

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 5

(Numbers 3650–4228)

Translated from the Original Latin by
John Clowes

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

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

that this translation pattern was not followed by other translators of Swedenborg.

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

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Genesis 28

PREFACE

3650. In the preface to the preceding chapter there was unfolded what the Lord taught and foretold in Matthew 24, verses 8 to 14, concerning the last judgment, that is, the last days of the church (see n. 3486–3489). There now follow in order, for explication in accordance with the same method of procedure, the contents of verses 15 to 18 in the same chapter:

When therefore ye shall see the abomination of desolation which was told of by Daniel the prophet standing in the holy place, let him that readeth understand, then let them that are in Judea flee into the mountains; let him that is upon the housetop not go down to take anything out of his house; and let him that is in the field not return back to take his garment (Matt. 24:15–18).

3651. Everyone may see that these words contain arcana, and that unless these arcana are disclosed it is impossible to know what is meant by “them that are in Judea fleeing to the mountains”; by “him that is upon the housetop not going down to take anything out of his house”; and by “him that is in the field not returning back to take his garment.” Unless the internal sense were to teach what these words signify and enfold within them, the investigators and interpreters of the Word might be led away and fall into opinions altogether foreign to the truth; or it might even happen that those who at heart deny the holiness of the Word might come to the conclusion that such expressions merely describe flight and escape on the approach of an enemy; consequently that there is nothing more holy contained therein; when yet by these words of the Lord there is fully described a state of the devastation of the church in respect to the goods of love and the truths of faith; as may be seen from the following explication of the words in question.

3652. According to the internal sense, the signification is as now follows.

When therefore ye shall see the abomination of desolation;

signifies the devastation of the church, which occurs when the Lord is no longer acknowledged; consequently when there is no love and no faith in him; also when there is no longer any charity toward the neighbor; and consequently when there is not any faith of good and truth. When this is the case in the church, or rather in the region where the Word is in existence—that is, when men are such in the thoughts of the heart, even if not in the doctrine of their lips—then there is “desolation,” and the things just mentioned are its “abomination”; so that the words “when ye shall see the abomination of desolation” signify when anyone observes such things; and what is to be done in such a case is told in what now follows in verses 16 to 18.

[2] Which was told of by Daniel the prophet;

in the internal sense signifies by the prophets; for where any prophet is mentioned by name in the Word, it is not the prophet that is meant, but the prophetic Word itself; because names never penetrate into heaven (see n. 1876, 1888); and yet the same is not signified by one prophet as by another. What is signified by “Moses,” “Elias,” and “Elisha,” may be seen in the preface to chapter 18 and in n. 2762; but by “Daniel” is signified everything prophetic concerning the Lord’s advent, and concerning the state of the church; in the present case concerning its last state. The subject of devastation is largely treated of in the prophets, and by it in the sense of the letter is signified the devastation of the Jewish and Israelitish church, but in the internal sense there is signified the devastation of the church in general, thus also the devastation which is now at hand.

[3] Standing in the holy place;

signifies devastation as to all things which are of good and truth; the “holy place” is a state of love and faith (that “place” in the internal sense is state, see above, n. 2625, 2837, 3356, 3387); the holy of this state is the good which is of love, and the derivative truth which is of faith; and nothing else than these is meant by “holy” in the Word, because these things are from the Lord, who is the holy itself, or the sanctuary.

Let him that readeth understand;

signifies that these things are to be well observed by those who are in the church, especially by those who are in love and faith; who now come to be treated of.

[4] Then let them that are in Judea flee into the mountains;

signifies that they who are of the church will not look elsewhere than to the Lord, thus to love to him, and to charity toward the neighbor (that by “Judea” is signified the church, will be shown below; that by a “mountain” is signified the Lord himself, but by “mountains” love to him, and charity toward the neighbor, may be seen above, n. 795, 796, 1430, 2722). According to the sense of the letter the meaning would be that when Jerusalem was besieged, as it came to be by the Romans, then they should not betake themselves thither, but to the mountains, according to what is written in Luke:

When ye see Jerusalem compassed with armies, then know that her devastation is at hand. Then let them that are in Judea flee upon the mountains; and let them that are in the midst of her depart out; and let not them that are in the regions enter therein (Luke 21:20–21);

[5] but in this passage the case is the same with Jerusalem, namely, that in the sense of the letter it is Jerusalem which is understood, while in the internal sense it is the Lord’s church (see n. 402, 2117); for each and all of the things recorded in the Word concerning the Jewish and Israelitish people are representative of the Lord’s kingdom in the heavens, and of his kingdom on earth; that is, of the church, as has been often shown. Hence it is that by “Jerusalem” in the internal sense is nowhere meant Jerusalem, nor

by “Judea,” Judea. But these matters were of such a nature as to be capable of representing the celestial and spiritual things of the Lord’s kingdom, and the events took place for the sake of the representation. In this way the Word could be so written as to be adapted to the apprehension of the man who should read it, and also to the understanding of the angels who are with the man. This likewise was the reason why the Lord spoke in the same manner; for had he spoken otherwise, his Word would not have been adapted to the understanding of those who read it, especially at that time; nor to the understanding of the angels; thus it would neither have been received by man, nor understood by the angels.

[6] Let him that is upon the housetop not go down to take anything out of his house;

signifies that such as are in the good of charity should not betake themselves to those things which belong to doctrinal matters of faith. In the Word the “housetop” signifies the higher state of man, thus his state as to good; but those things which are below it signify the lower state of man, thus his state as to truth (n. 710, 1708, 2233, 2234, 3142, 3538). As regards the state of a man of the church, the case is this: While he is being regenerated he learns truths for the sake of good, for he has the affection of truth on this account; but after he has been regenerated he acts from truth and good. After the man has arrived at this state he ought not to betake himself to his former state, for if he should do this he would reason from truth concerning the good in which he is, and would thereby pervert his state, for all reasoning ceases, and ought to cease, when a man is in a state to will what is true and good; for he then thinks and acts from the will, consequently from conscience, and not as before from the understanding; and if he should again think and act from this, he would fall into temptations in which he would succumb. This then is what is signified by “Let him that is upon the housetop not go down to take anything out of his house.”

[7] And let him that is in the field not return back to take his garment;

(that is, his tunic), signifies that such as are in the good of truth should not betake themselves from the good thereof to what is doctrinal of truth. In the Word a “field” signifies this state of man in respect to good (what is meant by “field” may be seen above, n. 368, 2971, 3196, 3310, 3317, 3500, 3508); and a “garment” or “tunic” signifies that which clothes good, that is, what is doctrinal of truth, for this is as clothing to good (that a “garment” has this signification may be seen above, n. 297, 1073, 2576, 3301). Everyone can see that in these words deeper things are hidden than those which appear in the letter, for they were spoken by the Lord himself.

3653. From all this it is now evident that in these verses there is fully described the state of devastation of the church in respect to the goods of love and the truths of faith, and that at the same time there is given an exhortation to those who are in these goods and truths in regard to what they ought then to do. There are three kinds of men within the church; namely, those who are in love to the Lord; those who are in charity toward the neighbor; and those who are in the affection of truth. Those who belong to the first class, who are in love to the Lord, are specifically signified in the words, “let them that are in Judea flee into the mountains.” Those in the second class, who are in charity toward their neighbor, are specifically signified in the words, “let him that is upon the housetop not go down to take anything out of his house.” Those in the third class, who are in the affection of truth, are specifically signified in the words, “and let him that is in the field not return back to take his garment.” (See what has been said and explained above in regard to these words, n. 2454; and what is meant by “returning back,” and “looking behind him.”)

3654. That in the internal sense of the Word “Judea” does not signify Judea; nor in like manner “Jerusalem,” Jerusalem, may be seen from many passages in the Word. “Judea” is not so frequently mentioned in the Word as is the “land of Judah,” and by the “land of Judah,” as well as by the “land of Canaan,” is signified the Lord’s kingdom (consequently also the church, for the church is the Lord’s kingdom on earth), and this for the reason that the Lord’s celestial kingdom was represented by Judah, or by the Jewish

nation, and his spiritual kingdom by Israel, or the Israelitish people; and inasmuch as it was so represented, therefore also when mention is made in the Word of that nation and people, in the internal sense there is nothing else signified thereby.

[2] That this is the case will appear from what of the Lord's Divine mercy will be said hereafter concerning Judah and the land of Judah; and in the meantime from the following few passages in the prophets. In Isaiah:

My beloved had a vineyard in the horn of a son of oil; and he made a hedge about it, and gathered out the stones thereof, and planted it with a noble vine, and built a tower in the midst of it, and also hewed out a winepress therein; and he looked that it should bring forth grapes, and it brought forth wild grapes. And now O inhabitant of Jerusalem, and man of Judah, judge I pray you between me and my vineyard. I will make it a desolation. For the vineyard of Jehovah Zebaoth is the house of Israel, and the man of Judah is the plant of his delights; and he looked for judgment, but behold a festering; for righteousness, but behold a cry (Isa. 5:1-3, 6-7).

In this passage, in the sense of the letter, the perverted state of the Israelites and Jews is treated of, but in the internal sense the perverted state of the church as represented by Israel and Judah. The "inhabitant of Jerusalem" is the good of the church (that "inhabitant" signifies good, or what is the same, those who are in good, may be seen above, n. 2268, 2451, 2712, 3613; and that "Jerusalem" signifies the church, see n. 402, 2117). The signification of the "house of Israel" is similar (that "house" signifies good may be seen above, n. 710, 1708, 2233, 2234, 3142, 3538; and that "Israel" signifies the church, n. 3305); in like manner the "man of Judah," for by "man" is signified truth (n. 265, 749, 1007, 3134, 3310, 3459), and by "Judah" good, but with the difference that the "man of Judah" signifies truth from the good of love to the Lord (which is called celestial truth), that is, those who are in such truth.

[3] In the same:

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four wings of the earth. The envy also of Ephraim shall depart, and the enemies of Judah shall be cut off. Ephraim shall not envy Judah, and Judah shall not straiten Ephraim. Jehovah shall accuse the tongue of the Egyptian sea, and with the vehemence of his breath shall shake his hand over the river. And there shall be a highway for the remains of his people, which shall be left from Asshur (Isa. 11:12–13, 15–16).

The subject here treated of in the sense of the letter is the bringing back of the Israelites and Jews from captivity, but in the internal sense it is concerning a new church in general and with every individual in particular who is being regenerated or is becoming a church. The “outcasts of Israel” denote the truths of such persons; the “dispersed of Judah,” their goods; “Ephraim,” their intellectual part in that it will no longer be resistant; “Egypt,” memory-knowledges; and “Asshur,” the derivative reasoning, which they have perverted; the “outcasts,” the “dispersed,” the “remains,” and “those who are left,” denote the truths and goods which survive. (That “Ephraim” denotes the intellectual part will be made manifest elsewhere; and that “Egypt” is memory-knowledge, n. 1164–1165, 1186, 1462, 2588, 3325; that “Asshur” is reasoning, n. 119, 1186; and that “remains” are goods and truths from the Lord stored up in the interior man, n. 468, 530, 560–561, 660–661, 798, 1050, 1738, 1906, 2284.)

[4] In the same:

Hear ye this, O house of Jacob, called by the name of Israel, and they have come forth out of the waters of Judah. For they call themselves of the holy city, and stay themselves upon the God of Israel (Isa. 48:1–2);

where the “waters of Judah” denote the truths which are from the good of love to the Lord; the truths thence derived are the very goods of charity, which are called spiritual goods, and constitute the spiritual church, the internal of which is “Israel,” and the external the “house of Jacob”; hence it is manifest what is signified by the “house of Jacob called by the name of Israel,” and by their “coming forth out of the waters of Judah.”

[5] In the same:

I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains; and mine elect shall possess it, and my servants shall dwell there (Isa. 65:9);

“out of Judah an inheritor of mountains” in the supreme sense denotes the Lord, and in the representative sense those who are in love to him, thus in the good of love to the Lord and of love to the neighbor. (That “mountains” signify these goods was shown above, n. 3652.)

[6] So in Moses:

Judah is a lion’s whelp; from the prey my son thou art gone up; he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? (Gen. 49:9);

where it is clearly manifest that in the supreme sense by “Judah” is meant the Lord, and in the representative sense those who are in the good of love to him. So in David:

When Israel went forth out of Egypt, the house of Jacob from a barbarous people, Judah became his sanctuary, Israel his dominion (Ps. 114:1–2);

in this passage also “Judah” denotes celestial good, which is the good of love to the Lord; and “Israel,” celestial truth, or spiritual good.

[7] So in Jeremiah:

Behold the days come, saith Jehovah, that I will raise unto David a righteous offshoot, and he shall reign as king, and prosper, and shall execute judgment and righteousness in the earth. In his days Judah shall be saved, and Israel shall dwell securely; and this is his name whereby he shall be called Jehovah our righteousness (Jer. 23:5–6; 33:15–16);

where the Lord’s advent is treated of, “Judah” denoting those who are in the good of love to the Lord; “Israel,” those who are in the

truth of this good. That by “Judah” is not meant Judah, nor by “Israel” Israel, is evident from the fact that neither Judah nor Israel was saved. In like manner in the same:

I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first (Jer. 33:7).

In those days, and in that time, saith Jehovah, the sons of Israel shall come, they and the sons of Judah together; going and weeping shall they go, and shall seek Jehovah their God; and they shall seek Zion in the way with their faces thitherward (Jer. 50:4–5).

At that time they shall call Jerusalem the throne of Jehovah; and all the nations shall be gathered unto it, for the name of Jehovah, to Jerusalem; neither shall they walk any more after the stubbornness of their evil heart. In those days the house of Judah shall walk to the house of Israel, and they shall come together out of the land of the north upon the land (Jer. 3:17–18).

[8] Again:

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. And I will make a new covenant with the house of Israel and with the house of Judah; this is the covenant that I will make with the house of Israel after those days; I will put my law in the midst of them, and will write it on their heart (Jer. 31:27, 31, 33).

That Israel or the house of Israel is not here meant is very evident, because they were dispersed among the gentiles, and were never brought back out of captivity; consequently neither was Judah nor the house of Judah meant, but thereby were signified, in the internal sense, those who are of the Lord’s spiritual and celestial kingdom. With these is made a new covenant, and on their heart is the law written; a “new covenant” denoting conjunction with the Lord by means of good (see n. 665–666, 1023, 1038, 1864, 1996, 2003, 2021, 2037); the “law written on their heart,” denoting the consequent perception of good and of truth, and also conscience.

[9] So in Joel:

And it shall come to pass in that day that the mountains shall drop new wine, and the hills shall flow with milk, and all the streams of Judah shall flow with waters; and a fountain shall go forth out of the house of Jehovah, and shall water the stream of Shittim. Egypt shall be a waste, and Edom shall be for a wilderness of a waste for the violence done to the sons of Judah, because they have shed innocent blood in their land. But Judah shall abide forever, and Jerusalem to generation and generation (Joel 3:18, 20);

from all the particulars in this passage also it is manifest that by “Judah” is not meant Judah, nor by “Jerusalem,” Jerusalem, but those who are in the holy of love and of charity; for these “shall abide forever, and to generation and generation.”

[10] So in Malachi:

Behold I send mine angel who shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple, even the angel of the covenant whom ye desire. Then shall the offering of Judah and Jerusalem be pleasant unto Jehovah, as in the days of eternity, and as in former years (Mal. 3:1, 4);

where the Lord’s advent is treated of. That at that time the offering of Judah and Jerusalem was not pleasant unto Jehovah is evident; and from this it is manifest that by “Judah and Jerusalem” are signified such things as are of the Lord’s church. The case is the same everywhere in the Word where mention is made of “Judah,” of “Israel,” and of “Jerusalem.” From all this then it is evident what is signified by “Judah” in Matthew, namely, the Lord’s church, in the present case vastated.

3655. The subject treated of in the preceding verses from the evangelist was the first and second state of the church’s perversion. That the first state consisted in their beginning no longer to know what is good and what is true, and in disputing together about them, whence came falsities, may be seen above (n. 3354); and that the second state consisted in their despising what is good and true, and also in being averse thereto, and thus in the dying out of faith in the Lord, according to the degrees of the cessation of charity, may be seen above (n. 3487–3488). So that the subject treated of in

this preface is the third state of the church, which is its state of desolation in respect to good and truth.

GENESIS 28

1. *And Isaac called Jacob, and blessed him, and commanded him, and said unto him, Thou shalt not take a woman of the daughters of Canaan.*

2. *Arise, go to Paddan Aram, to the house of Bethuel thy mother's father, and take thee from thence a woman of the daughters of Laban, thy mother's brother.*

3. *And God Shaddai will bless thee, and will make thee fruitful and multiply thee, and thou shalt be a company of peoples.*

4. *And he will give thee the blessing of Abraham, to thee and to thy seed with thee, to cause thee to inherit the land of thy sojournings, which God gave unto Abraham.*

5. *And Isaac sent away Jacob; and he went to Paddan Aram, to Laban, the son of Bethuel the Aramean, the brother of Rebekah, the mother of Jacob and Esau.*

6. *And Esau saw that Isaac blessed Jacob, and sent him to Paddan Aram, to take him from thence a woman, and in blessing him commanded him, saying, Thou shalt not take a woman of the daughters of Canaan.*

7. *And Jacob hearkened to his father and to his mother, and went to Paddan Aram.*

8. *And Esau saw that the daughters of Canaan were evil in the eyes of Isaac his father.*

9. *And Esau went to Ishmael, and took Mahalath, the daughter of Ishmael, Abraham's son, the sister of Nebaioth, over his women to himself for a woman.*

10. *And Jacob went out from Beersheba, and went toward Haran.*

11. *And he lighted upon a place, and passed the night there, for the sun was set; and he took of the stones of the place, and placed them for his pillows, and lay down in that place.*

12. *And he dreamed, and behold a ladder set on the earth, and its head reaching to heaven; and behold the angels of God ascending and descending on it.*

13. *And behold Jehovah standing upon it; and he said, I am Jehovah the God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed.*

14. *And thy seed shall be as the dust of the earth, and thou shalt break forth to the sea, and to the east, and to the north, and to the south; and in thee shall all the families of the ground be blessed, and in thy seed.*

15. *And behold I am with thee, and will keep thee whithersoever thou goest, and will bring thee back to this ground; for I will not leave thee until I have done that which I have spoken to thee.*

16. *And Jacob awoke out of his sleep, and he said, Surely Jehovah is in this place; and I knew it not.*

17. *And he feared, and said, How terrible is this place! This is none other than the house of God, and this is the gate of heaven.*

18. *And Jacob rose up early in the morning, and took the stone that he had placed for his pillows, and set it up for a pillar, and poured oil upon the head of it.*

19. *And he called the name of that place Bethel; but the name of the city was Luz at the first.*

20. *And Jacob vowed a vow, saying, If God will be with me and will keep me in this way wherein I walk, and will give me bread to eat, and raiment to put on,*

21. *And I return in peace to my father's house, Jehovah shall be to me for God.*

22. *And this stone which I have set up for a pillar, shall be God's house; and all that thou shalt give me, tithing I will tithe it to thee.*

THE CONTENTS

3656. In the supreme sense this chapter treats of the Lord, how he began to make his natural Divine both as to truth and as to good; and the means by which he effected this are described in general. But in the representative sense it treats of how the Lord regenerates or makes new the natural of man both as to truth and

as to good; the process in general is in like manner described (verses 1–10).

3657. In the internal supreme sense there is described how the Lord began to make his natural Divine as to truth from the ultimate of order, that thereby he might make disposition of the intermediates, and might conjoin each and all things with the first; that is, with his Divine itself. But in the internal representative sense there is described how the Lord regenerates the human natural also from the ultimate of order, and thereby disposes the intermediates, in order that through the rational he may conjoin them with himself (verses 11–22).

THE INTERNAL SENSE

3658. Verses 1, 2. *And Isaac called Jacob, and blessed him, and commanded him, and said unto him, Thou shalt not take a woman of the daughters of Canaan. Arise, go to Paddan Aram, to the house of Bethuel, thy mother's father, and take thee from thence a woman of the daughters of Laban, thy mother's brother.* “And Isaac called Jacob” signifies perception by the Lord of the quality in respect to the good of truth; “and blessed him,” signifies that thus conjunction would be effected; “and commanded him, and said unto him” signifies reflection and consequent perception; “thou shalt not take a woman of the daughters of Canaan” signifies provided that it be not conjoined with the affections of falsity and evil; “arise” signifies provided it should elevate that good thence; “go to Paddan Aram” signifies the knowledges of such truth; “to the house of Bethuel thy mother's father, and take thee from thence a woman of the daughters of Laban thy mother's brother” signifies collateral external good, and the derivative truth that was to be conjoined.

3659. *And Isaac called Jacob.* That this signifies perception by the Lord of the quality in respect to the good of truth is evident from

the signification of “calling” anyone as being to perceive the quality (n. 3609); and from the representation of Isaac as being the Lord as to the Divine good of the Divine rational (n. 1893, 2066, 2072, 2083, 2630, 3012, 3194, 3210); and from the representation of Jacob as being the Lord as to natural truth (n. 1893, 3305, 3509, 3525, 3546, 3576, 3599). But here, and in what follows in this chapter, Jacob represents the good of this truth; from which it is evident that by the words, “Isaac called Jacob” is signified perception by the Lord of the quality in respect to the good of truth.

[2] The reason why Jacob here represents the good of this truth is that he has now carried off the birthright of Esau, and also his blessing, and has thereby put on the person of Esau, but still no further than in respect to the good of the truth which he had before represented; for all truth, whatsoever it be and whatsoever its quality, has good within it, inasmuch as truth is not truth except from good; it is from this that it is called truth. By the birthright which he took, and by the blessing, he obtained over Esau the privilege that his posterity should succeed to the promise made to Abraham and Isaac concerning the land of Canaan, and thus that by him should be represented the Lord’s Divine natural, as by Isaac was represented the Divine rational, and by Abraham his Divine itself. In order therefore that the representative might fall upon one person, it was permitted that he should thus take from Esau the birthright, and afterwards the blessing. Hence it is that Jacob now represents the good of the natural, but here at first the good of that truth, namely, of the truth which he had represented just before. Esau is also still further treated of, as in the following verses (6–8) of this chapter, to the intent that there might be represented the good of truth and the interior truth of good of the Lord’s natural, which could not as yet be represented by Jacob. What and of what quality is the good of truth here represented by Jacob will appear from what follows.

3660. *And blessed him.* That this signifies that thus conjunction would be effected is evident from the signification of being “blessed” as being to be conjoined (see n. 3504, 3514, 3530, 3565,

3584). The reason why Isaac the father now blesses Jacob the son, although he had come with guile and taken the blessing from Esau, and Isaac had shuddered at that deed (as appears from the preceding chapter, verses 33 and 35), is that Isaac now perceived that it was the posterity of Jacob, and not that of Esau, that was to possess the land of Canaan; and therefore the blessing was confirmed by Isaac. But the guile at which Isaac shuddered signified and foretold what was deceptive in the posterity of Jacob in regard to the representatives; that is to say, that they were very far from sincerely or at heart representing the Divine or celestial things of the Lord's kingdom, and were thus utterly unlike the ancient church, being merely in externals separate from what is internal, and not even in these, inasmuch as they so often fell away into open idolatries.

[2] What is meant by being conjoined, or by conjunction, here signified in the internal sense by being "blessed," was shown above, namely, that the natural as to good and as to truth should be adjoined to the rational, or what is the same thing, the external man to the internal; for in order that the Lord might make his natural Divine, he had to implant therein such good and truth as would correspond with the good and truth of the Divine rational. Without corresponding goods and truths no conjunction is possible. There are innumerable goods and truths of the natural, or such as are proper to the natural man; so innumerable that man can scarcely know their most general kinds, in spite of the fact that when mention is made of natural good and truth it appears to man as one simple thing; for the whole natural and all that is in it is nothing else than this good and truth. And this being the case, it is evident that there are goods and truths of the natural in which the goods and truths of the rational can be, and that there are goods and truths of the natural in which the goods and truths of the rational cannot be; consequently, that there are goods and truths of the natural which can be adjoined to the goods and truths of the rational by correspondence. Such goods and truths are treated of in this and the following chapters.

[3] To know these goods and truths, and to distinguish them from one another, and also to view their qualities, and thus how

they are adapted for conjunction, does not so well appear to man so long as he does not think from what is interior, or from enlightenment by the light of heaven; for in this case such things appear to him to be both obscure and undelightful. But nevertheless they are suited to the apprehension and understanding of angels, and even to the apprehension of spirits; for the thoughts of angels and spirits are not distracted by cares for worldly, corporeal, and earthly things, as they had formerly been when they lived as men in the world. Angels and spirits are in the pleasantness of intelligence and the bliss of wisdom when such things are present with them from the internal sense of the Word; for then what is divine shines upon them, because in the supreme sense the Lord is treated of, and in the representative sense the church and regeneration; and thereby they are in the Lord's Divine sphere, and in that of his ends and uses.

3661. And commanded him, and said unto him. That this signifies reflection and consequent perception is evident from the signification in the historicals of the Word of "commanding" as being to reflect; and from the signification of "saying" as being to perceive (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862). Reflection is the mental view of a thing in regard to its nature and quality, and from this comes perception.

3662. Thou shalt not take a woman of the daughters of Canaan. That this signifies provided that it be not conjoined with the affections of falsity and evil is evident from the signification of "taking a woman" as being to be associated or conjoined; from the signification of "daughters" as being affections (n. 568, 2362, 3024); and from the signification of "Canaan" as being falsity and evil (n. 1093, 1140–1141, 1167, 1205, 1444, 1573, 1574, 1868).

3663. Arise. That this signifies provided it should elevate that good thence is evident from the signification of "arising" as implying some elevation (n. 2401, 2785, 2912, 2927, 3171); in the present case an elevation from such things as are signified by the "daughters of Canaan," to such things as are signified by the "daughters of Laban," concerning which in what follows.

3664. *Go to Paddan Aram.* That this signifies the knowledges of such truth is evident from the signification of “Aram,” or “Syria,” as being knowledges (see n. 1232, 1234, 3249). That “Paddan Aram” signifies the knowledges of truth is because it was in Syria of the rivers, where Nahor, Bethuel, and Laban dwelt; and that by “Syria” are signified the knowledges of truth may be seen above (n. 3051). Paddan Aram is also mentioned above (25:20), and again below (31:18); in which places likewise it signifies the knowledges of truth.

3665. *To the house of Bethuel, thy mother’s father, and take thee from thence a woman of the daughters of Laban, thy mother’s brother.* That this signifies collateral external good, and the derivative truth that was to be conjoined, is evident from the representation of Bethuel, as being the good of the gentiles of the first class (see n. 2865); from the representation of Laban, as being the affection of good in the natural man, that is the affection of external good, and properly the collateral good of a common stock (n. 3129, 3130, 3160, 3612); and from the signification of “taking a woman of his daughters” as being to be associated to or conjoined with the derivative affections of truth. That “taking a woman” denotes to be conjoined is manifest, and that “daughters” are affections may be seen above (n. 568, 2362, 3024). Hence it is evident what these words signify, namely, that the good of the natural, here represented by Jacob, was to be conjoined with the truths derived from collateral external good.

[2] The case herein is this: When man is being regenerated, he is at first led by the Lord as an infant, then as a child, afterwards as a youth, and at last as an adult. The truths he learns as an infant child are altogether external and corporeal, for as yet he is unable to apprehend interior truths. These truths are no other than knowledges of such things as contain, in their inmost, things Divine; for there are knowledges of things that do not contain anything Divine in their inmost; and there are knowledges that do contain it. The knowledges that do contain what is Divine are such that they can admit interior truths more and more, successively, and in order; whereas the knowledges which do not contain what is

Divine are such that they do not admit, but reject these interior truths; for the knowledges of external and corporeal good and truth are like ground, which according to its quality admits seeds of one nature and not of another, bringing to maturity one kind of seeds, and suffocating another. Knowledges which contain in their inmost what is Divine, admit into them spiritual and celestial truth and good, possessing this capacity from the Divine which is within, and which disposes; but the knowledges which do not contain in them what is Divine, admit only what is false and evil, such being their nature. Those knowledges of external and corporeal truth which admit spiritual and celestial truth and good are here signified by the “daughters of Laban of the house of Bethuel”; but those which do not thus admit them are signified by the “daughters of Canaan.”

[3] The knowledges which are learned from infancy to childhood are like most general vessels, which are to be filled with goods, and in proportion as they are filled the man is enlightened. If the vessels are such as to admit into them genuine goods, then the man is enlightened from the Divine that is within them, and this successively more and more; but if they are such that genuine goods cannot be in them, then the man is not enlightened. It does appear that he is enlightened, but this is from a fatuous light, which is that of falsity and evil, whereby he is more and more darkened in respect to good and truth.

[4] Such knowledges are manifold, and so manifold that their genera can scarcely be counted; still less can their species be discriminated; for they are derived in many ways from the Divine through the rational into the natural. For some flow in immediately through the good of the rational, and thence into the good of the natural; and also into the truth of this good, and thence further into the external or corporeal natural, where also they divide into various streams. And some flow in mediately through the truth of the rational into the truth of the natural, and also into the good of this truth, and thence further into the external or corporeal natural (see n. 3573, 3616). They are like nations, families, and houses, and like the blood relationships and the connections therein, there being in them some which descend in a direct line from the first

father, and some which descend in a line more and more indirect or collateral. In the heavens these things are most distinct, for all the societies therein, and thus the proximities, are distinguished according to the genera and species of good and truth (n. 685, 2508, 2524, 2556, 2739, 3612). These societies and proximities were represented by the most ancient people, who were celestial men, by their dwelling together classified in this manner into nations, families, and houses (n. 470, 471, 483, 1159, 1246); and for this reason it was enjoined that they who were of the representative church should contract marriages within the families of their own nation; for in this way they could represent heaven, and the conjunction of its societies as to good and truth—as was the case here with Jacob, in that he was to go to the house of Bethuel, his mother's father, and take him a woman of the daughters of Laban, his mother's brother.

[5] With regard to these very knowledges of external or corporeal truth which are from collateral good, and which as before said contain in them what is Divine, and thus are capable of admitting genuine goods—such as are the knowledges with young children who are afterwards regenerated—they are in general such as are contained in the historicals of the Word, such as what is said therein concerning paradise, concerning the first man in it, concerning the tree of life in its midst, and concerning the tree of knowledge, where was the serpent that practiced the deception. These are the knowledges that contain within them what is Divine, and admit into them spiritual and celestial goods and truths, because they represent and signify these goods and truths. Such knowledges also are all other things in the historicals of the Word, as what is said concerning the tabernacle and the temple and concerning the construction of these; in like manner what is said concerning the garments of Aaron and of his sons; also concerning the feasts of tabernacles, of the firstfruits of harvest, of unleavened bread, and concerning other like things. When such knowledges as these are known and thought of by a young child, the angels who are with him think of the Divine things which they represent and signify; and because the angels are affected therewith, their affection is communicated, and causes the delight and pleasure which the child experiences therein; and prepares his mind to receive genuine

truths and goods. Such and very many others are the knowledges of external and corporeal truth that are derived from collateral good.

3666. Verses 3–5. *And God Shaddai will bless thee, and will make thee fruitful and multiply thee, and thou shalt be a company of peoples. And he will give thee the blessing of Abraham, to thee and to thy seed with thee, to cause thee to inherit the land of thy sojournings, which God gave unto Abraham. And Isaac sent away Jacob; and he went to Paddan Aram, to Laban, the son of Bethuel the Aramean, the brother of Rebekah, the mother of Jacob and Esau.* “And God Shaddai will bless thee” signifies the temptations of that truth and good through which there is conjunction; “and will make thee fruitful and multiply thee” signifies the derivative goods and truths; “and thou shalt be a company of peoples” signifies abundance; “and he will give thee the blessing of Abraham” signifies the conjunction of the Divine itself with the good and truth of the natural; “to thee and to thy seed with thee” signifies with the good and its derivative truth; “to cause thee to inherit the land of thy sojournings” signifies the life of instructions; which God gave unto Abraham” signifies which is from the Divine; “and Isaac sent away Jacob” signifies the beginning of manifestation; “and he went to Paddan Aram” signifies here as before the knowledges of that truth; “to Laban the son of Bethuel the Aramean” signifies collateral good; “the brother of Rebekah, the mother of Jacob and Esau” signifies the affinity from the mother, with the good of truth which is “Jacob,” and with the truth of good which is “Esau.”

3667. *And God Shaddai will bless thee.* That this signifies the temptations of that truth and good through which there is conjunction, is evident from the signification of “God Shaddai” as being temptations (concerning which signification in what follows); and from the signification of being “blessed,” as being conjunction (see n. 3504, 3514, 3530, 3565, 3584). Inasmuch as by Jacob is now represented the good of truth, as before shown (n. 3659), therefore that good and truth are here meant by “thee.” The reason why “God Shaddai” signifies temptations is that in ancient times they distinguished the supreme God (that is, the Lord) by various names, and this in accordance with his attributes, and in

accordance with the goods which are from him, and also in accordance with the truths, the multiplicity of which is a fact that is known to everyone. They who were of the ancient church by all these appellations understood only one God, namely, the Lord, whom they called Jehovah; but after the church had declined from good and truth, and at the same time from this wisdom, they began to worship as many gods as there were appellations of the one God; insomuch that every nation, and at last every family, acknowledged one of them for its own god; hence came the many gods of which mention is often made in the Word.

[2] The same thing took place in the family of Terah the father of Abraham, and also in the house of Abraham himself, who worshiped other gods (as may be seen above, n. 1356, 2559), and especially the God Shaddai (n. 1992). That the worship of this God remained in that house, is evident also from these words in Moses:

I appeared unto Abraham, unto Isaac, and unto Jacob, in God Shaddai, but by my name Jehovah I was not known to them (Exod. 6:3).

This is the reason why it was said to Abraham: “I am God Shaddai; walk before me, and be perfect” (Gen. 17:1); and why it is here said by Isaac to Jacob, “God Shaddai will bless thee.” That this is the case is also clearly evident from what follows in this chapter, in that after the Lord had said to Jacob in a dream, “I am Jehovah the God of Abraham thy father, and the God of Isaac” (verse 13), still Jacob afterwards said, “If God will be with me, and will keep me in this way wherein I walk, and will give me bread to eat and raiment to put on, and I return in peace to my father’s house, then Jehovah shall be to me for God” (verses 20, 21); from which it is evident that neither did the house of Jacob acknowledge Jehovah; but that Jacob would acknowledge him as his God if he would be his benefactor—just as is the case at this day in Christian gentilism.

[3] But as specifically regards God Shaddai, the Lord had been so called in the ancient church with respect to temptations and to blessings and benefits after temptations, as was shown in volume 2 (n. 1992). This is the reason why by “God Shaddai” in the internal

sense are signified temptations. That by temptations is effected a conjunction of good and truth, see what has already been stated and shown concerning temptations (n. 2819).

3668. *And will make thee fruitful and multiply thee.* That this signifies the derivative goods and truths is evident from the mention of “being fruitful” as having reference to good; and of “being multiplied” as having reference to truth (n. 43, 55, 913, 983, 2846, 2847).

