is to look from good to truths, see n. 5895, 5897, 7857.) From truth to look to good is to look from what is external to what is internal but from good to look to truth is to look from what is internal to what is external; for, as just said, good is interior, and truth exterior. From good to look to truth is according to order, for all Divine influx is through interiors to exteriors; whereas from truth to look to good is not according to order; and therefore when a man is being regenerated, the order is inverted, and good or charity is regarded in the first place, and truth or faith in the second.

7924. *Until the morning.* That this signifies even to a state of enlightenment is evident from the signification of “morning” as being a state of enlightenment (see n. 3458, 3723, 5740, 7860).

7925. *And Jehovah will pass through.* That this signifies the presence of the Divine is evident from the signification of “to pass through,” namely, through the land of Egypt, when said of Jehovah, as being the presence of the Divine (of which above, n. 7869).

7926. *To inflict a plague on Egypt.* That this signifies whence comes damnation to those of the church who have been in faith separate from charity is evident from the signification of “plague,” which here is the death of the firstborn, as being the damnation of those of the church who are in faith separate from charity (see n. 7766, 7778). For by “Egypt” or “the Egyptians” are signified those who have been in the memory-knowledge of such things as are of the church, but who have separated life from doctrine, that is, charity from faith. Moreover,, the Egyptians were of this character,

for they had a memory-knowledge of the things which were of the church of that time, which church was representative. They were acquainted with the representations of spiritual things in natural, which then constituted the rituals of the church; consequently they were acquainted with correspondences, as can be plainly seen from their hieroglyphics, which were images of natural things that represented spiritual things; consequently by “the Egyptians” are also signified those who are in the memory-knowledge of the things of faith, but in a life of evil. Such in the other life are vastated as to all things of faith, or as to all things of the church, and finally are damned, which damnation is what in the internal sense is meant by the death of the firstborn in Egypt.

[2] As it is said that “Jehovah will pass through to inflict a plague on Egypt” and thereby is signified the presence of the Divine, whence comes the damnation of those of the church who are in faith separate from charity, it must be told how this is. Jehovah or the Lord does not render himself present with those who are in hell in order to bring damnation, and yet it is his presence that causes it. For the hells continually desire to infest the good, and also continually strive to ascend into heaven and disturb those who are there, but they cannot force their way higher than to those who are in the lowest limits of heaven; for there is in them a spirit of enmity which continually breathes hostility and violence. But the Lord constantly provides that they who are in the uttermost borders of heaven may be kept in safety and quiet; this is effected by his presence among them. Accordingly, when the infernals introduce themselves where the Lord is present, that is, into his presence, they cast themselves into the evils of vastation, and finally into damnation; for the presence of the Lord into which they rush occasions such effects, as has already been shown in various places. From this it is evident that the Lord does not render himself present among them in order to bring on them the evils of punishment, but that they cast themselves into them. From all this it is evident that nothing but good comes from the Lord, and that all evil is from those who are in evil, thus that the evil bring themselves into vastations, damnation, and hell in the same way it can be seen how it is to be understood that “Jehovah will pass through to inflict a plague on Egypt.”

7927. *And he will see the blood upon the lintel, and on the two posts.* That this signifies a noticing of the holy truth which is of the good of innocence in the natural is evident from the signification of “to see” as being to understand and perceive (see n. 2150, 2325, 2807, 3764, 4403–4421, 4567, 4723, 5400); from the signification of “the blood” as being holy truth of the good of innocence, as above (n. 7919); and from the signification of “the lintel and the two posts” as being the goods and truths of the natural (as also above, n. 7847).

7928. *And Jehovah will pass over the door.* That this signifies that damnation will flee from thence is evident from what was said above (n. 7878), where similar words occur.

7929. *And will not allow the destroyer to come unto your houses.* That this signifies that falsity and evil which are from the hells shall in no wise come near the will is evident from the signification of “he will not allow” as being that it shall not come near; from the signification of “the destroyer” as being hell (see n. 7879), thus the falsity and evil which are from the hells, for the hells are from falsity and evil; and from the signification of “houses” as being those things which are of the will (n. 710, 7848). For by “house” is signified man, consequently also his mind, because man is man from the fact that he understands truth and wills good, which are of the mind; and as man is man chiefly from that part of the mind which is called the will, therefore also by “house” is signified the will; but which of these is signified appears from the series of things in the internal sense.

7930. *To inflict a plague.* That this signifies the damnation which they bring on themselves is evident from the signification of “a plague” as being in this instance the damnation of those of the church who have been in faith separate from charity (see n. 7879, 7926). That the evil bring damnation upon themselves, see just above (n. 7926).

7931. *And ye shall keep this word for a statute to thee and to thy sons forever.* That this signifies that hereafter all this shall be according

to Divine order for those who are of the spiritual church is evident from the signification of “keeping this word forever” as being that all this was to be observed hereafter; from the signification of “for a statute” as being according to order (see n. 7884); and from the representation of the sons of Israel, as being those who are of the spiritual church (n. 4286, 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223). By “order” is meant that order which has been in heaven from the time when the Lord from his Divine human began to dispose all things in heaven and on earth, which was immediately after the resurrection (Matt. 28:18). According to this order, they who were of the spiritual church could then be raised into heaven and enjoy eternal blessedness; but not according to the previous order. For previously the Lord disposed all things through heaven; but afterward through his human which he glorified and made Divine in the world, by which there was such an accession of strength that those were raised into heaven who before could not be raised; and also that the evil receded on all sides, and were shut up in their hells. This is the order which is meant.

7932. Verses 25–28. *And it shall be that when ye shall come unto the land which Jehovah will give you, as he hath spoken, that ye shall keep this service. And it shall be, when your sons shall say unto you, What is this service to you? that ye shall say, This is the sacrifice of the passover to Jehovah, in that he passed over the houses of the sons of Israel in Egypt, when he inflicted a plague on Egypt, and liberated our houses. And the people bent itself, and bowed itself. And the sons of Israel went and they did as Jehovah commanded Moses and Aaron, so did they.* “And it shall be that when ye shall come unto the land which Jehovah will give you” signifies to heaven which they shall have from the Lord; “as he hath spoken” signifies according to the promise in the Word; “that ye shall keep this service” signifies worship on account of liberation; “and it shall be, when your sons shall say unto you” signifies the interior perception of truth, which perception is of conscience; “What is this service to you?” signifies when they are in worship; “that ye shall say” signifies thought; “This is the sacrifice of the passover to Jehovah” signifies the worship of the Lord on account of liberation; “in that he passed over the houses of the sons of Israel” signifies that damnation fled away from the goods in which they were held by the Lord; “in

Egypt” signifies when in the vicinity of the evil; “when he inflicted a plague on Egypt” signifies when they of the church were damned who had been in faith separate from charity; “and liberated our houses” signifies that still nothing damnable came to them, because they were in good from the Lord; “and the people bent itself, and bowed itself” signifies humiliation of the mouth and of the heart; “and the sons of Israel went and they did as Jehovah commanded Moses and Aaron” signifies that they who were of the spiritual church obeyed truth Divine; “so did they” signifies performance from the will.

[7932a.] *And it shall be that when ye shall come unto the land which Jehovah will give you.* That this signifies to heaven which they shall have from the Lord is evident from the signification of “the land,” here the land of Canaan to which they were to come, as being the Lord’s kingdom, thus heaven (see n. 1607, 1866, 3038, 3481, 3705, 4116, 4240, 4447, 5757). For the sons of Israel represented those who were of the spiritual church and were in the world before the Lord’s coming, and could not be saved except by the Lord, and therefore had been preserved and detained in the lower earth, where meanwhile they had been infested by the hells which were round about. When therefore the Lord came into the world, and made the human in himself Divine, then when he rose again, he liberated those who had been preserved and detained, and after they had undergone temptations he raised them into heaven. These are the things which are contained in the internal sense in the second book of Moses, which is Exodus; by the Egyptians are signified those who had infested; by the bringing forth thence is signified liberation; by the life of forty years in the wilderness are signified temptations; and by the introduction into the land of Canaan is signified being raised into heaven (see what has been said above, n. 6854, 6914, 7091, 7828). For all this it is evident that by “when ye shall come unto the land” is signified to heaven which they shall have from the Lord.

7933. *As he hath spoken.* That this signifies according to the promise in the Word is evident from the signification of “speaking” when said by the Lord about heaven, to which those were to come

who were of the spiritual church, as being the promise in the Word. For the internal sense of the Word, both in the books of Moses and in the Prophets, treats of the liberation of those who before the Lord's coming had been detained in the lower earth and infested by the evil, and their elevation into heaven; and they are there meant by "the sons of Israel." This promise is what is here signified by the words "as Jehovah hath spoken."

[2] The Lord's saying in various places that in him are to be consummated and have been consummated all things contained in the Scriptures, involves what is contained in the internal sense of the Word, for this treats of the Lord's kingdom only, and in the supreme sense, of the Lord himself, as in the following passages:

Jesus said to the disciples, These are the words which I spoke unto you while I was yet with you, that all things must needs be fulfilled which have been written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their mind that they might understand the Scriptures (Luke 24:44-45).

Behold we go up to Jerusalem, where all things shall be accomplished that have been written by the prophets concerning the son of man (Luke 18:31).

Think ye not that I came to destroy the law and the prophets: I came not to destroy, but to fulfil. Verily I say to you, Till heaven and earth pass away, one jot or one little horn shall in no wise pass away in the law, till all things be done (Matt. 5:17-18).

[3] These things, and what the Lord says elsewhere about the fulfilling of the Law or the Scripture, involve in the internal sense, as said, those things which had been foretold about him. In this sense, each and all things, down to every jot, or to every least point, treat of the Lord; and therefore it is said that "one jot or one little horn shall in no wise pass away in the law till all things be done." And in Luke:

It is easier for heaven and earth to pass than for one point of the law to fail (Luke 16:17).

He who does not know that all the details, down to the least of all, in the internal sense treat of the Lord and of his kingdom, and that from this the Word is most holy, cannot possibly comprehend what this means; that “not one point shall fail nor one jot or little horn pass away” and that “it is easier for heaven and earth to pass.” For those things which stand forth in the external sense do not seem of such great moment; but the internal text contains so much that not even a syllable could be omitted without an interruption of the series.

7934. That ye shall keep this service. That this signifies worship on account of liberation is evident from the signification of “to keep” as being that it ought to be observed (as above, n. 7931); and from the signification of “serving” or “service” as being the worship of the Lord.

7935. And it shall be, when your sons shall say unto you. That this signifies the interior perception of truth, which perception is of conscience, is evident from the signification of “to say” as being perception (of which above, n. 7913); and from the signification of “sons” as being truths (n. 489, 491, 533, 1147, 2623, 3373, 4257). That it denotes the interior perception which is of conscience is because the subject here treated of is the state hereafter or future of those who are of the spiritual church and are liberated by the Lord, in that this truth must remain fixed in their minds; that their salvation ought to be accepted as solely from the Lord. The perception of this truth is of conscience; for they who are of the spiritual church have not perception as have those who are of the celestial church, but in place of it they have conscience. Conscience with them is born and formed from the truths of the church wherein they have been born, which truths have been received by them in childhood and afterward, and have been confirmed by life, and in this way have become matters of faith.