3669. *And thou shalt be a company of peoples.* That this signifies abundance is evident without explication; a “company of peoples” is specifically predicated of truths, for by “peoples” in the Word are signified those who are in truth (n. 1259, 1260, 2928, 3581), whereas by “nations” are signified those who are in good (n. 1259, 1260, 1416, 1849). It is here said a “company of peoples,” because the subject treated of is the good of truth represented by Jacob; for the good which is from truth is one thing, and the good from which is truth is another; the good which is from truth is that which is here called “Jacob,” and the good from which is truth is that which is called “Esau.” The good which is from truth is inverse to the good from which is truth. Those who are being regenerated, before their regeneration is completed, are in the good which is from truth; whereas the same when regenerated are in the good from which is truth. That their state is inverse may be seen above (n. 3539, 3548, 3556, 3563, 3570, 3576, 3603).

3670. *And he will give thee the blessing of Abraham.* That this signifies the conjunction of the Divine itself with the good and truth of the natural is evident from the signification of a “blessing” as being conjunction (n. 3660, 3667); and from the representation of Abraham as being the Lord’s Divine itself which is called the “father” (concerning which see n. 2011, 3251, 3439). And inasmuch as these words are spoken to Jacob, by whom there would be represented the Lord’s Divine natural as to the Divine good and truth therein, therefore the conjunction of the Divine itself with the good and truth of the natural is what is signified, in the internal sense, by “He will give thee the blessing of Abraham.”

In the sense of the letter, it is the possession of the land of Canaan that is meant by the “blessing of Abraham,” and also by the words which follow: “to cause thee to inherit the land of thy sojournings, which God gave unto Abraham”; and according to this sense do all apprehend the words who believe that the historicals of the Word do not contain within them things more heavenly and secret: and especially so do the Jewish nation, who on the strength of these words claim for themselves privileges above every other nation and people. Their fathers understood the words in the same manner, and especially were they so understood by Jacob, whose quality is evident from what was said just above (n. 3667), in that he would not have known Jehovah, nor have been willing to acknowledge him, unless he had given him corporeal and worldly blessings. But that neither Abraham, nor Isaac, nor Jacob was meant, and that by Jacob is represented the Lord as to the natural which he would make Divine, is abundantly manifest from the explications given above. That it is immaterial what is the quality of the man who represents, as to whether he is evil or good, and that evil men equally with good men can represent and have represented the Lord’s Divine, may be seen above (n. 665, 1097, 1361).

[2] The same may be seen from the representatives which exist even to this day; for all kings, whoever they may be, and of whatever quality, by the royalty itself that appertains to them represent the Lord; in like manner all priests, whoever and of whatever quality they may be, by the priestly office itself. The royal and the priestly office itself is holy, whatever be the quality of him who ministers therein; and this is the reason why the Word taught by an evil man is equally holy, and also the sacrament of baptism and the holy supper, and other such things. And from this it is also evident that no king can possibly claim for himself anything of the sanctity that belongs to his royalty; nor any priest anything of the sanctity that belongs to his priesthood. Insofar as either claims anything thereof to himself, or attributes it to himself, so far he brands himself with the character of a spiritual thief, or with the mark of spiritual theft; and also insofar as he does evil, that is, acts contrary to what is just and equitable, and contrary to what is good and true, so far a king puts off the representative of holy royalty, and a priest the representative of holy priesthood, and represents

the opposite. For this reason in the representative Jewish church there were so many laws enjoined concerning the holiness in which priests especially should be during their ministration—on which subject, of the Lord’s Divine mercy, more will be said in what follows.

3671. *To thee and to thy seed with thee.* That this signifies with the good and its derivative truth is evident from the representation of Jacob, who is here meant by “thee” as being the good of truth, or the good which is from truth (concerning which see above); and from the signification of “seed” as being the good and truth of faith (n. 1025, 1447, 1610, 2848, 3373). “With thee” signifies that it was adjoined to the good of truth which is “Jacob.” With good and truth the case is the same as with seeds and the ground; interior good is as the seed which brings forth, but only in good ground; exterior good and truth are as the ground in which the seed brings forth; this seed (that is, interior good and truth) cannot otherwise be rooted. For this reason man’s rational is first of all regenerated, for therein are seeds, and afterwards the natural, in order that it may serve as ground (n. 3286, 3288, 3321, 3368, 3493, 3576, 3620, 3623); and since the natural is as ground, good and truth are capable of being made fruitful and multiplying in the rational, which could not be the case unless they had ground somewhere, in which they might take root like seed. From this comparison it may be seen as in a mirror how the case is with regeneration and with many of its arcana.

[2] To understand good and truth and to will them is of the rational; the perceptions of good and truth therefrom are as seed; but to know them and bring them into act is of the natural. The very memory-knowledges and works are like ground, and when man is affected with the memory-knowledges which confirm good and truth; and especially when he feels a delight in bringing them into act, the seeds are therein, and grow as in their ground. By this means good is made fruitful, and truth is multiplied, and they continually ascend from this ground into the rational, and perfect it. The case is otherwise when man understands good and truth, and also inwardly perceives some inclination of will thereto, but yet

does not love to know them, and still less to do them. In this case good cannot be made fruitful nor truth be multiplied, in the rational.

3672. *To cause thee to inherit the land of thy sojournings.* That this signifies the life of instructions is evident from the signification of “inheriting” as being to have another’s life (n. 2658, 2851); in the present case, life from the Divine, which is signified by the words which presently follow; and from the signification of “sojournings” as being instructions (n. 1463, 2025); “land” signifies where life is. The life of instructions here treated of is the life of good from truth, which is here represented by Jacob; for when man lives according to the truths in which he is instructed, he is then in the life of instructions.

3673. *Which God gave unto Abraham.* That this signifies which is from the Divine is evident from the representation of Abraham, as being the Lord as to the Divine which in the Word is called the “father” (n. 2011, 3251, 3439). That “God gave” signifies that it was appropriated to the Lord is evident; for that which is given is his to whom it is given. Hence it is manifest that by the words “which God gave unto Abraham” is signified life which is from the Divine.

3674. *And Isaac sent away Jacob.* That this signifies the beginning of manifestation [*existentia*] is evident from the fact that Jacob now begins to represent the good of truth, thus the beginning of the manifestation of the Lord’s Divine natural; for this is contained in what follows concerning the sojourning of Jacob with Laban. Wherefore by “Isaac sent away Jacob” is signified the beginning of manifestation.

3675. *And he went to Paddan Aram.* That this signifies the knowledges of that truth is evident from the signification of Paddan Aram as being the knowledges of truth (see n. 3664).

3676. *To Laban, the son of Bethuel the Aramean.* That this signifies collateral good is evident from the representation of Laban

as being collateral good of a common stock (concerning which see also above, n. 3665); and from the representation of Bethuel, as being the good of the gentiles of the first class (see n. 2865, 3665), from which as from a common stock comes the good which is represented by Laban. The reason why Bethuel is here surnamed the “Aramean” is that by “Aram” or “Syria” are signified the knowledges of good and truth (see n. 1232, 1234, 3249), which are here treated of. External truth, from which is the good here represented by Jacob, is nothing else than knowledges; for these are the truths which are learned first of all, and are also accounted as truths by those who are in the beginning of regeneration. Yet knowledges are not truths in themselves, but from the Divine things within them; and when these Divine things shine forth, the knowledges for the first time become truths. Meanwhile they are like general vessels, through which and in which truths can be received, like those spoken of above (n. 3665), and like all the memory-knowledges that are first learned.

3677. *The brother of Rebekah, the mother of Jacob and Esau.* That this signifies the affinity from the mother with the good of truth which is “Jacob” and with the truth of good which is “Esau” is evident from the representation of Rebekah as being the Lord’s Divine rational as to Divine truth (of which frequently above); and from the representation of Jacob as being the good of truth, or the good which is from truth in the natural; and from the representation of Esau as being the truth of good, or the good from which is truth in the natural (see above, n. 3669). And because all the goods and truths that are in the natural or external man are conceived and born of the rational or internal man; that is, of the good of the rational as a father, and of the truth thereof as a mother (n. 3314, 3573, 3616), therefore by the above words is signified the affinity from the mother with the good of truth which is “Jacob” and with the truth of good which is “Esau.”

[2] Moreover they are circumstanced in precisely the same way; but to explain these things to the apprehension is very difficult, because even the most general facts in regard to the subject are at this day unknown—as for instance, what spiritual good is and what

its truth, and that there are innumerable genera of good and its truth, and still more innumerable species, also that they are conjoined with each other by degrees as it were of consanguinity and affinity. These most general things being unknown, a description of the degrees and affinities would fall into mere shade, and the more so because the learned of the day do not desire to know such things, for they love to stray in the mere shell; and to dispute, not concerning the quality of such things, but whether they exist or not; and so long as they are in this state they desire to know nothing whatever concerning these innumerable kinds of good and truth.

3678. Verses 6–9. *And Esau saw that Isaac blessed Jacob, and sent him to Paddan Aram, to take him from thence a woman, and in blessing him commanded him, saying, thou shalt not take a woman of the daughters of Canaan. And Jacob hearkened to his father and to his mother, and went to Paddan Aram. And Esau saw that the daughters of Canaan were evil in the eyes of Isaac his father. And Esau went to Ishmael, and took Mahalath, the daughter of Ishmael, Abraham's son, the sister of Nebaioth, over his women to himself for a woman.* “And Esau saw that Isaac blessed Jacob” signifies the thought of natural good concerning conjunction by the good of truth, which is “Jacob”; “and sent him to Paddan Aram” signifies the beginning of manifestation through the knowledges of this good; “to take him from thence a woman” signifies conjunction thereby through the affection of truth; “and in blessing him commanded him, saying” signifies reflection and thence perception in order that conjunction might be effected; “thou shalt not take a woman of the daughters of Canaan” signifies that he should not be conjoined with the affections of falsity and evil; “and Jacob hearkened to his father and to his mother” signifies obedience and affection; “and went to Paddan Aram” signifies here as above to become imbued with those knowledges of good and truth; “and Esau saw that the daughters of Canaan were evil in the eyes of Isaac his father” signifies the Lord’s foresight and providence that the affections of that truth with which natural good had been heretofore conjoined would not conduce to conjunction; “and Esau went to Ishmael, and took Mahalath, the daughter of Ishmael, Abraham’s son” signifies the conjunction of this good with truth from a Divine origin; “the

sister of Nebaioth, over his women to himself for a woman” signifies the affection of celestial truth more interiorly.

3679. *And Esau saw that Isaac blessed Jacob.* That this signifies the thought of natural good concerning conjunction through the good of truth which is “Jacob,” is evident from the signification of “seeing” as being to think; for thinking is nothing else than seeing inwardly, or internal sight; and from the representation of Esau as being the good of the natural (see n. 3300, 3302, 3322, 3494, 3504, 3576, 3599); from the signification of being “blessed” as being conjunction (n. 3504, 3514, 3530, 3565, 3584); from the representation of Isaac as being the Lord’s Divine rational as to Divine good (treated of above); and from the representation of Jacob as being the good of truth (n. 3669, 3677). From all this it is evident that by “Esau saw that Isaac blessed Jacob” is signified the thought of natural good concerning conjunction through the good of truth.

[2] What is meant by the thought of natural good concerning conjunction through the good of truth cannot be fully explained to the apprehension, but yet must be briefly explained. The thought of natural good is the thought of the rational or internal man within the natural or external man, and indeed from the good of the latter; for it is the rational or internal man which thinks, and not the natural or external man; the former, or internal man, is in the light of heaven, in which light there is intelligence and wisdom from the Lord (n. 3195, 3339, 3636, 3643); but the external man is in the light of the world, in which there is no intelligence, and not even life; and therefore unless the internal man were to think within the external, it would not be possible to think at all. And yet thought appears to man to be in his external man, inasmuch as he thinks from those things which have entered in by the senses and are of the world.

[3] The case is the same as with the sight of the eye. The sensuous man supposes that the eye sees of itself, when yet the eye is merely an organ of the body by which the internal man sees those things which are out of the body, or which are in the world. It is also the

same as with speech. The sensuous man would suppose that the mouth and tongue speak of themselves; and they who think somewhat more deeply, that the larynx and interior organs speak by breath from the lungs; when yet it is the thought which speaks by means of these organs, for speech is nothing but thought speaking. There are many such fallacies of the senses. The case is the same in regard to all apparent life in the external man in that it is the life of the internal man therein as in its material and corporeal organ.

[4] With respect to thought, the case is this: So long as man lives in the body he thinks from the rational in the natural, but with a difference accordingly as the natural corresponds to the rational, or does not so correspond. When the natural corresponds, the man is rational, and thinks spiritually; but when the natural does not correspond, the man is not rational, nor can he think spiritually; for with the man whose natural corresponds to his rational the communication is opened, so that the light of heaven from the Lord can flow in through the rational into the natural, and enlighten it with intelligence and wisdom; hence the man becomes rational and thinks spiritually. But with the man whose natural does not correspond to the rational the communication is closed, and there only flows in somewhat of light in general round about, and through chinks through the rational into the natural; and the result is that the man is not rational, and does not think spiritually; for a man thinks according to the influx of the light of heaven that he enjoys. This shows that every man thinks according to the state of correspondence in respect to good and truth of the natural with the rational.

[5] But spirits and angels do not think in the same way as man; their thought is indeed also terminated in a natural, for they have with them all the natural memory and its affections, but are not allowed to use this memory (see n. 2475–2479); yet although they are not allowed to use it, it nevertheless serves them as a plane, or as a foundation, in order that the ideas of their thought may be terminated therein. Hence it is that the ideas of their thought are more interior, and their speech is not as with man from forms of words, but from forms of actual things; showing that their thought

also is such as is the correspondence of their natural with their rational; and that there are spirits who are rational, who think spiritually, and also those who are not rational, who do not think spiritually; and this exactly in accordance with their affections and consequent thoughts of things in the life of the body; that is, with the state of life they had acquired in the world.

[6] From this it may in some measure appear what the thought of natural good is, namely, that it is thought in the good of the natural. According to the idea of spirits that is called the thought of natural good which according to the idea of men is called thought in the good of the natural. In this latter, that is, in the good of the natural, the rational thinks when it has regard to good as the end. Thus the thought of natural good concerning conjunction through the good of truth is thought in the natural concerning the end, namely, how truth can be conjoined therewith; and this according to Divine order by the common way; which, as has often been said above, is from such things as are external, and thus which are the ultimate or last in order; for all the regeneration of the natural commences from these. These last or ultimate things are the first knowledges, such as are those of infants and children, concerning which see above (n. 3665).

[7] In the beginning the truth of good, which is “Esau,” is not conjoined in the external form with the good of truth, which is “Jacob”; for the good of truth is inverse in respect to the truth of good (n. 3669); but still they are inmosty conjoined, that is, in respect to ends. For the end of the truth which is from good is that truths may be adjoined to it according to order; and this also is the end of the good which is from truth; and inasmuch as the end conjoins, therefore they are conjoined (n. 3562, 3565). The inverse of order is at first only a means that has respect to the end.

3680. *And sent him to Paddan Aram.* That this signifies the beginning of manifestation [*existentia*] through the knowledges of this good is evident from the signification of “sending him” as being the beginning of manifestation (n. 3674); and from the signification of “Paddan Aram” as being the knowledges of truth

(n. 3664). They are called the knowledges of good, because all truths are knowledges of good; and truths which are not from good, or which do not look to good as the end, are not truths; but insofar as they look to doctrine, they are called the knowledges of truth.

3681. *To take him from thence a woman.* That this signifies conjunction thereby through the affection of truth is evident from the signification of a “woman” as being the affection of truth (n. 1468, 2517, 3236) to receive which is to be adjoined thereto.

3682. *And in blessing him commanded him, saying.* That this signifies reflection and thence perception in order that conjunction might be effected is evident from the signification of being “blessed” as being conjunction (n. 3504, 3514, 3530, 3565, 3584); and from the signification of “commanding and saying” as being reflection and consequent perception (n. 3661).

3683. *Thou shalt not take a woman of the daughters of Canaan.* That this signifies that he should not be conjoined with the affections of falsity and evil is evident from the signification of “taking a woman” as being to be associated and conjoined; and from the signification of the “daughters of Canaan” as being the affections of falsity and evil (see above, n. 3662).

3684. *And Jacob hearkened to his father and to his mother.* That this signifies obedience and affection is evident from the signification of “hearkening” or “listening to anyone” as being to obey (n. 2542); and when to the father and mother, it signifies obedience from affection.

3685. *And went to Paddan Aram.* That this signifies to become imbued with the knowledges of that good and truth is evident from the signification of “going” and “journeying” as being the order and plan of life (see n. 1293, 3335); here therefore to become imbued with according to order, namely, with the knowledges of that good and truth which are signified by “Paddan Aram” (see n. 3664, 3675).

3686. *And Esau saw that the daughters of Canaan were evil in the eyes of Isaac his father.* That this signifies the Lord's foresight and providence that the affections of that truth with which natural good had been heretofore conjoined would not conduce to conjunction is evident from the signification here of "seeing" as being foresight and providence (see n. 2837, 2839); and from the representation of Esau as being the Lord in respect to the Divine good of the natural (concerning which see above); from the signification of the "daughters of Canaan," here the daughters of Heth, as being the affections of truth from a ground not genuine (n. 3470, 3620, 3621, 3622); and from the signification of "being evil in the eyes of Isaac his father" as being not to conduce to conjunction, namely, through the good of the natural, which is "Esau," with the good of the rational, which is "Isaac." From all this it is evident that by these words is signified the Lord's foresight and providence, that the affections of that truth, because not from a genuine ground, would not conduce to conjunction. How the case herein is, may be seen from the explication at chapter 26, verses 34, 35, where the daughters of Heth are treated of whom Esau had taken to himself for women; and at chapter 27, verse 46, where it is said of Jacob that he should not take to himself a woman of the daughters of Canaan [Heth]. That by the "daughters of Canaan" are here signified the affections of truth from a ground not genuine, and above by the "daughters of Canaan," the affections of falsity and evil (n. 3662, 3683), is because the Hittites were of the church of the gentiles in the land of Canaan, and were not so much in falsity and evil as were the other nations there—the Canaanites, Amorites, and Perizzites. Hence also by the Hittites there was represented the Lord's spiritual church among the gentiles (n. 2913, 2986).

[2] That the most ancient church, which was celestial and existed before the flood, was in the land of Canaan may be seen above (n. 567); and that the ancient church, which was after the flood, was also in that land, and moreover in a number of other kingdoms, see above (n. 1238, 2385). From this it came to pass that all the nations in that land, and likewise all the regions and all the rivers thereof, became representative; for the most ancient people, who were celestial men, by means of all the objects which they saw,

perceived such things as are of the Lord's kingdom (n. 920, 1409, 2896, 2897, 2995); thus also by means of the regions and rivers of that land. After their times these representatives remained in the ancient church, thus also the representatives of the places in that land. The Word in the ancient church (n. 2897–2899), also had thence the names of places representative, as had also the Word after their time which is called “Moses and the prophets”; and because this was so, Abraham was commanded to go thither, and a promise was made him that his posterity should possess that land; and this not because of their being better than other nations, for they were among the worst of all (n. 1167, 3373), but in order that by them a representative church might be instituted, in which no attention should be paid to person or to place, but to the things that were represented (n. 3670); and that thereby also the names used in the most ancient and the ancient church might be retained.

3687. And Esau went to Ishmael, and took Mahalath, the daughter of Ishmael, Abraham's son. That this signifies the conjunction of this good with truth from a Divine origin is evident from the representation of Esau as being the good of the natural (concerning which see above); and from the representation of Ishmael, Abraham's son, as being truth from a Divine origin. That Ishmael represents the Lord's spiritual church, consequently truth, may be seen above (n. 1949–1951, 2078, 2691, 2699, 3268); and that Abraham represents the Lord's Divine called the “father,” see above (n. 2011, 3251, 3439). Hence by “Mahalath the daughter of Ishmael the son of Abraham” is signified truth from a Divine origin. That “taking a wife” signifies to be associated and conjoined is manifest; and from this it is evident that by “Esau going to Ishmael, and taking Mahalath the daughter of Ishmael Abraham's son” is signified the conjunction of this good with truth from a Divine origin.

3688. The sister of Nebaioth, over his women to himself for a woman. That this signifies the affection of celestial truth more interiorly is evident from the signification of “sister” as being intellectual or rational truth (see n. 1495, 2508, 2524, 2556, 3386); from the representation of Nebaioth as being the good which is of the spiritual church (n. 3268); from which the “sister of

Nebaioth” signifies the affection of celestial truth; or what is the same thing, the affection of spiritual good; from the signification of “women,” or the “daughters of Heth,” as being the affections of truth from a ground not genuine (n. 3470, 3620–3622, 3686); and from the signification of “taking a woman” as being to be associated and conjoined. From this it is evident that by these words, together with those immediately preceding, there is signified the conjunction of the good represented by Esau with truth from a Divine origin, thus with the affection of celestial truth more interiorly.

[2] How these things are circumstanced has indeed been already stated, but they are such as are understood with difficulty so long as the most general things of the subject are unknown. Moreover at the present day the world cares not for such things, because earthly things and not heavenly ones are the objects of its care, for the reason as they allege, that they see and know the former things, while the latter they neither see nor know. But inasmuch as the things contained in the internal sense of the Word are not merely to be disclosed, but are also to be explained, we may illustrate by an example how the case is with the truth of good that Esau represents and the good of truth that Jacob represents; and at the same time how the case is with the fact that before the man has been regenerated the good of truth is the inverse of the truth of good; but that they are afterwards conjoined; thus how the case is with all that has been said before.

[3] Let the following serve as the example: a man who is such as to be capable of being regenerated—for the Lord foresees, and since he foresees, he also provides for this—at first, like an infant child, does not yet know what works of charity toward his neighbor are, because he does not as yet know what charity is, nor what his neighbor is, and therefore as he knows from the Word that he ought to give to the poor, and that whoever gives to the poor has a reward in heaven, he does good to beggars more than to others, because he believes that they are the poor who are meant in the Word, not considering that such as beg in the streets for the most part live an impious and wicked life, despise whatever belongs to Divine worship, and surrender themselves to mere sloth and

idleness. Nevertheless he who is in the first state of regeneration does good to such persons from his heart; and these good deeds are the goods of external truth from which regeneration begins; the truth of good, which is interior, flows thus into these acts, and does the work according to the knowledges in which the child is.

[4] But afterwards, when he is more enlightened, he is desirous to do good to all whom he believes to be in want and distress; but as yet hardly makes a distinction between the pious and the impious who are in this state, believing everyone to be his neighbor in the same respect and degree. But when he is further enlightened in these matters, he then makes the distinction, and renders aid only to the upright and good, knowing that to aid the wicked is to do harm to many, inasmuch as by his benefits and services he supplies the wicked with the means of injuring others. At last, when he is regenerate, he does good only to the good and pious, because he is then affected not with the person of him to whom he does good, but with the good that is in him; and inasmuch as the Lord is present in what is good and pious, he thereby through his affection for what is good testifies his love to the Lord. When the man is in this charity from the heart, he is regenerate.

[5] From this it is evident that his former state was inverse in respect to this state, inasmuch as he had believed that to be good which was not good; but still at the beginning of regeneration he must needs do that good, because his knowledge of the matter then goes no further; and because the interior good of charity could not flow into any other truth than that which was of the knowledge thereof; and it is also evident that interior good had always been present and had wrought this, but was not able to manifest itself until by knowledges the man had been successively enlightened concerning the true nature of goods and truths. From this it is in some measure evident what the good of truth is which Jacob here represents; and what the truth of good which Esau represents; and that at first these are inverse, but afterwards are conjoined.

3689. Verses 10, 11. *And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a place, and passed the night*

there, for the sun was set; and he took of the stones of the place, and placed them for his pillows, and lay down in that place. “And Jacob went out from Beersheba” signifies life more remote from Divine doctrinal things; “and went toward Haran” signifies the good and truth of that degree; “and he lighted upon a place” signifies the state; “and passed the night there, for the sun was set” signifies life in what is obscure; “and he took of the stones of the place” signifies the truths of that state; “and placed them for his pillows” signifies communication of a most general nature with the Divine; “and lay down in that place” signifies the tranquillity of the state.

3690. *And Jacob went out from Beersheba.* That this signifies life more remote from Divine doctrinal things is evident from the signification of “going” as being to live (see n. 3335, 3685); thus “going out” signifies living more remotely; and from the signification of “Beersheba” as being Divine doctrine (see n. 2723, 2858–2859, 3466); hence it is evident that by “Jacob went out from Beersheba” is signified life more remote from Divine doctrinal things. Life is said to be more remote when it is in external truths, and is lived according to them, as is the life of the infancy and childhood of those who are being regenerated (concerning whom see above, n. 3688).

[2] In order to show further what this life is, and what its quality, it may be expedient to add a few words. All the histories of the Word are truths more remote from essential Divine doctrinal things, but still are of service to little children and older children, in order that thereby they may be by degrees introduced into the interior doctrinal matters of truth and good; and at last to Divine things themselves; for within them, in their inmost, is the Divine. While children are reading them and are affected by them from innocence, the angels who are with them are in a happy celestial state, being affected from the Lord with the internal sense, consequently with those things which the historical facts represent and signify; and it is the celestial happiness of the angels that flows in and causes the delight with the children. In order that this first state may exist, that is, the first state of infancy and childhood of those to be regenerated, the histories of the Word were given, and

were so written that all things therein both in general and in particular contain within them things Divine.

[3] How far removed these historical matters are from Divine doctrinal things can be seen from the following example from them. When anyone first knows only that God descended on Mount Sinai, and gave tables to Moses, on which were written the Ten Commandments, and that Moses broke those tables, and that God wrote like commandments on other tables; while delighted solely with this history, he is in the life of external truth remote from Divine doctrinal things; but afterwards when he begins to be delighted and affected with the commandments or precepts themselves therein contained, and lives according to them, he is then in the life of truth, yet still remote from Divine doctrinal things themselves. For a life according to the commandments is only a moral life, the precepts whereof are known to all who live in human society, from civil life itself and the laws thereof—as that the deity is to be worshiped, and parents honored; and that murder, adultery, and theft must not be committed.

[4] But he who is being regenerated is led by degrees from this more remote life (that is, moral life), into a life nearer to Divine doctrinal things; that is, into spiritual life. When this comes to pass the man begins to wonder why such commandments or precepts were sent down from heaven in so miraculous a manner, and written on tables by the finger of God, when yet they are known to every people, and are also written in the laws of those who have never heard anything from the Word. If when he comes into this state of thought he is among those who are capable of being regenerated, he is brought by the Lord into a still more interior state, namely, into a state of thinking that deeper things lie concealed therein, with which as yet he is unacquainted; and when he reads the Word in this state, he finds everywhere in the prophets, and especially in the evangelists, that each one of these precepts contains within it things still more heavenly.

[5] For example, in respect to the honoring of parents, he now sees that when men are born anew, that is, when being regenerated,

they receive another father, and then become his sons, and that it is he who is to be honored; thus that this is the sense that lies hidden within this precept. And by degrees he learns that this new father is the Lord; and at last that he is to be honored by being worshiped, and that he is worshiped when he is loved. When one who is being regenerated is in this truth, and in a life according to it, he is in Divine doctrine, and is then in an angelic state, and from this state looks at the things he before knew as following on in order, and as flowing from the Divine as it were according to the steps of a ladder, above which is Jehovah or the Lord; and on the steps whereof are his angels ascending and descending; thus he sees the things with which he had previously been delighted as more remote from him according to degrees. The case is the same with the other precepts of the Decalogue (see n. 2609). From this it is now evident what is meant by a life more remote from Divine doctrinal things, which is here signified by “Jacob went out from Beersheba.”

3691. *And went toward Haran.* That this signifies to the good and truth of that degree is evident from the signification of “Haran” as being external good and truth, for by “Haran” is signified what is external, and by “Laban” who dwelt there, good and truth; thus by “Haran” is here meant external good and truth. (That this is the signification of “Haran” may be seen above, n. 1430, 3612.) It follows that by “Jacob went forth from Beersheba and went to Haran” in the internal sense is signified that he betook himself further from Divine doctrinal things; thus to external good and truth.

[2] It is said “to good and truth of that degree,” because goods and truths are perfectly distinguished from each other according to degrees; interior goods and truths being in a higher degree, and exterior ones in a lower degree. In a higher degree are the goods and truths of the rational; in a lower degree are the goods and truths of the natural; and in the lowest are the sensuous goods and truths of the body. Interior goods and truths, or those of a higher degree, flow into exterior goods and truths, or those of a lower degree, and exhibit therein an image of themselves, almost as man’s interior affections exhibit themselves in the countenance and its

changes. From this it is manifest that interior goods and truths are completely separate from exterior goods and truths, or what is the same, those in a higher degree from those in a lower one; so separate that it is possible for the interior ones, or those in a higher degree, to exist quite apart from the exterior ones, or those in a lower degree. He who has not a distinct notion of degrees cannot have a distinct notion of interior and exterior goods, nor how the case is with man's soul, or with his spirit and body, nor how it is with the heavens in the other life.

[3] That there are three heavens is known, and that one heaven is more interior than another, and that the third heaven is inmost. These heavens are most distinct from each other according to degrees. They who are in the inmost or third heaven are nearest the Lord; they who are in the interior or second heaven are more remote; and they who are in the exterior or first heaven are still more remote. No other communication between these heavens is possible than such as is that of man's inmosts with his exteriors; for the man who is in love to the Lord and in charity toward his neighbor is a little heaven that in an image corresponds to the three heavens, and he receives the influx of good and truth out of the three heavens from the Lord according to the same degrees. The relative nature of these degrees to one another may be seen from the two cases adduced above (n. 3688, 3690).

[4] They who are in real love to the Lord, so as to have a perception of it, are in a higher degree of good and truth, and are in the inmost or third heaven; thus are nearer to the Lord, and are called celestial angels. They who are in charity toward the neighbor so as to have a perception of charity, and not so much a perception of love to the Lord, are in a lower degree of good and truth, and are in the interior or second heaven; thus are more remote from the Lord, and are called spiritual angels. But they who are in charity toward the neighbor merely from the affection of truth, so as not to have a perception of charity itself toward the neighbor, except from the truth with which they are affected, are in a still lower degree of good and truth, and are in the exterior or first heaven; thus are still more remote from the Lord, and are called good spirits.

[5] From this it may in some measure be evident how the case is in respect to degrees; namely, that those things which are in a higher degree exhibit themselves in an image in those which are in the degree next lower. In love to the Lord there is a proximate image of the Lord, which is called a “likeness,” wherefore they who are in love itself to the Lord are called his “likenesses.” In charity there is also an image of the Lord (only more remote), for in true charity the Lord is present; and therefore they who are therein are called his “images” (n. 50, 51, 1013); while they who are in the affection of truth, and thence in a certain species of charity toward the neighbor, are also images of the Lord, but still more remotely. The three heavens are distinguished into these degrees, and according to these degrees the Lord flows in with Divine good and truth, thus with wisdom and intelligence, and with heavenly joy and happiness.

3692. *And he lighted upon a place.* That this signifies the state, is evident from the signification of “place” as being state (see n. 1273–1275, 1377, 2625, 2837, 3356, 3387).

3693. *And passed the night there, for the sun was set.* That this signifies life in what is obscure is evident from the signification of “night” as being a state of shade (n. 1712); thus “passing the night” signifies living in this state; and from the signification of the “sun being set” as being to be in what is obscure; for it is then “evening,” and that “evening” signifies that which is obscure, may be seen above (n. 3056). By that which is obscure is here meant obscurity of intelligence in respect to truth, and obscurity of wisdom in respect to good; for the light which the angels have from the Lord has within it intelligence and wisdom, and is also thence derived (see n. 1521, 1524, 1529–1530, 3138, 3167, 3195, 3339, 3341, 3636–3637, 3643); and therefore insofar as they are in light, so far they are also in intelligence and wisdom; but insofar as they are not in light, thus insofar as they are in shade, so far they are not in intelligence and wisdom (n. 2776, 3190, 3337). It is for this reason that in common speech “light” is predicated of the things of the understanding. Man is not aware of this reason, and therefore believes that these terms are used merely by way of comparison.

Men use many other forms of expression that flow from a perception of such things as exist in the other life, in which they are as to their spirits, and that have been received in conversation because they are interiorly acknowledged, but are blotted out of notice by the things of the body, which are of such a nature as to extinguish the things of perception in which man's interior man is.

[2] That in the Word the "setting of the sun" signifies the falsity and evil in which they are who have no charity and faith; thus that it signifies also the last time of the church, may be seen above (n. 1837); and also that it signifies obscurity in respect to those things which are of good and truth, such as exists with those who are in a degree more remote from Divine doctrinal things, may be seen above (n. 3691). That the "setting of the sun," or the "sun being set," has these significations, may be seen from the following passages in the Word. In Micah:

Night unto you instead of vision; and darkness unto you instead of divination; and the sun shall go down upon the prophets, and the day shall be black over them (Micah 3:6);

"the sun shall go down upon the prophets" signifies that they have no longer any truth and understanding of truth; "prophets" denote those who teach the truths of doctrine (see n. 2534). In Amos:

It shall come to pass in that day that I will cause the sun to go down at noon, and I will darken the earth in the day of light; and I will turn your feast into mourning, and all your songs into lamentation (Amos 8:9–10);

"to cause the sun to go down at noon" denotes obscurity as to truth with those who are in the knowledges of good and truth (that "noon" signifies a state of light, or of the knowledges of truth, see above, n. 1458, 3195).

[3] In Isaiah:

Thy sun shall no more go down, neither shall thy moon withdraw itself; for Jehovah shall be thine everlasting light (Isa. 60:20);

where the Lord's kingdom is treated of; the "sun shall no more go down" denotes that they shall be in the life of good and in wisdom, because in the Lord's celestial love and light; "the moon shall not withdraw itself" denotes that they shall be in the life of truth, and in intelligence, because in the Lord's spiritual love and light. (That in the other life the Lord is a sun to the celestial angels, and a moon to the spiritual angels, and that hence they have wisdom and intelligence, see above, n. 1053, 1521, 1529–1531, 2441, 2495, 3636, 3643.) From this it is evident what is meant in the internal sense of the Word by the "rising" and "setting" of the sun.

[4] In David:

O Jehovah my God thou art very great; thou hast put on glory and honor; who covereth himself with light as with a garment; he stretcheth out the heavens like a curtain; he made the moon for appointed festivals; he knoweth the going down of the sun. Thou disposest the darkness that it may become night (Ps. 104:1–2, 19–20);

here in like manner the "moon" denotes intelligence, and the "sun" wisdom, from the Lord; the "going down of the sun" denotes the obscurity of each; "to dispose the darkness that it may become night" signifies the moderating of a state of obscurity. That the angels have changes of state between the highest degree of light and a less degree, or between the highest degree of wisdom and a less degree, and that these changes of state are as the morning when the sun rises, and as midday when it is in its greatest altitude, and as the evening when it sets, and afterwards as morning again, will of the Lord's Divine mercy be shown elsewhere.

[5] In Joshua:

From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your border (Josh. 1:4);

where there is described the extension of the land of Canaan, by which is signified in the internal sense the Lord's kingdom (see n. 1607, 3038, 3481); (that the "river Euphrates" is one border of it,

that is, of things spiritual and celestial, see above, n. 1866; and that the “great sea” and the “going down of the sun” is another, by which is represented the ultimate, which is relatively obscure; also that all the borders and all the places in that land are representative, n. 1585).