To act according to these truths is to act according to conscience, and to act contrary to them is to act contrary to conscience. They are fixed in the interior memory as if written there, and at last are so to speak things that have been impressed in infancy, which

afterward appear quite familiar and as it were innate, just as do the speech, thoughts, recollections, various reflections, and, in external matters, the gait, gestures, countenance and other things into which one is not born, but is introduced by habits. When the truths of faith also have been impressed in this way, which takes place in the interior man, then they in like manner become familiar, and at last, being as it were innate, impel the man to think, to will, and to act according to them. This part of the life is called conscience, and is the life of the spiritual man, which is to be valued in proportion as the truths from which he thinks are genuine truths of faith, and as the goods from which he acts are genuine goods of charity. From the series in what follows it is also evident that by the above words is signified the interior perception which is of conscience.

7936. *What is this service to you?* That this signifies when they are in worship, namely, that then there is the perception which is of conscience is evident from the signification of “service” as being worship (as above, n. 7934).

7937. *That ye shall say.* That this signifies thought is evident from the signification of “to say” as being thought (n. 3395, 7094). That “to say” here denotes thought is because by “to say” just above (n. 7935) was signified the perception which is of conscience; and here it is the answer, which with regard to the perception which is of conscience is thought.

7938. *This is the sacrifice of the passover to Jehovah.* That this signifies the worship of the Lord on account of liberation is evident from the signification of “sacrifice” as being worship (n. 922, 6905); and from the signification of “the passover” as being the presence of the Lord and the liberation of those who are of the spiritual church (n. 7093, 7867).

7939. *In that he passed over the houses of the sons of Israel.* That this signifies that damnation fled away from the goods in which they were held by the Lord is evident from the signification of “Jehovah shall pass over” as being that damnation shall flee thence (see n. 7878, 7928); from the signification of “houses” as being goods (n.

3652, 3720, 4982, 7833–7835); and from the representation of Israel, as being those who are of the spiritual church (of which frequently above). It is said that they were held in goods by the Lord, because when they passed through the places of damnation or the hells, which was done when they were liberated, they were then held in good by the Lord. To this end they were prepared, the process of which preparation is described by the statutes concerning the blood, and the paschal lamb, and the eating thereof (in verses 3–11, 15–20, 22, 43–48 of this chapter). That when they were liberated they passed through places of damnation, or the hells, will be seen in what follows.

7940. *In Egypt.* That this signifies when in the vicinity of the evil is evident from the signification of “the Egyptians” as being the evil who had infested those who were of the spiritual church (of which frequently above); consequently by “Egypt” is signified the state or place where they were. That they were in their vicinity is plain, because they were in the land of Goshen. To know how the case herein is, see what was said above (n. 7932a).

7941. *When he inflicted a plague on Egypt.* That this signifies when those of the church were damned who had been in faith separate from charity is evident from the signification of “inflicting a plague on Egypt” as being the damnation of those who had been in faith separate from charity (see n. 7766, 7778, 7926).

7942. *And liberated our houses.* That this signifies that still nothing damnable came to them, because they were in goods from the Lord is evident from what was unfolded above (n. 7939).

7943. *And the people bent itself and bowed itself.* That this signifies humiliation of the mouth and of the heart is evident from the signification of “bending” as being exterior humiliation, thus of the mouth; and from the signification of “bowing” as being interior humiliation, thus of the heart (see n. 5682, 7068).

7944. *And the sons of Israel went and they did as Jehovah commanded Moses and Aaron.* That this signifies that they who are

of the spiritual church will obey truth Divine is evident from the signification of “going and doing” as being to obey; from the representation of the sons of Israel as being those who are of the spiritual church (of which frequently above); and from the representation of Moses and Aaron as being truth Divine; Moses internal truth, and Aaron external (see n. 7089, 7382).

7945. *So did they.* That this signifies performance from the will is evident from the fact that it is said a second time “they did” and that the first time it signifies performance from the understanding, and this second time from the will. For it is common in the Word for a thing to be seemingly repeated; but the first mention relates to the truth which is of the understanding, and the second to the good which is of the will. The reason is that in every detail of the Word there is the heavenly marriage, which is that of good and truth (see n. 683, 793, 801, 2173, 2516, 2712, 4138, 5138, 5502, 6343); and, in the supreme sense, the Divine marriage, which is that of the Divine good in the Lord and of the Divine truth proceeding from him (n. 3004, 5502, 6179). From this also it can be seen that the Word is most holy.

7946. Verses 29–34. *And it came to pass at midnight, that Jehovah smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh about to sit upon his throne, even unto the firstborn of the captive that was in the house of the pit, and all the firstborn of beast. And Pharaoh rose up in that night, and all his servants, and all the Egyptians; and there was a great cry in Egypt; because there was not a house where there was not one dead. And he called Moses and Aaron in the night, and said, Rise up, go ye out from the midst of my people, both ye and the sons of Israel; and go, serve Jehovah, according to your speaking. Also your flocks, also your herds, take ye, as ye spoke, and go, and bless me also. And Egypt was strong upon the people, hastening to send them out of the land; for they said, We are all dead. And the people carried their dough before it was leavened, their kneading troughs bound up in their clothes upon their shoulder.* “And it came to pass at midnight” signifies a state of mere falsity from evil; “that Jehovah smote all the firstborn in the land of Egypt” signifies the damnation of faith separate from charity; “from the firstborn of

Pharaoh about to sit upon his throne” signifies the falsified truths of faith which are in the first place; “even unto the firstborn of the captive that was in the house of the pit” signifies the falsified truths of faith which are in the last place; “and all the firstborn of beast” signifies the adulterated good of faith; “and Pharaoh rose up in that night, and all his servants, and all the Egyptians” signifies that all and each of the damned, when they were let into mere falsity from evil, felt aversion and fear for those who were of the spiritual church; “and there was a great cry in Egypt” signifies interior lamentation; “because there was not a house where there was not one dead” signifies because there was no one who was not damned; “and he called Moses and Aaron in the night” signifies the afflux of truth from the Divine in that state; “and said, Rise up, go ye out from the midst of my people” signifies that they should depart from them; “both ye and the sons of Israel” signifies with their truth from the Divine, and with the truth through which is good, and with the truth which is from good; “and go, serve Jehovah” signifies that they should worship the Lord; “according to your speaking” signifies according to the will; “also your flocks, also your herds, take ye” signifies the goods of charity, interior and exterior; “as ye spoke” signifies according to the will; “and go” signifies that they should depart altogether; “and bless me also” signifies that they should intercede; “and Egypt was strong upon the people, hastening to send them out of the land” signifies that from aversion and fear they were urgent that they should depart; “for they said, We are all dead” signifies thus hell for them; “and the people carried their dough before it was leavened” signifies the first state of truth from good in which there is nothing of falsity; “their kneading troughs bound up in their clothes” signifies the delights of the affections, which delights adhere to truths; “upon their shoulder” signifies according to all ability.

7947. *And it came to pass at midnight.* That this signifies a state of mere falsity from evil is evident from the signification of “midnight” as being total devastation (see n. 7776), that is, the privation of all good and truth, whence there was a state of mere falsity from evil (that it is a state of evil, see n. 2353, 6000, 7870).

7948. *That Jehovah smote all the firstborn in the land of Egypt.* That this signifies the damnation of faith separate from charity is evident from the signification of “smiting” as being damnation (see n. 7871); and from the signification of “the firstborn in the land of Egypt” as being faith separate from charity (n. 7039, 7766, 7778).

7949. *From the firstborn of Pharaoh about to sit upon his throne.* That this signifies the falsified truths of faith which are in the first place is evident from what was unfolded above (n. 7779), where similar words occur.

7950. *Unto the firstborn of the captive that was in the house of the pit.* That this signifies the falsified truths of faith which are in the last place is evident from the signification of “the firstborn in the land of Egypt” as being faith separate from charity (as just above, n. 7948), thus also the falsified truth of faith (of which in what follows); and from the signification of “the captive that was in the house of the pit” as being those who are in the last place, for the captive is contrasted with “the firstborn of Pharaoh about to sit upon the throne” whereby is signified the falsified truth of faith which is in the first place (n. 7779, 7949). In the proximate spiritual sense, by “the captive in the house of the pit” is meant one who is in the bodily sensuous, thus in mere thick darkness concerning truths and goods, because not even in the faculty of perceiving, as are they who are in the interior sensuous; hence it is that they are signified who are in the last place.

[2] That “the firstborn in the land of Egypt” denotes the falsified truth of faith is because “the firstborn of Egypt” denotes faith separate from charity (n. 7948). They who are in this faith are in mere darkness and thick darkness with respect to the truths of faith; for they cannot be in any light, thus not in any perception of what truth is, and whether it is truth. For all spiritual light comes through good from the Lord, thus through charity, for the good of charity is like a flame from which is light; for good is of love, and love is spiritual fire, from which comes enlightenment. He who believes that they who are in evil can also be in enlightenment in respect to the truths of faith is very much mistaken. They can be in

a state of confirmation, that is, they may be able to confirm the doctrinal things of their church, and this sometimes with skill and ingenuity; but they cannot see whether what they confirm is true or not. (That falsity also can be confirmed even so as to appear like truth; and that it is not the part of a wise man to confirm, but to see whether the thing is so, see n. 4741, 5033, 6865, 7012, 7680.)

[3] He therefore who is in evil as to life is in the falsity of his evil, and does not believe the truth, however well he knows it. He sometimes supposes that he believes, but he is mistaken. That he does not believe will be granted him to know in the other life, when his perceiving is reduced into agreement with his willing. Then he will disown, hold in aversion, and reject the truth, and will acknowledge as truth that which is contrary, that is, falsity. Hence then it is that they who are in faith separate from charity cannot do otherwise than falsify the truths of faith.

7951. *And all the firstborn of beast* signifies the adulterated good of faith (as before, n. 7781).

7952. *And Pharaoh rose up in that night, and all his servants, and all the Egyptians.* That this signifies that all and each of the damned, when they were let into mere falsity derived from evil, felt aversion and fear for those who were of the spiritual church is evident from the signification of “night” as being a state of mere falsity from evil (as above, n. 7947), and hence damnation; for whether you say a state of mere falsity from evil, or damnation, it is the same, because they who are in this state are damned; and from the signification of “Pharaoh,” of “his servants,” and of “all the Egyptians” as being all and each one. That it is also signified that they felt aversion and fear for those who were of the spiritual church is plain from what follows; for Pharaoh called Moses and Aaron, and said that they should “go away from the midst of his people”; and the Egyptians drove them out (verse 39).

7953. *And there was a great cry in Egypt* signifies interior lamentation, as above, n. 7782, where the same words occur.

7954. *Because there was not a house where there was not one dead.* That this signifies because there was no one who was not damned is evident from the signification of “there was not a house” as being that there was no one there; and from the signification of “dead” as being damned (see n. 5407, 6119, 7494, 7871).

7955. *And he called Moses and Aaron in the night.* That this signifies the afflux of truth from the Divine in that state is evident from the signification of “he called” as being presence and influx (see n. 6177, 6840, 7390, 7451, 7721), here afflux, because it is said of those who were in a state of damnation, that is, who were in a state of mere falsity from evil, and who cannot receive any influx of truth and good interiorly, but only exteriorly, and this is afflux; and from the representation of Moses and Aaron as being truth from the Divine (n. 6771, 6827); it is said “truth from the Divine” not “truth Divine” because it is spoken of with respect to those who are in damnation; and from the signification of “in the night” as being a state of damnation (of which above, n. 7851, 7870).

7956. *And said, Rise up, go ye out from the midst of my people.* That this signifies that they should depart is evident without explication.

7957. *Both ye and the sons of Israel.* That this signifies with that truth from the Divine, and with the truth through which is good, and with the truth which is from good is evident from the representation of Moses as being truth from the Divine (of which just above, n. 7955); and from the representation of the sons of Israel as being those who are of the spiritual church (of which frequently above), thus those who are in truth through which is good, and in truth which is from good. For the spiritual church is distinguished from the celestial church in this, that through truth which is of faith it is introduced into the good which is of charity, thus that it has truth for its essential. The initiation is effected through truth, for through truth they are instructed what must be done, and when they do this truth, it is called good. From this good, when they have been initiated, they afterward see truths, according to which they again act. From this it is evident that whether you say “those who are of the spiritual church” or “those

who are in truth through which is good, and in truth which is from good” it is the same.

7958. *And go, serve Jehovah.* That this signifies that they should worship the Lord is evident from the signification of “serving” as being to worship. (That by “Jehovah” where mentioned in the Word is meant the Lord, see n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6281, 6303, 6905.)

7959. *According to your speaking.* That this signifies according to the will is evident from the signification of “to say” as being the will (see n. 2626).

7960. *Also your flocks, also your herds, take ye.* That this signifies the goods of charity, interior and exterior, is evident from the signification of “flocks” as being the interior goods of charity; and from the signification of “herds” as being the exterior goods of charity (see n. 2566, 5913, 6048).

7961. *As ye spoke,* signifies according to the will (as just above, n. 7959).

7962. *And go.* That this signifies that they should depart altogether is evident from the signification of “going” or “going away” as being to depart; and because it is said a second time, it signifies that they should depart altogether.

7963. *And also bless me.* That this signifies that they should intercede is evident from the signification of “to bless” as being to intercede, for “to bless” here signifies that they should supplicate for him; that to supplicate for Pharaoh denotes to intercede, see n. 7396, 7462.

7964. *And Egypt was strong upon the people, hastening to send them out of the land.* That this signifies that from aversion and fear they were urgent that they should depart is evident from the signification of “to be strong upon the people, hastening to send

them away” as being to be urgent that they should depart. That this was from aversion and fear is evident; for they who are in mere falsity from evil are so averse to those who are in truth from good that they cannot endure even their presence. From this it is that they who are in evil cast themselves deep down into hell according to the nature and degree of their evil, in order that they may be far from good; and this not only from aversion, but also from fear, because in the presence of good they are tormented

7965. *For they said, We are all dead.* That this signifies thus hell for them is evident from the signification of “to die” as being hell. (That “death” in the spiritual sense denotes hell, see n. 5407, 6119.)

7966. *And the people carried their dough before it was leavened.* That this signifies the first state of truth from good, in which there is nothing of falsity, is evident from the signification of “dough” as being truth from good. For by “meal” and “fine flour” is signified truth; by the “dough” which is made therefrom, the good of truth; and by the “bread” which is made from the dough is signified the good of love; and when by “bread” is signified the good of love, by the other things, namely, by the “dough” and the “flour” are signified in their order goods and truths (that “bread” denotes the good of love, see n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915); and from the signification of “before it was leavened” as being in which there was nothing of falsity (that “leaven” denotes falsity see n. 7906).

[2] That this is the first state, namely, when they are liberated, is plain, because it is said that “the people carried their dough” that is, when they departed. But the second state is described in the following verse (39), by “they baked the dough which they brought forth out of Egypt into unleavened cakes, for it was not leavened” by which is signified that from the truth of good was again produced good in which there was nothing of falsity. These are the two states in which they who are of the spiritual church, when in good, are kept by the Lord—the first, that from the good which is of the will they see and think truth; the second, that from this

marriage of good and truth they produce truths, which by willing them and doing them, again become goods, and so on continually. Such are the productions and derivations of truth with those who are of the spiritual church. In the spiritual world this is presented representatively as a tree with leaves and fruits; the leaves there are truths; the fruits are the goods of truth; the seeds are the goods themselves, from which are the rest.

7967. Their kneading troughs bound up in their clothes. That this signifies the delights of the affections, which delights adhere to the truths, is evident from the signification of “kneading troughs” as being the delights of the affections (n. 7356); from the signification of “to be bound up” as being to adhere; and from the signification of “clothes” as being truths (n. 1073, 2576, 4545, 4763, 5248, 5319, 5954, 6914, 6918). What the delights of the affections that adhere to truths are, must be told. All the truths that enter with man have been conjoined with some delight, for truths without delight are not of anyone’s life. From the delights that are conjoined with truths it is known how the case is in respect to the truths with a man; if they are delights of evil affections, then it is ill; but if they are delights of good affections, it is well. For the angels who are with man flow in continually with good affections, and then call forth the truths which have been conjoined with them; in like manner on the other hand, if the truths have not been conjoined with good affections, then the angels labor in vain to call forth what is of faith and charity. From all this it can be seen what is meant by the delights of the affections that adhere to truths, which is signified by the “kneading troughs being bound up in their clothes.”

7968. Upon their shoulder. That this signifies according to all ability is evident from the signification of the “shoulder” as being all power (see n. 1085, 4931–4937).

7969. Verses 35, 36. And the sons of Israel did according to the word of Moses; and they asked of the Egyptians vessels of silver, and vessels of gold, and garments. And Jehovah gave the people favor in the eyes of the Egyptians, and they lent to them; and they spoiled the

Egyptians. “And the sons of Israel did according to the word of Moses” signifies that they obeyed truth Divine; “and they asked of the Egyptians vessels of silver, and vessels of gold, and garments” signifies that the memory-knowledges of truth and good taken from the evil who had been of the church were to be bestowed upon the good who were from thence; “and Jehovah gave the people favor in the eyes of the Egyptians” signifies the fear of those who are damned on account of those who are of the spiritual church; “and they lent to them” signifies that they were transferred; “and they spoiled the Egyptians” signifies that they who were in damnation were altogether devastated of such things.

7970. It is needless to unfold these things in detail, because they have already been unfolded twice, namely, in Exod. 3:21–22 (n. 6914–6920), and in Exod. 11:2–3 (n. 7768–7773).

7971. Verses 37–39. *And the sons of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, besides babe. And a great mixed multitude also went up with them; and flock, and herd, a very great acquisition. And they baked the dough which they brought forth out of Egypt into unleavened cakes, for it had not been leavened, because they were driven out of Egypt, and could not tarry, and moreover, they had not prepared for themselves any provision for the journey.* “And the sons of Israel journeyed from Rameses to Succoth” signifies the first state of departure and its quality; “about six hundred thousand on foot that were men” signifies all things of the truth and good of faith in one complex; “besides babe” signifies the good of innocence; “and a great mixed multitude also” signifies goods and truths which are not genuine; “went up with them” signifies which are adjoined; “and flock, and herd, a very great acquisition” signifies the good acquired by means of truth, interior and exterior, in great abundance; “and they baked the dough which they brought forth out of Egypt into unleavened cakes” signifies that from the truth of good there was again produced good in which was nothing of falsity; “for it had not been leavened” signifies because in the truth from good there was nothing of falsity; “because they were driven out of Egypt, and could not tarry” signifies because they were removed from those who were in

falsity from evil; “and moreover, they had not prepared for themselves any provision for the journey” signifies that they had with them no other sustenance from truth and good.

7972. *And the sons of Israel journeyed from Rameses to Succoth.* That this signifies the first state of departure and its quality is evident from the signification of “journeying” as being the order and rules of life (see n. 1293, 3335, 4882, 5493, 5605), consequently the journeyings of the sons of Israel as described in Exodus, denote states of life and their changes from first to last. Here therefore by the “journeying from Rameses to Succoth” is signified the first state and its quality; for the names of places, as also of persons, all signify real things and their quality (n. 768, 1224, 1264, 1876, 1888, 3422, 4298, 4310, 4442, 5095, 6516).

7973. *About six hundred thousand on foot that were men.* That this signifies all things of the truth and good of faith in one complex is evident from the signification of the number “six hundred thousand” as being all things of faith in one complex; for this number arises from six and also from twelve, and “twelve” signifies all things of faith and charity (see n. 577, 2089, 2129, 2130, 3272, 3858, 3913). It is for this reason that the sons of Jacob were twelve, and that their posterity were distinguished into twelve tribes, and also that twelve disciples were adopted by the Lord, namely, to represent all things of faith and charity. (Concerning the tribes see n. 3858, 3862, 3913, 3926, 4060, 6335, 6337, 6640, 7836, 7891; concerning the disciples, n. 3354, 3488, 3858, 6397.)

[2] That here “six hundred thousand” has a similar signification is because a number greater or less, or multiplied, or divided, involves the like as the simple numbers from which it is derived (n. 5291, 5335, 5708). This is very clear from the number “twelve” which has a like signification whether divided into six, or multiplied to seventy-two, or to one hundred and forty-four—that is, twelve times twelve—or to twelve thousand, or to one hundred and forty-four thousand, as the “one hundred and forty-four thousand” spoken of in John:

I heard the number of the sealed, a hundred and forty and four thousand, sealed out of every tribe of the sons of Israel, out of each tribe twelve thousand (Rev. 7:4–5);

here by the “sons of Israel” are not meant the sons of Israel, nor by “tribes” tribes, nor by “number” number, but such things as are in the internal sense, namely, all things of faith and charity, and thus by each tribe specifically one genus or one class, according to what has been unfolded in regard to the contents of the twenty-ninth and thirtieth chapters of Genesis.

[3] In like manner in the same:

Behold the lamb standing upon the Mount Zion, and with him a hundred and forty and four thousand, having the name of his Father written upon their foreheads. They sang a new song before the throne, and no one could learn the song save the hundred and forty and four thousand bought from the earth. These are they who follow the lamb whithersoever he goeth. These were bought from men, the firstfruits to God and the lamb (Rev. 14:1, 3–4).

From this description it is clear that they who are in charity are meant by “the hundred and forty and four thousand” and it is also clear that this number merely designates state and quality.

[4] For this number designates the like as “twelve” because it arises from “twelve thousand” and “twelve” multiplied together; in like manner as the lesser number “one hundred and forty-four” which is twelve times twelve, in the same:

He measured the wall of the holy Jerusalem, coming down from God out of heaven, a hundred and forty and four cubits, which is the measure of a man, that is, of an angel (Rev. 21:2, 17);

that in the spiritual sense the “wall of the holy Jerusalem” does not mean a wall, but the truth of faith defending the things of the church, see n. 6419; for which reason also it is said that it was “a hundred and forty and four cubits.” That such is the meaning is very clear, for it is said that this measure is “the measure of a man,

that is, of an angel” and by “man” and by “angel” is signified everything of the truth and good of faith.

[5] And the same is evident from the twelve precious stones of which was the foundation of the wall, and from the twelve gates, each of which was a pearl (verses 19–21), for by “precious stones” are signified the truths of faith which are from the good of charity (n. 643, 3720, 6426), as likewise by a “gate” and also by a “pearl.” From this then it is evident that a lesser and a greater number involve the like as the simple number from which they come. (That all numbers mentioned in the Word signify real things, see n. 482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 6175.)

[6] From all this it can now be seen that the number “six hundred thousand men” going forth out of Egypt has also such a signification. That this number signifies such things scarcely anyone can believe, for the reason that it is a matter of history, and everything historical keeps the mind continually in the external sense, and withdraws it from the internal sense. Nevertheless this number has such a signification, for there is not even a syllable, nor yet one jot or one point in the Word, which is not in itself holy, because it infolds in itself what is holy. Everyone sees that there is nothing holy in the mere historical fact.