[6] In Moses:

If in taking a pledge thou shalt take for a pledge thy neighbor’s garment, thou shalt restore it unto him before the sun goeth down; for that is his only covering, it is his garment for his skin, wherein he shall sleep (Exod. 22:26–27).

If he be a poor man, thou shalt not lie down upon his pledge; thou shalt surely restore to him the pledge before the sun goeth down, and he shall bless thee, and it shall be righteousness unto thee before Jehovah thy God (Deut. 24:12–13).

That in this law, as in all the rest, there is what is representative and significative of Divine law, which is that of good and truth in the Lord’s kingdom, from which this law comes, is manifest from its particulars. That it contains as the very ground of the law that a man’s companions ought not to be deprived of external truths, which are the doctrinal things according to which they live, and their rituals; and that such truths are the “garment,” may be seen above (n. 297, 1073, 2576). “Restoring the pledge before the sun went down” denotes before truth perishes with him; and because this truth is external, it is said that “the garment is for his skin in which he shall sleep.”

[7] Again:

The soul that hath touched what is unclean shall be unclean until the even, and shall not eat of the holy things; but when he has bathed his flesh in water, and the sun is down, he shall be clean; and afterwards he shall eat of the holy things (Lev. 22:6–7).

He that is not clean, toward evening shall bathe himself in waters; and when the sun is down, he shall enter into the midst of the camp (Deut. 23:10–11).

That this law also has its origin in the laws of good and truth, or the laws of order in the Lord's kingdom, is evident; otherwise it would never have been commanded that the unclean person should be unclean until the evening, and should then wash himself with waters, and after the sun was down should be clean. The law of order in the Lord's kingdom from which the above law comes, is that when good and angelic spirits lapse into a state of the love of self, and thereby into a state of falsity, they are then remitted a little into their natural or lower state, and are there imbued with knowledges of good and truth that bear upon the matter in question, which is signified by "washing themselves with waters in the evening." (That "washing with waters" denotes to be purified from falsities, may be seen above, n. 3147, 3148; and that "waters" are the knowledges of truth, n. 28, 680, 739, 2702, 3058.) And after they have been in that obscure state which is signified by the "going down of the sun," they return into their former state, which is signified by their "being clean," and "entering into the midst of the camp," on which subject of the Lord's Divine mercy something shall be said elsewhere from experience. From what has been said it is now evident that when mentioned in the Word the "going down of the sun" with the good signifies an obscure state as to truth; and with the evil a state of falsity.

3694. *And he took of the stones of the place.* That this signifies the truths of that state is evident from the signification of "stones" as being lower truths, such as are those of the natural man (see n. 643, 1298).

3695. *And placed them for his pillows.* That this signifies communication of a most general nature with the Divine, is evident from the signification of "pillows" for the head or the neck, as being communication with external things, thus communication of a most general nature; for that the nape or the neck signifies the communication of interior things with exterior things, or what is the same, of higher things with lower, and thereby conjunction, may be seen above (n. 3542, 3603). Hence those things which are under the nape or neck, that is, pillows, here signify the communication of inmost or Divine things with outermost ones,

which communication is also of a most general nature; for that which is external is relatively general, and that which is outermost is most general; for the singulars of interior things appear as a one, thus as a general, in exterior things. These moreover are the things that are represented and signified by the “ladder set on the earth, whose top reached to heaven, with the angels of God ascending and descending upon it,” concerning which presently.

3696. *And lay down in that place.* That this signifies the tranquillity of the state is evident from the signification of “lying down” as being to be in a state of tranquillity; for “lying down” and “sleeping” signify nothing else. That in the internal sense this is the signification of “lying down” may also be seen from other passages in the word, concerning which just below. With those who are to be regenerated, who are here treated of in the internal representative sense, the case is that first of all they are in a state of tranquillity, or in a state of external peace (for external peace, or peace in externals, is called “tranquillity”); and the same is produced from the Divine state of peace that is inmost within it; and it comes forth into the externals through the removal of cupidities and falsities; for these are what cause all unrest. Moreover at the beginning of his life, that is, during his infancy, every man is in a state of tranquillity; but as he advances in life, that is, grows up to manhood, he removes himself from this state, because he gives himself up to worldly cares, and consequently to anxieties caused by the cupidities of the love of self and of the world, and the derivative falsities.

[2] The case is almost the same with the new life in the man who is being regenerated: at first he is in a state of tranquillity; but as he passes into a new life, he also passes at the same time into an untranquil state; for the evils and falsities with which he had before become imbued emerge and come forth, and disturb him, and this at last to such a degree that he is in temptations and vexations inflicted by the diabolical crew, who are continually striving to destroy the state of his new life. Yet inmost the man is in a state of peace, for unless this were with him inmost, he would not combat, for in his battlings he is continually looking to this state as the end, and unless he had such an end, he would in no wise have

power and strength to combat. This moreover is the reason why he overcomes; and because this is the end in view, he also comes into this state after the combats or temptations. This is like the state of spring, which succeeds the state of autumn and winter; or it is like the state of dawn, which succeeds evening and night. (That a state of peace in spiritual things is like spring and dawn in natural things, may be seen above, n. 1726, 2780; and that peace is from good and truth, and unrest from what is evil and false, n. 3170.)

[3] That in the Word “to lie down” signifies a state of tranquillity may be seen from the following passages. In Moses:

If ye walk in my statutes, and keep my commandments and do them, I will give peace in the land, and ye shall lie down, and none shall make you afraid; and I will cause the evil wild beast to cease out of the land, neither shall the sword pass through your land (Lev. 26:3, 6);

where “lying down” is manifestly predicated of a state of peace and tranquillity; “evil beasts” denote the cupidities of evil (n. 45, 46, 908), which shall “cease”; the “sword” denotes, falsity fighting against truth (n. 2799), which shall not “pass through”; all which shows that peace and the tranquillity of peace are from good and truth, and that the destruction thereof is from evils and falsities.

[4] In Isaiah:

The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together (Isa. 11:6–7);

where the Lord is treated of, and the state of peace in his kingdom; that they shall “lie down together” signifies that they cannot be infested by any evil and falsity. In Hosea:

In that day will I make a covenant for them with the wild beast of the field, and with the fowl of the heavens, and with the creeping thing of the earth; and I will break the bow and the sword and war out of the land, and will make them to lie down in confidence (Hos. 2:18);

where in like manner “to lie down” signifies a state of tranquillity on the removal of falsities and evils, which occasion unrest.

[5] In David:

I will lay me down and sleep; and I will awake, for Jehovah sustaineth me. I will not be afraid of ten thousands of the people that have set themselves against me round about (Ps. 3:5–6);

where “to lie down and sleep” signifies a state of tranquillity and security. Again:

In peace I will both lay me down and sleep; for thou, Jehovah alone, makest me to dwell in confidence (Ps. 4:8).

He will make me to lie down in green pastures; he will lead me to the waters of rest; he will restore my soul (Ps. 23:2–3).

From these passages it is evident that a state of peace and tranquillity is signified by “lying down”; and that by “lying down in that place” is signified the tranquillity of the state, for in the internal sense “place” signifies state (n. 3692).

3697. Verses 12–15. *And he dreamed, and behold a ladder set on the earth, and its head reaching to heaven; and behold the angels of God ascending and descending on it. And behold Jehovah standing upon it; and he said, I am Jehovah the God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt break forth to the sea, and to the east, and to the north, and to the south; and in thee shall all the families of the ground be blessed, and in thy seed; and behold I am with thee, and will keep thee whithersoever thou goest, and will bring thee back to this ground; for I will not leave thee until I have done that which I have spoken to thee.* “And he dreamed” signifies foresight; “and behold a ladder set on the earth” signifies the communication of the lowest truth and its derivative good; “and its head reaching to heaven” signifies with the Divine; “and behold the angels of God ascending and descending on it” signifies infinite and eternal communication, and the consequent

conjunction; and that from what is lowest there is as it were an ascent, and afterwards when the order is inverted, a descent; “and behold Jehovah standing upon it” signifies the Lord in the highest; “and he said, I am Jehovah the God of Abraham thy father” signifies the Lord, that from him that good comes; “and the God of Isaac” signifies the Lord as to the Divine human; “the land whereon thou liest, to thee will I give it” signifies the good in which he was, that it was from what was his own; “and to thy seed” signifies that so also was the truth; “and thy seed shall be as the dust of the earth” signifies that Divine truth natural would be as natural good; “and thou shalt break forth to the sea, and to the east” signifies the infinite extension of good; “and to the north, and to the south” signifies the infinite extension of truth; thus all states of good and truth; “and in thee shall all the families of the ground be blessed” signifies that all truths of the good of doctrine will be conjoined with good; “and in thy seed” signifies and with truth; “and behold I am with thee” signifies the Divine “and will keep thee whithersoever thou goest” signifies Divine providence; “and will bring thee back to this ground” signifies conjunction with Divine doctrine; “for I will not leave thee until I have done that which I have spoken to thee” signifies that nothing would be wanting to prevent its having effect.

3698. *And he dreamed.* That this signifies foresight is evident from the signification of “dreaming” as being in the internal sense to foretell future things; for prophetic dreams, which were Divine, were predictions of things to come, as is evident from those related in the Word (see n. 1975, 1976). Such being, in the internal sense, the signification of “dreams” and of “to dream,” therefore in the supreme sense, in which the Lord is treated of, they signify foresight; for predictions are from the Lord’s Divine foresight. That this is the only source of predictions concerning events which do not flow according to the common order of nature, and cannot thence be foreseen, may be seen from the Word, as from these words in Moses:

When a prophet speaketh in the name of Jehovah, but the word doth not come to pass, and that word doth not happen, Jehovah hath not spoken; the prophet hath spoken it presumptuously (Deut. 18:22);

and this although predictions of things which come to pass might be from the wicked and worshippers of another god, as is evident from this passage:

If there arise in the midst of thee a prophet, or a dreamer of dreams, and he give thee a sign or a wonder, and the sign or the wonder come to pass whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreams; for Jehovah your God trieth you (Deut. 13:1-3);

from which it is evident that the prediction itself was from the Divine, but the persuasion to worship other gods was from what belonged to the prophet, to whom this was permitted for the sake of trying them, as is said. From this also it is, and from other causes, that very often in olden time they who worshiped the Baals and other gods also prophesied, saw visions, and dreamed dreams, and likewise that the things which were spoken by them came to pass, whereby many were seduced; concerning whom we read in Jeremiah 23; besides others who were called “diviners,” “soothsayers,” “jugglers,” and “pythons,” who were among those who studied natural magic, whereby nothing of what was Divine could be foretold, but only what was contrary to the Divine, that is, contrary to the Lord, and contrary to the good of love and the truth of faith in him. This is magic, of whatsoever quality it may appear in external form.

3699. *And behold a ladder set on the earth.* That this signifies the communication of the lowest truth and its derivative good is evident from the signification of a “ladder” as being communication, concerning which we shall speak presently; and from the signification of the “earth” as being what is lowest, for it is said immediately afterwards that “its head reached unto heaven” which denotes that which is highest; all which shows that the “ladder set between earth and heaven” or between the lowest and the highest, signifies communication; that it is the communication of the lowest truth and its derivative good that is here signified by the “ladder set on the earth” is evident from the fact that the subject here is truth and its derivative good of that degree which in

the internal sense is here represented by Jacob. In the original tongue the term “ladder” is derived from an expression which signifies a “path” or “way,” and that “path” or “way” is predicated of truth, may be seen above (n. 627, 2333). Moreover, when angels are conversing about truth, this is exhibited representatively in the world of spirits by “ways” (n. 189, 3477); all of which shows what is signified by a “ladder, one extremity of which is set on the earth, while the other reaches to heaven,” namely, the communication of truth which is in the lowest place with truth which is in the highest, which communication is treated of in what follows. (That there are lowest truths and goods, and also highest truths and goods, and steps between them as of a ladder, may be seen above, n. 3691.)

3700. *And its head reaching to heaven.* That this signifies with the Divine, namely, that there was communication therewith, is evident from the signification of the “head,” or summit of the ladder, as being that which is highest; and from the signification of “heaven,” as being that which is Divine; for in the supreme sense, in which the Lord is treated of, “heaven” signifies the Divine itself; but in the representative sense, which treats of the man who is being regenerated, it signifies the inmost good and its derivative truth that is from the Lord, such as there is in heaven, and from which is heaven itself. This is also called “Divine,” because from the Lord; for the Lord, or what is the same, the Divine, which is from the Lord alone, is the all in all of heaven; and whatever is not from the Divine there, is not of heaven. For this reason it has been occasionally said above that the Lord is heaven itself, and that all who are in heaven are in the Lord.

3701. *And behold the angels of God ascending and descending on it.* That this signifies infinite and eternal communication and the consequent conjunction; and that from what is lowest there is as it were an ascent, and afterwards when the order is inverted a descent; is evident from the signification of “angels” as being something Divine of the Lord, which is meant by them when they are mentioned in the Word (see n. 1925, 2319, 2821, 3039). That in the present case they signify Divine truth is evident from their being called the angels “of God,” for “God” is named when in the

internal sense truth is treated of, but “Jehovah” when good is treated of (n. 2586, 2769, 2807, 2822); and this is the reason why although “Jehovah” is presently named, and it is said, “behold Jehovah standing upon it,” still they are here called angels of “God”; for the subject is the truth from which is good, which is here represented by Jacob, as has been frequently said above. That by “ascending and descending on the ladder” is in the supreme sense signified infinite and eternal communication and the consequent conjunction is evident without further explication. Communication, and the consequent conjunction, cannot be predicated of the Lord’s Divine itself, and of his Divine human, unless at the same time they are said to be infinite and eternal; for in the Lord all is infinite and eternal; infinite in respect to being, and eternal in respect to manifestation. From all that has been said it is evident that of the “ladder set on the earth, and its head reaching to heaven; and behold the angels of God ascending and descending on it,” the sum total of the signification is an ascent as it were from what is lowest, and afterwards when the order is inverted, a descent.

[2] How the case is with this ascent and descent, may be seen from what has been said and shown above (n. 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3607, 3610, 3665, 3690). But as this order, which is that of the regeneration of man, and which is described in the internal sense of this and the following verses, is altogether unknown in the church, the nature of it may be further illustrated. It is known that man is born into the nature of his parents, and of his grandfathers, and also of those who have been his ancestors for ages; thus he is born into the hereditary evil of them all successively accumulated, insomuch that as regards what is from himself he is nothing but evil. The result of this is that as to both understanding and will man has been utterly destroyed; and of himself wills nothing of good, and consequently understands nothing of truth; and therefore that which he calls good and believes to be good is evil; and that which he calls truth and believes to be truth is falsity. For example: loving himself above others; desiring better for himself than for others; coveting what belongs to another; taking thought for himself alone, and not for others except for the sake of himself. As of himself man is desirous of these things

he therefore calls them goods, and also truths; and what is more, if anyone injures or endeavors to injure him in respect to these goods and truths as he calls them, he hates him, and also burns with revenge toward him, desires and even seeks his ruin, and feels delight in it, and this in proportion as he actually confirms himself in such things, that is, in proportion as he more frequently brings them into actual exercise.

[3] When such a person comes into the other life he has the same desires; the very nature which he has contracted in the world by actual life remains, and the delight just referred to is plainly perceived. For this reason such a man cannot be in any heavenly society, in which everyone desires better for others than for himself, but has to be in some infernal society where the delight is similar to his own. This nature is that which must be rooted out while the man lives in the world, which cannot possibly be done except by the Lord through regeneration; that is, by his receiving a totally new will and derivative new understanding; or in other words by being made new in respect to both these faculties. But in order that this may be effected, the man must first of all be reborn as a little child, and must learn what is evil and false, and also what is good and true; for without knowledge he cannot be imbued with any good; for from himself he acknowledges nothing to be good but what is evil, and nothing to be true but what is false.

[4] To this end such knowledges are insinuated into him as are not altogether contrary to those which he had before; as that all love begins from self; that self is to be taken care of first and then others; that good is to be done to such as appear poor and distressed outwardly, no matter what may be their inward character; in like manner that good is to be done to widows and orphans simply because they are so called; and lastly, to enemies in general, whoever they may be; and that thereby a man may merit heaven. These and other such knowledges are those of the infancy of his new life, and are of such a nature that while they derive somewhat from his former life or the nature of his former life, they also derive somewhat from his new life into which he is thereby being introduced; and hence they are such as to admit into them whatever things are conducive to the formation of a new will and a

new understanding. These are the lowest goods and truths, from which those who are being regenerated commence, and because these admit into themselves truths that are more interior or nearer to Divine truths, by their means there may also be rooted out the falsities which the man had before believed to be truths.

[5] But they who are being regenerated do not learn such truths simply as memory-knowledges, but as life, for they do these truths; but that they do them is from the beginning of the new will which the Lord insinuates entirely without their knowledge; and insofar as they receive of this new will, so far they receive of these knowledges, and bring them into act, and believe them; but insofar as they do not receive of the new will, so far they are indeed capable of learning such things, but not of bringing them into act, because they care merely for memory-knowledge, and not for life.

[6] This is the state of infancy and childhood in respect to the new life which is about to succeed in place of the former life; but the state of the adolescence and youth of this life is that regard is no longer had to any person as he appears in the external form but to his quality in respect to good; first in civil life, next in moral life, and lastly in spiritual life; and good is that which the man then begins to hold and love in the prior place, and from good to love the person; and at last, when he is still further perfected, he takes care to do good to those who are in good, and this in accordance with the quality of the good in them, and at last he feels delight in doing good to them, because he feels delight in good, and pleasantness in the things that confirm it. These confirmatory things he acknowledges as truths; and they also are the truths of his new understanding, which flow from the goods which are of his new will.

[7] In the degree that he feels delight in this good, and pleasantness in these truths, he has a feeling of what is undelightful in the evils of his former life, and of what is displeasing in its falsities; and the result is that a separation takes place of the things which are of the former will and the former understanding from the things that are of the new will and the new understanding; and

this not in accordance with the affection of knowing such things, but in accordance with the affection of doing them. Consequently the man then sees that the truths of his infancy were relatively inverted, and that the same had been by little and little brought back into a different order, namely, to be inversely subordinate, so that those which at first were in the prior place are now in the posterior place; thus that by those truths which were the truths of his infancy and childhood, the angels of God had ascended as by a ladder from earth to heaven; but afterwards, by the truths of his adult age, the angels of God descended as by a ladder from heaven to earth.

3702. *And behold Jehovah standing upon it.* That this signifies the Lord in the highest is evident from the fact that in the Word of the Old Testament the Lord is so often called “Jehovah” (see n. 1736, 3023, 3035); and that in the Word of the New Testament he is nowhere called “Jehovah,” but instead of Jehovah “the Lord” (n. 2921). That “standing upon it” signifies to be in the highest is evident without explication. The arcanum which lies concealed in the internal sense of these words is that all goods and truths descend from the Lord, and ascend to him; that is, that he is the first and the last; for man has been so created that the Divine things of the Lord may descend through him down to the ultimates of nature, and from the ultimates of nature may ascend to him; so that man might be a medium that unites the Divine with the world of nature, and the world of nature with the Divine; and that thus the very ultimate of nature might live from the Divine through man as the uniting medium; which would be the case if man had lived according to Divine order.

[2] That man was so created is evident from the fact that as to his body he is a little world, for all the arcana of the world of nature are stored within him; for every hidden property there is in the ether and its modifications is stored within the eye; and every property in the air is stored within the ear; and whatever invisible thing floats and acts in the air is in the organ of smell where it is perceived; and whatever invisible thing there is in waters and other fluids is in the organ of taste; and the very changes of state are in the sense of

touch everywhere in the body; besides that things still more hidden would be perceived in his interior organs if his life were in accordance with order. Hence it is evident that there would be a descent of the Divine through man into the ultimate of nature, and from the ultimate of nature there would be an ascent to the Divine, if with faith of heart, that is, with love, man would only acknowledge the Lord as his first and last end.

[3] In such a state were the most ancient people, who were celestial men; for whatever they apprehended by any sense was to them a means for thinking concerning the things of the Lord; thus concerning the Lord and his kingdom; and from this came the delight they derived from things worldly and terrestrial (see n. 1409, 2896–2897, 2995). Moreover when they thus contemplated the lower and ultimate things of nature, these appeared before their eyes as if they were alive; for the life from which they descended was in their internal sight and perception, and the objects presented to their eyes were as images of this life; which images, although inanimate, to them were thereby animated. Such is the perception the celestial angels have regarding all things in the world; as has frequently been given me to perceive; and hence also little children have such a perception (n. 2297, 2298). From all this we can see what is the quality of those through whom Divine things of the Lord descend down to the ultimates of nature, and from the ultimates of nature ascend to him, and represent Divine communication and the consequent conjunction which in the supreme sense are signified by the “angels ascending and descending on the ladder set on the earth, whose head reached unto heaven, and upon which stood Jehovah.”

3703. *And he said, I am Jehovah the God of Abraham thy father.* That this signifies the Lord, that from him that good comes, is evident from the fact that Jehovah is the Divine being itself of the Lord, who from Divine good is called “the God of Abraham.” (That Abraham represents the Lord as to Divine good may be seen above, n. 2172, 2198.) And because Divine good is that from which are all celestial and spiritual goods, and derivatively all truths also, it is here said “Abraham the father,” and indeed, “thy father,” that is, the father of Jacob, when yet Isaac was his father. That in

the internal sense “father” signifies good, is because good is that from which all things are in both general and particular, and truth is that through which they all come into manifestation; thus from the marriage of good and truth. Heaven itself, which consists of nothing else than the Divine marriage of good and truth, is from the Divine marriage of good and truth and of truth and good in the Lord.

[2] In universal nature also all things both in general and in particular have relation to good and truth; for there are represented in nature the celestial and spiritual goods and truths of heaven; and in heaven are represented the Divine goods and truths of the Lord. From this it is evident that good is like a father, and truth is like a mother; and that therefore in the internal sense of the Word by “father” is signified good, and by “mother,” truth, and indeed the good and truth from which the lower or derived goods and truths have their birth, which are relatively as daughters and sons, and therefore in the Word are also called “daughters” and “sons” (n. 489–491, 2362). They are also relatively as brothers and sisters, as grandchildren and great-grandchildren, as sons-in-law, mothers-in-law, and daughters-in-law; in a word, as kinships and connections in every degree, and this from the marriage of good, which is the father, with truth which is the mother. (That in the heavens all things in general and particular are circumstanced according to the relationships of love and faith in the Lord, or what is the same, of good and truth, may be seen above, n. 685, 917, 2739, 3612; and that on this account the most ancient people compared each and all things to marriage, n. 54, 55; see also n. 718, 747, 1432, 2508, 2516, 2524, 2556.)

[3] That in the internal sense of the Word “father” signifies good, may be seen from many passages, as from the following. In Isaiah:

Hearken to me ye that regard righteousness, ye that seek Jehovah; look unto the rock whence ye were hewn, and to the hole of the pit whence ye were digged; look unto Abraham your father, and unto Sarah that bare you; for when he was but one I called him, and I blessed him, and I will multiply him. For Jehovah will comfort Zion; he will comfort all her waste places, and will make her wilderness like Eden, and her solitude like the garden of Jehovah (Isa. 51:1–3);

where the subject is the Lord and his advent, as is evident from each particular; and who as to Divine truth is called a “rock” and a “pit”; and as to Divine good, “Abraham the father.” And as the Divine marriage of good and truth is represented by Abraham and Sarah (see n. 1468, 1901, 1965, 1989, 2011, 2063, 2065, 2172, 2173, 2198, 2507, 2833, 2836, 2904, 3245, 3251, 3305), it is said, “Abraham your father and Sarah who bare you.” For this reason also it is said that they should “look unto the rock and unto the pit,” and also “to Abraham their father and unto Sarah”; and this is why there at once follow the words, “Jehovah will comfort Zion,” whereby is meant the celestial church (n. 2362), and “He will comfort her waste places, and make her wilderness like Eden, and her solitude like the garden of Jehovah.”

[4] The same is signified by “Abraham” in other passages of the Word where he is called “father,” as in John:

Jesus said, I speak that which I have seen with my father; and ye do the things which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham’s sons ye would do the works of Abraham; ye do the works of your father (John 8:38–39, 41).

And in Matthew:

Think not to say within yourselves, We have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham. And lo the axe is laid unto the root of the trees; therefore every tree that bringeth not forth good fruit shall be hewn down, and cast into the fire (Matt. 3:9–10).

And in Luke:

When the poor man Lazarus died, he was carried up by the angels into Abraham’s bosom; and the rich man also died, and was buried; and when he was in hell he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom; and he cried and said, Father Abraham have mercy on me; I pray thee therefore, father, that thou wouldest send him to my father’s house (Luke 16:22–24, 27).

In these passages it is evident that Abraham is not meant, but the Lord as to Divine good. (That Abraham is unknown in heaven, and that when mention is made of him from the Word, the Lord is understood, may be seen above, n. 1834, 1876, 1989, 3305.)

[5] That in the internal sense “father” signifies good, may be seen from the following passages. In Moses:

Honor thy father and thy mother; that thy days may be long upon the land which Jehovah thy God giveth thee (Exod. 20:12; Deut. 5:16).

That this precept, like the other precepts of the decalog, is true in both senses; and that in the internal sense “honoring father and mother” is to love good and truth, and in good and truth the Lord, may be seen above (n. 2609, 3690). That “days upon the land” are the consequent states of good in the Lord’s kingdom is evident from the signification of “days” as being states (n. 23, 487, 488, 493, 893, 2788); and from the signification of “Canaan,” which is here “the land,” as being the Lord’s kingdom (see n. 1607, 3038, 3481); and that “to belong” is predicated of good (n. 1613).

[6] Because of this signification of “father and mother,” in the representative Jewish church many laws were enacted concerning parents and sons, in all of which in the internal sense is signified good and truth, and in the supreme sense the Lord as to Divine good and Divine truth. As in Moses:

And he that smiteth his father, or his mother, dying he shall die. And he that curseth his father or his mother, dying he shall die (Exod. 21:15, 17).

Every man that hath cursed his father, or his mother, killing he shall be killed; he that hath cursed his father or his mother, his bloods shall be upon him (Lev. 20:9).

Cursed be he that setteth light by his father or his mother: and all the people shall say Amen (Deut. 27:16).

In Ezekiel:

Behold the princes of Israel, every man according to his arm, have been in thee to shed blood; in thee have they set light by father and mother (Ezek. 22:6–7).

In Moses:

If a man have a stubborn and rebellious son, who will not obey the voice of his father, or the voice of his mother, and though they chasten him, will not obey them; then shall his father and his mother lay hold on him, and bring him out unto the elders of the city, and unto the gate of his place; and all the men of his city shall stone him with stones, that he die (Deut. 21:18–19, 21).

[7] In all these passages, in the sense of the letter, by “father and mother” are meant father and mother; but in the internal sense good and truth; and in the supreme sense the Lord as to Divine good and Divine truth; as also the Lord himself teaches in Matthew:

Jesus stretched forth his hand upon his disciples, and 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).

Be not ye called master; for one is your master, Christ; but all ye are brethren. And call ye not your father on earth; for one is your father, who is in the heavens (Matt. 23:8–9);

it is not here forbidden to be called master, and to be called father on earth; but what is forbidden is to acknowledge at heart any other father than the Lord; that is, when mention is made of “master” and “father,” the Lord is to be understood, who in the supreme sense is represented by them; according to what was said above (n. 3702) concerning the most ancient people who were celestial men—that whatever they perceived on earth was to them a means of thinking concerning the Lord.

[8] The like is implied in what the Lord spake to one of his disciples, who said:

Lord, suffer me first to go and bury my father; but Jesus said unto him, Follow me, and let the dead bury their dead (Matt. 8:21–22);

for relatively to the father in heaven, or to the Lord, a father on earth is as the dead to the living. Thus the very law concerning honoring parents is as it were dead, unless in it there are honor, worship, and love to the Lord; for that law descends from this Divine law; and hence comes that which is really living in that law; wherefore the Lord said, “Follow me, and let the dead bury their dead.” The same is also signified by what Elijah said to Elisha:

Elijah passed by Elisha, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again; for what have I done to thee? (1 Kings 19:19–20).

That by Elijah was represented the Lord, may be seen above

(preface to chapter 18 and n. 2762).

[9] In Malachi:

Behold I will send you Elijah the prophet before the great and terrible day of Jehovah come; and he shall turn the heart of the fathers to the sons, and the heart of the sons to their fathers, lest I come and smite the earth with a curse (Mal. 4:5–6).

In Luke, the angel said to Zacharias concerning his son John:

And he shall go before his face, in the spirit and power of Elijah, to turn the hearts of the fathers to the sons (Luke 1:17);

Here it is manifest that by “fathers” and “sons” are not meant fathers and sons, but the goods and truths of the church, which the Lord was about to restore.

[10] In Malachi:

Jehovah will be magnified from over the border of Israel. A son shall honor his father, and a servant his master. If then I be a father, where is mine honor? If I be a master, where is my fear? (Mal. 1:5–6);

where “father” denotes those who are in the good of the church; and “master,” those who are in the truth of the church; “father” manifestly denoting the Lord as to Divine good; and “master,” or “lord,” as to Divine truth.

[11] In David:

My father and my mother have forsaken me, but Jehovah taketh me up (Ps. 27:10);

where “father and mother” denote good and truth, which are said to have “forsaken” man when he takes note that of himself he is not able to do anything good, or to know anything true: that it is not to be understood as if David was forsaken by his father and mother is manifest.

[12] Again:

Thou art far fairer than the sons of men; the king’s daughter is all glorious within; her clothing is inwrought with gold. Instead of thy fathers shall be thy sons, whom thou shalt make princes in all the earth (Ps. 45:2, 13, 16);

where the Lord is treated of; “instead of thy fathers shall be thy sons,” denotes that Divine truths shall be as Divine goods; the “king’s daughter” signifies the love of truth; the “clothing inwrought with gold” signifies the quality of this truth derived from good. Inasmuch as the subject here is the Lord and his Divine human, as is evident from the whole psalm and the particulars in it, it is evident that each and all things therein have a like predication; thus that by the “king’s daughter” is not meant a king’s daughter, nor that her clothing was inwrought with gold, nor that instead of fathers should be her sons, nor that these should be princes in all the earth; but that Divine celestial and spiritual things are what are signified by each expression. (That “daughter” is affection or love

may be seen above, n. 490, 491, 2362; that “king” is Divine truth, n. 1672, 1728, 2015, 2069, 3009; that “gold” is good, n. 113, 1551, 1552; that “inwrought” is predicated of natural memory-knowledge, n. 2831; here therefore of Divine natural truth; that “clothing” is such truths as invest good, n. 297, 2576; that “sons who are instead of fathers” signify truths of good, in this case Divine truths as Divine goods, n. 264, 489, 491, 533, 1147, 1729, 1733, 2159, 2623, 2803, 2813; that “princes in the whole earth” are the primary things of the Lord’s kingdom and church; that “princes” are primary things, n. 1482, 2089; that “earth” is the Lord’s kingdom and church, n. 1413, 1607, 1733, 1850, 2117, 2118, 3355.)

[13] In Moses:

Jehovah had a delight in thy fathers to love them, and he chose their seed after them, even you out of all peoples, as at this day. Circumcise therefore the foreskin of your heart, and no longer harden your neck (Deut. 10:15–16);

where in the internal sense “fathers” denote the ancient and most ancient churches, which were so called from the love of good and truth in which they were; from the love of good the most ancient people who were celestial men, and from the love of truth the ancient, who were spiritual men. Their goods and truths in the church are what are called the “seed which God chose.” That Abraham, Isaac, and Jacob and his twelve sons are not the fathers here meant, and that the Israelitish and Jewish people are not the seed, is very evident; but this is said of them and to them in order that the internal sense may have some outward form intelligible to man.

[14] In Isaiah:

The child shall behave himself proudly against the old man, and the base against the honorable. When a man shall take hold of his brother in the house of his father, saying, Thou hast raiment, thou shalt be a prince unto us, he shall say, In my house is neither bread nor raiment, ye shall not make me a prince of the people (Isa. 3:5–7);

where in the internal sense the perverted state of the church is treated of, when truth is no longer acknowledged as truth, and it is not known what good is. A “man taking hold of his brother in the house of his father” denotes the acknowledging of everything to be good; “raiment” denotes truth (n. 1073, 2576); “prince,” the primary of doctrine therefrom (n. 1482, 2089); “there is no bread nor raiment in my house” denotes that there was neither good nor truth (that “bread” signifies good, see above, n. 276, 680, 3478; that “raiment” signifies truth, n. 297, 2576).

[15] From the representation of good and truth by father and mother, and also by daughters and sons, there were in the representative churches numerous laws which had from this what was Divine in them; as these which follow:

And the daughter of a priest, if she profane herself by committing whoredom, she profaneth her father, she shall be burned with fire (Lev. 21:9);

where the “daughter of a priest” denotes the affection of good; “father,” the good from which this affection is; “committing whoredom” denotes to profane good. (What is meant by “committing whoredom” may be seen above, n. 2466, 2729, 3399; and what by “profaning,” n. 1008, 1010, 1059, 2051, 3398, 3399.) Also, that if the daughter of a priest be a widow, or be divorced, and she has no seed, she shall return to the house of her father, as in her youth, and shall eat of the bread of her father; there shall no stranger eat thereof (Lev. 22:13).

[16] Likewise this law:

When thou shalt see among the captives a wife of beautiful form, and thou hast a desire unto her, to take her to thee for a woman, then thou shalt bring her into the midst of thine house, and she shall shave her head, and pare her nails, and she shall put the raiment of her captivity from off her, and shall sit in thine house, and bewail her father and her mother a month of days; and after that thou shalt go in unto her, and shalt know her, and she shall be to thee for a woman (Deut. 21:11–13).

All things in this law in both general and particular are representative of natural truth, in that after it has been purified from falsities it is adopted by good; such truth is signified by a “wife in captivity, beautiful in form”; purification from falsities is signified by “bringing her into the midst of the house, shaving her head, paring her nails, putting off the raiment of her captivity, and bewailing her father and mother”; adoption is signified by “afterwards going in unto her, knowing her, and taking her for a woman.”

[17] The laws we read of in the Word relating to marriages, that these were to be contracted within the tribe and the family; and also the laws of inheritances, that these were not to pass from tribe to tribe, also had their origin from the same source, namely, from the celestial and spiritual marriage in the Lord’s kingdom, or from the marriage of good and truth, which two are signified by “father and mother”; and in like manner the laws enacted concerning the degrees of consanguinity allowed and forbidden: each law in the Word that bears on these matters has reference inwardly to the law of consociation and conjunction of good and truth in heaven, and to the consociations of evil and falsity in hell, which are separate from the former. (Concerning the degrees allowed and forbidden see Leviticus 20; concerning inheritances, that they should not pass from tribe to tribe, and concerning marriages that they should be contracted within the tribe, see Numbers 27, verses 7–9; and in other places; that in the heavens all things in general and particular are disposed according to the consanguinities and affinities of good and truth, see above, n. 685, 917, 2739, 3612.)

[18] Because the Israelitish people represented the Lord’s kingdom in the heavens, and thus the heavenly order there, it was also commanded that they should be distinguished according to tribes, and according to families, and according to the houses of their fathers (Num. 26); and also that according to this order they should measure out the camp around the tent of the congregation, and likewise that they should journey according to the same order, as is written in Moses:

Every man by his own standard, with the ensigns of their fathers' houses, over against the tent of the congregation shall the sons of Israel measure out the camp; and so also were they to go forward (Num. 2:2, 34).

And therefore:

When Balaam saw Israel dwelling according to their tribes, the spirit of God came upon him, and he uttered an enunciation, saying, How goodly are thy tabernacles, O Jacob, thy habitations, O Israel; as the valleys are they planted; as gardens by the river's side (Num. 24:5–6, etc.).

In this prophecy neither Jacob nor Israel is meant, but the Lord's kingdom in the heavens, and his church in the lands, which were represented by that order in which Balaam then saw them, as is manifest from the words therein.

[19] From what has been said it may also be known what is signified in the internal sense of the Word by "orphans," that is by those who are without a father; namely, those who are in a state of innocence and charity, and desire to know and to do what is good, and are not able. In such a state especially are those out of the church, of whom the Lord takes care, and in the other life adopts as sons; and because these are signified by "orphans," therefore when these are mentioned in the Word, in many passages there are also mentioned "sojourners" and "widows"; for by "sojourners" are signified those who are being instructed in goods and truths (n. 1463); and by "widows" those who are in a state of good and not so much in truth, and those who are in a state of truth and not so much in good, and yet desire to be therein. Inasmuch as by these three terms—"orphans," "sojourners," and "widows"—somewhat similar is signified in a series, therefore as before said, in many passages they are mentioned together (see Deut. 14:29; 16:14; 24:17, 19; Jer. 7:6; 22:3; Ezek. 22:7; Zech. 7:10; Ps. 94:6; 146:9). From what has been said it may now be seen what is signified in the genuine sense by "father," namely, good; and that in the supreme sense it signifies the Lord.

[20] But as most expressions in the Word have also an opposite sense, so also has “father”; and in this sense it signifies evil; and in like manner “mother,” which in the genuine sense signifies truth, but in the opposite sense falsity. That this is so, may be seen from the following passages. In David:

The iniquity of his fathers shall be remembered with Jehovah; and the sin of his mother shall not be blotted out (Ps. 109:14).

They turned back and dealt treacherously, like their fathers; they were turned aside like a deceitful bow (Ps. 78:57).

In Moses:

And they that are left of you shall pine away in their iniquity, in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them (Lev. 26:39).

In Isaiah:

Prepare ye slaughter for his sons, for the iniquity of their fathers, that they rise not up and possess the earth, and fill the face of the earth with cities (Isa. 14:21).

I will recompense your own iniquities, and the iniquities of your fathers together (Isa. 65:6–7).

[21] In Jeremiah:

The houses of Israel are ashamed; they, their kings, their princes, and their priests, and their prophets; who say to wood, Thou art my father and to stone, Thou hast begotten me; for they have turned their neck unto me, and not the face (Jer. 2:26–27).

I will lay stumbling blocks before this people; and the fathers and the sons together shall stumble against them; the neighbor and his companion; and they shall perish (Jer. 6:21).

The sons gather wood, and the fathers kindle a fire, and the women knead the dough, to make cakes to the queen of heaven (Jer. 7:18).

And in Ezekiel:

I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations. Therefore the fathers shall eat their sons, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter unto all the winds (Ezek. 5:9–10);

speaking of the profanation of what is holy. Again:

Thus saith the Lord Jehovah unto Jerusalem, Thy tradings and thy nativity are of the land of the Canaanite; thy father was an Amorite, and thy mother a Hitite (Ezek. 16:3).

[22] In Matthew:

The brother shall deliver up the brother to death, and the father his son; and the children shall rise up against parents, and shall put them to death. And ye shall be hated of all men for my name's sake. I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me and he that loveth son or daughter more than me is not worthy of me (Matt. 10:21–22, 35–37; Luke 12:49, 52–53).

Everyone that hath left houses, or brethren, or sisters, or father, or mother, or wife, or children, or fields, for my name's sake, shall receive a hundredfold, and shall inherit eternal life (Matt. 19:29; Luke 18:29–30; Mark 10:29–30).

In Luke:

If any man cometh unto me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own soul also, he cannot be my disciple (Luke 14:26).

[23] In Mark:

And the brother shall deliver up the brother to death, and the father his children; and the children shall rise up against their parents,

and shall put them to death; for ye shall be hated of all men for my name's sake (Mark 13:12–13; Luke 21:16–17);

where the consummation of the age, and the state of the church, perverted as to good and truth, is described; in that evil will rise up against truth, and falsity against good. That in the opposite sense by “father” is signified evil is manifest from the passages already adduced, and also from this in John:

Jesus said unto them, If God were your father, ye would love me; for I went forth and am come from God. Ye are of your father the devil, and the desire of your father it is your 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 of his own; for he is a liar, and the father thereof (John 8:42, 44).

3704. *And the God of Isaac.* That this signifies the Lord as to the Divine human, is evident from the representation of Isaac, as being the Lord's Divine rational; and as the rational is that in which the human begins (see n. 2194), and thus from which and by which the human is; therefore here by the “God of Isaac” is signified the Divine human of the Lord. As in heaven, and with man, and even in universal nature, all things both in general and in particular have relation to good and truth, therefore also the Lord's Divine is distinguished into Divine good and Divine truth, and the Lord's Divine good is called “father,” and his Divine truth “son”; but the Lord's Divine is nothing else than good; yea, good itself; and Divine truth is the Lord's Divine good so appearing in heaven; that is, before the angels. The case herein is the same as with the sun; in its essence the sun itself is nothing but fire, and the light which is thence seen is not in the sun, but from the sun. (That the Lord as to Divine good is represented by the sun, and also that in the other life he is a sun to the universal heaven, may be seen above, n. 1053, 1521, 1529–1531, 2495, 3636, 3643; and that the Lord as to Divine truth is represented by light, and also is light in the other life to the universal heaven, see n. 1053, 1521, 1529–1530, 2776, 3138, 3195, 3222–3223, 3339, 3341, 3636, 3643.)

[2] Thus the Lord in his essence is nothing else than Divine good, and this as to both the Divine itself and the Divine human;

but Divine truth is not in Divine good, but from Divine good, for as before said so does Divine good appear in heaven. And as Divine good comes to appearance as Divine truth, therefore for the sake of man's apprehension the Lord's Divine is distinguished into Divine good and Divine truth, and Divine good is that which in the Word is called "father," and Divine truth is that which is called "son." This is the arcanum which lies concealed in the fact that the Lord himself so often speaks of his father as distinct, and as if another than himself; and yet in other places asserts that he is one with himself. (That in the internal sense "father" signifies good; and in the supreme sense, the Lord as to Divine good, has been shown above, n. 3703; and also that "son" signifies truth, and the "son of God," and the "son of man," the Lord as to Divine truth, n. 1729, 1730, 2159, 2803, 2813.) And the same is evident from all those passages where the Lord makes mention of his "father," and calls himself the "son."

[3] That it is the Lord who in the Word of the Old Testament is called "Jehovah," may be seen above (n. 1343, 1736, 2921); and that he is there also called "father" is evident from the following passages. In Isaiah:

Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called wonderful, counselor, God, hero, father of eternity, prince of peace (Isa. 9:6);

where it is very evident that the "child born" and the "son given unto us" is the Lord; thus it is the Lord who is called the "father of eternity." In Jeremiah:

I will be a father to Israel, and Ephraim shall be my firstborn (Jer. 31:9);

speaking of the Lord, who is "the God of Israel" and "the holy one of Israel," as may be seen above (n. 3305); and here a "father to Israel." In Malachi:

Have we not all one father? Hath not one God created us? (Mal. 2:10);

where in the internal sense “to create” signifies to regenerate; as also in other passages of the Word (see n. 16, 88, 472); and as the Lord is the only regenerator and redeemer, it is he who is here called “father” and “God.” As also in Isaiah:

Thou art our father, for Abraham knoweth us not, and Israel doth not acknowledge us; thou Jehovah art our father, our redeemer, thy name is from everlasting (Isa. 63:16).

[4] Again:

I will clothe him with thy tunic, and strengthen him with thy girdle, and I will commit thy government into his hand; that he may be a father to the inhabitant of Jerusalem, and to the house of Judah; and the key of the house of David will I lay upon his shoulder; and he shall open and none shall shut, and he shall shut and none shall open; and I will fasten him as a nail in a sure place, and he may be for a throne of glory of his father; and they shall hang upon him all the glory of his father’s house, of sons and grandsons, every small vessel, from the vessels of cups even to all the vessels of psalteries (Isa. 22:21–24).

That it is the Lord who in the internal sense is here represented and signified, and is called a “father to the inhabitants of Jerusalem and to the house of Judah,” is very evident; for it is he upon whose shoulder is the key of the house of David, who openeth and none shutteth, and who shutteth and none openeth (see preface to chapter 22); and he has the throne of his father’s glory, and upon him and from him are all holy things, which are here called “vessels”; celestial things, “vessels of cups”; and holy spiritual things, “vessels of psalteries.”

[5] As kings and priests represented the Lord; kings, by their royalty, the Lord as to Divine truth; and priests the Lord as to Divine good (n. 3670), therefore priests were called “fathers,” as may be seen in the book of Judges:

Micah said to the Levite, Dwell with me, and be unto me a father and a priest (Judg. 17:10).

In like manner said to him the sons of Dan:

Hold thy peace, lay thy hand upon thy mouth, and go with us, and be to us a father and a priest (Judg. 18:19).

That kings themselves also so called them is evident in the second book of Kings:

The king of Israel said unto Elisha, My father, shall I smite them? And he answered, Thou shalt not smite (2 Kings 6:21–22);

and Joash the king so addressed Elisha when Elisha died:

He wept over his face, and said, my father, my father, the chariots of Israel and the horsemen thereof (2 Kings 13:14).

The reason why kings so called them was that the kings represented the Lord as to Divine truth; and the priests represented him as to Divine good; and also because truth in respect to good is as a son to a father, for truth is from good.

[6] This is well known in the other life, and therefore in heaven they call no other father than the Lord, and perceive no other as meant by “father” in the Word of the evangelists (see n. 15, 1729). When being initiated into the good of love and its truth, all little children are there taught to acknowledge the Lord alone as their father; nay, even novitiates who come into heaven are taught with solicitous care that there is one God; and they who have been born within the church are taught that the whole trinity is in the Lord; for almost all who come from the Christian world bring with them an idea of three gods, although with their lips they had said that there is but one God; for to think of one, when the idea of three has before entered, and when each of these is called God, and also is distinguished from the others as to attributes and offices, and likewise is separately worshiped, is humanly impossible; consequently the worship of three gods is in the heart, while the worship of one only is in the mouth.

[7] That the whole trinity is in the Lord is known in the Christian world, and yet among these in the other life the Lord is little thought of; nay, his human is a stumbling block to many,

because they distinguish the human from the Divine, neither do they believe it to be Divine; and a man will call himself justified, and thus made pure and almost holy; but these people do not think that the Lord was glorified, that is, that his human was made Divine; when yet he was conceived from Jehovah himself; and moreover no one can be justified, much less sanctified, except from the Divine, and indeed from the Lord's Divine human, which is represented and signified in the holy supper, where it is expressly said that the bread is his body and the wine his blood. That the Lord is one with the father, and that he is from eternity, and that he rules the universe, consequently that he is Divine good and Divine truth itself, is very evident from the Word.

[8] That he is one with the father, is evident from these words in John:

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

The Jews sought the more to kill Jesus because he had also said that God was his own father, making himself equal with God. Jesus answered and said unto them, Verily, verily, I say unto you, The son can do nothing of himself, but what he seeth the father do; for what things soever he doeth, these doeth the son likewise. As the father raiseth the dead and quickeneth them, even so the son also quickeneth whom he will. Neither doth the father judge any man, but he hath given all judgment unto the son; that all may honor the son, even as they honor the father. For as the father hath life in himself, even so hath he given to the son also to have life in himself. The father who hath sent me hath himself borne witness of me; ye have neither heard his voice at any time nor seen his shape. Search the Scriptures, for these are they which bear witness of me (John 5:18, etc.).

By "father" is here meant, as was said, Divine good; and by "son," Divine truth, both in the Lord. From Divine good which is the "father," nothing can proceed or go forth but what is Divine, and that which proceeds or goes forth is Divine truth, which is the "son."

[9] Again:

Everyone that hath heard from the father, and hath learned, cometh unto me. Not that any man hath seen the father, save he that is with the father, he hath seen the father (John 6:45–46).

They said therefore unto him, Where is thy father? Jesus answered, Ye neither know me nor my father; if ye knew me ye would know my father also (John 8:19).

I and the father are one: though ye believe not me, believe the works; that ye may know and believe that the father is in me, and I in the father (John 10:30, 38).

Jesus said, He that believeth in me, believeth not in me, but in him that sent me; and he that seeth me, seeth him that sent me. I am come a light into the world, that whosoever believeth in me may not abide in darkness (John 12:44–46).

By “the father sending him” is signified, in the internal sense, that he proceeds from the father; and the same is signified in other passages where the Lord says that the father “sent” him. That the “light” is Divine truth may be seen above.

[10] Again:

I am the way, the truth, and the life; no one cometh unto the father but by me. If ye had known me ye would have known my father also; and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the father. Jesus saith unto him, Am I so long time with you, and hast thou not known me, Philip? He that seeth me, seeth the father; how then sayest thou, Show us the father? Believest thou not that I am in the father, and the father in me? The words that I speak unto you, I speak not from myself; but the father that abideth in me, he doeth the works. Believe me that I am in the father, and the father in me. And whatsoever ye shall ask in my name, that will I do, that the father may be glorified in the son (John 14:6–13).

He that hath my commandments, and doeth them, he it is that loveth me; and he that loveth me shall be loved of my father, and I will love him, and will manifest myself unto him. If a man love me, he will keep my word; and my father will love him, and We will come unto him and make our abode with him (John 14:21, 23).

[11] They who are in Divine truth are they who “have his commandments and do them”; and they who are in Divine good are they who “love him”; of whom it is therefore said that he “shall be loved of the father,” and “We will come unto him and make our abode with him”; that is, Divine good and Divine truth will do so; and therefore it is said in the same evangelist:

In that day ye shall know that I am in my father, and ye in me (John 14:20).

Holy father, keep them in thy name; that they may be one, even as we are (John 17:11).

From these passages it is evident that the Lord speaks of the “father” from the Divine good that he himself had, and of the “son” from the Divine truth which is from the Divine good; thus that the “father” and “son” are not two, but one. The reason why the Lord so spoke, was that the Word might be received as well on earth as in heaven; and also because, before the Lord was glorified, he was the Divine truth that is from Divine good; but when he had been glorified, he was Divine good itself as to each essence, and from him is all Divine good and Divine truth.

[12] That the Lord was from eternity may be seen from the fact that it is the Lord who spoke by the prophets; and that for this reason, and also because from him was Divine truth, he was called the “Word”; concerning which in John:

In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the father (John 1:1–4, 14).

The “Word” denotes all truth in the heavens and on earth that is from the Divine.

[13] That the Lord was from eternity he plainly teaches elsewhere in John:

John said, This was he of whom I said, He that cometh after me was before me, for he was prior to me. In the midst of you there standeth one whom ye know not; he it is who is to come after me, who was before me (John 1:15, 26–27, 30).

If ye should see the son of man ascending where he was before (John 6:62).

Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am (John 8:58).

Jesus knowing that he came forth from God, and went to God (John 13:3).

The father himself loveth you, because ye have loved me, and have believed that I came forth from the father. I came out from the father, and came into the world; again I leave the world, and go unto the father (John 16:27–28).

I have glorified thee on the earth, I have accomplished the work which thou gavest me to do. And now O father glorify me with thine own self, with the glory which I had with thee before the world was; that they may behold my glory which thou hast given me, for thou lovedst me before the foundation of the world (John 17:4–5, 24).

In Isaiah:

Unto us a child is born, unto us a son is given; and his name shall be called wonderful, counselor, God, hero, father of eternity, prince of peace (Isa. 9:6).

[14] That the Lord rules the universe is evident in Matthew:

All things have been delivered unto me of my father (Matt. 11:27).

Jesus said to his disciples, All power is given unto me in heaven and on earth (Matt. 28:18).

In John:

The father loveth the son and hath given all things into his hand; he that believeth in the son hath eternal life (John 3:35–36).

The father judgeth no man, but hath given all judgment unto the son (John 5:22).

Jesus knowing that the father had given all things into his hand (John 13:3).

All things whatsoever that the father hath are mine (John 16:15).

Jesus said, Glorify thy son, that thy son also may glorify thee; even as thou hast given him authority over all flesh (John 17:1–2).

All things that are mine are thine, and thine are mine; and I am glorified in them. And I am no more in the world, for I come to thee (John 17:10–11).

In Luke:

All things have been delivered unto me of my father (Luke 10:22).

[15] From the above passages it is therefore evident that Divine good is that which is called the “father”; and Divine truth that which is called the “son”; and that the Lord from Divine good by Divine truth rules all things in the universe, in both general and particular. This being so, and it being so evident from the Word, it is astonishing that in the Christian world, men do not, as in heaven, acknowledge and adore the Lord alone, and thus the one God; for they know and teach that the whole trinity is in the Lord. That the Holy Spirit, who also is worshiped as a God distinct from the son and the father, is the holy of the spirit, or the holy which through spirits or angels proceeds from the Lord, that is, from his Divine good through his Divine truth, will of the Lord’s Divine mercy be shown elsewhere.

3705. *The land whereon thou liest, to thee will I give it.* That this signifies the good in which he was, that it was from what was his own, is evident from the signification of “land” as being here the good of the natural, concerning which in what follows; from the signification of “whereon thou liest” as being that in which he was; and from the signification of “giving it to thee” as being from what

was his own; concerning which also in what follows. That the “land” signifies the good of the natural which will hereafter be represented by Jacob is because by the “land of Canaan” is signified the Lord’s kingdom (see n. 1413, 1437, 1585, 1607, 1866); and because it signifies the Lord’s kingdom, it also in the supreme sense signifies the Lord (see n. 3038); for the Lord is the all in all of his kingdom, and whatever there is not from him, and does not look to him, is not of his kingdom. The Lord’s kingdom is also signified in the Word by “heaven and earth” (n. 1733, 1850, 2117, 2118); but in this case its interior is signified by “heaven,” and its exterior by “earth” (n. 82, 1411, 1733, 3355); consequently in the supreme sense “heaven” signifies the Lord as to his Divine rational, and “earth” as to his Divine natural; here therefore “the land whereon thou liest” signifies the good of the natural, in which he was and which was to be represented by Jacob. That “Jacob” denotes the Lord as to the Divine natural has already been frequently stated.

[2] Moreover, that the signification of “land” is various, see above (n. 620, 636, 1067, 2571, 3368, 3379); and this for the reason that Canaan, which is called the “holy land,” signifies the Lord’s kingdom in general; and when mention is made of “heaven” together with “land” (or “earth”), then, as before said, “heaven” signifies what is interior, and “earth” what is exterior; and consequently it also signifies the Lord’s kingdom on earth, that is, the church; and therefore it also signifies the man who is a kingdom of the Lord, or who is a church. Thus in such a man “heaven” signifies what is interior, and “earth” what is exterior; or what is the same, “heaven” signifies the rational, and “earth” the natural; for the rational is interior with man, and the natural exterior. And as “earth” has these significations, it also signifies that which makes man a kingdom of the Lord, namely, the good of love which is from the Divine; from all which it is evident how various are the significations of “earth” (or “land”) in the Word.

[3] That “to thee will I give it” signifies that it was from what was his own, may be seen from the signification of “giving,” in the Word, when it is predicated of the Lord; for as before shown, the Lord is Divine good and also Divine truth; and the former is what

is called “father,” and the latter “son”; and whereas Divine good is of himself, consequently his own, it follows that by “giving to thee,” when said by Jehovah, and predicated of the Lord, is signified that it is from what is his own. This shows what is signified in the internal sense by what the Lord so often said, that the father “gave” to him, that is, that he himself gave to himself; as in John:

Father, glorify thy son, that thy son also may glorify thee; even as thou gavest him authority over all flesh; that whatsoever thou hast given him, to them he should give eternal life. I have glorified thee on the earth; I have accomplished the work which thou gavest me to do. I have manifested thy name unto the men whom thou gavest me out of the world; thine they were, and thou gavest them me. Now they have known that all things whatsoever thou hast given me are from thee; for the words which thou gavest me I have given them. I pray for them whom thou hast given me, for they are thine; and all things that are mine are thine, and thine are mine (John 17:1–10);

where by the father “having given” is signified that they were from Divine good which was his; thus from what was his own.

[4] From all this it is evident how deep an arcanum lies concealed in each word that the Lord spoke; also how much the sense of the letter differs from the internal sense, and still more from the supreme sense. The reason why the Lord so spoke, was that man, who at that time was in total ignorance of any Divine truth, might still in his own way apprehend the Word, and thus receive it; and the angels in their way; for they knew that Jehovah and he were one, and that the “father” signified Divine good; hence also they knew that when he said that the father “gave” to him, it was that he himself gave to himself, and that thus it was from what was his own.

3706. *And to thy seed.* That this signifies that so also was the truth is evident from the signification of “seed” as being the truth of faith (see n. 255, 880, 1025, 1447, 1610, 2848, 3038, 3310, 3373).

3707. *And thy seed shall be as the dust of the earth.* That this signifies that Divine truth natural would be as natural good is

evident from the signification of “seed” as being truth (see above, n. 3706); hence “thy seed,” or the seed of Jacob, is Divine truth natural, for by Jacob is represented the Lord’s Divine natural, as shown above—and from the signification of the “dust of the earth” as being good (see n. 1610). Therefore “thy seed shall be as the dust of the earth” signifies in the internal sense that Divine truth natural should be as Divine good natural. That the “dust of the earth” signifies good is because by “earth” is signified the Lord’s kingdom, consequently good, as shown above (n. 3705); the “dust of that earth” therefore signifies good, but natural good, because by “earth,” as also shown above, is signified that which is lower in the Lord’s kingdom, thus the natural; while “heaven,” when it also is mentioned, signifies that which is interior, or the rational.

This is the reason why fructification of good and multiplication of truth are expressed in the Word throughout by “seed becoming as the stars of the heavens and as the dust of the earth.” By the “stars of the heavens” are there signified rational things; and by the “dust of the earth,” natural things, which thus increase. What is meant by natural truth being as natural good will of the Lord’s Divine mercy be explained hereafter.

3708. All thou shalt break forth to the sea, and to the east. That this signifies the infinite extension of good; and that to the north and to the south signifies the infinite extension of truth, thus all states of good and truth, is evident from the signification of “breaking forth” as being extension; in the present case infinite extension, because it is predicated of the Lord: from the signification of the “sea,” or “west,” as being good as yet obscure, thus in its commencement; from the signification of the “east” as being the good which is lucid, and thus perfect; from the signification of the “north” as being truth as yet in obscurity; and from the signification of the “south” as being truth in the light.

[2] In many passages in the Word mention is made of the “sea,” or “west,” of the “east,” of the “north,” and of the “south”; but inasmuch as it has not heretofore been known to anyone that these, like all things whatsoever in the Word, have an internal sense, in

which sense they do not signify worldly things according to the sense of the letter, but spiritual and celestial things; and in the supreme sense Divine things of the Lord himself, therefore man could know no otherwise than that by the “west,” “east,” “north,” and “south,” were meant only the quarters of the world, and that by “breaking forth” to these quarters is meant multiplication. But that by these expressions there are not signified such quarters, nor the multiplication of any people, but states of good and truth, and their extension, may be seen from all the passages in the Word, especially in the prophets, where they are mentioned; for that which is the west, east, north, and south, is altogether unknown in heaven, inasmuch as the sun there, which is the Lord, is not like the sun of the world, which rises and sets, and by its greatest altitude causes midday, and by its least causes night; but it appears with constancy, yet in accordance with the states of those who receive light from it, for its light has within it wisdom and intelligence (see n. 1619–1632, 2776, 3138, 3167, 3190, 3195, 3222–3223, 3339, 3341, 3485, 3636, 3643); wherefore it appears in accordance with the state of each person’s wisdom and intelligence. With those who are in good and truth, it appears with heat and light, but celestial and spiritual heat and light, as our sun appears in its rising and at midday; while with those who are not in good and truth, it appears as does our sun when setting, and at night. From this we can see that in the internal sense of the Word by the “east,” “south,” “west,” and “north,” are signified states of good and truth.

[3] Be it known that states of good and truth are described in the Word, not only by the quarters, of which we have been speaking, but also by the times or states of the year—spring, summer, autumn, and winter; and also by the times or states of the day—morning, midday, evening, and night, and this for a similar reason; but when the subject is the extension of good and truth, this is described by the quarters. What is signified by each quarter in particular may be seen from the passages in the Word where they are mentioned. That the “east” signifies the Lord, and the good of love and charity which is from the Lord, was shown above (n. 101, 1250, 3249); and that the “south” signifies truth in light (n. 1458, 3195).

[4] But what is signified in the genuine sense by the “west” and what by the “north”; and what in the opposite sense, may be seen from the following passages. In Isaiah:

Fear not, for I am with thee; I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the end of the earth (Isa. 43:5–6);

speaking of a new spiritual church, which is there called “Jacob” and “Israel.” To “bring seed from the east” and to “gather from the west” denotes those who are in good; to “say to the north, Give up, and to the south, Keep not back,” denotes those who are in truth.

[5] In David:

The redeemed of Jehovah shall say, whom he hath redeemed from the hand of the enemy, and gathered them out of the lands, from the east and from the west, from the north and from the sea. They wandered in the wilderness in a solitary way; they found no city to dwell in (Ps. 107:2–4);

concerning those who are in ignorance of good and truth. “From the east and from the west” denotes those who are in ignorance of good; “from the north and from the sea,” those who are in ignorance of truth; concerning those who are in ignorance of good it is said that they “wandered in the wilderness,” and concerning those who are in ignorance of truth, that they wandered in a “solitary way”; and concerning the ignorance of both good and truth it is said that they “found no city to dwell in.” (That “city” signifies what is doctrinal of truth may be seen above, n. 402, 2449, 2943, 3216; and that “to dwell” is predicated of good, n. 2268, 2451, 2712.)

[6] In Isaiah:

Behold these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim (Isa. 49:12);

where the “north” denotes those who are in obscurity as to truth; and the “west” those who are in obscurity as to good, who are said to “come from far” because they are remote from the light which is from the Lord.

[7] In Amos:

Behold the days come that I will send a famine in the land; and they shall wander from sea to sea, and from the north even to the east they shall run to and fro to seek the word of Jehovah, and shall not find it (Amos 8:11–12);

where “famine” denotes scarcity and failure of knowledges (n. 1460, 3364); “wandering from sea to sea” denotes to inquire where there are knowledges (that “seas” signify knowledges in general, see above, n. 28, 2850); to “run to and fro from the north even to the east” denotes from those knowledges which are in obscurity to those which are in light. It is evident that knowledges are here meant, for it is said, “to seek the word of Jehovah, and they shall not find it.”

[8] In Jeremiah:

Proclaim these words toward the north, and say, Return, thou backsliding Israel, saith Jehovah; I will not cause my faces to fall upon you; for I am merciful. In those days the house of Judah shall go to the house of Israel, and they shall come together out of the land of the north upon the land that I gave for an inheritance unto your fathers (Jer. 3:12, 18);

speaking of the restoration of the church that is from the gentiles. The “north” denotes those who are in ignorance of truth, and yet are in a life of good. It is evident that in this passage the north is not meant, nor the land of the north; for Israel no longer had any existence. Again:

Jehovah liveth that brought up the sons of Israel from the land of the north (Jer. 16:15);

where the “north” in like manner denotes ignorance of truth.

[9] Again:

Behold I will bring them from the land of the north, and gather them from the sides of the earth, and among them the blind and the lame (Jer. 31:8);

the “land of the north” denotes ignorance of good, because of truth; and because the land of Canaan represented the Lord’s kingdom, and thence also good (n. 3705); and what was in the midst thereof, as Zion and Jerusalem, represented the inmost good with which truth was conjoined, therefore the parts which were distant therefrom represented obscurity as to good and truth; and all that which is in obscurity is called the “land of the north,” and also the “sides of the earth.”

[10] Moreover as all the good which flows in with light from the Lord terminates in what is obscure in man, the “north” is also called an “assembly” or “congregation”; as in Isaiah:

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 congregation, in the sides of the north (Isa. 14:13).

Howl, O gate; cry, O city; thou art melted away, O Philistia, all of thee; for a smoke cometh out of the north, there is none solitary in the assemblies (Isa. 14:31).

In David:

Great is Jehovah, and greatly to be praised in the city of our God, in the mountain of his holiness. The joy of the whole earth is Mount Zion, on the sides of the north, the city of the great king (Ps. 48:1–2).

The heavens are thine, the earth also is thine; the world and the fullness thereof thou hast founded them; the north and the right hand thou hast created them (Ps. 89:11–12);

where the “north” denotes those who are more remote from the light of good and truth; and the “right hand,” those who are nearer

thereto. (That these are at the Lord's right hand, see above, n. 1274, 1276.)

[11] In Zechariah (who saw four chariots coming out from between two mountains of brass, with red, black, white, and strong grizzled horses, and the angel said):

These are the four winds of the heavens which go forth from standing before the Lord of all the earth. All the black horses go forth into the land of the north; and the white went forth after them; and the grizzled went forth into the land of the south. Then he spake unto me, saying, Behold they that go forth to the land of the north have quieted my spirit in the land of the north (Zech. 6:1–8);

“chariots going forth between two mountains of brass” denote doctrinal things of good. That “chariots” signify doctrinal things will be made manifest elsewhere; that a “mountain” signifies love, may be seen above (n. 795, 1430, 2722); hence “two mountains” signify two loves—celestial love, which is love to the Lord, and spiritual love, which is love toward the neighbor; that “brass” signifies the good therefrom which is in the natural, see above (n. 425, 1551); that “horses” signify intellectual things, thus the understanding of the doctrinal things of good (see 2760–2762, 3217); the “land of the south” denotes those who are in the knowledges of good and truth (n. 1458, 3195); the “land of the north,” those who are in ignorance of good and truth, but in a life of good, in which are the upright gentiles, among whom when a new church is being set up, the spirit of God is said to “rest.”

[12] In Jeremiah:

Jehovah, who brought up and who led back the seed of the house of Israel out of the land to the north, and from all the lands whither I had driven them, that they may dwell upon their own land (Jer. 23:8);

where “out of the land to the north” signifies from the obscurity of ignorance respecting good and truth. Again:

Shall iron be broken, iron from the north, and brass? (Jer. 15:12);

“iron” signifies natural truth (n. 425, 426); “brass,” natural good (n. 425, 1551). These are said to be “from the north,” because from the natural, where there is relative obscurity and a termination. That this prophecy does not signify that iron and brass are from the north is evident without explication; for what could there be of the Divine, or even of coherence with what goes before and what follows after, if the meaning were that iron and brass were therefrom?

[13] In Matthew:

I say unto you that many shall come from the east and from the west, and shall sit down with Abraham, Isaac, and Jacob (Matt. 8:11; Luke 13:29);

where “many from the east and the west” denote those who are in the knowledges and the life of good, and those who are in obscurity and ignorance; thus those who are within the church and those who are without it; for that states of good are signified by “east” and “west” was said above. (That to “sit down with Abraham, Isaac, and Jacob” signifies to be with the Lord may be seen above, n. 3305.) That in like manner those will come from the east and from the west who shall be with the Lord in his kingdom or in his church, is said in the prophets; as in Isaiah:

I will bring thy seed from the east, and gather thee from the west (Isa. 43:5).

They shall fear the name of Jehovah from the west, and his glory from the east (Isa. 59:19).

They shall know from the rising of the sun, and from the setting, that there is none besides me; I am Jehovah, and there is none else (Isa. 45:6).

I will stir up one from the north, and he shall come; from the rising of the sun shall he call upon my name (Isa. 41:25).

[14] Moreover that such is the signification of the “east,” “west,” “south,” and “north,” may be clearly seen from the construction of the tabernacle; from the encamping and journeying of the sons of Israel; from the description of the land of Canaan; also from the description of the new temple, of the new Jerusalem, and of the new earth. From the construction of the tabernacle, in that all things therein were arranged according to the quarters (Exod. 38); as what was to be at the east and west corners, and what at the south and north corners (Exod. 26:18, 20, 22, 27; 27:9, 12, 14); and that the candlestick over against the table was to be on the side of the tabernacle toward the south, but the table on the north side (Exod. 26:35; 40:22).

[15] From the encamping and journeying of the sons of Israel, also according to the quarters, in that they were to encamp around the tent of the congregation with the tribes of Judah, Issachar, and Zebulun toward the east; with the tribes of Reuben, Simeon, and Gad toward the south; with the tribes of Ephraim, Manasseh, and Benjamin toward the west; and with the tribes of Dan, Asher, and Naphtali toward the north (Num. 2:1 to the end). Also that of the Levites, the Gershonites were to be toward the west, the Kohathites toward the south, the Merarites toward the north; and that Moses, Aaron, and his sons, should be before the tabernacle toward the east (Num. 3:23–38); whereby there was represented the heavenly order which in the Lord’s kingdom is according to the states of good and truth; and that toward the south they should sound the alarm for their journeys (Num. 10:6); and that as they encamped, so also they journeyed (Num. 2:34).

[16] From the description of the land of Canaan, which was first described by Moses in respect to the boundaries round about, and this at the south corner, at the west corner, the north corner, and the east corner (Num. 34:2–12); and the same afterwards when it was given by lot to the tribes (Josh. 15 to 19); from which and also from the most ancient people who dwelt in the land of Canaan, all the places therein became representative and significative, according to their situation, distance, and boundaries in respect to the quarters (n. 1607, 1866).

[17] From the description of the new temple, of the new Jerusalem, and of the new earth, also according to the quarters in Ezekiel, as that the building of the city was from the south; and that of the gate of the building the faces were toward the east, toward the north, and toward the south (40:2, 6, 19, 20–46); concerning the measure of the temple, and its door toward the north, and toward the south (41:11); concerning the court toward the north, the east, the south, and the west (42:1, 4, 10, 11, 17–20); and that the glory of Jehovah the God of Israel entered from the way of the east (43:1, 2, 4); concerning the gates of the outer court (41:1, 2, 4; 44:1, 9, 10, 19, 20); concerning the boundaries of the holy land (47), toward the north (verses 15–17), toward the east (verse 18), toward the south (verse 19), and toward the west (verse 20); and concerning the inheritances according to the quarters for each tribe (48); and concerning the gates of the holy Jerusalem, on the east, the north, the south, and the west (Rev. 21:13). From all this it is very evident that in the internal sense the four quarters of the world, according to which the above holy things, or representatives of what is holy, were arranged, do not signify those quarters, but states of good and truth in the Lord's kingdom.

[18] That in the opposite sense the “north,” and the “west,” signify what is false and evil, may be seen from the following passages. In Jeremiah:

The word of Jehovah came unto me the second time, saying, What seest thou? And I said, I see an open caldron; and the face thereof is toward the north. Then Jehovah said unto me, Out of the north evil shall be opened upon all the inhabitants of the land. For lo I will call all the families of the kingdoms of the north, saith Jehovah; and they shall come (Jer. 1:13–15).