7974. *Besides babe.* That this signifies the good of innocence is evident from the signification of an “infant” as being the good of innocence (see n. 430, 1616, 2126, 2305, 3183, 3494, 4797, 5608).

7975. *And a great mixed multitude also.* That this signifies goods and truths which are not genuine is evident from the signification of “a mixed multitude” as being goods and truths not genuine; for when by the sons of Israel are represented genuine goods and truths which are of the spiritual church (n. 7957), by “a mixed multitude” accompanying them are signified truths and goods not genuine. For with those who are of the spiritual church the case is this: they have genuine goods and truths, and they have goods and truths not

genuine; for the man of the spiritual church has no perception of good and truth, but acknowledges and believes as good and truth that which the doctrinal things of his church teach. For this reason he is in very many truths not genuine, consequently also in like goods, for goods have their quality from truths. That the spiritual are in very many truths not genuine, see n. 2708, 2715, 2718, 2831, 2849, 2935, 2937, 3240–3241, 3246, 3833, 4402, 4788, 5113, 6289, 6500, 6639, 6865, 6945, 7233; and that consequently they have truths not pure (n. 6427). But still they are kept by the Lord in goods in the highest degree genuine, which is effected by means of an influx through the interiors (n. 6499), and then the truths and goods not genuine are separated thence and rejected to the sides. These are the things which are signified by “a very great mixed multitude.”

[2] In like manner by this “multitude” are signified they who are of the church, but not within it, as is the case with the gentiles who live together in obedience and mutual charity and have not genuine truths, because they have not the Word. These likewise, and also the truths themselves not genuine, are signified by the “great multitude” in John:

I heard the number of the sealed, a hundred and forty and four thousand, sealed out of every tribe of Israel; after these things I saw, and behold a great multitude, which no one could number, out of every nation, and tribes, and peoples, and tongues, standing before the throne and before the lamb, clothed in white robes and palms in their hands (Rev. 7:4, 9).

7976. *Went up with them.* That this signifies which was adjoined is evident from the signification of “going up with them” when said of goods and truths, as being that they were adjoined; for truths and goods not genuine are indeed separated from the genuine goods and truths with the spiritual man, but are not taken away, remaining adjoined at the side whither they are rejected (see n. 7975). The case is similar with the Lord’s church among the gentiles, who have not genuine truths; these also in heaven are adjoined to those who are in genuine truths and goods.

7977. *And flock, and herd, a very great acquisition.* That this signifies the good acquired by means of truth, interior and exterior, in great abundance is evident from the signification of “flock” as being interior good, and from the signification of “herd” as being exterior good (see n. 2566, 5913, 6048, 7960). That it was acquired is signified by “acquisition,” for with those who are of the spiritual church all good is acquired by means of truth, because without the truth which is of faith they do not know what spiritual truth is, nor what spiritual good is. They are indeed capable of knowing civil truth, also moral truth, and their goods, because they are concordant with things which are in the world, whence also they have a perception of these truths and goods. But spiritual truth and its good are not concordant with those things which are in the world, and in many cases are even quite at variance with them, and therefore those of the spiritual church have to be instructed about them. These things have been said to show that with those who are of the spiritual church all good must be acquired by means of truth. That “very great” denotes great abundance is evident.

7978. *And they baked the dough which they brought forth out of Egypt into unleavened cakes.* That this signifies that from the truth of good there was again produced good in which was nothing of falsity is evident from the signification of “baking” when said of the truth of good which is signified by “dough” as being to produce; from the signification of “dough” as being the truth of good (of which above, n. 7966); and from the signification of “unleavened cakes” as being goods in which there is nothing of falsity (that “unleavened things” denote what is free from falsity, see n. 2342, 7906). This is the second state of truth from good, in which they were when liberated (see n. 7966, 7972). “Cakes” denote goods because they are bread, and in the internal sense “bread” denotes the good of love (n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915). But the bread of cakes is distinguished from common bread in the fact that by the bread of cakes is signified the good of love toward the neighbor, thus spiritual good, and by common bread is signified the good of love to the Lord, thus celestial good. This spiritual good was signified by the meat offering which was offered and burned with the sacrifice on the altar, for the meat offering was baked into cakes and into

wafers, as can be seen in Exod. 29:2, 3, 23, 24, 41; Lev. 2:2 seq.; 6:14, 15; Num. 6:15, 19; 15:18–21.

[2] The like was signified by the “twelve loaves of setting forth” which also were baked into cakes, concerning which in Moses:

Thou shalt take fine flour, and bake it into twelve cakes; of two tenth parts shall one cake be. And thou shalt set them in two rows, six in a row, upon the clean table before Jehovah. And thou shalt put pure frankincense upon each row, and it shall be for the loaves as a memorial, a fire offering to Jehovah (Lev. 24:5–7).

From all this it can be seen that the loaves signified what is holy, for otherwise such a thing would never have been commanded; and as they signified what is holy, they are also called “holiness of holinesses” (verse 9). But by these loaves was signified the good of celestial love; and by their being baked into cakes were signified the goods of spiritual love. From all this, and from what has been adduced in the passages above quoted, it can be seen that the like is meant by the “bread” in the holy supper.

7979. For it had not been leavened. That this signifies because in truth from good there was nothing of falsity is evident from the signification of the “dough” of which it is said that it “had not been leavened” as being the truth of good (see above n. 7966); and from the signification of “not leavened” as being without falsity (n. 2342, 7906).

7980. Because they were driven out of the land of Egypt, and could not tarry. That this signifies because they were removed from those who were in falsity from evil is evident from the signification of “to be driven out” as being to be removed, for he who is driven out is removed (see n. 7964); from the signification of “Egypt” as being those who are in falsity from evil (of which above); and from the signification of “could not tarry” as being necessity for removal.

7981. And moreover, they had not prepared for themselves any provision for the journey. That this signifies that they had with them no other sustenance from truth and good, namely, than that

signified by the “dough not leavened” (and that this denotes truth of good in which is nothing of falsity, see n. 7966) is evident from the signification of “provisions for the journey” as being sustenance from truth and good (n. 5490, 5953).

7982. Verses 40–42. *And the dwelling of the sons of Israel which they dwelt in Egypt, was thirty years and four hundred years. And it was at the end of thirty years and four hundred years, it was even in this same day, all the armies of Jehovah went forth from the land of Egypt. A night of watches is this to Jehovah, for leading them forth from the land of Egypt; this is that night of watches to Jehovah for all the sons of Israel unto their generations.* “And the dwelling of the sons of Israel which they dwelt in Egypt” signifies the duration of the infestations; “was thirty years and four hundred years” signifies the quality and state of these; “and it was at the end of thirty years and four hundred years” signifies the time of the Lord’s coming, when they were liberated; “it was in this same day” signifies that it was then; “all the armies of Jehovah went forth from the land of Egypt” signifies that those who were in truth and good and were still detained there, were taken out; “a night of watches is this to Jehovah” signifies the Lord’s presence with those who were in truth and good, and with those who were in evil and thence in mere falsity; “for leading them forth from the land of Egypt” signifies liberation from spiritual captivity; “this is that night of watches to Jehovah” signifies that now they were withheld from all falsity and evil; “for all the sons of Israel unto their generations” signifies those of the spiritual church with whom there is good from truth, and truth from good.

7983. *And the dwelling of the sons of Israel which they dwelt in Egypt.* That this signifies the duration of the infestations is evident from the signification of “dwelling” as being a state of life (see n. 1293, 3384, 3613, 4451, 6051); here a state of infestations, for this is the state of life now treated of, and which is signified by the number “thirty and four hundred years” to which the words have reference.

7984. *Was thirty years and four hundred years.* That this signifies the quality and state of these is evident from the signification of “thirty” as being a full state of remains, for this number is the product of three and ten multiplied together, and by “three” is signified a full state (n. 2788, 4495, 7715), and by “ten” remains (n. 576, 1906, 2284); what a full state is shall be told presently; and from the signification of “four hundred” as being the duration of vastation (n. 2959, 2966), and the consequent conjunction of good and truth (n. 4341). (That all numbers signify things and states, and that a compound number has a similar signification to that of the simple numbers of which it is compounded, see above, n. 7973.)

[2] As regards the vastation which is signified by “four hundred years,” it is twofold, namely, the vastation of evil and falsity, and the vastation of good and truth. With those who are being damned it is the vastation of good and truth; but with those who are saved, it is the vastation of evil and falsity. Vastation is deprivation. That the evil who had been of the church were vastated as to all good and truth has already been shown; for the successive degrees of vastation were signified by the plagues in Egypt. But the good are vastated as to evil and falsity; with them these are successively separated, that is, rejected to the sides, and goods and truth are brought together toward the midst. This collecting together of good and truth is meant by “remains”; and when they have a full state of remains, they are then raised into heaven. This state is that which is signified by “thirty” and the vastation by “four hundred.” The vastation of evil and falsity, and the instilling of good and truth, with the good, are effected by means of infestations, and by means of temptations. By the one, falsities and evils are removed; and by the other, goods and truths are put on; and this even until the state becomes full.

[3] It must also be told briefly what a full state is. Everyone, whether damned or saved, has a certain measure which is capable of being filled. The evil, or they who are damned, have a certain measure of evil and falsity; and the good, or they who are saved, have a certain measure of good and truth. In the other life this

measure is filled with everyone; but some have a greater measure, some a less. This measure is acquired in the world by means of the affections which are of the love. The more anyone has loved evil and the derivative falsity, the greater is the measure he has gained for himself; and the more anyone has loved good and the derivative truth, the greater is his measure. The limits and degrees of the extensions of this measure are clearly seen in the other life, and cannot there be surmounted, but they can be filled, and also actually are filled, namely, with goods and truths in the case of those who have been in the affection of good and truth, and with evils and falsities in the case of those who have been in the affection of evil and falsity. Hence it is evident that this measure is the faculty gained in the world for receiving either evil and falsity, or good and truth.

[4] This state is what is meant by a “full state” and is signified by “thirty.” It is described by the Lord in the parables of the talents in Matt. 25:14–30, and of the pounds in Luke 19:12–27, and finally in these words:

To everyone that hath shall be given, and he shall have abundance, but from him that hath not, even that which he hath shall be taken away from him (Matt. 25:29).

He said unto them that stood by, Take away from him the pound, and give it to him who hath the ten pounds: they said to him, Lord, he hath ten pounds. I say to you, that unto everyone that hath shall be given; but from him that hath not even that which he hath shall be taken from him (Luke 19:24–26).

That everyone’s measure is filled, the Lord also teaches in another place in Luke:

Give, and it shall be given unto you; good measure, pressed down, shaken together, and running over, shall they give into your bosom (Luke 6:38).

From all this it is now evident what is meant by a full state.

7985. It is said that “the dwelling of the sons of Israel which they dwelt in Egypt was thirty years and four hundred years” and further that “at the end of the thirty years and four hundred years, in this same day, all the armies of Jehovah went out from the land of Egypt” when yet the dwelling of the sons of Israel, from the going down of Jacob into Egypt, to the going out of his descendants at this time, was not more than half the time, namely, two hundred and fifteen years, as is very manifest from the chronology of the Holy Scripture. For Moses was born of Amram, Amram of Kohath, and Kohath of Levi; and Kohath together with his father Levi came into Egypt (Gen. 46:11). The age of the life of Kohath was 133 years (Exod. 6:18), and the age of the life of Amram, from whom were Aaron and Moses, was 137 years (Exod. 6:20), and Moses was a man of 80 years when he stood before Pharaoh (Exod. 7:7). It is not mentioned in what year of the age of Kohath Amram was born, nor in what year of the age of Amram Moses was born; but it can be seen that there were not 430 years, for even the years of their ages do not amount to 430, but only to 350, as appears from adding the years of the age of Kohath, 133, to the years of the age of Amram, 137, and these to the 80 years of Moses when he stood before Pharaoh; still less if the years from their births be added together. That they were 215 years can be seen from the chronology. But from the going down of Abraham into Egypt to the going out of the sons of Israel, there were 430 years, as can also be seen from the chronology. From this then it is evident that by “four hundred and thirty years” is here meant the entire period of time from Abraham, and not from Jacob. That these years were designated, and were called “the years of the dwelling of the sons of Israel in Egypt” is on account of the internal sense, in which by these years is signified a full state, and the duration of the vastation of those who had been of the spiritual church, and were detained in the lower earth until the coming of the Lord, and were then liberated (n. 6854, 6914, 7035, 7091, 7828, 7932a).

7986. *And it came to pass at the end of thirty years and four hundred years.* That this signifies the time of the Lord’s coming, when they were saved, is evident from the signification of “thirty and four hundred years” as being a full state, and the duration of the vastation or infestation of those who were of the spiritual

church and were detained in the lower earth until the coming of the Lord, and were then liberated (of which just above, n. 7985, and n. 6854, 6914, 7035, 7091, 7828, 7932a). Consequently “at the end of these years” signifies the time of the Lord’s coming, when they were saved.

7987. And it was in this same day. That this signifies that it was then is evident from the signification of “day” as being state (see n. 23, 487, 488, 493, 2788, 3462, 3785, 4850, 5672, 5962, 7680); consequently “in this same day” denotes in that state, thus then, namely, when was the coming of the Lord, which is signified by “at the end of thirty and four hundred years” and the liberation of those who were of the spiritual church, which is signified by “all the armies of Jehovah went forth from the land of Egypt.”

7988. That all the armies of Jehovah went forth from the land of Egypt. That this signifies that they who were in truth and good and were still detained there were taken out is evident from the signification of “going forth from the land of Egypt” as being to be taken out and liberated from infestations (that “to go forth” denotes to be taken out is evident; and also that “the land of Egypt” denotes infestations, see n. 7278); and from the signification of “the armies of Jehovah” as being the truths and goods of the spiritual church, thus those who are in truth and good (n. 3448, 7236). That truths and goods are “the armies of Jehovah” is evident in Daniel:

There went out one little horn of the he-goat, and it grew exceedingly toward the south, and toward the east, and toward comeliness; and it grew even to the army of the heavens; and some of the army and of the stars it cast down to the earth, and trampled upon them. Yea, it exalted itself even to the Prince of the army. And the army was delivered upon the continual sacrifice unto transgression, because it cast forth truth into the earth. Then I heard a holy one speaking, How long shall the holy thing and the army be given to be trampled on? He said unto me, Until the evening and the morning, two thousand three hundred; then shall the holy thing be justified (Dan. 8:9–14);

it is here clearly evident that “armies” denote truths and goods; for it is said that it “cast down to the earth some of the army and of the

stars” and afterward that it “cast forth truth into the earth” and that “the army was to be trampled on until the evening and the morning” that is, until the coming of the Lord.

[2] As truths and goods are the “armies of Jehovah,” therefore the angels are called his “armies” in these passages:

Micaiah the prophet said, I saw Jehovah sitting on his throne, and the whole army of the heavens standing by him (1 Kings 22:19).

Bless Jehovah, ye his angels, mighty in strength. Bless Jehovah, all ye his armies, ye ministers of his (Ps. 103:20–21);

where the angels are called “armies” from the truths and goods in which they are. Nor were the angels only called “the armies of Jehovah” but also the luminaries of heaven, as the sun, moon, and stars, and this because by the “sun” was signified the good of love, by the “moon” the good of faith, and by the “stars” the knowledges of good and truth. That these luminaries are called “armies” is manifest in the book of Genesis:

And the heavens and the earth were finished, and all the army of them (Gen. 2:1);

where by “army” are meant all the luminaries of heaven; but in the internal sense, in which is here described the new creation of man, are meant truths and goods.

[3] In like manner in David:

Praise ye Jehovah, all his angels; praise ye him, all his armies. Praise ye him, sun and moon; praise him, all ye stars of light (Ps. 148:2–3).

That the “sun” denotes the good of love; the “moon” the good of faith, see n. 1529, 1530, 2441, 2495, 4060, 4696, 5377, 7083; and that the “stars” denote the knowledges of good and truth, n. 1808, 2120, 2495, 2849, 4697.

[4] That the “sun, moon, and stars” signify goods and truths is because in heaven the Lord is a sun to the celestial angels, and a moon to the spiritual angels (n. 1521, 1529–1531, 3636, 3643, 4300, 4321, 5097, 7078, 7083, 7171, 7173), and because the angelic abodes shine like the stars, according to these words in Daniel:

Then shall the intelligent shine as the brightness of the firmament;
and they that make many righteous, as the stars forever and to eternity
(Dan. 12:3).

[5] As from truths and goods the angels are called “the armies of Jehovah” and so also the sun, moon, and stars; and as all truth and good proceed from the Lord; therefore in the Word the Lord is called “Jehovah Zebaoth” that is, “of armies” (n. 3448). He is so called also from the fact that he fights for man against the hells. From all this it can now be seen what is meant in the internal sense by “the armies of Jehovah.” That the sons of Jacob, who went forth out of Egypt, were not these armies, but that they represented them is evident from their life in Egypt, in that they did not know Jehovah, not even his name, until this was told to Moses out of the bramble (Exod. 3:13–16); and also that they, equally with the Egyptians, were worshipers of a calf, as may be concluded from the thirty-second chapter of Exodus; and also from their life in the wilderness, in that they were of such a character that they could not be introduced into the land of Canaan; thus were as far as possible from being the armies of Jehovah.

7989. *A night of watches is this to Jehovah.* That this signifies the presence of the Lord with those who are in truth and good, and with those who are in evil and thence in mere falsity is evident from the signification of “night” as being a state of damnation (see n. 7851); and from the signification of the “watches to Jehovah” as being the presence of the Lord and thence protection; for by the presence of the Lord those are enlightened who are in good and thence in truth, and those are made blind who are in evil and thence in falsity; and also by the presence of the Lord those are brought out from damnation who are to be raised into heaven, for they are withheld from evil and are kept in good, and this by a

strong force from the Lord; and by the presence of the Lord those also who are to be cast down into hell are brought into damnation, for according to the degree of the Lord's presence they are in evil (n. 7643, 7926). Hence then it is that this state and this time are called "a night of watches to Jehovah." The presence of the Lord is described in what follows by the pillar of cloud by day and the pillar of fire by night, to lead them (Exod. 13:21); and his presence both with those who were in good and truth, and with those who were in evil and falsity, is described by that pillar interposing itself between the camp of Israel and the camp of the Egyptians, and that when Jehovah looked forth from it to the camp of the Egyptians, the Egyptians were immersed in the sea Suph (Exod. 14:19, 20, 24–27).

7990. For leading them forth from the land of Egypt. That this signifies liberation from spiritual captivity is evident from the signification of "leading forth" as being to liberate; and from the signification of "the land of Egypt" as being where they were infested by the evil, thus where they were in spiritual captivity, according to what has been adduced (n. 6854, 6914, 7035, 7091, 7828, 7932a, 7985). They are said to be in spiritual captivity who as to their interiors are kept by the Lord in good and truth, but as to their exteriors are kept by hell in evil and falsity, whence there is a combat of the external man with the internal. In this state are those kept who are being infested; and then the Lord by influx through the interiors fights for them against the afflux of evil and falsity from the hells. They are then kept as it were captive, for through influx from the Lord they desire to be in good and truth, but through the afflux from the hells they seem to themselves not to be able. This combat takes place to the end that the external man may be reduced to obedience to the internal, and thus natural things be made subordinate to spiritual things.

7991. This is that night of watches to Jehovah. That this signifies that they were then withheld from all falsity and evil is evident from what was said just above (n. 7989) concerning the "night of watches to Jehovah."

7992. *For all the sons of Israel unto their generations.* That this signifies those of the spiritual church with whom there is good from truth and truth from good is evident from the representation of the sons of Israel as being those who are of the spiritual church (of which frequently above); and from the signification of “generations” as being those things which are of faith and charity (see n. 2020, 2584, 6239), thus those with whom there is good from truth and truth from good; for they who are of the spiritual church are introduced to the good which is of charity by means of the truth which is of faith, and when they have been introduced, they are led by good to truths. They who are led by good to truths are they who constitute the internal church; but they who are introduced to good by means of truth are they who constitute the external church.

7993. Verses 43–49. *And Jehovah said unto Moses and Aaron, This is the statute of the passover; no son of an alien shall eat of it. And every man’s servant that is bought with silver, when thou hast circumcised him, then shall he eat of it. A lodger and a hireling shall not eat of it. In one house shall it be eaten; thou shalt not bring out of the flesh abroad from the house; and ye shall not break a bone thereof. All the assemblage of Israel shall perform it. And when a sojourner shall sojourn with thee, and performeth the passover to Jehovah, every male of his shall be circumcised, and then let him come near to perform it; and he shall be as a native of the land; and no uncircumcised person shall eat of it. One law shall there be for the native, and for the sojourner that sojourneth in the midst of you.*

“And Jehovah said unto Moses and Aaron” signifies information by means of truth Divine; “This is the statute of the passover” signifies the laws of order for those who are liberated from damnation and infestations; “no son of an alien shall eat of it” signifies that those who are not in truth and good are to be separated from them; “and every man’s servant” signifies a man who is still natural; “that is bought with silver” signifies who has any spiritual truth; “when thou hast circumcised him” signifies purification from unclean loves; “then he shall eat of it” signifies that he shall be with them; “a lodger and a hireling shall not eat of

it” signifies that they who do what is good from mere natural disposition, and those who do it for the sake of their own advantage, are not to be with them; “in one house shall it be eaten” signifies consociations of accordant goods, that they may together make one good; “thou shalt not bring out of the flesh abroad from the house” signifies that this good shall not be mixed together with the good of another; “and ye shall not break a bone in it” signifies the truth of memory-knowledge, that this also must be sound; “all the assemblage of Israel shall perform it” signifies that this law of order is for all who are in the good of truth and in the truth of good; “and when a sojourner shall sojourn with thee” signifies those who have been instructed in the truth and good of the church, and have received them; “and performeth the passover to Jehovah” signifies if he desires to be together with them; “every male of his shall be circumcised” signifies that his truth must be cleansed from impure loves; “and then let him come near to perform it” signifies that then he shall be with them; “and he shall be as a native of the land” signifies that he shall be received as he who is in that truth and good, and has been purified from unclean loves; “and no uncircumcised person shall eat of it” signifies that he who is in the loves of self and of the world cannot be together with them; “one law shall there be for the native, and for the sojourner that sojourneth in the midst of you” signifies that he who on being instructed receives the truth and good of the church, and lives according to them, shall be as he who, being already instructed, is within the church, and lives a life in agreement with the precepts of faith and of charity.

7994. *And Jehovah said unto Moses and Aaron.* That this signifies information by means of truth Divine is evident from the signification of “Jehovah said” when the statutes of the church are treated of, as being information or instruction (see n. 7186, 7267, 7304, 7380, 7517, 7769, 7793, 7825); and from the representation of Moses and Aaron as being truth Divine; Moses internal, and Aaron external (n. 7009–7010, 7089, 7382).