Set up a standard toward Zion, assemble together, stay not; for I will bring evil from the north, and a great shattering (Jer. 4:6).

The voice of a noise, behold it cometh, and a great commotion out of the north country, to make the cities of Judah a waste (Jer. 10:22).

Blow the trumpet in Tekoa, for evil looketh forth from the north, and a great shattering. Behold a people cometh from the land of the north; and a great nation shall be stirred up from the sides of the earth (Jer. 6:1, 22).

Then took I the cup from the hand of Jehovah, and made all the nations to drink; Jerusalem, and the cities of Judah, and the kings thereof, Pharaoh king of Egypt, and all the western throng, all the kings of Arabia, and all the kings of the west, that dwell in the wilderness, and all the kings of the north, far and near (Jer. 25:17–20, 24, 26).

[19] Again:

The swift one shall not flee away, nor the mighty man escape; toward the north, near the shore of the river Euphrates have they stumbled and fallen. Who is this that riseth up like the river? Egypt riseth up like the river, for he saith, I will rise up, I will cover the earth; I will destroy the city and the inhabitants thereof. But this is the day of the Lord Jehovih Zebaoth, a day of vengeance, for the Lord Jehovih hath a sacrifice in the land of the north by the river Euphrates. Egypt is a very fair heifer; destruction cometh from the north. The daughter of Egypt is put to shame; she is delivered into the hand of the people of the north (Jer. 46:6–8, 10, 20, 24).

Thus saith Jehovah, Behold waters rise up out of the north and shall become an overflowing stream, and shall overflow the land and the fullness thereof, the city and them that dwell therein (Jer. 47:2).

[20] Again:

The word that Jehovah spake against Babylon. From the north there cometh up a nation against her, which shall make her land a desolation, and none shall dwell therein (Jer. 50:3).

For lo I will stir up and cause to come up against Babylon an assembly of great nations from the land of the north; and they shall set themselves in array against her; from thence she shall be taken. Behold a people cometh from the north, and a great nation, and many kings shall be stirred up from the sides of the earth (Jer. 50:9, 41).

Then the heavens and the earth, and all that is therein, shall sing over Babylon, for the devastators shall come to her from the north (Jer. 51:48).

In Ezekiel:

Say unto Gog, thou shalt come from out of thy place, from the sides of the north, thou and many people with thee; thou shalt come up against my people Israel as a cloud to cover the land (Ezek. 38:14–16).

Behold I am against thee, O Gog, the prince; I will cause thee to turn about, and leave but the sixth of thee, and will cause thee to come up¹ from the sides of the north; and I will bring thee upon the mountains of Israel. thou shalt fall upon the mountains of Israel; upon the faces of the field thou shalt fall (Ezek. 39:1–2, 4–5).

In Zechariah:

Alas! Flee from the land of the north, saith Jehovah; for I will spread you abroad as the four winds of the heavens. Alas Zion! Escape, thou that dwellest with the daughter of Babylon (Zech. 2:6–7).

[21] From all these passages it is evident what is signified in the opposite sense by the “north”; namely, the falsity from which is evil, and the falsity which is from evil. As the falsity from which is evil originates in reasoning concerning Divine things and against Divine things from the memory-knowledges that belong to the natural man, it is called “the people of the north out of Egypt” (that “Egypt” signifies such knowledge may be seen above, n. 1164, 1165, 2588). As the falsity which is from evil originates in external worship apparently holy, the interiors of which are profane, it is called “the nation of the north out of Babylon.” (That “Babylon” signifies external worship may be seen above, n. 1182, 1283, 1295, 1304, 1306–1308, 1321, 1322, 1326; that it is Babylon also which causes vastation, n. 1327.) Both the falsity from which is evil, and the falsity which is from evil, are predicated of Gog, for “Gog” signifies worship in externals without an internal, consequently idolatrous worship, such as was that of the Jews at all times. (That “Gog” signifies such worship, see above, n. 1151.)

[22] From the obscurity which is of the natural man there arises both what is true and what is false; when man suffers himself to be enlightened by the Word from the Lord, then his obscurity becomes lucid, for there is opened an internal way whereby influx

and communication take place through heaven from the Lord; but when he does not suffer himself to be enlightened by the Word from the Lord, but by his own intelligence, then his obscurity becomes dark, and thus false; for the internal way is closed, and no influx and communication take place through heaven from the Lord, except of such a sort as to enable him to appear in the outward form as a man, by thinking and also speaking from what is evil and false. For this reason with the former the “north” signifies what is true, but with the latter what is false; for the former ascend from obscurity, that is, are elevated to the light, whereas the latter descend from obscurity, that is, remove themselves from the light; thus the former are carried to the south, but the latter to the infernal regions.

[23] That the “north” signifies the darkness of falsity, and the “south” the light of truth, is very evident in Daniel, where the ram and the he-goat are described, as also the king of the south and the king of the north. Concerning the ram and the he-goat it is said:

I saw the ram pushing with his horn westward, northward, and southward; so that no beast could stand before him. A he-goat came from the west over all the faces of the earth; and out of one of his horns there came forth a horn, which grew exceedingly toward the south and toward the east, and toward beauty (Dan. 8:4–5, 9).

Concerning the king of the south and the king of the north (the “king of the south” signifying those who are in the knowledges of truth; and the “king of the north,” those who are in falsity) it is thus written:

At the end of years they shall join themselves together; so that the daughter of the king of the south shall come to the king of the north to make equitable terms; but her arm shall not obtain strength. But out of a shoot from her roots shall one stand up that shall enter into the fortress of the king of the north, and shall prevail, and shall carry captive into Egypt. The king of the south shall come into the kingdom, and shall come forth and fight with the king of the north. And the king of the north shall return, and shall set forth a multitude greater than the former. There shall many stand against the king of the south. The king of the north shall come and take the fenced cities, and shall destroy many things. The king of the south shall war in battle with a great

army, but shall not stand, for they shall devise devices against him. Afterwards he shall return, but shall not be as in the former time. The people that know their God shall strengthen themselves. And at the time of the end shall the king of the south strive with him therefore; the king of the north shall rush upon him like a whirlwind, with chariot and with horsemen. In the beautiful land many shall fall. But rumors from the east and from the north shall terrify him; and he shall go forth with great anger; he shall come to his end, and none shall help him (Dan. 11).

That the “king of the south” signifies those who are in the light of truth, and the “king of the north” those who are at first in shade, and afterwards are in the darkness of falsity, may be seen from all the particulars; and that thus it is a description of the state of the church, and of the way in which it is successively perverted. They are called “kings of the south and of the north,” because by “kings,” in the internal sense of the Word, are signified truths, and in the opposite sense falsities (n. 1672, 2015, 2069); and by “kingdoms,” the things which are of truth, and in the opposite sense, those which are of falsity (n. 1672, 2547).

3709. *And in thee shall all the families of the ground be blessed.* That this signifies that all the truths of the good of doctrine should be conjoined with good is evident from the signification of being “blessed” as being to be conjoined (see n. 3504, 3514, 3530, 3565, 3584); from the signification of “families” as being goods, and also truths of good (n. 1159, 1261) and from the signification of “ground” as being that which is of the church, consequently the doctrine of good and truth in the natural or external man, which man is here represented by Jacob (n. 268, 566, 990, 3671). All this shows that by the words “in thee shall all the families of the ground be blessed” is signified that all the truths of the good of doctrine should be conjoined with good. Truths of the good of doctrine are the doctrinal things of love to the Lord and of charity toward the neighbor, which are said to be conjoined with good in the natural man when to know them for the sake of doing them is a pleasure and a delight.

3710. *And in thy seed.* That this signifies with truth also; namely, that they would be conjoined therewith, is evident from the

signification of “seed” as being truth (n. 29, 1025, 1447, 1610, 2848, 3373).

3711. *And behold I am with thee.* That this signifies what is Divine; and that “I will keep thee whithersoever thou goest” signifies Divine providence is evident from the fact that “I” here is Jehovah, thus the Divine of the Lord; and from the signification of “keeping thee whithersoever thou goest” as being providence from the Divine; and because the Lord is treated of, Divine providence is signified. By the Divine and Divine providence is here meant that the Lord should make even his natural Divine.

3712. *And I will bring thee back to this ground.* That this signifies conjunction with Divine doctrine is evident from the signification of “bringing back” as being to conjoin again; and from the signification of “ground” as being the doctrine of good and truth in the natural man (see n. 268, 566, 990); in the present case Divine doctrine, because by the sojourning of Jacob with Laban are represented the intervening means by which the Lord made his natural Divine; and by the “bringing back” of Jacob, or his return to the land of Canaan, is represented the end of the intervening means; namely, that the Lord had now made his natural Divine: thus by the words “I will bring thee back to this ground,” is signified conjunction with Divine doctrine.

[2] Divine doctrine is Divine truth; and Divine truth is all the Word of the Lord; Divine doctrine itself is the Word in the supreme sense, in which the Lord alone is treated of; and from this, Divine doctrine is the Word in the internal sense, in which the Lord’s kingdom in the heavens and on earth is treated of. Divine doctrine is also the Word in the literal sense, in which the things that are in the world and upon earth are treated of. And whereas the literal sense contains within it the internal sense, and this the supreme sense, and as the literal sense altogether corresponds thereto by means of representatives and significatives, therefore also the doctrine therefrom is Divine. As Jacob represents the Lord’s Divine natural, he represents also the Word as to the literal sense;

for it is well known that the Lord is the Word, that is, all Divine truth.

[3] The natural of the Word is circumstanced no otherwise than is its literal sense, for this is relatively a cloud (see the preface to chapter 18); whereas its rational—that is, the interior spiritual of the Word—is circumstanced as is the internal sense; and as the Lord is the Word, it may be said that the internal sense is represented by Isaac, but the supreme sense by Abraham. From this we can see what is meant by conjunction with Divine doctrine, when this is predicated of the Lord's Divine natural which is represented by Jacob. Nevertheless these things are not so in the Lord, for all in him is Divine good, and not Divine truth, and still less Divine natural truth; but Divine truth is Divine good appearing in heaven before the angels, and on earth before men; and although it is an appearing, still it is Divine truth, because it is from Divine good; just as light is of the sun, because from the sun (see n. 3704).

3713. *For I will not leave thee until I have done that which I have spoken to thee.* That this signifies that nothing would be wanting to prevent its having effect is evident without explication.

3714. Verses 16, 17. *And Jacob awoke out of his sleep, and he said, Surely Jehovah is in this place; and I knew it not. And he feared, and said, How terrible is this place! This is none other than the house of God, and this is the gate of heaven.* “And Jacob awoke out of his sleep” signifies enlightenment; “and he said, Surely Jehovah is in this place” signifies the Divine in this state; “and I knew it not” signifies in an obscure state; “and he feared” signifies a sacred alteration; “and said, How terrible is this place” signifies the sanctity of the state; “this is none other than the house of God” signifies the Lord's kingdom in the ultimate of order; “and this is the gate of heaven” signifies the ultimate in which order closes, through which ultimate there is apparently an entrance from nature.

3715. *And Jacob awoke out of his sleep.* That this signifies enlightenment is evident from the signification of “sleep” as being an obscure state in comparison with waking, which is a lucid state; hence “to awake out of sleep,” in the spiritual sense, denotes to be enlightened.

3716. *And he said, Surely Jehovah is in this place.* That this signifies the Divine in this state is evident from the signification in the historicals of the Word of “saying” as being to perceive, of which frequent mention has been made above; and from the signification of “place” as being state (see n. 1273–1275, 1377, 2625, 2837, 3356, 3387). That “Jehovah” denotes the Divine is evident; from all which it is manifest that by “he said, Surely Jehovah is in this place” is signified a perception that the Divine was in this state.

3717. *And I knew it not.* That this signifies in an obscure state is evident without explication; for “not to know,” or to be ignorant, signifies what is obscure as to the things which are of intellectual sight. From “not to know,” or to be ignorant, as signifying what is obscure; as also from “to awake out of sleep” as signifying to be enlightened; it is evident what and of what nature is the internal sense of the Word; namely, that the things which are of the literal sense are such as appear before the external sight, or some other sense, and are also apprehended according to these senses; whereas the things which are of the internal sense are such as appear before the internal sight, or before some other sense of the internal man. The same things therefore that are contained in the literal sense, and that are apprehended by man according to the external senses, that is, according to things which are in the world, or according to an idea thence derived, are perceived by the angels according to the internal senses; that is, according to those things which are in heaven, or according to an idea thence derived. The former and the latter things stand related as do the things which are in the light of the world to those which are in the light of heaven; the things which are in the light of the world being dead in comparison with those which are in the light of heaven; for in the light of heaven there are wisdom and intelligence from the Lord (see n. 3636,

3643); and therefore when those things which are of the light of the world are obliterated or wiped away, there remain those which are of the light of heaven; thus instead of earthly there remain heavenly things, and instead of natural, spiritual; as in the case above, “not to know,” or to be ignorant, signifies to be in an obscure state concerning good and truth; and to “awake out of sleep” signifies to be enlightened; and so in all other cases.

3718. *And he feared.* That this signifies a sacred alteration is evident from the signification of “fear” as being a sacred alteration; as is evident from what immediately follows, for he says, “How terrible is this place! This is none other than the house of God, and this is the gate of heaven,” in which words it may be seen that there is implied a sacred alteration. (What “fear” is in the internal sense, may be seen above, n. 2826.) Speaking generally, “fear” is of two kinds—fear in what is not sacred, and fear in what is sacred; fear in what is not sacred is the fear in which are the wicked; but fear in what is sacred is the fear in which are the good. This latter fear (to wit that in which are the good) is called reverential or sacred fear, and is the result of our wonder at and longing for what is Divine, and also of our love. Love that is devoid of reverential or sacred fear is as it were devoid of savor, or is like food unseasoned with salt, and consequently insipid; but love that is attended with fear is like food that is seasoned, but yet does not taste of salt. The fear of love is a fear of injuring the Lord in any way, or of injuring the neighbor in any way, thus of injuring what is good and true in any way, and consequently of injuring the sacred things of love and faith and the consequent worship. But this fear is various, and is not the same with one person as with another. Speaking generally, the greater the amount of the love of good and truth, the greater the fear of injuring them; and yet in the same proportion this fear does not appear to be fear; whereas the less the amount of the love of good and truth, the less the fear on their account, and the less this fear appears to be love, but appears to be fear; hence with such the fear of hell. And where there is nothing of the love of good and truth, there is nothing of reverential or sacred fear; but only fear of the loss of honor, of gain, of reputation for the sake of these, and also of penalties and death; which fear is external, and chiefly affects the body and the natural man and its thoughts; whereas the former

fear, that is, reverential or sacred fear, chiefly affects the spirit, that is, the internal man, and its conscience.

3719. *And said, How terrible is this place!* That this signifies the sanctity of the state is evident from the signification of “fear” as being a sacred alteration (see just above, n. 3718); and inasmuch as in the original tongue the word “terrible” is derived from the same expression as “fear,” it is sanctity which is signified thereby; and whereas in the internal sense “fear” signifies what is sacred, as just stated, by the same expression in the original tongue is signified also veneration and reverence, which likewise is reverential fear: and from the signification of “place” as being state (see above, n. 3716).

3720. *This is none other than the house of God.* That this signifies the Lord’s kingdom in the ultimate of order is evident from the signification of the “house of God.” Mention is made of the “house of God” in many passages of the Word, and in the external sense, or according to the letter, it signifies a consecrated building where there is holy worship; but in the internal sense it signifies the church; and in a more universal sense, heaven; and in the most universal sense, the Lord’s universal kingdom; in the supreme sense, however, it signifies the Lord himself as to the Divine human. In the Word we sometimes read of the “house of God,” sometimes of the “temple,” both having the same signification, but with this difference—that the “house of God” is mentioned where good is treated of; but the “temple” where truth is treated of. From this it is manifest that by the “house of God” is signified the Lord’s celestial church, and in a more universal sense the heaven of the celestial angels, and in the most universal sense the Lord’s celestial kingdom, and in the supreme sense the Lord as to Divine good; and that by the “temple” is signified the Lord’s spiritual church, and in a more universal sense the heaven of the spiritual angels, in the most universal sense the Lord’s spiritual kingdom, and in the supreme sense the Lord as to Divine truth (see n. 2048). The reason why the “house of God” signifies the celestial which is of good, and the “temple” the spiritual which is of truth, is that in the Word a “house” signifies good (n. 710, 2233, 2234, 2559, 3128, 3652), and also because among the most ancient people the houses

were constructed of wood, for the reason that “wood” signifies good (n. 643, 1110, 2784, 2812); whereas “temple” signifies truth, because the temples were constructed of stones; and that “stones” signify truths may be seen above (n. 643, 1296, 1298).

[2] That “wood” and “stone” have such a signification is not only evident from the Word where they are mentioned, but also from the representatives in the other life; for they who place merit in good works appear to themselves to cut wood; and they who place merit in truths, in that they have believed themselves to have been better acquainted with truth than others, and yet have lived evilly, appear to themselves to cut stones; which things have often been seen by me. From this I was assured what is the signification of wood and stone, namely that “wood” signifies good, and “stone” truth; and also from the experience that when a wooden house was seen, there was instantly presented an idea of good; but when a house of stone was seen, there was presented an idea of truth; concerning which I was instructed by angels. For this reason, when mention is made in the Word of the “house of God,” there is presented to the angels the idea of good, and good of such a quality as is treated of in that connection; and when mention is made of a “temple,” there is presented to them the idea of truth, and truth of such a quality as is treated of in that connection. From this again we can infer how deep and utterly hidden are the heavenly arcana in the Word.

[3] The reason why by the “house of God” is here signified the Lord’s kingdom in the ultimate of order is that Jacob is treated of, by whom is represented the Lord’s Divine natural, as frequently shown above. The natural is in the ultimate of order, for in this all the interior things are terminated and are together; and because they are together, and thus things innumerable are viewed together as a one, there is relative obscurity there. This relative obscurity has been spoken of several times before.

3721. *And this is the gate of heaven.* That this signifies the ultimate wherein order closes, through which ultimate there is apparently as it were an entrance from nature, is evident from the

signification of “gate” as being that through which there is going out and coming in. That this signifies the ultimate in which order closes is because the natural which is represented by Jacob is treated of. (What is meant by “gate” is evident from what was said and shown above, n. 2851, 3187; and that the natural is the ultimate of order is evident from what has been adduced, n. 775, 2181, 2987–3002, 3020, 3147, 3167, 3483, 3489, 3513, 3570, 3576, 3671.) That through this ultimate there is apparently as it were an entrance from nature is because it is the natural mind in man through which the things of heaven (that is, of the Lord) flow and descend into nature; and through the same mind the things of nature ascend (n. 3702); but that the entrance is only apparently from nature through the natural mind into things interior, may be seen from what has been frequently stated and shown above.

[2] It appears to man that the objects of the world enter through his bodily or external senses, and affect the interiors; and thus that there is an entrance from the ultimate of order into what is within; but that this is a mere appearance and fallacy is manifest from the general rule that posterior things cannot flow into prior; or what is the same, lower things into higher; or what is the same, exterior things into interior; or what is still the same, the things which are of the world and of nature into those which are of heaven and of spirit; for the former are of a grosser nature, and the latter of a purer one; and those grosser things which are of the external or natural man come forth and subsist from those which are of the internal or rational man; and they cannot affect the purer things, but are affected by the purer things. How the case is with this influx, inasmuch as the very appearance and fallacy persuade altogether contrary to it, will of the Lord’s Divine mercy be told hereafter when treating on the subject of influx. From this then it is said that through the ultimate in which order closes, there is apparently as it were an entrance from nature.

3722. Verses 18, 19. *And Jacob rose up early in the morning, and took the stone that he had placed for his pillows, and set it up for a pillar, and poured oil upon the head of it. And he called the name of that place Bethel; but the name of the city was Luz at the first.* “And Jacob rose up early in the morning” signifies a state of

enlightenment; “and took the stone” signifies truth; “that he had placed for his pillows” signifies with which there was communication with the Divine; “and set it up for a pillar” signifies a holy boundary; “and poured oil upon the head of it” signifies the holy good from which it was derived; “and he called the name of that place Bethel” signifies the quality of the state; “but the name of the city was Luz at the first” signifies the quality of the former state.

3723. *And Jacob rose up early in the morning.* That this signifies a state of enlightenment is evident from the signification of “rising in the morning early” as being a state of enlightenment (see n. 3458); for when mention is made in the Word of “arising,” it implies somewhat of elevation (n. 2401, 2785, 2912, 2927, 3171); and “morning” signifies the coming of heavenly light. Thus in the present case the signification is elevation from obscurity into light, consequently a state of enlightenment.

3724. *And took the stone.* That this signifies truth is evident from the signification of “stone” as being truth (n. 1296, 1298, 3720).

3725. *That he had placed for his pillows.* That this signifies with which there was communication with the Divine is evident from the signification of “pillows,” or neck supports, as being communication of a most general kind; concerning which see above (n. 3695).

3726. *And set it up for a pillar.* That this signifies a holy boundary is evident from the signification of a “pillar,” concerning which in what follows. How the case herein is may be seen from what goes before; namely, that the subject is the order by which the Lord made his natural Divine; and in the representative sense, how the Lord makes new or regenerates the natural of man. The nature of this order has already been frequently stated and shown; namely, that while man is being regenerated, and truth is regarded in the first place, it is inverse; and that it is restored when man has been regenerated, and good is set in the first place, and truth in the last (see n. 3325, 3330, 3332, 3336, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3688). This was represented by the ladder by which

the angels ascended and descended, where it is first said that they ascended, and afterwards that they descended (n. 3701). The ascent is now treated of; namely, that it is from the ultimate of order (concerning which see above, n. 3720, 3721); in the present verse that it is truth which is the ultimate of order. It is this ultimate which is called a holy boundary, and is signified by the stone which Jacob took and set for a pillar. That truth is the ultimate of order may be seen from the fact that good cannot terminate in good, but in truth, for truth is the recipient of good (n. 2261, 2434, 3049, 3068, 3180, 3318, 3387, 3470, 3570).

[2] Good in man without truth, that is, without conjunction with truth, is such good as there is in little children, who as yet have nothing of wisdom, because they have nothing of intelligence; but insofar as a child in his advancement to adult age receives truth from good, or insofar as truth in him is conjoined with good, so far he becomes a man. This shows that good is the first of order, and truth the last; and thus it follows that man ought to begin from memory-knowledges, which are the truths of the natural man, and afterwards from doctrinal things, which are the truths of the spiritual man in his natural, in order to be initiated into the intelligence of wisdom; that is, to enter into spiritual life, whereby man becomes man (n. 3504). For example, in order that man as a spiritual man may love his neighbor, he must first learn what spiritual love or charity is, and who is his neighbor. Before he knows this he may indeed love his neighbor, but as a natural, not as a spiritual man, that is, from natural good, not from spiritual good (n. 3470–3471); whereas after he has attained this knowledge, then spiritual good from the Lord may be implanted therein; and this is the case with all the rest of what are called knowledges, or doctrinal things, or in general, truths.

[3] It is said that good from the Lord may be implanted in knowledges, also that truth is the recipient of good. They who have no other idea of knowledges, and also of truths, than that they are abstract things (such an idea as most people have also concerning thoughts), can in no wise apprehend what is meant by good being implanted in knowledges, and by truth being the recipient of good.

But be it known that knowledges and truths are things no more abstracted from the purest substances of the interior man, that is, of the spirit, than sight is abstracted from its organ the eye, or than hearing is abstracted from its organ the ear. There are purer substances, and those real, from which knowledges and thoughts come forth into manifest being; and whose variations of form when animated and modified by the influx of life from the Lord, present them to view; while their agreements and harmonies, in succession or simultaneously, affect the mind, and constitute what is called beautiful, pleasant, and delightful.

[4] Spirits themselves equally with men are forms, that is, consist of continuous forms, but of a purer nature, and not visible to the bodily sight. And because these forms or substances are not visible to the bodily eye, man at this day apprehends no otherwise than that knowledges and thoughts are abstract things; hence also comes the insanity of our age— that men do not believe that they have a spirit within them which is to live after the death of the body, when yet this spirit is a substance much more real than the material substance of its body; nay, if you will believe it, the spirit, after being freed from bodily things, is that very purified body which many say they are to have at the time of the last judgment, when they believe that they shall first rise again. That spirits, or what is the same, souls, have a body, see each other as in clear day, discourse together, hear each other, and enjoy much more exquisite sense than while they were in the body or in the world, may be seen very clearly from what has been so abundantly related above from experience.

3727. In regard to the signification of a “pillar” as being a holy boundary, thus the ultimate of order, this comes from the fact that in the most ancient times stones were placed at the boundaries, which marked the possession or inheritance of one person from that of another, and were for a sign and a witness that the boundaries were at that place. The most ancient people, who in every object, and in every pillar, thought of something celestial and spiritual (n. 1977, 2995), in these stones also which they set up, thought from them concerning the ultimates in man, and thus

concerning the ultimate of order, which is truth in the natural man. The ancients who were after the flood received this from the most ancient people who were before the flood (n. 920, 1409, 2179, 2896, 2897), and began to account those stones holy which were set up in the boundaries, because as before said, they signified holy truth which is in the ultimate of order. They also called those stones “pillars”; and thus it came to pass that pillars were introduced into worship, and that they erected them in the places where they had their groves, and afterwards where they had their temples, and also that they anointed them with oil, concerning which something shall be said in what follows. For the worship of the ancient church consisted in the perceptives and significatives of the most ancient people who were before the flood, as is manifest from the sections just cited. As the most ancient people spoke with angels and were together with them while on earth, they were instructed from heaven that stones signify truth, and that wood signifies good (see above, n. 3720). This is the reason why “pillars” signify a holy boundary, thus the truth which is the ultimate of order in man; for the good that inflows through the internal man from the Lord is terminated in the external man, in the truth therein. Man’s thought, speech, and action, which are the ultimates of order, are nothing else than truths from good, being the images or forms of good; for they belong to man’s intellectual part, while the good which is in them, and from which they are, belongs to his will part.

[2] That pillars were erected for a sign and for a witness, and also for worship; and that in the internal sense they signify a holy boundary, or the truth in man’s natural which is the ultimate of order, may be seen from other passages in the Word—as from the following, concerning the covenant between Laban and Jacob:

Come now, let us make a covenant, I and thou; and let it be for a witness between me and thee. And Jacob took a stone, and set it up for a pillar. And Laban said to Jacob, Behold this heap, and behold the pillar which I have set up between me and thee; this heap be witness, and the pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap to me, and this pillar, for evil (Gen. 31:44–45, 51–52).

That in this passage a “pillar” signifies truth, will be seen in the explication of the passage.

[3] In Isaiah:

In that day shall five cities in the land of Egypt speak with the lips of Canaan, and swear to Jehovah Zebaoth. In that day shall there be an altar to Jehovah in the midst of the land of Egypt, and a pillar at the boundary thereof to Jehovah; which shall be for a sign and for a witness unto Jehovah Zebaoth in the land of Egypt (Isa. 19:18–20);

“Egypt” denotes the memory-knowledges that belong to the natural man; an “altar,” Divine worship in general, for in the second ancient church, which began from Eber, the altar was made the primary representative of worship (n. 921, 1343, 2777, 2811); the “midst of the land of Egypt” denotes what is primary and inmost of worship (n. 2940, 2973, 3436); a “pillar,” the truth which is the ultimate of order in the natural. That this is in the boundary for a sign and for a witness is manifest.

[4] In Moses:

Moses wrote all the words of Jehovah, and rose up early in the morning and builded an altar near Mount Sinai, and twelve pillars for the twelve tribes of Israel (Exod. 24:4);

where in like manner an “altar” was representative of all worship, and indeed of good in worship; while the twelve pillars were a representative of the truth which is from good in worship. (That “twelve” denotes all things of truth in one complex may be seen above, n. 577, 2089, 2129, 2130, 3272; and that the “twelve tribes” in like manner signify all things of the truth of the church, will of the Lord’s Divine mercy be shown in the following chapter.)

[5] Inasmuch as altars were representative of all the good of worship, and as the Jewish church was instituted in order that it might represent the celestial church which acknowledged no other truth than that which is from good, which is called celestial truth—for it was not in the least willing to separate truth from

good, insomuch that it was not willing to mention anything of faith or truth unless it was thinking of good, and this from good, n. 202, 337, 2069, 2715, 2718, 3246—therefore there was a representative of truth by means of the stones of the altar, and it was forbidden to represent it by pillars, lest thereby truth should be separated from good, and should be representatively worshiped instead of good. For this reason it is written in Moses:

Thou shalt not plant thee a grove of any tree beside the altar of Jehovah thy God which thou shalt make thee; and thou shalt not set thee up a pillar, which Jehovah thy God hateth (Deut. 16:21–22);

for to worship truth separate from good, or faith separate from charity, is contrary to the Divine, because contrary to order, and this is signified by the prohibition, “thou shalt not set thee up a pillar, which Jehovah thy God hateth.”

[6] Nevertheless that they did set up pillars, and thereby represented those things which are contrary to order, is evident in Hosea:

Israel according to the multiplying of his fruit, multiplies his altars; according to the good of their land they make goodly pillars; but he shall overturn their altars; he shall lay waste their pillars (Hos. 10:1–2).

In the first book of Kings:

Judah did that which was evil in the eyes of Jehovah; they also built them high places, and pillars, and groves, on every high hill, and under every green tree (1 Kings 14:22–23).

In the second book of Kings:

The sons of Israel set them up pillars and groves on every high hill, and under every green tree (2 Kings 17:10).

Hezekiah removed the high places, and he brake the pillars and cut down the grove and ground to pieces the brazen serpent that Moses had made, for they did burn incense to it (2 Kings 18:4).

[7] Inasmuch as the gentiles also had by tradition the belief that the holy of worship was represented by altars and by pillars, and yet were in evil and falsity, therefore by “altars” among the gentiles are signified evils of worship, and by “pillars,” falsities; for which reason it was commanded that they should be destroyed. As in Moses:

Ye shall overthrow their altars, and break in pieces their pillars, and ye shall cut down their groves (Exod. 34:13; Deut. 7:5; 12:3).

Thou shalt not bow to their gods, nor worship them, nor do after their works; because destroying thou shalt destroy them, and breaking thou shalt break in pieces their pillars (Exod. 23:24);

the “gods” of the nations denote falsities; their “works,” evils; to “break in pieces their pillars” denotes to destroy worship from falsity.

[8] In Jeremiah:

Nebuchadnezzar the king of Babylon shall break in pieces the pillars of the house of the sun that is in the land of Egypt, and the houses of the gods of Egypt shall he burn with fire (Jer. 43:13).

In Ezekiel:

Nebuchadnezzar king of Babylon with the hoofs of his horses shall tread down all thy streets; he shall slay the people with the sword, and shall cause the pillars of thy strength to go down to the earth (Ezek. 26:11);

speaking of Tyre. “Nebuchadnezzar king of Babylon” denotes that which causes vastation (n. 1327); the “hoofs of the horses” denote the lowest intellectual things, such as are memory-knowledges from mere things of sense; that “hoofs” are the lowest things will of the Lord’s Divine mercy be confirmed elsewhere; “horses” denote intellectual things (n. 2760–2762); “streets,” truths, and in the opposite sense, falsities (n. 2336); to “tread them down” is to destroy the knowledges of truth, which are signified by “Tyre” (that “Tyre,” which is the subject here referred to, signifies the

knowledges of truth may be seen above, n. 1201); to “slay the people with the sword” denotes to destroy truths by that which is false. (That “people” is predicated of truth may be seen above, n. 1259–1260, 3295, 3581; and that a “sword” signifies falsity combating, n. 2799.) From all this we see what is meant by “causing the pillars of strength to come down to the earth.” That “strength” is predicated of what is true and of what is false, is also evident from the Word.

3728. *And poured oil upon the head of it.* That this signifies holy good is evident from the signification of “oil,” as being the celestial of love, or good (see n. 886, 3009); and from the signification of the “head” as being that which is higher, or what is the same, that which is interior. That good is higher, or interior, and truth lower, or exterior, has been shown above in many places. From this it is evident what was signified by the ancient rite of pouring oil on the head of a pillar, namely, that truth should not be without good, but from good, thus that good should have the dominion as the head over the body; for truth without good is not truth, but is a sound void of life, and such that it is dissipated of itself. In the other life also it is dissipated with those who have excelled others in knowing truth or the doctrinal things of faith, and even the doctrinal things of love if they have not lived in good, and thus if they have not retained truth from good.

[2] Hence the church is not a church from truth separate from good, consequently not from faith separate from charity; but from truth which is from good, or from faith which is from charity. The like is signified also by what the Lord said to Jacob:

I am the God of Bethel, where thou anointedst a pillar, where thou vowedst a vow unto me (Gen. 31:13);

and by what is said again:

Jacob set up a pillar of stone, and he poured out a drink offering thereon, and poured oil thereon (Gen. 35:14);

by “pouring out a drink offering on a pillar” is signified the Divine good of faith; and by “pouring oil” upon it, the Divine good of love. Everyone can see that to pour oil upon a stone, without the signification of something celestial and spiritual, would be ridiculous and idolatrous.

3729. *And he called the name of that place Bethel.* That this signifies the quality of the state is evident from the signification of “name” and of “calling a name” as being the quality (n. 144– 145, 1754, 1896, 2009, 2724, 3006, 3421); and from the signification of “place” as being state (n. 2625, 2837, 3356, 3387). The quality of the state is that which is signified by “Bethel.” In the original tongue “Bethel” means the “house of God”; and that this is good in the ultimate of order may be seen above (n. 3720).

3730. *But the name of the city was Luz at the first.* That this signifies the quality of the former state is evident from the signification of “name” as being the quality (see just above, n. 3729); and from the signification of “city” as being that which is doctrinal of truth (n. 402, 2268, 2449, 2712, 2943, 3216). In the original tongue “Luz” means “recession,” thus disjunction, which comes to pass when that which is doctrinal of truth, or truth itself, is put in the first place, and good is neglected; thus when truth alone is in the ultimate of order. But when truth is together with good in the ultimate of order, there is then no recession or disjunction, but accession or conjunction; and this is the quality of the state which is signified by “Luz.”

3731. Verses 20–22. *And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way wherein I walk, and will give me bread to eat, and raiment to put on, and I return in peace to my father's house, Jehovah shall be to me for God. And this stone which I have set up for a pillar shall be God's house; and all that thou shalt give me, tithing I will tithе it to thee.* “And Jacob vowed a vow, saying” signifies a state of providence; “if God will be with me and will keep me in this way wherein I walk” signifies continuously Divine; “and will give me bread to eat” signifies even to conjunction with Divine good; “and raiment to put on” signifies

conjunction with Divine truth; “and I return in peace to my father’s house” signifies even to perfect union; “and Jehovah shall be to me for God” signifies that the Divine natural should also be Jehovah; “and this stone which I have set up for a pillar” signifies truth which is the ultimate; “shall be God’s house” signifies here as before the Lord’s kingdom in the ultimate of order, in which are higher things as in their house; “and all that thou shalt give me, tithing I will tithe it to thee” signifies that he would make all things Divine in general and in particular by his own power.

3732. *And Jacob vowed a vow.* That this signifies a state of providence is evident from the signification of “vowing a vow” as being in the internal sense to will that the Lord shall provide, and therefore in the supreme sense, in which the Lord is treated of, a state of providence. That in the internal sense “to vow a vow” signifies to will that the Lord shall provide, is from the fact that in vows there is the desire and affection that what is willed may come to pass; thus that the Lord shall provide. There is also implied somewhat of stipulation, and at the same time somewhat of obligation on the part of man, which he takes upon himself if he comes to possess the object of his wish; as here on the part of Jacob, that Jehovah should be to him for a God, and the stone which he set up for a pillar should be the house of God, and that he would tithe all that was given him, provided that Jehovah would keep him in the way, and would give him bread to eat and raiment to put on, and that he should return in peace to his father’s house. This shows that in those days vows were special compacts, especially as regards the acknowledging of God as being their God if he would provide for them what they desired, and as regards the repaying of him by some gift if he would so provide.

[2] From all this it is very evident what was the quality of the fathers of the Jewish nation, as here that of Jacob, who as yet did not acknowledge Jehovah, and was still undetermined in his choice as to whether he should acknowledge him or another for his God. It was a peculiarity of that nation, even from the time of their fathers, that everyone desired to have his own God, and that if anyone worshiped Jehovah, it was only that he worshiped some god called Jehovah, and who by this name was distinguished from the

gods of other nations, so that their worship even in this respect was idolatrous; for the worship of a mere name, even of the name Jehovah, is nothing but idolatry (n. 1094). The case is the same with those who call themselves Christians and say they worship Christ, but do not live according to his precepts; such worship him with idolatry, because they worship his name alone, since it is a false Christ whom they worship; concerning which false Christ see Matthew 24:23, 24 (n. 3010).

3733. *Saying, if God will be with me and will keep me in this way wherein I walk.* That this signifies continuously Divine is evident from the signification of “God being with” anyone, and “keeping him in the way wherein he walks” as being what is continuously Divine; for this is predicated of the Lord, who as to the very essence of life was Jehovah; so that his whole life, from earliest infancy to the end, was continuously Divine, and this even to the perfect union of the human essence with the Divine essence.

3734. *And will give me bread to eat.* That this signifies even to conjunction with Divine good is evident from the signification of “bread” as being all celestial and spiritual good which is from the Lord, and in the supreme sense the Lord himself as to Divine good (n. 276, 680, 1798, 2165, 2177, 3464, 3478); and from the signification of “eating” as being to be communicated, appropriated, and conjoined (n. 2187, 2343, 3168, 3513, 3596).

3735. *And raiment to put on.* That this signifies conjunction with Divine truth is evident from the signification of “raiment” as being truth (n. 1073, 2576), in the present case Divine truth, because the Lord is treated of; and from the signification of “putting on” as being to be appropriated and conjoined. The nature of the internal sense of the Word may be seen from these and all other such significatives, namely, that when bread and raiment are treated of in the sense of the letter, and also when the matter in question is expressed historically, as here—“if God will give me bread to eat, and raiment to put on,” the angels who are with the man at the time think not at all of bread, but of the good of love, and in the supreme sense of the Lord’s Divine good; neither do they think of

raiment, but of truth, and in the supreme sense of the Lord's Divine truth. Such things as are in the sense of the letter are to them merely objective representatives for thinking concerning things heavenly and Divine; for such things are the vessels which are in the ultimate of order.

[2] Thus when in a holy state a man thinks of bread, as for instance of the bread in the holy supper, or of the "daily bread" in the Lord's prayer, then the thought which the man has about bread serves the angels who are with him as an objective representative for thinking about the good of love which is from the Lord; for the angels apprehend nothing of man's thought about bread, but instead of this have thought concerning good, for such is the correspondence. In like manner when in a holy state a man thinks about raiment, the thought of the angels is about truth; and so it is with everything else in the Word. This shows what is the nature of the conjunction of heaven and earth by the Word, namely, that a man who reads the Word in a holy manner is by such correspondence conjoined closely with heaven, and through heaven with the Lord, even although the man thinks only of those things in the Word which are in the sense of its letter. The holiness itself then present with the man comes from an influx of celestial and spiritual thoughts and affections, such as angels have.

[3] That there might be such an influx and the consequent conjunction of man with the Lord the holy supper was instituted by the Lord, in connection with which it is expressly said that the bread and wine are the Lord; for the Lord's "body" signifies his Divine love, and the reciprocal love in man such as is that of the celestial angels; and the "blood" in like manner signifies his Divine love, and the reciprocal love in man, but such as is that of the spiritual angels. From this it is manifest how much of the Divine there is in everything of the Word, notwithstanding man's ignorance as to what it is and what its quality. Yet those who when in the world have been in the life of good, after death come into the knowledges and perceptions of all these things; for then they put off earthly and worldly things, and put on heavenly ones; and in

like manner are in a spiritual and celestial idea like that of the angels.

3736. *And I return in peace to my father's house.* That this signifies even to perfect union is evident from the fact that the "house of my father," when predicated of the Lord, is the Divine itself in which the Lord was from his very conception; and to "return to that house" is to return to Divine good itself which is called the "father." That this good is the "father" may be seen above (n. 3704); and that to "return to that house" is to be united is evident. The same was meant by the Lord when he said that he came forth from the father and was come into the world, and that again he should go to the father; that is to say, by coming forth from the father" is meant that the Divine itself assumed the human; by "coming into the world," that he was as a man; and by his "going again to the father," that he would unite the human essence to the Divine essence. The same was meant also by these words of the Lord in John:

If ye should see the son of man ascending where he was before (John 6:62).

Jesus knowing that the father had given all things into his hands, and that he came forth from God, and went to God, said unto them, Children, yet a little while I am with you; whither I go ye cannot come (John 13:3, 33).

Now I go unto him that sent me; and none of you asketh me, Whither goest thou? It is expedient for you that I go away; for if I go not away the comforter will not come unto you; but if I go I will send him unto you. A little while and ye shall not see me; and again a little while and ye shall see me; and because I go to the father (John 16:5, 7, 16-17).

I came out from the father, and am come into the world; again I leave the world, and go to the father (John 16:28).

In these passages, to "go to the father" is to unite the human essence to the Divine essence.

3737. *And Jehovah shall be to me for God.* That this signifies that the Divine natural also was Jehovah is evident from the series of things in the supreme internal sense, which treats of the unition of the Lord's human with his Divine; but in order that this sense may appear, the thought must be abstracted from the history of Jacob and be kept fixed on the Lord's Divine human, and in this case on his Divine natural, which is represented by Jacob. The human itself, as before repeatedly stated, consists of the rational, which is the same as the internal man, and of the natural, which is the same as the external man, and also of the body, which serves the natural as a means or outermost organ for living in the world, and through the natural serves the rational, and moreover through the rational serves the Divine. Inasmuch as the Lord came into the world in order that he might make the whole human in himself Divine, and this according to Divine order; and as by Jacob is represented the Lord's natural, and by his life of sojourning, in the supreme sense, how the Lord made his natural Divine, therefore here, where it is said, "if I shall return in peace to the house of my father, Jehovah shall be to me for God," there is signified the unition of the Lord's human with his Divine, and that as to the Divine natural also he should be Jehovah, through the unition of the Divine essence with the human, and of the human with the Divine. This unition is not to be understood as being a unition of two who are distinct from each other, and conjoined merely by love; as a father with a son, when the father loves the son and the son the father; or as when a brother loves a brother, or a friend a friend; but it is a real unition into a one in order that they may be not two but one (as the Lord also repeatedly teaches); and because they are a one, therefore the whole human of the Lord is the Divine being or Jehovah (see n. 1343, 1736, 2156, 2329, 2447, 2921, 3023, 3035).

3738. *And this stone which I have set up for a pillar.* That this signifies that truth which is the ultimate is evident from what was said above (n. 3724, 3726), where the same words occur.

3739. *Shall be God's house.* That this signifies the Lord's kingdom in the ultimate of order, in which higher things are as in their house, is evident also from what was said above (n. 3720), where

the same words occur, and further from what was said in n. 3721. As regards higher things being in the ultimate of order as in their house, the case is this: Such an order has been instituted by the Lord that higher things inflow into lower ones, and therein present an image of themselves in general, and consequently are together therein in a certain general form, and thus are in order from the highest, that is, from the Lord; from this it is that the proximate image of the Lord is the inmost heaven, which is the heaven of innocence and peace, where those who are celestial dwell; which heaven, because nearest to the Lord, is called his "likeness." The next heaven, namely, that which succeeds and is in a lower degree, is an "image" of the Lord, because in this heaven, as in something general, there are simultaneously presented the things which are in the higher heaven. The ultimate heaven, which succeeds this again, is similarly circumstanced, for the particulars and singulars of the heaven next higher inflow into this heaven, and are therein presented in general, and in a correspondent form.

[2] The case is similar with man, for he has been created and formed to be an image of the three heavens. In man that which is inmost inflows in like manner into that which is lower; and this in like manner into that which is lowest or last. The natural and corporeal consists of such an influx and concourse into those things which are beneath, and finally into those which are last. In this way there is a connection of the last or ultimate things with the first, without which connection that which is last in order would not subsist a single moment. Thus it is manifest what is meant by higher things being in the ultimate of order as in their house. Whether we speak of things higher and lower, or interior and exterior, it is the same; for to man's view things interior appear as higher; and for this reason man places heaven on high, when yet it is in what is internal.

3740. *And all that thou shalt give me, tithing I will tithing it to thee.* That this signifies that he made all things Divine in general and in particular by his own power is evident from the signification of "giving," when predicated of the Lord, as being that he gave to himself (see n. 3705), thus that it was by his own power; and from

the signification of “tithing,” and of “tithes,” as being the goods and truths which are stored up by the Lord in man’s interiors, and which goods are called “remains” (n. 576, 1738, 2280). When these are predicated of the Lord they are Divine goods and Divine truths which the Lord procured to himself by his own power (n. 1738, 1906).

CONTINUATION CONCERNING THE
GRAND MAN AND CORRESPONDENCE
THEREWITH

3741. The heavenly kingdom presents the form of one man, for the reason that all the things therein correspond to the only Lord—that is, to his Divine human—who alone is man (see n. 49, 288, 565, 1894). From correspondence with him, and from being an image and likeness of him, heaven is called the grand man. From the Divine of the Lord come in heaven all the celestial things which are of good, and all the spiritual things which are of truth. All the angels there are forms (that is, substances formed according to the reception) of the Divine things which are from the Lord. The Divine things of the Lord as received by the angels are what are called things celestial and spiritual, because in them the Divine life, together with the Divine light thence derived, come forth and are modified as in their recipients.

[2] From this it is that the forms and material substances with man are also of the same nature, but in a lower degree, because grosser and more composite. That these also are forms recipient of celestial and spiritual things is very evident from signs that are clearly visible; as from thought, which flows into the organic forms of the tongue, and produces speech; from the affections of the mind, which present themselves visible in the face; and from the will, which by the muscular forms flows into actions; and so on. Thought and will, which produce such effects, are spiritual and celestial, whereas the forms or substances which receive them and carry them into act are material; and it is evident that these latter

have been formed altogether for the reception of the former, and thus it is evident that the latter are from the former, and that unless they were from them, they could not have come forth such as they are.

3742. That there is one only life, which is from the Lord alone, and that angels, spirits, and men are only recipients of life, has been made known to me by experience so manifold as to leave not even the slightest doubt. Heaven itself is in the perception that this is the case, insomuch that the angels manifestly perceive the influx, and also how it flows in; and likewise the fullness and quality of their reception of it. When they are in a fuller state of reception they are then in their peace and happiness; otherwise they are in a state of unrest and of a certain anxiety. Nevertheless the life of the Lord is so appropriated to them as to cause them to feel that they live from themselves, but yet they know that it is not from themselves. The appropriation of the Lord's life comes from his love and mercy toward the universal human race, in that he wills to give himself to everyone, and all that is his, and in that he actually does give them insofar as they receive, that is to say, insofar as they are in the life of good and in the life of truth, as being likenesses and images of him. And as such a Divine endeavor is continually proceeding from the Lord, as before said his life is appropriated.

3743. But they who are not in love to the Lord and toward their neighbor, consequently who are not in the life of good and truth, are not able to acknowledge that there is only one influent life, and still less that this life is from the Lord. But all such are indignant, nay, feel aversion, when it is said that they do not live from themselves. The love of self is the cause of this; and wonderful to say, although shown by living experience in the other life that they do not live from themselves, and although being at the time convinced they say that it is so, yet afterwards they persist in the same opinion, and imagine that if they lived from another, and not from themselves, all the delight of their life would perish; for they are not aware that the reverse is the truth. For this reason the wicked appropriate evil to themselves, because they do not believe that evils are from hell; and good cannot be appropriated to them,

because they believe good to be from themselves, and not from the Lord. Nevertheless the wicked, and also those in hell, are forms recipient of life from the Lord, but such forms that they either reject, or suffocate, or pervert good and truth; and thus the goods and truths which are from the Lord's life become with them evils and falsities. The case herein is like that of the light of the sun, which although single and white, is yet varied as it passes through or flows into various forms, and thereby produces beautiful and pleasing colors, as well as those which are not beautiful and not pleasing.

3744. From all this it is now evident what is the nature of heaven, and from what ground heaven is called the grand man; that is to say, the varieties as regards the life of good and truth therein are innumerable, and are in accordance with the reception of life from the Lord. These varieties have a relation to each other altogether similar to that which subsists between the organs, members, and viscera in man, all of which are forms in perpetual variety recipient of life from their soul, or rather through their soul from the Lord; and yet notwithstanding they are in such variety, they together constitute one man.

3745. How great this variety is, and of what nature, may be seen from the variety in the human body. It is known that one organ or member is not like another; for instance, that the organ of sight is not like the organ of hearing, and that the same is true of the organ of smelling, the organ of taste, and also the organ of touch, which last is diffused throughout the whole body. So also with the members—the arms, hands, loins, feet, and soles of the feet; and also with the viscera that lie hidden within, as those of the head, namely, the cerebrum, cerebellum, medulla oblongata, and medulla spinalis, with all the minute organs, viscera, vessels, and fibers of which they are composed; also those belonging to the body below the head, as the heart, lungs, stomach, liver, pancreas, spleen, intestines, mesentery, and kidneys; and also those which are appropriated to generation in both sexes. It is known that all of these both in general and in particular are dissimilar in form and in function; so dissimilar that they are entirely different. In like

manner there are forms within forms, which also are of such variety that no one form, nor even one particle, is altogether like another, that is to say, so like that it may be substituted in place of it, without some alteration however slight. All these things in both general and particular correspond to the heavens, but in such a manner that the things with man that are corporeal and material are there celestial and spiritual; and they correspond in such a way that it is from this that they come forth and subsist.

3746. In general all these varieties bear relation to the things of the head, of the chest, of the abdomen, and to those of the members of generation; in like manner to the things which are interior and to those which are exterior in each of these.

3747. I have occasionally conversed with spirits concerning the learned of our age—that they know only the distinction of man into internal and external, and this not from any reflection on the interior things of the thoughts and affections in themselves, but from the Word of the Lord; and that still they are ignorant what the internal man is, and that many even have doubts as to whether it exists, and also deny its existence, because they do not live the life of the internal man, but that of the external; and because they are so much led astray by the appearance as regards brute animals, in their seeming like themselves in respect to organs, viscera, senses, appetites, and affections. And it was said that the learned know less about such subjects than the simple, and that still they seem to themselves to know much more; for they dispute about the intercourse of the soul and body, and even about the nature of the soul, as to what it is; when yet the simple know that the soul is the internal man, and that it is man's spirit which is to live after the death of the body; also that it is the real man which is in the body.

[2] And further it was said that more than the simple, the learned make themselves out to be like the brutes, and ascribe all things to nature, and scarcely anything to Divine; and still further, that they do not reflect that as distinguished from brute animals man has a capacity for thinking about heaven, and about God, and thereby of being elevated above himself, consequently of being conjoined with

the Lord by love; and thus that men cannot but live after death to eternity. And it was added that they are especially ignorant that all things whatsoever belonging to man depend on the Lord through heaven, and that heaven is the grand man, to which correspond all things in man in both general and particular, and also all things in nature; and possibly when they shall hear and read these things they will seem to them like paradoxes, and unless experience confirms them they will reject them as a fanciful affair; as they will also do when they shall hear that there are three degrees of life in man, as there are three degrees of life in the heavens, that is, three heavens and that man so corresponds to the three heavens that when he is in the life of good and truth, and by this life an image of the Lord, he is himself in image a little heaven.

[3] I have been instructed concerning these degrees of life— that it is the last or ultimate degree of life which is called the external or natural man by which man is like animals as regards lusts and fantasies; that it is the second degree of life which is called the internal and rational man by which man is above animals, for it is through this that he is able to think and will what is good and true, and have dominion over the natural man, by restraining and also rejecting its lusts and the resultant fantasies, and also by reflecting within himself concerning heaven, nay, concerning Divine, which brute animals are altogether incapable of doing; and lastly that the third degree of life is that which is the most unknown to man, although it is that through which the Lord inflows into the rational mind, whereby man has the faculty of thinking as a man, and also has conscience, and perception of what is good and true, and also elevation by the Lord toward himself. But these things are remote from the ideas of the learned of this age, who merely dispute whether a thing exists; and who, so long as they do this, cannot know that it does exist, and still less what it is.

3748. There was a certain spirit who while he had lived in the world had gained a great public reputation for learning, being of a subtle genius in confirming falsities, but very stupid as regards goods and truths. As he had previously done in this world, he imagined that he knew everything; for such spirits believe

themselves to be most wise and that nothing is hidden from them; and such as they have been in the life of the body, such they remain in the other life; for all things that belong to anyone's life, that is, which are of his love and affection, follow him and are in him as the soul is in its body, because from these he has formed and given quality to his soul. This spirit came to me and conversed with me, and because he was of such a quality, I asked him, Who is the more intelligent, he who knows many falsities, or he who knows a little truth? He replied, he who knows a little truth. The reason of his giving this answer was that he imagined that the falsities which he knew were truths, and thus that he was wise.

[2] He afterwards desired to reason about the grand man, and about the influx therefrom into everything of man; but as he understood nothing about it, I asked him how—seeing that the thing which moves is spiritual, and that which is moved is corporeal—he understood the fact that thought, which is spiritual, moves the whole face and exhibits its own expression; and also moves all the organs of speech, and this distinctly according to the spiritual perception of such thought; and that the will moves the muscles of the whole body, and the thousands of fibers dispersed throughout it, to one action. But he knew not what answer to give. I conversed further with him on the nature of endeavor, and asked him whether he knew that endeavor produces actions and motions, and that all action and motion must have endeavor within them in order that they may come forth and subsist. He replied that he did not know this; and he was therefore asked how he could desire to reason, seeing that he did not know even first principles, in which case reasoning is like scattered dust with no coherence, which falsities dissipate in such a manner that at last the man knows nothing, and consequently believes nothing.

3749. A certain spirit came to me unawares, and flowed into my head. Spirits are distinguished according to their influx into different parts of the body. I wondered who and whence he was; but after he had been silent for some time the angels who were with me said that he had been taken from among the spirits who were with a certain learned man still living in the world, who had gained

extraordinary reputation for his learning. Communication was also then given through this intermediate spirit with the thought of that man. I asked the spirit what idea this learned man was enabled to form concerning the grand man, and concerning its influx and consequent correspondence. He said that he could form no idea. He was next asked what idea he had of heaven. He said that he had none at all, except blasphemous ones—as that people there are always playing on musical instruments such as rustics are wont to make a sound with. And yet this man is held in high estimation, and is believed to know what influx is, and what the soul is, and what is the nature of its interaction with the body; and possibly it is believed that he knows better than other men what heaven is. From this it is evident what sort of men are now the teachers of others, namely, that from mere objections and difficulties they oppose the goods and truths of faith, although they publish the contrary.

3750. What kind of idea of heaven those have who are believed to have more than ordinary communication therewith, and influx thence, was also shown me to the life. They who appear above the head are those who in the world had been desirous to be worshiped as deities, and with whom the love of self had been exalted to the utmost height, by successive steps of power, and by a consequent imaginary liberty; they are also deceitful under the appearance of innocence and love to the Lord. From the fantasy of height they appear on high above the head; but nevertheless are beneath the feet in hell.

[2] One of these spirits led himself down to me; and others informed me that in the world he had been a pope. He conversed with me very courteously; first concerning Peter and his keys, which he imagined he himself was in possession of. But when he was questioned concerning the power of admitting into heaven whomsoever he pleased, he was found to have so gross an idea of heaven that he represented a kind of door which gave entrance; and he said that he opened that door to the poor gratis, but that the rich paid according to their ability, and that what they paid was holy. Being asked whether he believed that those whom he had admitted remained there, he said that he did not know, but if not,

they went out again. He was then told that he could not know their interiors, as to whether they were worthy, and that they might be robbers, who will be in hell. He answered that this was no concern of his, and if they were not worthy they might be sent out. But he was instructed what is meant by the keys of Peter, namely, the faith of love and charity; and inasmuch as the Lord alone gives such faith, therefore it is the Lord alone who admits into heaven; and that Peter does not appear to anyone; and that he is a simple spirit, who has no more power than others. He had no other opinion about the Lord than that he ought to be worshiped insofar as he gives such power; but if he should not give it, it was perceived that he thought that he ought not to be worshiped. Further: in conversing with him concerning the internal man, he was found to have an unclean idea of it.

[3] The liberty, fullness, and delight of the respiration he enjoyed when he sat upon his throne in the consistory, and believed that he spoke from the Holy Spirit, was shown me to the life. He was let into a state similar to that in which he had been when present there (for in the other life everyone can easily be let into the state of life he had in the world, because the state of his life remains with him after death); and his respiration was communicated to me, such as he then had. It was free, and attended with delight—slow, regular, deep, filling the breast; but when he was contradicted, there was somewhat as it were rolling itself and creeping in the abdomen, from the continuation of the respiration; and when he supposed that what he was laying down was Divine, he perceived it from the respiration being more tacit, and as it were in agreement therewith.

[4] I was afterwards shown by whom such popes are directed, namely, by a crowd of sirens who are above the head, who have contracted a nature and life of insinuating themselves into all kinds of affections, with a design to exercise command, and to subject others to themselves, and to destroy for the sake of self all they are able to destroy; using for this purpose holiness and innocence as means. They are timid on their own account, and act cautiously; but when occasion offers, they will for the sake of self rush into cruelty without mercy.

Genesis 29

THE LAST TIME OF THE CHURCH

3751. By way of preface to the preceding chapter an explication was given of what the Lord foretold in Matthew 24:15–18 concerning the last time of the church. Following this order there are now to be unfolded—by way of preface to the present chapter—the contents of the succeeding verses (19 to 22); namely, the words:

But woe unto them that are with child, and to them that give suck in those days! And pray ye that your flight be not in the winter, neither on the Sabbath; for then shall be great affliction, such as was not since the beginning of the world even until now, neither shall be. And except those days should be shortened there should no flesh be preserved; but for the elect's sake those days shall be shortened (Matt. 24:19–22).

3752. No one can possibly comprehend the signification of these words unless he is enlightened by the internal sense. That they are not said concerning the destruction of Jerusalem appears from many things in the chapter, as from this:

Except those days should be shortened there should no flesh be preserved; but for the elect's sake those days shall be shortened;

and from the following:

After the affliction of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the son of man; and they shall see the son of man coming in the clouds of heaven with power and glory;

and from other passages. That neither are the words now under consideration said concerning the destruction of the world, is also evident from many things contained in the same chapter; as from those which precede:

He that is on the housetop, let him not come down to take anything out of his house; and he who is in the field, let him not return back to take his garments;

and also from these now brought under consideration:

Pray ye that your flight be not in the winter, neither on the sabbath;

and from the following:

Then shall two be in the field; the one shall be taken, and the other left; two women shall be grinding at the mill, the one shall be taken, and the other left.

But it is evident that the words in question are said concerning the last time of the church, that is, concerning its vastation; for the church is said to be vastated when there is no longer any charity.

3753. Everyone who thinks about the Lord with reverence and who believes that the Divine was in him, and that he spoke from the Divine, is able to know and believe that the above words, like the rest the Lord taught and spoke, were not spoken of one nation only, but of the universal human race; and not of its worldly, but of its spiritual state; and also that the Lord's words comprehended the things which are of his kingdom and of the church, for these are Divine and eternal. Whoever believes in this manner, concludes that these words: "woe unto them that are with child, and to them that give suck in those days" do not signify those who are with child and give suck; and that the words: "pray ye that your flight be not in the winter, neither on the sabbath" do not signify any flight on account of worldly enemies; and so in regard to the rest.

3754. In the preceding verses there were treated of three states of the perversion of good and truth in the church; and in the present verses a fourth state is treated of, which is also the last. Concerning the first state it was shown that it was that men began no longer to know what was good and true, but disputed among themselves concerning good and truth, whence came falsities (n. 3354).

Concerning the second state, that it was that men began to despise good and truth, and also to hold them in aversion, and thus that faith in the Lord was about to expire, according to the degrees in which charity was about to cease (n. 3487–3488). Concerning the third state, that it was a state of desolation of the church in respect to good and truth (n. 3651–3652). Concerning the fourth state, we are now to show that it is that of the profanation of good and truth. That this state is here described may be seen from all the particulars in the internal sense, which is as follows.

3755. But woe unto them that are with child, and to them that give suck in those days;

signifies those who have been imbued with the good of love to the Lord and the good of innocence. “Woe” is a form of expression signifying the danger of eternal damnation; “to be with child” is to conceive the good of heavenly love; “to give suck” is also a state of innocence; “those days” denote the states in which the church then is.

[2] And pray ye that your flight be not in the winter, neither on the sabbath;

signifies removal from those things, that it be not done precipitately, in a state of too much cold or of too much heat. “Flight” is removal from a state of the good of love and of innocence, just now spoken of; “flight in the winter” is removal therefrom in a state of too much cold; “cold” is when there is aversion to love and innocence, which is induced by the loves of self; “flight on the sabbath” is removal from them in a state of too much heat; “heat” is external sanctity, while within are the love of self and the love of the world.

[3] For then shall be great affliction, such as was not since the beginning of the world even until now, neither shall be;

signifies the highest degree of the perversion and vastation of the church in respect to good and truth, which is profanation; for

profanation of what is holy occasions death eternal and much more grievous than any other states of evil, and so much the more grievous in proportion as the goods and truths profaned are of a more interior kind; and inasmuch as such interior goods and truths are open and known in the Christian church, and are profaned, it is said that “then shall be great affliction such as was not from the beginning of the world even until now, neither shall be.”

[4] And except those days should be shortened, there should no flesh be preserved; but for the elect’s sake those days shall be shortened;

signifies the removal of those who are of the church from interior goods and truths to exterior, so that those may still be saved who are in the life of good and truth; by the “days being shortened” is signified a state of removal; by “no flesh being preserved” is signified that otherwise none could be saved; by “the elect” are signified those who are in the life of good and truth.

3756. That this is the internal sense of these words could be fully shown—as that by “those who are with child” are signified those who first become imbued with good; and that by “those who give suck” are signified those who become imbued with a state of innocence; that by “flight” is signified removal from good and innocence; by “winter,” aversion to such goods through the love of self taking possession of the interiors; and by “flight on the sabbath,” profanation, which takes place when there is holiness in externals, and the love of self and the world within. But as the same words and similar expressions occur throughout in what follows, of the Lord’s Divine mercy their signification shall then be shown to be such as is here stated.

3757. But as regards the profanation of what is holy, few know what it is; yet this can be seen from what has been already stated and shown concerning it, namely, that those are able to profane holy things who know, acknowledge, and become imbued with good and truth; but not those who do not acknowledge, and still less those who do not know them (see n. 593, 1008, 1010, 1059, 3398); thus that they who are within the church can profane holy

things, but not they who are without it (n. 2051); that they who are of the celestial church can profane holy goods, and that they who are of the spiritual church can profane holy truths (n. 3399); that therefore interior truths were not disclosed to the Jews, lest they should profane them (n. 3398); that the Gentiles can least of all profane (n. 2051); that profanation is a commingling and conjunction of good and evil, and also of truth and falsity (n. 1001, 1003, 2426); that this was signified by the eating of blood, which was so severely prohibited in the Jewish church (n. 1003); that therefore in so far as possible men are withheld from the acknowledgment and faith of good and truth, unless they are able to remain therein (n. 3398, 3402); and that on this account they are kept in ignorance (n. 301–303); and that worship also becomes external (n. 1327–1328); that internal truths are not revealed until the church has been vastated, because then good and truth can no longer be profaned (n. 3398, 3399); that this was the reason why the Lord then first came into the world (n. 3398); how great a danger there is from the profanation of what is holy and of the Word (n. 571, 582).

GENESIS 29

1. And Jacob lifted up his feet, and went to the land of the sons of the east.

2. And he saw, and behold a well in the field, and behold there three droves of the flock lying by it; for out of that well they watered the droves; and a great stone was upon the well's mouth.

3. And all the droves were gathered together thither; and they rolled the stone from the well's mouth, and watered the flock, and they put the stone in its place again upon the well's mouth.

4. And Jacob said unto them, My brethren whence are ye? And they said, We are from Haran.

5. And he said unto them, Know ye Laban the son of Nahor? And they said, We know him.

6. And he said unto them, Hath he peace? And they said, Peace; and behold his daughter Rachel cometh with the flock.

7. And he said, Behold as yet the day is great, it is not time for the cattle to be gathered together: water ye the flock, and go and feed them.

8. *And they said, We cannot until all the droves are gathered together, and they roll the stone from the well's mouth; then shall we water the flock.*

9. *While he was yet speaking with them, Rachel came with the flock which was her father's, for she was a shepherdess.*

10. *And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the flock of Laban his mother's brother, that Jacob came near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.*

11. *And Jacob kissed Rachel, and lifted up his voice and wept.*

12. *And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son; and she ran and told her father.*

13. *And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house; and he told Laban all these things.*

14. *And Laban said to him, Surely thou art my bone and my flesh. And he dwelt with him a month of days.*

15. *And Laban said unto Jacob, Because thou art my brother shouldst thou therefore serve me for nought? Tell me, what shall be thy reward?*

16. *And Laban had two daughters, the name of the elder was Leah, and the name of the younger was Rachel.*

17. *And Leah's eyes were weak, and Rachel was beautiful in form and beautiful in look.*

18. *And Jacob loved Rachel, and he said, I will serve thee seven years for Rachel thy younger daughter.*

19. *And Laban said, It is better that I should give her to thee than give her to another man; abide with me.*

20. *And Jacob served seven years for Rachel, and they were in his eyes as a few days, for the love he had to her.*

21. *And Jacob said unto Laban, Give me my woman, for my days are fulfilled, and I will come to her.*

22. *And Laban gathered together all the men of the place, and made a feast.*

23. *And it came to pass in the evening, that he took Leah his daughter, and brought her to him, and he came to her.*

24. *And Laban gave her Zilpah his handmaid, unto his daughter Leah for a handmaid.*

25. *And it came to pass in the morning that behold it was Leah; and he said unto Laban, What is this that thou hast done unto me? Did not I serve with thee for Rachel? And why hast thou defrauded me?*

26. *And Laban said, It is not so done in our place, to give the younger before the firstborn.*

27. *Fulfill this week, and we will give thee her also, for the service which thou shalt serve with me yet seven other years.*

28. *And Jacob did so, and fulfilled this week, and he gave him his daughter Rachel for a woman.*

29. *And Laban gave to his daughter Rachel Bilhah his handmaid to be to her for a handmaid.*

30. *And he came also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.*

31. *And Jehovah saw that Leah was hated, and he opened her womb, and Rachel was barren.*

32. *And Leah conceived and bare a son, and she called his name Reuben, for she said, Because Jehovah hath seen my affliction, for now my man will love me.*

33. *And she conceived again, and bare a son, and said, Because Jehovah hath heard that I was hated, and hath given me this one also; and she called his name Simeon.*

34. *And she conceived again, and bare a son, and said, Now this time will my man cleave to me, because I have borne him three sons; therefore she called his name Levi.*

35. *And she conceived again, and bare a son, and she said, This time I will confess Jehovah; therefore she called his name Judah; and she stood still from bearing.*

THE CONTENTS

3758. In the internal sense of this chapter by “Jacob” is described the Lord’s natural—how the good of truth therein was conjoined with kindred good from a Divine origin, which good is “Laban”; at first through the affection of external truth, which is “Leah”; and then through the affection of internal truth, which is “Rachel.”

3759. Afterwards by the birth of the four sons of Jacob by Leah is described in the supreme sense the ascent from external truth to internal good; but in the representative sense the state of the church, which is such that it does not acknowledge and receive the internal truths that are in the Word, but external truths; and this being the case, it ascends to interior things according to this order, namely, that at first it has the truth which is said to be of faith; next, practice according to this truth; afterwards the consequent charity; and finally celestial love. These four degrees are signified by the four sons of Jacob borne of Leah, namely, Reuben, Simeon, Levi, and Judah.

THE INTERNAL SENSE

3760. Verse 1. *And Jacob lifted up his feet, and went to the land of the sons of the east.* “And Jacob lifted up his feet” signifies the elevation of the natural; “and went to the land of the sons of the east” signifies to the truths of love.

3761. *And Jacob lifted up his feet.* That this signifies the elevation of the natural is evident from the signification of “lifting up” as being elevation; and from the signification of the “feet” as being the natural, concerning which in what follows. The elevation here signified is that treated of in this chapter, which is from external truth to internal good. In the supreme sense it is shown how the Lord elevated his natural even to the Divine, according to order, by ascending from external truth through the degrees to internal good; and in the representative sense, how the Lord makes new the natural of man when he regenerates him, according to a similar order. That the man who is being regenerated in adult age advances according to the order described in the internal sense in this and the following chapters is known to few, for the reason that few reflect upon it, and also that few at this day can be regenerated. For these are the last times of the church, when there is no longer any charity, consequently not any faith; and this being the case, it is not

even known what faith is, although it is on the lips of all that man is saved by faith. Still less is it known what charity is; and as these two are known merely as terms, and are unknown in respect to their essence, it is on this account said that few can reflect upon the order according to which man is made new, or is regenerated, and also that few can be regenerated.

[2] Because the natural is here treated of, and this is represented by Jacob, it is not said that he “arose,” and went to the land of the sons of the east, but that he “lifted up his feet.” Both expressions signify elevation (that “arising” has this signification may be seen above, n. 2401, 2785, 2912, 2927, 3171). But the reason why it is here said, “he lifted up his feet,” is that this is said with respect to the natural; for “feet” signify the natural (n. 2162, 3147). That “feet” signify the natural, or natural things, comes from the correspondence with the grand man which has been spoken of at the close of the preceding chapters, in which grand man they who belong to the province of the feet are those who are in natural light and but little in spiritual; consequently the parts under the feet, as the soles and the heels, signify the lowest natural things (see n. 259); and hence the shoe, which is also occasionally mentioned in the Word, signifies the corporeal natural which is the ultimate (n. 1748).

3762. *And went to the land of the sons of the east.* That this signifies to the truths of love (that is, elevation thereto) is evident from the signification of the “land of the sons of the east.” That Aram, or Syria, was called the “land of the sons of the east” is evident, because it was thither that Jacob betook himself (see n. 3249). That by “Syria” in general are signified the knowledges of good was shown above (n. 1232, 1234); but specifically, by “Aram-naharaim” (that is, “Syria of the rivers”) are signified the knowledges of truth (n. 3051, 3664). In this case however it is not said that he went “to Aram,” or “Syria,” but “to the land of the sons of the east,” in order to signify what is treated of in this chapter throughout, namely, an ascent to the truths of love. Those truths are called the truths of love which have been elsewhere termed celestial truths, for they are knowledges that relate to charity

toward the neighbor and love to the Lord; in the supreme sense, in which the Lord is treated of, they are the truths of Divine love.