7995. *This is the statute of the passover.* That this signifies the laws of order for those who are liberated from damnation and

infestations is evident from the signification of a “statute” as being that which is from order (of which below); and from the signification of “the passover” as being the presence of the Lord and liberation from damnation (see n. 7093e, 7867). As regards that which is of order, which is signified by “statute,” be it known that all the statutes commanded to the sons of Israel were laws of order in the external form, but those things which they represented and signified were laws of order in the internal form. Laws of order are truths which are from good; the complex of all the laws of order is the Divine truth proceeding from the Divine good of the Lord. From this it is evident that the Divine itself of the Lord in heaven is order, the Divine good the essential of order, and the Divine truth its formal.

7996. No son of an alien shall eat of it. That this signifies that those who are not in truth and good are to be separated from them is evident from the signification of “an alien” as being those out of the church who do not acknowledge anything of the truth and good of faith, as was the case with the nations in the land of Canaan (see n. 2049, 2115), thus who are not in truth and good; and from the signification of “not eating of it” as being to communicate and be conjoined with them, thus to be separated from them. In what now follows those are treated of who should eat the passover together, and those who should not. The supper of the passover represented the consociations of the good in heaven; and in the statutes which follow, it is declared who could be consociated and who could not. In general, feasts, both dinners and suppers, in ancient times were made within the church in order that they might be consociated and conjoined as to love, and that they might instruct one another in those things which are of love and faith, thus in the things of heaven (see n. 3596, 3832, 5161). Such at that time were the delights attending their banquets, and such was the end for the sake of which were their dinners and suppers. Thus the mind and the body also were nourished unanimously and correspondently; and from this they had health and long life, and from it they had intelligence and wisdom; and also from this they had communication with heaven, and some had open communication with angels. But as in course of time all internal things vanish away and pass into external ones, so also did

the purposes of the feasts and banquets, which at this day are not for the sake of any spiritual conjunction, but for the sake of worldly conjunctions, namely, for the sake of gain, for the sake of the pursuit of honors, and for the sake of pleasures, from which there is nourishment of the body, but none of the mind.

7997. That the paschal supper represented the consociations of angels in the heavens in respect to goods and truths, see above (n. 7836, 7996); and because it represented these, it was ordained that not only every house by itself should then be together and eat, but also that no others should be consociated except those who represent the conjunction of love such as is that of the heavenly societies, and thus that the rest were to be separated. They who are to be separated were the aliens, for by them were signified those who are not in the good and truth of the church; also the lodgers and hirelings, because by these were represented those who from mere natural disposition, and those who for the sake of gain, did good and truth, and advertised them. Neither the latter nor the former can be consociated with the angels in the heavens; but when they are allowed to wander about, as is the case when they first come into the other life, before they undergo vastations of good and truth, then when they come toward any angelic society and feel the sphere of sanctity from the truth of the good of innocence which is signified by the blood of the paschal lamb (n. 7846, 7877), they cannot approach, but forthwith flee away because of fear and aversion.

7998. *And every man's servant.* That this signifies a man who is still natural is evident from the signification of "servant" as being what is natural (see n. 3019, 3020, 3191, 3192, 3204, 3206, 3209, 5305), thus the natural man. The natural man is called a "servant" because it was made to minister to the spiritual man, and also to obey it, as a servant his lord.

7999. *That is bought with silver.* That this signifies who has any spiritual truth is evident from the signification of "buying" as being acquisition and appropriation (see n. 4397, 4487, 5374, 5397, 5406, 5410, 5426); and from the signification of "silver" as being

truth (n. 1551, 2954, 5658), here spiritual truth, because the servant that is bought is in the internal sense the natural man, and therefore the lord who buys is the spiritual man. How this is cannot be known unless it is known how the spiritual buys for itself—that is, acquires and appropriates—the natural. When man is being regenerated, his internal and external, that is, the spiritual and the natural, at first are at variance, for the spiritual wills what is of heaven, but the natural what is of the world. But the spiritual then continually inflows into the natural and brings it into agreement; this is effected by means of truth; and what the spiritual brings to itself in the natural is called “bought with silver” that is, acquired and appropriated by means of truth.

8000. *When thou hast circumcised him.* That this signifies purification from unclean loves is evident from the signification of “to be circumcised” as being purification from the loves of self and of the world, thus from unclean loves (see n. 2039, 2056, 2632, 3412, 3413, 3462, 7045).

8001. *Then shall he eat of it.* That this signifies that he shall be with them is evident from the signification of “eating,” that is, the paschal lamb, together with the rest, as being to communicate and be conjoined (see n. 2187, 5643). For as before said (n. 7836, 7850, 7996, 7997), the paschal supper represented the angelic consociations in respect to goods and truths; and by the statutes concerning aliens, servants, lodgers, hirelings, and sojourners, who are here treated of, is declared in the internal sense who could be consociated, and who could not. Hence it is that by “eating” is signified to be with them, or to be consociated; and by “not eating” not to be with them, or to be separated.

8002. *A lodger and a hired servant shall not eat of it.* That this signifies that they who do what is good from mere natural disposition, and those who do it for the sake of their own advantage, are not to be with them is evident from the signification of “a lodger” as being those who do what is good from mere natural disposition (of which below); from the signification of “a hireling” as being those who do what is good for the sake of their own

advantage (of which also below); and from the signification of “not to eat of it” as being not to be with them (of which just above, n. 8001). That a “lodger” denotes what is good from mere natural disposition is because lodgers were those who came from other peoples, and were inhabitants, and dwelt with the Israelites and the Jews in one house; and “to dwell together” signifies to be together in good. But because, as before said, they were from peoples out of the church, the good which is signified is not the good of the church, but is a good not of the church. This good is called “natural good” because it is hereditary from birth. Moreover, some have such good in consequence of ill health and feebleness. This good is meant by the good which they do who are signified by “lodgers.”

[2] This good is utterly different from the good of the church, for by means of the good of the church conscience is formed in man, which is the plane into which the angels flow, and through which there is fellowship with them; whereas by natural good no plane for the angels can be formed. They who are in this good do good in the dark from blind instinct; not in the light of truth by virtue of influx from heaven; and therefore in the other life they are carried away, like chaff by the wind, by everyone, as much by an evil man as by a good one, and more by an evil one who knows how to join to reasonings something of affection and persuasion; nor can they then be withdrawn by the angels, for the angels operate through the truths and goods of faith, and flow into the plane which has been formed within the man from the truths and goods of faith. From all this it is evident that those who do what is good from mere natural disposition cannot be consociated with the angels (concerning them and their lot in the other life, see n. 3470–3471, 3518, 4988, 4992, 5032, 6208, 7197).

[3] That “lodgers” are those who do not stay in their own land or in their own house but in a foreign land is evident in the following passages:

The land shall not be sold in perpetuity; for the land is mine; but ye are sojourners and lodgers with me (Lev. 25:23).

Hear my prayer, O Jehovah, be not silent at my tear; for I am a sojourner with thee, a lodger, as all my fathers were (Ps. 39:12).

Abraham said unto the sons of Heth, I am a sojourner and a lodger with you; give me a possession of a sepulcher (Gen. 23:3–4).

By a “sojourner” equally as by a “lodger” is signified a comer and inhabitant from another land, but by a “sojourner” are signified those who were being instructed in the truths of the church and who received them; and by “lodgers” were signified those not instructed in the truths of the church, because they were not willing to receive them.

[4] As regards “hirelings,” they were such as labored for hire, being servants, but not bought; that these were called “hirelings” see Lev. 19:13; 25:4–6; Deut. 24:14, 15. As “hirelings” were those who labored for hire, by them in the internal sense are meant those who do what is good for the sake of their own advantage in the world; and in a sense still more interior, those who do what is good for the sake of reward in the other life; thus who desire to merit by works.

[5] They who do what is good merely for the sake of their own advantage in the world, cannot possibly be consociated with angels, because the end regarded by them is the world, that is, wealth and eminence; and not heaven, that is, the blessedness and happiness of souls. The end is what determines the actions, and gives them their quality. Concerning those who do what is good merely for the sake of their own advantage, the Lord thus speaks:

I am the good shepherd; the good shepherd layeth down his life for the sheep. But he that is a hireling, and not a shepherd, whose own the sheep are not, seeth the wolf coming, and deserteth the sheep, and fleeth, and the wolf seizeth them, and scattereth the sheep. But the hireling fleeth because he is a hireling (John 10:11–13).

Egypt is a very beautiful heifer; destruction out of the north is come. Her hirelings are like calves of the fattening stall; for they also have turned back, they have fled away together, they did not stand, because the day of their destruction is come upon them (Jer. 46:20–21).

[6] That lodgers and hirelings were not to be consociated in respect to holy things with those who were of the church is evident from this:

There shall no alien eat of the holy thing: a lodger of the priest, and a hireling, shall not eat of the holy thing (Lev. 22:10).

And that from the sons of lodgers were to be bought servants who should serve forever, in the same:

Of the nations that are round about you ye shall buy manservant and maidservant; and also of the sons of the lodgers that do sojourn with you, of these shall ye buy, and of their family that is with you, although they have brought forth in your land; and that they may be your possession, and that ye may hand them over for an inheritance to your sons after you, to inherit for a possession; ye shall rule over them forever (Lev. 25:44–46).

By the “sons of the lodgers” are signified memory-knowledges which are from mere natural light; that spiritual truths shall rule over these is signified by “servants being bought of the sons of the lodgers for a perpetual possession.”

[7] But they who do what is good for the sake of reward in the other life, who also are signified by “hirelings,” differ from those just now spoken of, in that they have as the end life and happiness in heaven. But as this end determines and converts their Divine worship from the Lord to themselves, and they consequently desire well to themselves alone, and to others only so far as these desire well to them, and accordingly the love of self is in every detail, and not the love of the neighbor, therefore they have no genuine charity. Neither can these be consociated with the angels, for the angels are utterly averse to both the name and the idea of reward or recompense. That benefits must be imparted without the end of reward, the Lord teaches in Luke:

Love your enemies, and impart benefits, and lend, hoping for nothing again; then shall your reward be great, and ye shall be sons of the most high (Luke 6:32–35; 14:12–14).

(Concerning meritorious goods and their quality, see n. 1110, 1111, 1774, 1835, 1877, 2027, 2273, 2340, 2373, 2400, 3816, 4007, 4174, 4943, 6388–6390, 6392, 6393, 6478.)

[8] That it is so often said by the Lord that they who do what is good shall “have their reward in heaven” (as in Matt. 5:11, 12; 6:1, 2, 16; 10:41, 42; 20:1–16; Mark 9:41; Luke 6:23, 35; 14:14; John 4:36) is because before he is regenerated a man cannot but think of reward; but it is otherwise when he has been regenerated; he is then indignant if anyone thinks that he benefits his neighbor for the sake of reward, for he feels delight and blessedness in imparting benefits, and not in recompense. (That in the internal sense “reward” denotes the delight of the affection of charity, see n. 3816, 3956, 6388, 6478.)