[2] These truths, which relate to charity toward the neighbor and to love to the Lord, must be learned before it is possible for a man to be regenerated; and must also be acknowledged and believed; and insofar as they are acknowledged, believed, and ingrafted in the life, so far the man is regenerated, and insofar they are at the same time implanted in the man's natural, in which they are as in their own ground. They are first implanted therein through instruction by parents and teachers; next from the Word of the Lord; and afterwards through the man's own reflection about them; but by these means they are merely stored up in the memory of the natural man, being classed among the knowledges therein, but still not acknowledged, believed, and ingrafted, unless the life is in accordance with them; for in this case the man comes into affection, and insofar as he comes into affection from life, so far these truths are implanted in his natural as in their ground. The truths which are not thus implanted are indeed with the man, but are merely in his memory as a matter of mere knowledge or history, which serves no other purpose than to be talked about and made the means of getting a reputation which is to serve for the acquisition of riches and honors. But in this case these truths are not implanted.

[3] That by the "land of the sons of the east" are signified the truths of love, thus the knowledges of truth which tend to good, may be seen from the signification of "sons" as being truths (see n. 489, 491, 533, 1147, 2623); and from the signification of the "east" as being love (n. 101, 1250, 3249). Their "land" is the ground in which they are. That the "sons of the east" are those who are in the knowledges of truth and good, and consequently in the truths of love, may be seen also from other passages in the Word. As in the first book of Kings:

The wisdom of Solomon was multiplied more than the wisdom of all the sons of the east, and than all the wisdom of the Egyptians (1 Kings:4:30);

where by the “wisdom of the sons of the east” are signified the interior knowledges of truth and good, thus those who are in them”; but by the “wisdom of the Egyptians” is signified the memory-knowledge of the same, which is in a lower degree. (That by the “Egyptians” are signified memory-knowledges in general, may be seen n. 1164, 1165, 1462.)

[4] In Jeremiah:

Thus saith Jehovah, Arise ye, go up against Kedar, lay waste the sons of the east. Their tents and their flocks they shall take; they shall take their curtains, and all their vessels, and their camels (Jer. 49:28–29).

That by the “sons of the east” are here meant those who are in the knowledges of good and truth is evident from the fact that they were to take their tents and flocks, also their curtains and all their vessels, and likewise their camels; for by “tents” are signified the holy things of good (n. 414, 1102, 2145, 2152, 3312); by “flocks,” the goods of charity (n. 343, 2566); by “curtains,” holy truths (n. 2576, 3478); by “vessels,” truths of faith and memory-knowledges (n. 3068, 3079); by “camels,” memory-knowledges in general (n. 3048, 3071, 3143, 3145). Thus by the “sons of the east” are signified those who are in these things, that is, who are in the knowledges of good and truth.

[5] That the wise men from the east who came to Jesus at his birth were of those who were called the “sons of the east” is evident from the fact that they were in the knowledge that the Lord was to be born, and that they knew of his advent by a star which appeared to them in the east, concerning which things we read in Matthew:

When Jesus was born in Bethlehem of Judea, behold there came wise men from the east to Jerusalem, saying, Where is he that is born king of the Jews? For we have seen his star in the east, and are come to worship him (Matt. 2:1–2).

That from ancient times such a prophetic knowledge had existed among the sons of the east, who were of Syria, is evident from Balaam’s prophecy concerning the Lord’s advent, in Moses:

I see him, but not now; I behold him, but not nigh; there shall arise a star out of Jacob, and a scepter shall rise up out of Israel (Num. 24:17).

That Balaam was from the land of the sons of the east, that is, from Syria, is evident from these words:

Balaam uttered his enunciation and said, Balak hath brought me from Syria, out of the mountains of the east (Num. 23:7).

Those wise men who came to Jesus at his birth are called magi,¹ but wise men were so called at that time, as is evident from many passages; such as Gen. 41:8; Exod. 7:11; Dan. 2:27; 4:6, 7; 1 Kings 4:30; and from the prophets throughout.

[6] That in the opposite sense the “sons of the east” signify the knowledges of evil and falsity, thus those who are in them, is evident in Isaiah:

The envy of Ephraim shall depart, and the enemies of Judah shall be cut off; they shall fly on the shoulder of the Philistines toward the sea; and together shall they spoil the sons of the east (Isa. 11:13–14).

In Ezekiel:

Against the sons of Ammon. Behold I have delivered thee to the sons of the east for a possession, and they shall set their ordinances in thee (Ezek. 25:3–4).

And in the book of Judges:

When Israel sowed, Midian came up, and Amalek, and the sons of the east; they came up against him (Judg. 6:3).

“Midian” denotes those who are in falsity because not in the good of life (n. 3242); “Amalek,” those who are in falsities with which they assault truths (n. 1679); the “sons of the east,” those who are in the knowledges of falsity.

3763. Verses 2, 3. *And he saw, and behold a well in the field, and behold there three droves of the flock lying by it; for out of that well they watered the droves, and a great stone was upon the well's mouth. And all the droves were gathered together thither; and they rolled the stone from the well's mouth, and watered the flock, and they put the stone in its place again upon the well's mouth.* "And he saw" signifies perception; "and behold a well" signifies the Word; "in the field" signifies for the churches; "and behold there three droves of the flock lying by it" signifies the holy things of churches and of doctrinal things; "for out of that well they watered the droves" signifies that the memory-knowledge is thence derived; "and a great stone was upon the well's mouth" signifies that it was closed; "and all the droves were gathered together thither" signifies that all churches and their doctrinal things were thence derived; "and they rolled the stone from the well's mouth" signifies that they opened it; "and watered the flock" signifies that thence came doctrine; "and they put the stone in its place again upon the well's mouth" signifies that meanwhile it was closed.

3764. *And he saw.* That this signifies perception is evident from the signification of "seeing," as being to perceive concerning which below, at verse 32, when treating of Reuben, who was so named from "seeing."

3765. *And behold a well.* That this signifies the Word is evident from the signification of a "well" as being the Word, and also doctrine from the Word (n. 2702, 3096, 3424). The Word is here called a "well" because the natural is treated of, which regarded in itself apprehends the Word solely as to the literal sense; whereas the Word is called a "fountain" when the rational is treated of, by which the Word can be perceived according to the internal sense.

3766. *In the field.* That this signifies for the churches is evident from the signification of a "field" as being the church as to good (n. 2971). In the Word the church is signified by "land," "ground," and "field," but with a difference. The reason why "field" signifies the church, is that the church as a field receives the seeds of good and truth; for the church has the Word, from which come these seeds; and this is the reason why everything in a field signifies that

which is of the church, such as sowing, reaping, standing corn, wheat, barley, and other things, and this also with a difference.

3767. *And behold there three droves of the flock lying by it.* That this signifies the holy things of churches and of doctrinal things is evident from the signification of “three” as being that which is holy (n. 720, 901); and from the signification of “droves of the flock” as being those things which are of the church, thus doctrinal things; specifically, a “flock” signifies those who are within the church, and who learn and become imbued with the goods which are of charity, and the truths which are of faith; and in this case a “shepherd” signifies one who teaches these things; but in general a “flock” signifies all those who are in good, thus who belong to the Lord’s church in the universal world; and inasmuch as all these are introduced into good and truth by means of doctrinal things, therefore by a “flock” are also signified doctrinal things. For in the internal sense the things which determine the quality of a man, and the man himself who is of such a quality, are meant by the same expression; for the subject, which is man, is understood from that by virtue of which he is man.

[2] For this reason it has been repeatedly stated that names signify actual things, and also signify those to whom such things appertain—as that “Tyre” and “Zidon” signify the knowledges of good and truth, and also those who are in such knowledges; and that “Egypt” signifies memory-knowledge, and “Asshur” reasoning, yet there are also understood those who are in these; and so with every other name. But the speech in heaven among the angels is effected by means of actual things, without the idea of persons; thus by universals; and this for the reason that in this way they comprise countless things in their discourse; and especially is this the case because they attribute all good and truth to the Lord, and nothing to themselves; the result of which is that the ideas of their speech are not determined to any but the Lord alone. From all this we can now see whence it is that a “flock” is said to signify churches, and also doctrinal things. Drovers of a flock are said to be “lying by the well,” because the doctrinal things are from the Word. (That a “well” denotes the Word, has been stated just above, n. 3765.)

3768. *For out of that well they watered the droves.* That this signifies that the memory-knowledge is thence derived—that is, from the Word—is evident from the signification of a “well” as being the Word (n. 3765); and from the signification of “watering,” or “giving to drink,” as being to be instructed (n. 3069); and from the signification of “droves” as being the memory-knowledge of doctrinal things (see n. 3767). Hence it is evident that by “watering the droves out of the well” is signified that the memory-knowledge of the doctrinal things of good and truth is from the Word. In what now follows concerning Jacob, the Lord is treated of in the supreme sense—how he made his natural Divine, and in this chapter the initiation is treated of; and in the internal representative sense those who are being regenerated are treated of—how the Lord renews their natural man, and in this chapter the initiation is treated of; therefore the subject here treated of is the Word and the doctrine thence derived; for initiation and regeneration are effected by means of doctrine from the Word. And inasmuch as these things are signified by a “well” and by “three droves of the flock,” therefore these are mentioned historically, which would have been of too trifling import to be mentioned in the Divine Word unless they had signified such things. What they enfold is evident, namely, that all the memory-knowledge and doctrine of good and truth are from the Word.

[2] The natural man can indeed know, and also perceive, what good and truth are, but only natural and civic good and truth; but spiritual good and truth he cannot know, because this must come from revelation, thus from the Word. For example: a man may know from the rational that is possessed by everyone that his neighbor ought to be loved, and that God ought to be worshiped; but how the neighbor is to be loved, and how God is to be worshiped, thus what spiritual good and truth are, can be known only from the Word—as that good itself is the neighbor, consequently they who are in good, and this according to the good in which they are; and that good is the neighbor because the Lord is in good, and therefore in the love of good the Lord is loved.

[3] In like manner they who have not the Word cannot know that all good is from the Lord, and that it inflows with man, and causes the affection of good, and that this affection is called charity; neither can they who have not the Word know who is the God of the universe; and that he is the Lord is hidden from them; when yet the inmost of affection or of charity, consequently the inmost of good, must look to him. From this it is evident what spiritual good is, and that this cannot be known except from the Word. With regard to the gentiles, so long as they are in the world they indeed do not know this, nevertheless while they live in mutual charity with one another, they thence derive such a capacity that in the other life they can be instructed concerning such matters, and they also easily receive and become imbued therewith. (See n. 2589–2604.)

3769. *And a great stone was upon the well's mouth.* That this signifies that the Word was closed is evident without explication. The Word is said to be closed when it is understood solely as to the sense of the letter, and when all that is in this sense is taken for doctrine. And it is still more closed when those things are acknowledged as doctrinal things which favor the cupidities of the love of self and of the world; for these especially roll a great stone upon the mouth of the well, that is, close up the Word; and then mankind do not know, neither do they desire to know, that there is any interior sense in the Word, when yet they may see this from many passages where the sense of the letter is unfolded as to the interior sense; and also from the doctrinal things received in the church, to which by various explications they refer all the sense of the letter of the Word.

[2] What is meant by the Word being closed may be seen especially from the Jews, who explain each and all things according to the letter, and thence believe that they are chosen in preference to all nations on the face of the earth, and that the messiah will come to bring them into the land of Canaan and exalt them above all nations and peoples of the earth; for they are immersed in earthly corporeal loves, which are such that they altogether close up the Word as to interior things. Therefore also they do not yet know

whether there is any heavenly kingdom, whether they shall live after death, what the internal man is, nor even that there is anything spiritual; still less do they know that the messiah has come to save souls. That the Word is closed with them, may be sufficiently evident also from the fact that although they live among Christians, they do not receive the least of their doctrinal things— according to the following words in Isaiah:

Say to this people, Hearing, hear ye, and do not understand; and seeing, see ye, and do not perceive. Make the heart of this people fat, and their ears heavy, and blind their eyes. And I said, Lord, how long? And he said, Until the cities be waste without inhabitant, and the houses without man, and the ground be wasted to a solitude (Isa. 6:9–11; Matt. 13:14–15; John 12:40–41).

[3] For insofar as a man is immersed in loves of self and of the world, and in the cupidities of these loves, so far the Word is closed to him; for these loves have self as their end, which end kindles a natural lumen, but extinguishes heavenly light, so that men sharply see the things of self and the world, but not at all those of the Lord and his kingdom; and when this is the case, they may indeed read the Word, but it is with the end of acquiring honors and riches, or for the sake of appearance, or from the love and consequent habit of it, or from piety, and yet not from a purpose of amending the life. To such persons the Word is in various ways closed; to some so much that by no means are they willing to know anything but what their doctrinal things dictate, whatever these may be.

[4] For example: should anyone say that the power of opening and shutting heaven was not given to Peter, but to the faith of love, which faith is signified by Peter's keys, inasmuch as the love of self and of the world opposes this, they will by no means acknowledge it. And should anyone say that saints ought not to be worshiped, but the Lord alone, neither do they receive this. Or if anyone should say that by the bread and wine in the holy supper is meant the Lord's love toward the universal human race, and the reciprocal love of man to the Lord, this they do not believe. Or should anyone assert that faith is of no avail unless it is the good of faith, that is, charity, this they explain inversely; and so with everything else.

They who are of this character cannot see one whit of the truth that is in the Word, nor are they willing to see it, but abide obstinately in their own dogma; and are not even willing to hear that there is an internal sense wherein is the sanctity and glory of the Word, and even when they are told that it is so, from their aversion thereto they loathe the bare mention of it. Thus has the Word been closed, when yet it is of such a nature as to lie open even into heaven, and through heaven to the Lord, and it is closed solely in relation to man, insofar as he is in the evils of the love of self and of the world in respect to his ends of life, and in the consequent principles of falsity. From this it is evident what is signified by a great stone being upon the well's mouth.

3770. *And all the droves were gathered together thither.* That this signifies that all churches and their doctrinal things are thence derived, is evident from the signification of "droves," as being churches, and also the doctrinal things that belong to churches (concerning which see n. 3767, 3768). That these are from the Word is signified by the droves being gathered together thither.

3771. *And they rolled the stone from the well's mouth.* That this signifies that they opened it is evident from what has been said above (n. 3769) concerning the signification of a "great stone upon the well's mouth" as being that the Word was closed. Thus it is manifest that their rolling the stone from the well's mouth signifies that they opened it.

3772. *And watered the flock.* That this signifies that the doctrine was thence derived is evident from the signification of "watering," or of "giving to drink," as being to instruct (see n. 3069, 3768); and from the signification of a "flock," as being those who are in the goods and truths of faith (n. 343, 3767). Thus "to water the flock" is to instruct out of the Word, consequently it is doctrine.

3773. *And they put the stone in its place again upon the well's mouth.* That this signifies that meanwhile it was closed, is evident from what has been said (n. 3769, 3771) concerning the stone upon the well's mouth. As regards the Word being opened to the

churches, and being afterwards closed, the case is this: in the beginning of the setting up of any church, the Word is at first closed to the men of it, and is afterwards opened, the Lord so providing; and thus they learn that all doctrine is founded on the two commandments—that the Lord is to be loved above all things, and the neighbor as themselves. When these two commandments are regarded as the end, the Word is opened; for all the Law and the prophets, that is, the whole Word, so depend on these commandments that all things are derived from them and therefore all have reference to them. And whereas the men of the church are then in the principles of truth and good, they are enlightened in everything they see in the Word; for the Lord is then present with them by means of angels, and teaches them (although they are unaware of this), and also leads them into the life of truth and good.

[2] This may be seen also from the case of all churches, in that they were such in their infancy, and worshiped the Lord from love, and loved the neighbor from the heart. But in process of time churches withdraw from these two commandments, and turn aside from the good of love and charity to the so-called things of faith, thus from life to doctrine; and insofar as they do this, so far the Word is closed. This is what is signified in the internal sense by the words: “Behold a well in the field, and behold there three droves of the flock lying by it; for out of that well they watered the droves; and a great stone was upon the well’s mouth. And all the droves were gathered together thither; and they rolled the stone from the well’s mouth, and watered the flock, and they put the stone in its place again upon the well’s mouth.”

3774. Verses 4–6. *And Jacob said unto them, my brethren whence are ye? And they said, We are from Haran. And he said unto them, Know ye Laban, the son of Nahor? And they said, We know him. And he said unto them, Hath he peace? And they said, Peace; and behold his daughter Rachel cometh with the flock.* “And Jacob said unto them” signifies the truth of good; “my brethren whence are ye?” signifies what is the origin of the charity? “And they said, We are from Haran” signifies from the good of a common stock; and he said

unto them, “Know ye Laban the son of Nahor?” signifies have they the good of this stock? “And they said, We know him” signifies affirmation; “and he said unto them, Hath he peace?” signifies is not this good from the Lord’s kingdom? “And they said, Peace” signifies affirmation; “and behold his daughter Rachel” signifies the affection of interior truth; “cometh with the flock” signifies interior doctrinal things.

3775. *And Jacob said unto them.* That this signifies the truth of good is evident from the representation of Jacob, as being the Lord’s Divine natural, concerning which see above. Inasmuch as all things in general and particular, wherever they may be, have relation to good and truth (see above, n. 3166, 3513, 3519), so also have those in the natural; and because during man’s regeneration the good and truth in the natural are at first in a different state from what they are during the progress and at the end of it, therefore by Jacob is represented the natural as to truth and good according to the state at the time, here, in respect to the truth of good. But to explain in detail these various things in every case would be to render the subject obscure, especially with those who have not a distinct idea concerning truth and good, and still less concerning the truth through which is good, and the truth which is from good.

3776. *My brethren whence are ye?* That this signifies, What is the origin of the charity? is evident from the signification of “brethren” as being those who are in good, and thence as being good itself, consequently charity (see n. 367, 2360, 3303, 3459); and from the signification of “whence are ye?” as being from what origin is it? All this shows that whatever in the sense of the letter involves a question and is determined to persons, in the internal sense falls into an idea undetermined to any person; for in heaven among the angels the historicals of the letter vanish when they leave man and enter heaven; so that Jacob’s question to the men of Haran, “My brethren whence are ye?” signifies charity there, from what origin is it?

[2] The case herein is as follows: the charity the external form of which appears as charity is not always charity in the internal form. Its quality and its source are known from its end. The charity that comes from a selfish or worldly end in its internal form is not charity, neither ought it to be called charity; but the charity that regards as its end the neighbor, the general good, heaven, and thus the Lord, is real charity, and has within it the affection of doing good from the heart, and the derivative delight of life which in the other life becomes bliss. It is of the utmost importance to know this, in order that man may know what the Lord's kingdom is in itself. Inquiry concerning this charity, or what is the same thing, concerning this good, is now treated of in these verses; and here it is first asked from what origin was the charity there; which is signified by, "My brethren whence are ye?"

3777. *And they said, We are from Haran.* That this signifies from the good of a common stock is evident from the signification of "Haran" as being the collateral good of a common stock (n. 3612).

3778. *And he said unto them, Know ye Laban, the son of Nahor?* That this signifies, Have they the good of this stock? is evident from the representation of Laban, as being the collateral good of a common stock (see n. 3612, 3665); and from the representation of Nahor as being that common stock from which is the good represented by Laban; that "to know" in the internal sense signifies to be therefrom is manifest from the series. How the case is with the representation of collateral good by Nahor, Bethuel, and Laban, shall be briefly stated. Terah, who was the father of three sons—Abram, Nahor, and Haran (Gen. 11:27), represents the common stock from which come churches. Terah himself was indeed an idolater, but representatives do not regard the person but the thing (n. 1361). And because the representative Jewish church commenced in Abraham, and was renewed among his descendants from Jacob, therefore Terah and his three sons put on the representation of churches—Abram the representation of a genuine church, such as exists with those who have the Word; but Nahor his brother the representation of a church such as exists among the gentiles who have not the Word. That the Lord's church is scattered throughout the universal earth, and that it exists among

those gentiles also who live in charity, is manifest from what has been shown here and there concerning the gentiles.

[2] This therefore is the reason why by Nahor, his son Bethuel, and Bethuel's son Laban, there is represented the collateral good of a common stock, that is, the good in which they are who are of the Lord's church among the gentiles. This good differs from the good of a common stock in the direct line of descent, in this respect—that the truths which are conjoined with their good are not genuine, but most of them are external appearances which are called fallacies of the senses; for these gentiles have not the Word whereby they can be enlightened. In its essence indeed good is only one, but it receives its quality from the truths implanted in it, and thereby becomes various. The truths that to the gentiles appear as truths are in general that they should worship some God from whom they seek their good and to whom they attribute it, and so long as they live in the world they do not know that this God is the Lord; also that they should adore their God under images, which they account holy; besides many other things. Nevertheless these things are no hindrance to their being saved equally with Christians, provided they live in love to their God and in love toward the neighbor; for thus in the other life they have a capacity to receive interior truths (see n. 932, 1032, 1059, 2049, 2051, 2284, 2589–2604, 2861, 2863, 3263). This shows what is here meant by the collateral good of a common stock. That by Nahor are represented those out of the church who are in brotherhood by virtue of good, may be seen above (n. 2863, 2866, 2868); that by Bethuel is represented the good of the gentiles of the first class (n. 2865, 3665); and by Laban the affection of external or corporeal good, and properly the collateral good of a common stock (n. 3612, 3665).

[3] With this good the case is that first of all it serves man as a means of procuring for himself spiritual good, for it is external corporeal, and is grounded in external appearances which in themselves are fallacies of the senses. In childhood man acknowledges nothing else as truth and good, and although he is taught what internal good and truth are, still he has no other idea

concerning them than a corporeal one; and because such is the first idea, therefore such good and truth are the first means by which interior truths and goods are introduced. This is the arcanum which is here represented by Jacob and Laban.

3779. *And they said, We know him.* That this signifies affirmation, may be seen without explication.

3780. *And he said into them, Hath he peace?* That this signifies, Is not this good from the Lord's kingdom? is evident from the signification of "peace," concerning which in what follows. In the historical sense inquiry is made concerning Laban as to whether he hath peace, but in the internal sense the inquiry is concerning the good which is represented by Laban. That Laban represents the collateral good of a common stock, that is, such good as exists among the gentiles, who are in the general church, that is, in the Lord's kingdom, may be seen just above (n. 3778). From this it is evident what is signified by the words, "Is not this good from the Lord's kingdom?"

[2] In regard to peace, in the supreme sense it signifies the Lord himself, and hence in the internal sense his kingdom, and it is the Lord's Divine inmost affecting the good in which are those who are therein. That these things are signified in the Word by "peace" is evident from many passages; as in Isaiah:

Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called wonderful, counselor, god, hero, father of eternity, prince of peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom (Isa. 9:6-7);

where the "prince of peace" manifestly denotes the Lord; and "the increase of his government and peace" denotes the things which are in his kingdom, thus his kingdom itself. Again:

The work of righteousness shall be peace, and the labor of righteousness quietness and security for ever; and my people shall dwell in a habitation of peace (Isa. 32:17-18);

in which passage the Lord's kingdom is treated of, where peace, quietness, and security succeed each other; a "habitation of peace" denotes heaven.

[3] Again:

The angels of peace weep bitterly; the paths are laid waste, the wayfaring man hath ceased (Isa. 33:7-8);

"angels of peace" denote those who are in the Lord's kingdom, thus that kingdom itself, and in the supreme sense the Lord; the "paths being laid waste, and the wayfaring man ceasing" signifies that there is no longer truth anywhere. (That "paths" and "ways" are truths, see above, n. 627, 2333). Again:

How delightful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that saith unto Zion, thy God^d reigneth (Isa. 52:7);

where "he that bringeth good tidings and publisheth peace" denotes the Lord's kingdom. Again:

The mountains shall depart, and the hills be removed; but my mercy shall not depart from thee, neither shall the covenant of my peace be removed (Isa. 54:10).

The way of peace have they not known; and there is no judgment in their tracks (Isa. 59:8).

In Jeremiah:

I will take away my peace from this people, saith Jehovah, even compassion and mercy (Jer. 16:5).

[4] Again:

The folds of peace are laid waste, because of the burning of the anger of Jehovah (Jer. 25:37).

The prophet who prophesieth of peace, when the word of the prophet³ shall come to pass, then shall the prophet be known, that Jehovah hath sent him (Jer. 28:9).

I know the thoughts that I think toward you, saith Jehovah, thoughts of peace (Jer. 29:11).

So in Haggai:

The glory of this latter house shall be greater than that of the former; for in this place will I give peace (Hag. 2:9).

And in Zechariah:

They shall be a seed of peace; the vine shall give her fruit, and the earth shall give her increase, and the heavens shall give their dew (Zech. 8:12).

In David:

Keep integrity⁴ and behold the upright, because the end for that man is peace (Ps. 37:37).

In Luke:

Jesus saith to his disciples, Into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it; but if not, it shall turn to you again (Luke 10:5–6).

In John:

Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you (John 14:27).

Jesus said, These things have I spoken unto you that in me ye may have peace (John 16:33).

[5] In all these passages in the supreme sense “peace” signifies the Lord; and in the representative sense his kingdom, and good from the Lord therein, thus the Divine which flows into good, or into

the affections of good, which also causes joy and happiness from the inmost. From this it is manifest what is meant by these words of the benediction:

Jehovah lift up his faces upon thee and give thee peace (Num. 6:26);

and what by the salutation used of old, “Peace be unto you”; and the same addressed by the Lord to the apostles (John 20:19, 21, 26). See also what is said concerning peace elsewhere (n. 92–93, 1726, 2780, 3170, 3696).

3781. *And they said, Peace.* That this signifies affirmation is evident without explication, for it is an affirmative reply.

3782. *And behold his daughter Rachel.* That this signifies the affection of interior truth is evident from the representation of Rachel, as being the affection of interior truth; and of Leah, as being the affection of exterior truth, concerning which in what follows.

3783. *Cometh with the flock.* That this signifies interior doctrinal things is evident from the signification of a “flock” as being the church, and also doctrinal things (see n. 3767–3768, 3772); in the present case interior doctrinal things, because it is said of Rachel that she “came with the flock.”

3784. Verses 7, 8. *And he said, Behold as yet the day is great, it is not time for the cattle to be gathered together: water ye the flock, and go and feed them. And they said, We cannot until all the droves are gathered together, and they roll the stone from the well’s mouth; then shall we water the flock.* “And he said, Behold as yet the day is great” signifies that now the state was advancing; “it is not time for the cattle to be gathered together” signifies that the goods and truths of the churches and of doctrinal things could not as yet be gathered into a one; “water ye the flock and go and feed them” signifies instruction therefrom to a few; “and they said, We cannot until all the droves are gathered together” signifies that they ought to be

together; “and they roll the stone from the well’s mouth” signifies that thus the things of the Word are disclosed; “then shall we water the flock” signifies that then they are instructed.

3785. *And he said, Behold as yet the day is great.* That this signifies that the state was now advancing is evident from the signification of “day” as being state (n. 23, 487–488, 493, 893, 2788, 3462); that “Behold as yet it is great” denotes that it is advancing is manifest from the series.

3786. *It is not time for the cattle to be gathered together.* That this signifies that the goods and truths of the churches and of doctrinal things could not yet be gathered into a one is evident from the signification of “time” as being state in general (n. 2625, 2788, 2837, 3254, 3356); from the signification of “being gathered together” as being to be in a one; and from the signification of “cattle” as being in general the goods and truths of churches and of doctrinal things. That “cattle” in general have this signification is because in the rituals of the representative church, and in the Word, animals signify the affections of good or of truth; as may be seen from what has been shown above (n. 45–46, 142–143, 246, 714–715, 2679, 2697, 2979, 3203, 3502, 3508, 3510, 3665, 3699, 3701).

[2] The case is the same in general with the church when it is being set up again—the doctrinal things of good and truth must be collected into a one, for it is on these that it is built. Moreover doctrinal things have a connection with and mutual respect to each other, and therefore unless they are first collected into a one, there will be a defect, and that which is lacking must be supplied by man’s rational; and how blind and illusory this is in spiritual and Divine things, when its conclusions are from itself, has been abundantly shown above. For this reason there has been given to the church the Word, which contains all the doctrinal things of good and truth. In this regard, with a man who is being regenerated, the case is the same with the church in general as it is with the church in particular; for such a man is the church in particular. That the doctrinal things of good and truth which

belong to the church must needs first be together in a man before he is regenerated has been shown above. This then is what is signified in the internal sense by “Behold as yet the day is great, it is not time for the cattle to be gathered together.”

3787. *Water ye the flock, and go and feed them.* That this signifies instruction therefrom to a few is evident from the signification of “watering the flock” as being to instruct from the Word (n. 3772); and from the signification of the words, “go and feed them” as being the derivative life and doctrine. (That “to go” signifies life, see above, n. 3335, 3690; and that “to feed” signifies doctrine, see also above, n. 343, and in what follows.) The arcanum which here lies hidden is that there are few who ever arrive at a full state (concerning which state see above, n. 2636); thus who can be regenerated.

3788. *And they said, We cannot, until all the droves are gathered together.* That this signifies that they ought to be together is evident from the signification of “gathering” as being to be made into a one, that is, to be together, as above (n. 3786); and from the signification of “droves” as being doctrinal things (n. 3767, 3768). What these words imply may be seen from what was said above (n. 3786, 3787).

3789. *And they rolled the stone from the well’s mouth.* That this signifies that thus the things which are of the Word are disclosed is evident from the signification of “rolling away the stone” as being to be disclosed (n. 3769, 3771, 3773); and from the signification of the “well” as being the Word (n. 3424, 3765).

3790. *Then shall we water the flock.* That this signifies that in this case they are instructed is evident from the signification of “watering the flock” as being to instruct (n. 3772, 3787). This is also manifest from what goes before.

3791. Verses 9–11. *While he was yet speaking with them, Rachel came with the flock which was her father’s, for she was a shepherdess. And it came to pass when Jacob saw Rachel the daughter of Laban his*

mother's brother, and the flock of Laban his mother's brother, that Jacob came near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. And Jacob kissed Rachel, and lifted up his voice and wept. "While he was yet speaking with them" signifies thought on that occasion; "Rachel came with the flock" signifies the affection of the interior truth which is of the church and of doctrine; "which was her father's" signifies from good in respect to origin; "for she was a shepherdess" signifies that the affection of interior truth teaches what is in the Word; "and it came to pass when Jacob saw Rachel the daughter of Laban his mother's brother" signifies the acknowledgment of the affection of that truth in regard to its origin; "and the flock of Laban his mother's brother" signifies the church and the doctrine therefrom; "that Jacob came near, and rolled the stone from the well's mouth" signifies that the Lord from natural good has opened the Word as to its interiors; "and watered the flock of Laban his mother's brother" signifies instruction; "and Jacob kissed Rachel" signifies love toward interior truths; "and lifted up his voice and wept" signifies the ardor of love.

3792. *While he was yet speaking with them.* That this signifies thought on that occasion is evident from the signification in the historicals of the Word of "to speak" as being to think (see n. 2271, 2287, 2619). That it signified thought on that occasion is manifest, because at the very time when he was speaking with them, or what is the same thing, "while he was yet speaking with them," Rachel came.

3793. *Rachel came with the flock.* That this signifies the affection of the interior truth which is of the church and of doctrine is evident from the representation of Rachel as being the affection of interior truth; and from the signification of a "flock" as being the church and also doctrine (n. 3767–3768, 3783.) That it may be known how the case is with the representation of Rachel as being the affection of interior truth, and of Leah as being the affection of exterior truth, it shall be briefly stated that the natural which is represented by Jacob consists of good and truth, and that in this natural, as in all things of man and of universal nature in general

and particular there must be the marriage of good and truth. Without this marriage nothing is produced—all production and all effect being therefrom. This marriage of good and truth, however, does not exist in man's natural when he is born, because man alone is not born into Divine order; he does indeed possess the good of innocence and of charity, which in his earliest infancy flows in from the Lord, but there is no truth with which this good may be coupled. As he advances in years, this good which in infancy had been insinuated into him by the Lord is drawn in toward the interiors, and is there kept by the Lord, in order that it may temper the states of life which he afterwards puts on. This is the reason why without the good of his infancy and first childhood man would be worse and more fierce than any wild beast. When this good of infancy is being drawn in, evil comes in its place and enters into man's natural, and with this evil falsity couples itself, and there takes place in the man the conjunction, and as it were the marriage, of evil and falsity. In order therefore that man may be saved, he must be regenerated, and evil must be removed, and good from the Lord insinuated, and according to the good which he receives, truth is insinuated into him, for the purpose of effecting the coupling, or as it were the marriage, of good and truth.

[2] These are the things represented by Jacob, and by his two wives, Rachel and Leah. Jacob therefore now puts on the representation of the good of the natural, and Rachel the representation of truth; but as all the conjunction of truth with good is wrought by means of affection, it is the affection of truth to be coupled with good that is represented by Rachel. Moreover in the natural, as in the rational, there is an interior and an exterior; Rachel representing the affection of interior truth, and Leah the affection of exterior truth. Laban, who is their father, represents the good of a common stock, but the collateral good, as before stated; which good is that which in a collateral line corresponds to the truth of the rational, which is signified by "Rebekah" (see n. 3012, 3013, 3077). Hence the daughters from this good represent the affections in the natural, for these are as daughters from this good as from a father. And as these affections are to be coupled with natural good, they represent the affections of truth; the one the

affection of interior truth, and the other the affection of exterior truth.

[3] As regards the regeneration of man in respect to his natural, the case is altogether the same as it is with Jacob and the two daughters of Laban, Rachel and Leah; and therefore whoever is able to see and apprehend the Word here according to its internal sense sees this arcanum disclosed to him. But no one can see this except the man who is in good and truth. Whatever perception others may have of things therein relating to moral and civic life, and however intelligent they may thereby appear, still they can see nothing of this nature so as to acknowledge it; for they do not know what good and truth are, but suppose evil to be good and falsity to be truth; and therefore the moment that good is mentioned, the idea of evil is presented; and when truth is mentioned, the idea of falsity; consequently they perceive nothing of these contents of the internal sense, but as soon as they hear them darkness appears and extinguishes the light.

3794. *Which was her father's.* That this signifies from good in respect to origin is evident from the representation of Laban, who here is the "father," as being the collateral good of a common stock (see n. 3612, 3665, 3778); and also from the signification of "father" as being good (n. 3703).

3795. *For she was a shepherdess* (or, "she was one who feeds.") That this signifies that the affection of interior truth teaches what is in the Word is evident from the signification of a "shepherd," or one that feeds the flock, as being one who leads and teaches (n. 343); and from the representation of Rachel, who in the present case is "she," as being the affection of interior truth (concerning which just above, n. 3793). The reason this teaching is said to be from the Word is that she came to the well with the flock; and that the "well" signifies the Word may be seen above (n. 3765). Moreover it is the affection of interior truth which teaches; for from this affection the church is a church, and a shepherd or pastor is a pastor. The reason why in the Word a "shepherd" and "one that feeds" signifies those who lead and teach, is that a "flock"

signifies those who are led and taught, consequently churches, and also doctrines of the church (n. 3767, 3768, 3783). That a “shepherd” and a “flock” have such a signification is well known in the Christian world, for so they who teach and they who learn are called, and therefore it is needless to confirm this from the Word.