8003. *In one house shall it be eaten.* That this signifies the consociations of accordant goods that they may together make one good is evident from the fact that the paschal supper represented the angelic consociations in heaven, and that each house of the sons of Israel represented a society in particular (see n. 7836, 7891, 7996, 7997). The angelic societies are all distinct from one another according to goods, and this generically, specifically, and particularly (see n. 3241, 4625). They are consociated who are in similar good. That these make one good is because everyone arises not from one, but from many; for from many things that are various, but still accordant, there is produced a form which makes a one by harmony; in heaven by spiritual harmony, which is that of the goods of love (see n. 3241, 3267, 3744–3746, 3986, 4005, 4149, 5598, 7236, 7833, 7836). From all this it is evident that by “in one house shall it be eaten” are signified the consociations of accordant goods that they may together make one good. (That “to eat,” namely, the passover, denotes to be consociated, or to be with them, see above, n. 8001.)

8004. *Thou shalt not bring out of the flesh abroad from the house.* That this signifies that this good shall not be mixed together with the good of another is evident from the signification of “to bring out abroad from the house” as being to give to another to eat, thus

to mix with another good than that which belongs to the society; and from the signification of “flesh” as being good (see n. 6968, 7850). For the societies in heaven are distinct according to the functions of all the members, viscera, and organs in the body (as has been shown at the close of many chapters). By means of correspondence, the function of each member, viscus, and organ bears relation to a peculiar good distinct from any other. From this it is evident that goods are manifold, and that in order that from them distinct forms may arise, which taken together may constitute the most perfect form of heaven, they are by no means to be mixed together; for if they were mixed together the distinction would be lost. This is signified by the command that they should not bring out of the flesh abroad from the house.

8005. *And ye shall not break a bone in it.* That this signifies the truth of memory-knowledge, that this must be sound, is evident from the signification of “bone” as being the ultimate in which interior things terminate as in their base, that they may be supported and not spread asunder. Such an ultimate in spiritual things is memory-knowledge; for all spiritual truths and goods flow down according to order to lower things, and finally terminate in memory-knowledges, where they present themselves visibly to man. That “ye shall not break” denotes that it must be sound is clear. Memory-knowledge is said to be sound when it admits into itself nothing but truths which agree with its good; for the memory-knowledge is the general receptacle. Moreover, memory-knowledges are like the bones in man; if these are not sound, or in their order, as when disjointed or distorted, the form of the body is thereby changed, and the actions in accordance therewith. The truths of memory-knowledge are doctrinal things.

8006. *All the assemblage of Israel shall perform it.* That this signifies that this law of order is for all who are in the good of truth and in the truth of good is evident from the signification of “the assemblage of Israel” as being all truths and goods in one complex (see n. 7830); thus those who are in the truth through which is good, and those who are in the good through which is truth (n. 7957), consequently those who are of the spiritual church. That all

these were to perform the passover, was to represent the liberation of those of the spiritual church who had been detained in the lower earth until the Lord's coming (n. 6854, 6914, 7091, 7849, 7932); their eating together in one house was to represent the angelic consociations in heaven (n. 7836, 7996, 7997); thus by the whole assemblage of Israel performing it was represented the whole heaven. At that time there was nowhere a church, but only the representative of a church, for which were taken the descendants of Abraham from Jacob. Communication with heaven, and through heaven with the Lord, was given by means of the representatives of the church. For this reason it was enjoined upon that nation to strictly observe all the statutes and all the laws, especially the statutes concerning the passover, insomuch that he who was clean and did not perform the passover was to be cut off (Num. 9:13).

8007. *And when a sojourner shall sojourn with thee.* That this signifies those who have been instructed in the truth and good of the church and have received them is evident from the signification of a "sojourner" as being those who were being instructed and were receiving the statutes and laws of the church (see n. 2025, 4444, 7908). It is said "when he shall sojourn with thee" because by "sojourning" is signified to be instructed and to live (n. 1463, 3672). Thus by "sojourners sojourning with them" are signified not only those who were being instructed in the truth and good of the church and were receiving them, but also those who were living according to them.

8008. *And performeth the passover to Jehovah.* That this signifies if he desires to be together with them is evident from the signification of "performing the passover to Jehovah," that is, eating it, as being to be together with them (see n. 8001).

8009. *Every male of his shall be circumcised.* That this signifies that his truth must be cleansed from impure loves is evident from the signification of "to be circumcised" as being to be purified or cleansed from impure loves (see n. 2039, 2056, 2632, 3412, 3413, 4462, 7045); and from the signification of "male" as being the truth of faith (n. 749, 2046, 4005, 7838).

8010. *And then let him come near to perform it* signifies that then he shall be with them (as above, n. 8008).

8011. *And he shall be as a native of the land.* That this signifies that he shall be accepted just as is he who is in this truth and good, and has been purified from unclean loves, is evident from the signification of “a native of the land” as being one who has been born within the church and is in its truth and good, consequently who has been purified from unclean loves. It is said “a native of the land” because by “land” is signified the church (that “land” in the Word denotes the church, see n. 566, 662, 1066, 1067, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2571, 2928, 3355, 4447, 4535, 5577). That “land” denotes the church is because by “land” in the Word is meant the land of Canaan, and by “the land of Canaan” is signified the Lord’s kingdom and church (n. 1413, 1437, 1585, 1607, 1866, 3038, 3481, 3686, 3705, 4116, 4240, 4447, 4454, 4516, 4517, 5136, 5757, 6516). By every land named in the Word the angels do not understand the land, but the nation that was there, and along with the nation there is understood the quality of the nation in respect to its spirituality, that is, in respect to that which is of the church. That the idea of the quality of the nation occurs when its land is named is known, for this is the case even with men, and more so with the angels, who think spiritually about every natural thing.

8012. *And no uncircumcised person shall eat of it.* That this signifies that he who is in the loves of self and of the world cannot be together with them is evident from the signification of an “uncircumcised person” as being one who is in the loves of self and of the world (see n. 2056, 3412, 3413, 7045); and from the signification of “eating of it” namely, the passover, as being to be with them (of which above, n. 8001).

8013. *One law shall there be for the native, and for the sojourner that sojourneth in the midst of you.* That this signifies that he who on being instructed has received the truth and good of the church, and lives according to them, shall be as he who being already instructed is within the church, and lives a life in agreement with the precepts

of faith and of charity, is evident from the signification of “one law shall there be” as being a similar right, thus that the one shall be as the other; and from the signification of “the native” as being one who has been born within the church, and is in its truth and good as to doctrine and as to life (as just above, n. 8011); and from the signification of “the sojourner that sojourneth in the midst of you” as being one who is being instructed in the truth and good of the church and receives them and lives according to them (of which also above, n. 8007).

[2] It is said “in agreement with the precepts of faith and of charity” on account of the difference; for the life before regeneration is according to the precepts of faith, but after regeneration it is according to the precepts of charity. Before regeneration no one knows from affection what charity is, but only from doctrine; and the man then lives according to the precepts of doctrine, which are called precepts of faith; but after regeneration he knows from affection what charity is, for he then loves his neighbor, and from the heart wills good to him, and he then lives according to a law that is written on him, for he acts from the affection of charity. This state is utterly different from the former state. They who are in the first state are in obscurity in respect to the truths and goods of faith, but they who are in the latter state are relatively in clearness. These see truths and confirm them from enlightenment, while the former do not see truths and confirm them from enlightenment; but from persuasion that the teachings of the church are truths. And because they do not see them from enlightenment, they can confirm falsities equally with truths, and after these have been confirmed, they see them precisely as truths. From all this it can be seen what is meant by living according to the precepts of faith, and what by living according to the precepts of charity.

[3] As regards sojourners, it is several times commanded in the Word that no distinction should be made between a native of the land and a sojourner sojourning with them, for the reason that the gentiles, from whom the sojourners came, are received into heaven equally as well as they who are within the church, when after being instructed they have received the truths of faith. (Of the gentiles in

the other life, see n. 932, 1032, 1059, 2049, 2284, 2589–2604, 2861, 2863, 3263, 4190, 4197.) Hence it was commanded that “as with the native, so with the sojourner”; as in the following passages:

And if a sojourner shall sojourn with you, who shall make a fire offering of an odor of rest to Jehovah; as ye do, so shall he do. As regards the assembly, there is one statute for you, and for the sojourner that sojourneth, a statute of eternity for your generations; as ye are, so is the sojourner before Jehovah. One law and one judgment shall be for you, and for the sojourner that sojourneth with you (Num. 15:14–16).

As is the native of you, shall be to you the sojourner that sojourneth with you (Lev. 19:34).

One judgment shall be for you; as for the sojourner, so shall it be for the native (Lev. 24:22).

When a sojourner shall sojourn with you he shall perform the passover to Jehovah; according to the statute of the passover, and according to the statutes thereof, so shall he do; one statute shall be for you; as for the sojourner, so for the native (Num. 9:14).

8014. Verses 50, 51. *And all the sons of Israel did as Jehovah commanded Moses and Aaron, so did they. And it was in this same day that Jehovah led forth the sons of Israel out of the land of Egypt by their armies.* “And all the sons of Israel did as Jehovah commanded Moses and Aaron” signifies the performing of obedience according to truth Divine; “so did they” signifies performance from the will; “and it was in this same day” signifies a state of the presence of the Lord; “that Jehovah led forth the sons of Israel out of the land of Egypt” signifies that the Lord liberated from damnation those who were in the good of truth and the truth of good; “by their armies” signifies these distinct according to the quality of good from truth.

8015. *And all the sons of Israel did as Jehovah commanded Moses and Aaron.* That this signifies the performing of obedience according to truth Divine is evident from what was said above (n. 7944), where similar words occur.

8016. *So did they.* That this signifies performance from the will is evident from the signification of “doing,” when the word is repeated, as being performance from the will (as above, n. 7945).

8017. *And it was in this same day.* That this signifies a state of the presence of the Lord is evident from the signification of “day” as being time and state (see n. 23, 487–488, 493, 893, 2788, 3462, 3785, 4850, 7680). That it is a state of the presence of the Lord is because it was the day of the passover, and by the “passover” is signified the presence of the Lord, and the liberation of those who are of the spiritual church from spiritual captivity and from damnation (n. 7867). That there was liberation then is signified by what follows in this verse, namely, that “on that day Jehovah led forth the sons of Israel out of the land of Egypt by their armies.” That this was on the morrow after the passover is evident from Moses:

They journeyed from Egypt on the fifteenth day of the first month, on the morrow after the passover in the eyes of all the Egyptians, while the Egyptians were burying their firstborn that were slain (Num. 33:1–4).

(That the presence of the Lord liberates from damnation those who are in good, and brings those who are in evil into damnation, see n. 7926, 7989.)

8018. *That Jehovah led forth the sons of Israel out of the land of Egypt.* That this signifies that the Lord liberated from damnation those who were in the good of truth and in the truth of good is evident from the signification of “to lead forth” as being to liberate; and from the representation of the sons of Israel, as being those who are of the spiritual church, or what is the same, who are in the good of truth and the truth of good (of which above, see n. 7957, 8006); and from the signification of “the land of Egypt” as being damnation. That “the land of Egypt” here denotes damnation is because by the state of the Egyptians is now signified damnation (n. 7766, 7778). (That the Lord liberated from damnation those who were of the spiritual church, that is, who were in the good of truth and the truth of good, see n. 6854, 6914, 7091, 7828, 7932.)

[2] Their liberation by the Lord when he rose again is signified by the descent of the Lord to the lower regions, and was clearly shown by the awakening of the dead out of the tombs, of which in Matthew:

And the tombs were opened; and many bodies of the saints that were sleeping were raised; and going forth out of the tombs after his resurrection they entered into the holy city and appeared to many (Matt. 27:52–53);

their going forth out of the tombs, and entering into the holy city, and also their appearing, were for a testification that they, who had hitherto been detained in spiritual captivity, had been liberated by the Lord, and would be introduced into heaven. In the internal sense heaven is signified by “the holy city”; and therefore it is called “the holy city” when yet it was not holy but profane, seeing that its people had so cruelly treated the Lord himself, who was represented in all the rituals of their church, and described in the Word that was among them; and thus who had been the God of their church.

[3] The like is signified by this passage in Daniel:

At that time thy people shall be delivered, everyone that shall be found written in the book. And then many of them that sleep in the dust of the earth shall awake, these to eternal life, but the rest to shame and everlasting disgrace (Dan. 12:1–2).

And also by this in Ezekiel:

Prophesy and say, Thus said the Lord Jehovah, Behold I will open your sepulchers, and cause you to come up out of your sepulchers, O my people; and I will bring you upon the land of Israel, that ye may know that I am Jehovah, when I shall open your sepulchers, and shall cause you to come up out of your sepulchers, O my people, and I shall put my spirit in you, that ye may live, and I shall place you upon your land, that ye may know that I Jehovah have spoken it, and performed it, said Jehovah (Ezek. 37:12–14);

where by “the land of Israel” or of Canaan is meant heaven (n. 8011). By these words in the prophet is described the new creation or generation of man, and also the vivification by the Lord of those who are of the spiritual church.

8019. *By their armies.* That this signifies these distinct according to the quality of good from truth is evident from the signification of “armies” as being goods and truths (of which above, n. 7988); “by their armies” signifies that they who are represented by the sons of Israel were made distinct according to the quality of good from truth. (That all in the other life are distinct and conjoined according to goods, see n. 7833, 7836, 8003.) It is said “according to the quality of good from truth” because all good has its quality from truth, and is thereby varied (n. 3804, 4149, 5345, 5355, 6916).

8020. From the statutes and laws concerning the eating of the paschal lamb, which are treated of in this chapter, it is clearly evident that there are heavenly secrets contained and hidden in every detail, and that without knowledge from the internal sense nothing is known but a mere ritual in an external form, and nothing heavenly, still less Divine.

As for instance, why the paschal animal was to be a lamb or a kid; why the animal was to be a male, and a son of a year; why it was to be killed on the fourteenth day of the month; why its blood was to be sprinkled upon the posts and the lintel; why it was to be eaten roasted with fire, with unleavened bread upon bitter herbs, and not raw or boiled in water; why it was to be roasted with its head upon its legs and upon its midst; why they were not to leave anything of it until the morning, and why that which was left was to be burned with fire; why they were to eat unleavened bread seven days, and why whosoever ate leavened bread was to be cut off; why an alien, a lodger, and a hireling were not to eat of it, but a man’s servant that is bought with silver, and a sojourner, if they were circumcised; why it was to be eaten in one house, and none of the flesh taken out of doors; why a bone was not to be broken in it. What these and very many other particulars involve, and why they were

commanded, would be utterly unknown, unless the laws of order in the spiritual world to which they correspond, were known, and unless it were known from the internal sense what each detail signifies in that world, that is, in heaven; and especially unless it were believed that in all things there is something spiritual. If there were not something spiritual in the whole and in each detail, the angels who are with man when he reads the Word would comprehend but little, indeed scarcely anything, from the Word; for the angels comprehend spiritually all things that have been described in the Word in a natural manner.

ON THE SPIRITS AND INHABITANTS OF THE PLANET JUPITER, CONTINUED

8021. One of those spirits of Jupiter who strike terror by their coming, as already described, applied himself to my left side beneath the elbow, and spoke from there; but his speech was harsh, nor were the words quite discrete and separate from one another, insomuch that I was obliged to wait long before I could gather the sense; and while he was speaking he also interjected something of terror. He said that so it is done on their earth, and that they are sent in advance to a man, before their angels come to him, and in this manner they prepare him. He admonished me also to receive them well when they came. But it was given me to answer that this is not my affair; but that with me all are received just as they themselves are.

8022. Afterward the angels of that earth came, and it was given me to perceive from their speech with me that they are utterly different from the angels of our earth; for their speech was not effected by means of words, but by means of ideas which diffused themselves through my interiors on all sides, and from there had also an influx into the face, so that the face concurred to every particular; beginning from the lips, and proceeding toward the circumference on all sides. The ideas which were in the stead of words were discrete, but in a slight degree. They said that so do

they speak with their own people on their earth; and that there also the speech is of the face, beginning from the lips.

8023. Afterward they spoke with me by means of ideas still less discrete, insomuch that scarcely any interval was perceivable; it was in my perception like the meaning of words with those who attend only to the meaning abstractedly from the words. This speech was more intelligible to me than the former, and was also more full. It flowed into the face in like manner as the former, but the influx was more continuous, in accordance with the nature of the speech. It did not, however, begin from the lips, like the former, but from the eyes. They said that so also do they speak with their own people on their earth; but with those there who enjoy a more interior sense and discernment than the rest.

8024. Afterward they spoke in a manner still more continuous and full; and then the face could not concur by a suitable movement; but there was felt an influx into the brain, and this was then acted upon in a similar manner.

8025. Lastly they spoke in such a way that their discourse fell only into the interior understanding; its fluency was like that of a thin aura. I perceived the influx itself, but not distinctly the particulars. They said that there are men of their earth also with whom they speak in this manner, and that they are those who after death are immediately carried up into heaven.

8026. These kinds of speech are circumstanced like fluids; the first kind is like fluent water; the second is like water more attenuated; the third is relatively like the atmosphere; and the fourth is like a thin aura.

8027. The spirit above mentioned, who was on the left side, sometimes interrupted the conversation, admonishing me especially to deal discreetly with his angels; for there were spirits from our earth who occasioned such things as excited displeasure. He also said that he did not understand what the angels spoke; but that he

did afterward when he removed to my left ear. His speech then was not harsh as before, but like that of other spirits.

8028. From this it could be seen how the case is with the order in heaven, and from this in the world; namely that when angels are about to come, a spirit is sent before to prepare the way, and that he excites fear, and gives admonition to receive the angels courteously; and that he interrupts; also that at first he does not understand what the angels speak, but afterward when he has been reduced to a better state he understands; in a word, that he is continually at hand, and prepares the lower mind, and endeavors to avert things unworthy. In regard to this there occurred to me a thought about John the Baptist, that it was according to the order of heaven for him to be sent before and announce the coming of the Lord, and that he should prepare the way that he might be worthily received, according to what is written in Matt. 3:3; Luke 1:17; 3:4; John 1:23.

8029. From what has already been occasionally related about the state of man after death, it is evident that there are few who at once enter heaven when they come into the other life; but that they stay for some time beneath heaven, in order that the things belonging to earthly and bodily loves, which they have brought with them from the world, may be removed, and they may thus be prepared to be capable of being in society with the angels. The case is similar with the men of all the earths, namely, that after their decease they are at first beneath heaven among spirits; and afterward, when they are prepared, they become angels. When the spirits of that earth were becoming angels it was given me to see that there appeared bright horses as of fire, by which they were carried up, like Elijah. Bright horses as of fire signify an enlightened understanding (that “horses” in the Word signify what is of the understanding, see n. 2760–2762, 3217, 5321, 6125, 6534); and the “horses of fire and chariots of fire” which carried away Elijah, signify the understanding of the Word as to its interiors (n. 2762).

8030. This angelic heaven to which they are carried away is the first heaven, or the last of the three. This heaven appears to the

right from their earth, and is quite separate from the first or lowest heaven of the angels who are from our earth. They who are in this heaven appear clothed in azure dotted with little golden stars; for they believe this color to be the veriest heavenly color. When they are in the world, and contemplate the starry heaven, they call it the abode of the angels; and for this reason the azure color is loved by them.

8031. The spirits of that earth are utterly unwilling to be in fellowship with the spirits of our earth, because they differ in disposition and manners; for they say that the spirits of our earth are cunning, and are ingenious in plotting evils, and that they know and think little about what is good; also that they do not, as they do, acknowledge the one only Lord. Moreover, the spirits of the earth Jupiter are much wiser than the spirits of our earth, of whom they also say that they speak much and think little, and thus that they cannot interiorly perceive many things, and not even what good is. From this they conclude that the men of our earth are external men.

8032. The subject of the spirits and inhabitants of the planet Jupiter will be continued at the end of the following chapter.

Critical Notes

Exodus 1, numbers 6627–6702

1. The singular number is here used in both the Hebrew and the Latin. The same peculiar form is found also in the English Bible (Gen. 11:6), “Behold the people is one.” [Reviser]
2. See note 1, above.

Exodus 2, numbers 6703–6817

1. The Latin here is *capsa seu arcula*, “a repository or little ark”; the Latin term used in the text “she took an ark of rush” being *capsa*. The Hebrew word thus rendered is the same as that used to designate the ark built by Noah. [Reviser]

Exodus 3, numbers 6818–6932

No internal citations.

Exodus 4, numbers 6933–7079

No internal citations.

Exodus 5, numbers 7080–7177

1. Latin *verum scientificum*. This, as here defined, is such truth as is accommodated to, or is fitted into memory-knowledge, and which is “a general vessel of truth.” Such is the *verum scientificum*, or truth of memory-knowledge. [Reviser]

Exodus 6, numbers 7178–7254

1. Or “shortness of breath.” [Reviser]

Exodus 7, numbers 7255–7365

1. Numbered as in the Hebrew; in the English text Chapter 8 begins with this verse. [Reviser]
2. The Latin here is *boni causa*, “for the sake of good,” and the same reading is found in *Arcana Coelestia* n. 9188[5]. But in n. 6978, Swedenborg writes *boni gratia*, which would make the phrase read in English “the harlot good in favor,” or “the well-favored harlot,” as in the English Bible. [Reviser]
3. See note 1, above.
4. *Et in populum tuum*, but *et populi tui* below.

Exodus 8, numbers 7366–7487

No internal citations.

Exodus 9, numbers 7488–7622

No internal citations.

Exodus 10, numbers 7623–7751

1. These “extremes” (Latin, *extrema*) are defined in n. 7693e as being *sensuale hominis*—“the sensuous of man,” which is the lowest part of his mind, and therefore is the extreme or extremity of it. [Reviser]
2. *Contemntes te*: so also Schmidius; but the English versions and the Septuagint have “Thy rowers,” from a different Hebrew word. [Reviser]

Exodus 11, numbers 7752–7813

1. The Latin has “the woman.”

Exodus 12, numbers 7814–8032

1. The word “lamb” here (Latin *pecud-*, Hebrew *seh*) must be understood to mean the young of both sheep and goats, as defined in verse 5, and also by Swedenborg himself in n. 8020. Thus it is either a lamb or a kid. We have no word in English that will precisely render either the Hebrew term or the Latin one. In verse 5, however, the word “lambs,” near the end of the verse, is *agnus* in the Latin, and *keves* in the Hebrew, and thus is correctly rendered “lambs.” [Reviser]
2. See note 1 above.
3. Latin *capra*, Hebrew *ez*, a “she-goat,” the mother being taken for her little one. Both “kids” and “she-goats” signify “the innocence of the external or natural man, thus the truth and the good of innocence” (*Arcana Coelestia* n. 3518[3], [4]. [Reviser])
4. See note 1 above.
5. That is, the mouths were to be counted. [Reviser]
6. See note 3 above.
7. That is, absence of soul, a dead body. [Reviser]
8. The Hebrew *ison*, here used, means “animal of the flock,” which Swedenborg here accordingly renders *pecudem gregis*. [Reviser]