3796. *And it came to pass when Jacob saw Rachel, the daughter of Laban his mother's brother.* That this signifies the acknowledgment of the affection of that truth in regard to its origin is evident from the signification of “seeing” as here being to acknowledge, as is evident from the series or connection; and from the representation of Rachel as being the affection of interior truth (see n. 3793). “The daughter of Laban, his mother's brother” implies its origin, namely, that it was from collateral good, which was joined in brotherhood with the rational truth represented by Rebekah, the mother of Jacob.

[2] As regards the affections of truth and of good the case is this: The genuine affections of truth and of good which are perceived by man are all from a Divine origin, because from the Lord; but on the way, as they descend, they diverge into various and diverse streams, and there form for themselves new origins; for as they flow into affections not genuine but spurious, and into the affections of evil and falsity in the man, so are they varied. In the external form these affections often present themselves like the genuine ones; but in the internal form they are of this spurious character. The sole characteristic from which they are known is their end; if as regards their end they are for the sake of self or the world, then these affections are not genuine; but if as regards their end they are for the sake of the good of the neighbor, the good of societies, the good of our country, and especially if for the good of the church and the good of the Lord's kingdom, then they are genuine, because in this case they are for the sake of the Lord, inasmuch as the Lord is in these goods.

[3] It is therefore the part of a wise man to know the ends that are in him. Sometimes it appears as if his ends were for self when yet they are not so; for it is the nature of man to reflect upon

himself in everything, and this from custom and habit. But if anyone desires to know the ends that are within him, let him merely pay attention to the delight he perceives in himself from the praise and glory of self, and to the delight he perceives from use separate from self; if he perceives this latter delight, he is in genuine affection. He must also pay attention to the various states in which he is, for the states themselves very much vary the perception. A man can explore these things in himself, but not in others; for the ends of each man's affection are known to the Lord alone. This is the reason why the Lord said:

Judge not, that ye be not judged; condemn not, that ye be not condemned (Luke 6:37);

for a thousand persons may appear to be in a like affection in respect to truth and good, and yet every one of them be in an affection unlike in respect to origin, that is, in respect to end.

[4] That the end determines the quality of the affection, that is to say, whether it is genuine, spurious, or false, is because a man's end is his very life; for a man has that for his end which is of his life, or what is the same, of his love. When the good of his neighbor, the general good, the good of the church and of the Lord's kingdom, is the end, then as to his soul the man is in the Lord's kingdom, thus in the Lord; for the Lord's kingdom is nothing else than a kingdom of ends and uses for the good of the human race (see n. 3645). The angels themselves who are with man are solely in his ends. Insofar as a man is in such an end as that in which is the Lord's kingdom, so far the angels are delighted with him, and conjoin themselves with him as with a brother; but insofar as a man is in the end of self, so far the angels retire, and evil spirits from hell draw near, for there reigns in hell no other end than this; from all of which we can see how important it is to explore and know from what origin the affections are, and this can be known solely from the end.

3797. *And the flock of Laban, his mother's brother.* That this signifies the church and the doctrine therefrom is evident from the signification of a "flock" as being the church and doctrine (n.

3767–3768, 3783). The reason why Laban is here called “his mother’s brother,” is that thereby is likewise signified an acknowledgment in respect to the origin, as stated just above.

3798. *That Jacob came near, and rolled the stone from the well’s mouth.* That this signifies that the Lord from natural good uncovered the Word as to things interior is evident from the representation of Jacob as being the Lord’s Divine natural, as before shown, here, in respect to the good therein; and from the signification of “rolling the stone from the well’s mouth” as being to uncover the Word in respect to its interiors (n. 3769, 3771, 3773, 3789). The reason why the supreme internal sense here is that the Lord from natural good uncovered the Word as to its interiors, is that Jacob here represents good in the natural; for Jacob puts on the representation of good, because now truth was to be adjoined thereto by means of the affection which Rachel represents (see just above, n. 3775, 3793); and because it is from good that the Word is uncovered in respect to its interiors (n. 3773). That it is from good that the Word is uncovered is very manifest, because it is from the love in which each man is that he sees the things which are of that love, and that which he sees he calls truths, because they are in agreement with that love. There is in each man’s love the light of his life, for love is like a flame from which light issues; such therefore as is the love or flame, such is the man’s light of truth. They who are in the love of good can see that which is of this love, consequently the truths that are in the Word, and this in accordance with the amount and the quality of their love of good; for in this case light or intelligence flows in from heaven, that is, through heaven from the Lord. For this reason it is that as before said no one can see and acknowledge the interiors of the Word unless he is in good as to life.

3799. *And watered the flock of Laban, his mother’s brother.* That this signifies instruction is evident from the signification of “watering the flock” as being instruction (concerning which see above, n. 3772). The reason why Laban is here a third time called “his mother’s brother” is that the origin is pointed out from which came the flock and Rachel, that is to say, from which come the doctrine and the affection of interior truth.

3800. *And Jacob kissed Rachel.* That this signifies love toward interior truths is evident from the signification of “kissing” as being union and conjunction from affection (concerning which see above, n. 3573, 3574), consequently love, because regarded in itself love is union and conjunction from affection; and from the representation of Rachel as being the affection of interior truth (n. 3793). Hence it is evident that by “Jacob kissed Rachel” is signified love toward interior truths.

3801. *And lifted up his voice and wept.* That this signifies the ardor of love is evident from the signification of “lifting up the voice and weeping” as being the ardor of love; for weeping belongs to sorrow, and also to love, and is the highest degree of each of them.

3802. Verses 12, 13. *And Jacob told Rachel that he was her father’s brother and that he was Rebekah’s son; and she ran and told her father. And it came to pass when Laban heard the tidings of Jacob, his sister’s son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house; and he told Laban all these words.* “And Jacob told Rachel that he was her father’s brother” signifies the affinity of the good which is “Jacob” and of the good which is “Laban”; “and that he was Rebekah’s son” signifies the conjunction of these affinities; “and she ran and told her father” signifies acknowledgment by means of interior truths; “and it came to pass when Laban heard the tidings of Jacob his sister’s son” signifies the acknowledgment of the related good; “that he ran to meet him” signifies agreement; “and embraced him” signifies affection; “and kissed him” signifies initiation; “and brought him to his house” signifies to conjunction; “and he told Laban all these words” signifies from truths.

3803. *And Jacob told Rachel that he was her father’s brother.* That this signifies the affinity of the good which is “Jacob” and of the good which is “Laban,” is evident from the signification of “telling,” as being to make known; and from the representation of Jacob, as being good (concerning which see above); and from the representation of Rachel to whom this was made known, as being

the affection of interior truth (n. 3793); and from the signification of “brother,” who here is Jacob, as being good (n. 367, 2360, 3303, 3459); and from the signification of “father,” who here is Laban, as also being good (n. 3703). From all this and also from the series it is evident that by “Jacob told Rachel that he was her father’s brother” is signified the affinity of the good which is “Jacob” and of the good which is “Laban.” But to set forth this affinity itself, and the consequent conjunction of the two through the affection of interior truth (which is “Rachel”) would be to make the subject more obscure, because few know what the good of the natural is, and that this is distinct from the good of the rational; or what is the collateral good of a common stock; or again what is the affection of interior truth. He who by his own investigation has not acquired for himself some idea concerning these things, receives but a faint idea, if any, from description; for a man receives only so much from others as he either has of his own, or acquires for himself by looking into the matter in himself; all the rest passes away. Suffice it to know that there are innumerable affinities of good and truth, and that the heavenly societies are in accordance therewith (see n. 685, 917, 2739, 3612).

[2] The reason why Jacob calls himself the “brother” of Laban, when yet he was his sister’s son, is that all are brethren from good; and for the same reason Laban in his turn calls Jacob “brother” (verse 15). It is good which makes blood relationship, and which conjoins; for good is of love, and love is spiritual conjunction. This is the reason why in the ancient churches all those who were in good were called brethren, and even in the Jewish church but inasmuch as this church esteemed all others vile, and supposed themselves alone to be the chosen, they called only those brethren who were born Jews, and all others they called either companions or strangers. The primitive Christian church also called all brethren who were in good, but afterwards only those who were within their own congregation. But the name “brother” vanished away from among Christians, together with good, and when truth succeeded in the place of good, or faith in the place of charity, then they could no longer from good call one another brethren, but neighbors. This also is the effect of the doctrine of faith without the life of charity, in that brotherhood with one of lower station than themselves

seems to be beneath them; for with such persons brotherhood does not derive its origin from the Lord, and consequently from good; but from self, and consequently from honor and gain.

3803a. *And that he was Rebekah's son.* That this signifies the conjunction of these affinities is evident without explication; for Rebekah, who was the mother of Jacob and the sister of Laban, was she from whom was the conjunction.

3804. *And she ran and told her father.* That this signifies acknowledgment by means of interior truths is evident from the signification of "running and telling" as being the affection of making known, in the present case from acknowledgment; and from the signification of her "father" as being the good which is signified by "Laban." That the acknowledgment was by means of interior truths is represented by Rachel, who signifies the affection of interior truth. From this it results that by these words is signified acknowledgment by means of interior truths. The case herein is this: the good which Jacob represents (which is the good of the natural), like all good in general, is known and acknowledged as to its existence, but not as to its quality, except by means of truths; for good receives its quality from truths, and thus by means of truths is known and acknowledged. Good does not become the good which is called the good of charity until truths are implanted in it, and such as are the truths that are implanted in it, such good does it become.

[2] For this reason the good of one person, although it may appear precisely similar to that of another, is yet not the same; and with all persons whatsoever in the universe the good of one is different from that of another. It is the same with human faces, in which for the most part the affections are portrayed, and throughout the whole human race none are exactly alike. Truths themselves constitute as it were the face of beauty, the good of which is from the form of truth, but it is good that affects. Such are all angelic forms, and such would man be if from interior life he were in love to the Lord, and in charity toward his neighbor. He was created into such forms, because into the likeness and image of

God; and such forms as to their spirits are they who are regenerated, however they may appear as to the body. From this it is evident what is meant by good being acknowledged by means of interior truths.

3805. *And it came to pass when Laban heard the tidings of Jacob his sister's son.* That this signifies the acknowledgment of the related good is evident in like manner from what results from the signification of these words in the internal sense; it is reciprocal acknowledgment which is thus described. It is evident that the subject here treated of is the good's choice, which choice precedes the marriage of good and truth.

3806. *He ran to meet him.* That this signifies agreement is evident from the signification of "to run to meet," as being agreement, for it looks to conjunction; concerning which below. It is well known that agreement or similitude conjoins.

3807. *And embraced him.* That this signifies affection is evident from the signification of "embracing" as being affection; for interior affection falls into this gesture, every affection having gestures in the body which correspond to it. That affection in general is expressed by embracing is well known.

3808. *And kissed him.* That this signifies initiation is evident from the signification of "kissing" as being conjunction from affection (see n. 3573, 3574, 3800), here, initiation into this conjunction, for initiation is precedent to conjunction.

3809. *And brought him to his house.* That this signifies to conjunction is evident from the signification of "bringing to a house" as being to himself; for in the internal sense man himself is called a "house" (n. 3128, 3142, 3538); and this from good, which properly is a "house" (n. 2233–2234, 3652, 3720). In the present case therefore the signification is to the good which is represented by Laban; so that by "bringing to his house" is here signified conjunction. There is here fully described in the internal sense the process of the conjunction of natural good which is "Jacob," with

collateral good which is “Laban.” The following five things constitute this process; namely, mutual acknowledgment, agreement, affection, initiation, and conjunction. Mutual acknowledgment was signified by Rachel running and telling her father, and by Laban hearing the report of Jacob his sister’s son (n. 3804, 3805); agreement was signified by Laban running to meet him (n. 3806); affection by Laban embracing him (n. 3807); initiation by his kissing him (n. 3808); and conjunction by his bringing him to his house, as here stated.

3810. *And he told Laban all these words.* That this signifies from truths, that is, that the acknowledgment, agreement, affection, initiation, and conjunction were therefrom, is evident from the series, and also from the words as explained according to the internal sense, whereof this is the conclusion. (See what was said just above, n. 3804.)

3811. Verses 14, 15. *And Laban said to him, Surely thou art my bone and my flesh. And he dwelt with him a month of days. And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? Tell me, what shall be thy reward?* “And Laban said to him, Surely thou art my bone and my flesh” signifies conjoined in respect to truths and to goods; “and he dwelt with him a month of days” signifies a new state of life; “and Laban said unto Jacob, Because thou art my brother” signifies because they have blood relationship from good; “shouldest thou therefore serve me for nought? Tell me what shall be thy reward” signifies that there must be a means of conjunction.

3812. *And Laban said to him, Surely thou art my bone and my flesh.* That this signifies conjoined in respect to truths and to goods is evident from the signification of the words, “thou art my bone and my flesh” as being conjunction. The ancients had this form of speaking concerning those who were of one house, or of one family, or in some relationship—“my bone and my flesh” (see n. 157); and hence by these words is signified conjunction. The reason why it signifies as to truths and as to goods is that all spiritual conjunction is effected by these, and all natural

conjunction has relation to the same. Moreover, by “bone and flesh” is signified what is man’s own; by “bone,” the own of his understanding, and by “flesh” the own of his will; thus by “bone” is signified what is his own in respect to truth, for this is of the understanding; and by “flesh” is signified what is his own in respect to good, for this is of the will (n. 148–149).

[2] As regards man’s own in general it is of two kinds, one infernal and the other heavenly; that which is infernal is received by man from hell, and that which is heavenly from heaven, that is, through heaven from the Lord; for all evil, as well as all the derivative falsity, flows in from hell; and all good, and the derivative truth, from the Lord. This is known to men from the doctrine of faith, but scarcely one in ten thousand believes it. For this reason man appropriates to himself or makes his own the evil which flows in from hell, and the good which flows in from the Lord does not affect him, consequently is not imputed to him. The reason why man does not believe that evil flows in from hell, and good from the Lord, is that he is in the love of self, which love carries this with it, insomuch that it is exceedingly indignant when it is said that everything inflows. This therefore is the reason why all that is man’s own is nothing but evil (see n. 210, 215, 694, 731, 874–876, 987, 1023, 1044, 1047). But that man believes that evil is from hell and good from the Lord comes from the fact that he is not in the love of self, but in love toward his neighbor and in love to the Lord, for this love is attended with such a belief. Thus it is that man receives from the Lord a heavenly own (concerning which see above n. 155, 164, 731, 1023, 1044, 1937, 1947, 2882, 2883, 2891).

[3] In both senses this own is signified by “bone and flesh”; and consequently by “bones” in the Word is signified truth, and in the opposite sense falsity, and by “flesh” good, and in the opposite sense evil. That this is the signification of “bones” may be seen from the following passages. In Isaiah:

Jehovah shall lead thee continually, and shall satisfy thy soul in drougths, and shall make strong thy bones; that thou mayest be like a watered garden (Isa. 58:11);

where “making strong the bones” signifies to make alive the own of the understanding, that is, to enlighten it with intelligence; whence it is said, “that thou mayest be like a watered garden.” (That a “garden” signifies intelligence, may be seen above, n. 100, 108, 1588.) Again:

Then ye shall see, and your heart shall rejoice, and your bones shall flourish like the grass (Isa. 66:14);

where by “bones flourishing like the grass,” the like is signified as above.

[4] In Jeremiah:

Her Nazirites were whiter than snow, they were fairer than milk; their bones were more ruddy than gems, a sapphire was their polishing; their form is darker than blackness, they are not known in the streets; their skin cleaveth to their bone, it is withered, it is become like wood (Lam. 4:7-8);

the “Nazirite” denotes the celestial man (n. 3301); “whiter than snow and fairer than milk” denotes to be in celestial truth; and because this truth is from the love of good, it is said that “their bones were more ruddy than gems.” (“Whiteness” and “fairness” are predicated of truth, n. 3301; “ruddiness,” of good, n. 3300; “gems,” of truths which are from good, n. 114.) By “their skin cleaving to their bone” is described a changed state as to the celestial things of love, namely, that there was no flesh on the bones, that is, no longer any good; for then all truth becomes like skin which cleaves to the bone; it is “withered and become like wood.”

[5] In Ezekiel:

Utter a parable against the rebellious house, and say unto them, Thus saith the Lord Jehovih, Set on the caldron, set it on, and also pour waters into it; gathering the pieces thereof into it, every good piece, the thigh and the shoulder; fill it with the choice bones; taking the choice of the flock; and let there be also a hearth of bones under it; let the bones also be boiled in the midst of it (Ezek. 24:3-5, 10);

where a “caldron” signifies violence offered to good and truth, wherefore it is called a “city of bloods” (verse 6); the “pieces, the good piece, the thigh, and the shoulder gathered into it” are flesh, by which are meant goods; the “choice bones” with which the caldron was filled denote truths a “hearth of bones,” the affection of truth; the “bones being boiled in the midst of it,” violence offered to truths. Everyone can see that Divine arcana are stored within this parable; and also that these arcana can in no wise be known unless it is known what is signified in the internal sense by a “caldron” or “pot,” by “pieces,” by “thigh and shoulder,” by “choice bones,” by a “hearth of bones,” and by “boiling.” In Micah:

Is it for you to know judgment, who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones; who have eaten the flesh of my people, and have flayed their skin from off them; and have broken their bones, and have divided them as into the pot, and as flesh in the midst of the caldron? (Micah 3:1–3);

where the signification is the same.

[6] In Ezekiel:

He brought me out in the spirit of Jehovah, and set me down in the midst of the valley, which was full of bones. And he said unto me, Shall these bones live? He said unto me, Prophecy upon these bones, and say unto them, O ye dry bones hear the word of Jehovah; thus saith the Lord Jehovah unto these bones, Behold I will cause breath to enter into you that ye may live; I will lay sinews upon you, and will cause flesh to come up upon you, and will cover you with skin, and put breath in you that ye may live. I prophesied, and the bones came together, bone to its bone; and I beheld and lo there were sinews upon them, and flesh came up, and skin covered them above; and there was no breath in them and breath came into them, and they revived, and stood upon their feet (Ezek. 37:1, 3–8, 10).

The subject here treated of in general is the setting up again of the church among the gentiles; and in particular, the regeneration of man: “dry bones” denote the own of the understanding, which is inanimate before it receives the life of good from the lord, but is thereby animated or made alive; the “flesh which the Lord causes to come up upon the bones” is the own of the will, which is called the

heavenly or celestial own, and thus signifies good; “breath” is the Lord’s life, and when this inflows into that good of the man which he seems to himself to will and do from his own, the good is then vivified, and from the good the truth, and out of the dry bones there is made a man.

[7] In David:

All my bones are unloosed, my heart is become like wax, I can number all my bones. They have parted my garments among them, and upon my vesture have they cast a lot (Ps. 22:14, 17–18);

where the subject is the Lord’s temptations as to Divine truths, which were the Lord’s own, and hence are called “my bones”; and as to Divine good, which was the Lord’s own, and hence is called “my heart.” (That the “heart” signifies good, may be seen above, n. 3313, 3635.) And because “bones” signify these truths, the numbering of which denotes to desire to dissipate them through reasonings and falsities, therefore there immediately follow the words, “they parted my garments, and cast a lot upon my vesture”; for “garments” also signify truths, but exterior ones (n. 297, 1073, 2576); “dividing them and casting a lot upon the vesture,” involves the like—as also in Matthew 27:35. Again:

My soul exulteth in Jehovah; it shall be glad in his salvation. All my bones shall say, Who is like unto thee? (Ps. 35:9–10);

where it is evident that in the spiritual sense “bones” denote the own of the understanding. Again:

Thou shalt cause me to hear joy and gladness; the bones which thou hast bruised shall exult (Ps. 51:8);

where the “exulting of the bones which were bruised” signifies re-creation through truths after temptations.

[8] As “bone” signified the own of the understanding, that is, the own as to truth, and in the supreme sense the Divine truth which was the Lord’s own, it was for this reason ordained as a statute of

the passover that they should not break a bone of the paschal lamb; concerning which we read in Moses:

In one house shall it be eaten; thou shall not carry forth of the flesh abroad out of the house; neither shall ye break a bone thereof (Exod. 12:46).

They shall not leave of it until the morning, nor break a bone thereof (Num. 9:12);

“not to break a bone,” in the supreme sense signifies not to do violence to truth Divine; and in the representative sense, not to do violence to the truth of any good whatever; for the quality of good and the form of good are from truths, and truth is the support of good, as bones are of flesh.

[9] That the Word, which is Divine truth itself, vivifies the dead, was represented by the man reviving and standing upon his feet who, when cast into the sepulcher of Elisha, touched his bones (2 Kings 13:21). (That Elisha represented the Lord as to truth Divine, or the Word, may be seen above, n. 2762.) That in the opposite sense “bones” signify the falsity which is from man’s own is manifest from the following passages. In Jeremiah:

In that time they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their sepulchers; and they shall spread them before the sun, and the moon, and all the army of the heavens, which they had loved, and which they had served (Jer. 8:1–2).

In Ezekiel:

I will lay the carcasses of the sons of Israel before their idols, and I will scatter your bones round about your altars (Ezek. 6:5).

In Moses:

God who brought him forth out of Egypt; he hath as it were the strength of a unicorn: he shall eat up the nations his enemies, and shall break their bones, and shall destroy their arrows (Num. 24:8).

In the second book of Kings:

Josiah the king brake in pieces the pillars, and cut down the groves, and filled their place with the bones of man; he took the bones out of the sepulchers, and burned them upon the altar that he might defile it; he sacrificed all the priests of the high places who were there, upon the altars, and burned men's bones upon them (2 Kings 23:14, 16, 20).

In Moses:

The soul that hath touched upon the surface of the field one that is slain with the sword, or one dead, or the bone of a man, or a sepulcher, shall be unclean seven days (Num. 19:16, 18).

[10] As "bones" signify falsities, and "sepulchers" the evils in which they are, and as hypocrisy is evil appearing outwardly as good, but is inwardly defiled with things false and profane, therefore the Lord says in Matthew:

Woe unto you, scribes and Pharisees, hypocrites; for ye make yourselves like unto whited sepulchers, which indeed appear beautiful outwardly, but are within full of dead men's bones and of all uncleanness; even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity (Matt. 23:27–28).

From these passages it is now evident that by "bones" is signified the own of the understanding, both as to truth and as to falsity.

3813. As regards "flesh," in the supreme sense it signifies the own of the Lord's Divine human, which is Divine good, and in the relative sense it signifies the own of man's will made alive by the own of the Divine human, that is, by his Divine good. This own is what is called the heavenly own, which in itself is the Lord's alone appropriated to those who are in good, and thence in truth. Such an own have the angels who are in the heavens, and men who as to their interiors or as to the spirit are in the Lord's kingdom. But in

the opposite sense, “flesh” signifies the own of man’s will, which in itself is nothing but evil, and not being vivified by the Lord is called “dead,” and thus the man himself is said to be dead.

[2] That in the supreme sense “flesh” is the own of the Lord’s Divine human, thus his Divine good, is evident from the Lord’s words in John:

Jesus said, I am the living bread which came down from heaven; if anyone eat of this bread he shall live forever; and the bread that I shall give is my flesh, which I shall give for the life of the world. The Jews therefore strove one with another, saying, How can this man give us his flesh to eat? Jesus therefore said unto them, Verily, verily, I say unto 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; he that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. This is the bread which came down from heaven (John 6:51–56, 58);

that here “flesh” is the own of the Lord’s Divine human, thus the Divine good, is very evident; and this is what in the holy supper is called the “body.” That in the holy supper the “body” or “flesh” signifies the Divine good, and the “blood” the Divine truth may be seen above (n. 1798, 2165, 2177, 3464, 3735); and because “bread and wine” signify the same as “flesh and blood,” namely, “bread,” the Lord’s Divine good, and “wine,” his Divine truth, therefore the latter were enjoined instead of the former. This is the reason why the Lord said, “I am the living bread; the bread which I shall give is my flesh; he that eateth my flesh, and drinketh my blood, abideth in me, and I in him; this is the bread which came down from heaven.” (That “to eat” signifies to be communicated, to be conjoined, and to be appropriated, see above, n. 2187, 2343, 3168, 3513, 3596.)

[3] The same was represented in the Jewish church by the ordinance that Aaron, his sons, and they who sacrificed, and others who were clean, might eat the flesh of the sacrifices, and that this was holy (Exod. 12:7–9; 29:30–34; Lev. 7:15–21; 8:31; Deut. 12:27; 16:4). If therefore an unclean person ate of that flesh, he was

to be cut off from his people (Lev. 7:21). (That these sacrifices were called “bread” may be seen above, n. 2165.) That “flesh” was called the “flesh of holiness” (Jer. 11:15; Haggai 2:12), and the “flesh of the offering which was on the tables in the Lord’s kingdom,” see Ezek. 40:43, where the new temple is described, by which there is evidently signified the worship of the Lord in his kingdom.

[4] That in the relative sense “flesh” signifies the own of man’s will made alive by the Lord’s Divine good is evident also from the following passages. In Ezekiel:

I will give them one heart, and I will put a new spirit in the midst of you; and I will remove the heart of stone out of their flesh, and will give them a heart of flesh (Ezek. 11:19; 36:26);

where the “heart of stone out of their flesh” denotes the will and the own not vivified; and the “heart of flesh,” the will and the own vivified. (That the “heart” is a representative of the good of the will may be seen above, n. 2930, 3313, 3635.) In David:

O God thou art my God; in the morning I seek thee; my soul thirsteth for thee, my flesh longeth for thee in a dry land; and I am weary without waters (Ps. 63:1).

My soul longeth for the courts of Jehovah; my heart and my flesh cry out for joy unto the living God (Ps. 84:2).

[5] In Job:

I have known my redeemer, he liveth, and at the last he shall rise upon the dust; and afterwards these things shall be encompassed with my skin, and from my flesh I shall see God; whom I shall see for myself, and mine eyes shall behold; and not another (Job 19:25–27);

to be “encompassed with skin” denotes with the natural, such as man has with him after death (n. 3539); “from the flesh to see God” denotes the own vivified; therefore he says, “whom I shall see for myself, and mine eyes shall behold, and not another.” As it was known to the churches that flesh signified man’s own, and as the book of Job is a book of the ancient church (see n. 3540), he

therefore spoke concerning these things from what is significative, as concerning many other things, in accordance with the custom of that time; so that those who deduce from this passage that the dead body itself shall be collected from the four winds, and shall rise again, are not acquainted with the internal sense of the Word. They who know the internal sense, know that they shall come into the other life with a body, but a purer one; for in the other life there are purer bodies; for they see each other, converse together, and enjoy every sense as in the present body, but in a more exquisite degree. The body which man carries about here on earth is for uses on earth, and therefore consists of bones and flesh; and the body which the spirit carries about in the other life is designed for uses in that life, and does not consist of bones and flesh, but of things which correspond to them (n. 3726).

[6] That in the opposite sense “flesh” signifies the own of man’s will, which in itself is nothing but evil, is evident from the following passages. In Isaiah:

They shall eat every man the flesh of his own arm (Isa. 9:20).

I will feed their oppressors with their own flesh; and they shall be drunken with their own blood, as with new wine (Isa. 49:26).

In Jeremiah:

I will feed them with the flesh of their sons, and the flesh of their daughters, and they shall eat everyone the flesh of his companion (Jer. 19:9).

In Zechariah:

Let those who are left eat everyone the flesh of another (Zech. 11:9).

In Moses:

I will chastise you seven⁵ times for your sins; and ye shall eat the flesh of your sons; and the flesh of your daughters shall ye eat (Lev. 26:28–29).

The own of man's will, that is, the nature of man, is thus described, for this is nothing else than evil and the derivative falsity; thus is hatred against truths and goods, which is signified by "eating the flesh of his arm, the flesh of sons and daughters, and the flesh of a companion."

[7] In John:

I saw an angel standing in the sun; and he cried with a great voice, saying to all the birds that fly in the midst of heaven, Come and gather yourselves together to the supper of the great God, that ye may eat the flesh of kings, and 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; Ezek. 39:17-20);

that here by the "flesh of kings, of captains, of mighty men, of horses and of those that sit upon them, of all, both free and bond," are not signified such things as these, must be evident to everyone; thus that by "flesh" are signified other things which have hitherto been unknown. That evils which are from falsities, and evils from which are falsities, both from the own of man's will, are signified, is manifest from the several expressions.

[8] As in the internal sense the falsity which results from the own of man's understanding is "blood"; and as the evil which results from the own of his will is "flesh," therefore the Lord speaks as follows concerning the man who is to be regenerated:

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

Hence it is that by "flesh" in general is meant every man (see n. 574, 1050); for whether you say man, or man's own, it is the same thing.

[9] That by “flesh” in the supreme sense is signified the Lord’s Divine human is manifest from the passage above quoted, and also from this in John:

The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the father (John 1:14).

From this “flesh” all flesh is vivified, that is to say, every man is vivified from the Lord’s Divine human by the appropriation of his love, which appropriation is signified by “eating the flesh of the son of man” (John 6:51–58), and by “eating the bread” in the holy supper; for the “bread” is the “body” or “flesh” (Matt. 26:26, 27).

3814. *And he dwelt with him a month of days.* That this signifies a new state of life is evident from the signification of “dwelling” as being life (see n. 1293, 3384, 3613); and from the signification of a “month of days” as being a new state. (That all “times” denote states, see above, n. 1274, 1382, 2625, 2788, 2837, 3254, 3356, 3404; and therefore so do “years,” “months,” and “days”; but the quality of the states signified is evident from the numbers affixed.) But when a “year,” “month,” or “day” is mentioned in the singular number, it signifies an entire state; thus the end of the preceding and the beginning of the subsequent state, as has been shown above throughout the explications. Here therefore by a “month” is signified the end of the preceding and the beginning of the subsequent state, thus a new state, as also in other parts of the Word. As in Isaiah:

At last it shall come to pass from month to its month, and from sabbath to sabbath, all flesh shall come to bow themselves down before me, saith Jehovah (Isa. 66:23).

In John:

He showed me a pure river of water of life, clear as crystal, going forth from the throne of God and of the lamb. In the midst of the street of it, and of the river, on this side and on that, was the tree of life, bearing twelve fruits, yielding its fruit every month (Rev. 22:1–2);

“yielding its fruit every month” signifies a state ever new, in regard to the reception of good, and the practice thence resulting.

[2] In Moses:

Number the sons of Levi by their fathers' house and by their families, every male from a month old and upward thou shalt number them. Number every firstborn male of the sons of Israel, from the son of a month and upward, and take the number of their names (Num. 3:15, 40);

it was because the end of a preceding and the beginning of a subsequent state (that is, a new state), was signified by a “month,” that it was commanded that their numbering should be “from the son of a month and upward.” Again:

If thou seest among the captives a woman beautiful in form, and thou hast a desire unto her, and wouldest take her to thee to wife, she shall put the raiment of her captivity from off her, and shall sit in thy house, and bewail her father and her mother a month of days, and after that thou shalt go in unto her, and shalt know her; and she shall be unto thee for a wife (Deut. 21:11, 13);

where a “month of days” plainly denotes the end of a preceding, and the beginning of a subsequent or new state.

3815. *And Laban said unto Jacob, Because thou art my brother.* That this signifies because they have blood relationship from good is evident from the representation of Laban, as being the collateral good of a common stock; and from the representation of Jacob as being the good of the natural (concerning which see above); and from the signification of “brother” as being good (n. 3803); here consanguineous good, because it is said by Laban to Jacob, consequently by good to good. Moreover, all blood relationship derives its origin from good, for good is of love. The nearest degree of love in the descending line is called blood relationship, and is understood in the proper sense by “brother.” That in the spiritual world, or in heaven, no other consanguinities and affinities exist than those of love to the Lord and of love toward the neighbor, or what is the same, of good, has been made manifest to me by the

fact that all the societies which constitute heaven, and which are innumerable, are perfectly distinguished from one another, in accordance with the degrees and differences of love, and thence of the derivative faith (see n. 685, 917, 2739, 3612); and also from the fact that they recognize each other, not from any relationship that had existed in the life of the body; but solely from good and the derivative truth. A father does not recognize a son or a daughter, nor a brother a brother or sister, nor even a husband a wife, unless they have been in similar good. They indeed meet when they first come into the other life, but are soon dissociated; for good itself, or love and charity, determines and assigns everyone to his own society. The blood relationship commences in the society in which each person is; and from this proceed the other relationships, even to the circumferences.

3816. Shouldest thou therefore serve me for nought? Tell me, what shall be thy reward? That this signifies that there must be a means of conjunction is evident from the signification of “serving for nought” as being without any obligation; and from the signification of “reward” as being a means of conjunction. “Reward” is occasionally mentioned in the Word, and in the internal sense signifies nothing else than a means of conjunction. The reason is that the angels are utterly unwilling to hear anything about a reward, as being on account of anything in them; nay, they are utterly averse to the idea of reward for any good or good action; for they know that with everyone that which is his own is nothing but evil, and that therefore whatever they do from their own would be attended with that which is contrary to reward; and that all good is from the Lord, and flows in, and this solely from mercy; thus that that is not from themselves for which they would think of reward. In fact good itself becomes not good when reward for it is thought of, for then a selfish end instantly adjoins itself, and insofar as this is the case, it induces a denial that the good is from the Lord, and from mercy; consequently so far it removes the influx, and of course so far removes from itself heaven and the bliss which are in good and its affection. The affection of good (that is, love to the Lord and love toward the neighbor) has bliss and happiness within it; these being within the affection and love itself. To do anything from affection and its bliss and to do it at the same time for the

sake of reward are things diametrically opposed to each other. Hence it is that when “reward” is mentioned in the Word, the angels do not perceive anything of reward, but that which is bestowed gratis and of mercy by the Lord.

[2] Nevertheless reward is of service as a means of conjunction with those who have not yet been initiated; for they who are not as yet initiated in good and its affections (that is, who are not yet fully regenerated) cannot do otherwise than think about reward, because the good which they do, they do not from the affection of good, but from the affection of bliss and happiness for the sake of self; and at the same time from the fear of hell. But when a man is being regenerated, this is inverted and becomes the affection of good, and then he no longer looks to reward.

[3] This may be illustrated by what passes in civic life: he who loves his country, and has such an affection toward it as to find a pleasure in promoting its good from good will, would lament if this should be denied him, and would entreat that there might be granted the opportunity to do good to it; for this is the object of his affection, consequently the source of his pleasure and bliss. Such a one is also honored, and is exalted to posts of dignity; for to him these are means of serving his country, although they are called rewards. But those who have no affection for their country, but only an affection of self and the world, are moved to take action for the sake of honors and wealth, which also they regard as the ends. Such persons set themselves before their country (that is, their own good before the common good), and are relatively sordid; and yet they more than all others are desirous to make it appear that they do what they do from a sincere love. But when they think privately about it, they deny that anyone does this, and marvel that anyone can. They who are such in the life of the body with regard to their country, or the public good, are such also in the other life with regard to the Lord’s kingdom, for everyone’s affection or love follows him, because affection or love is the life of everyone.

3817. Verses 16, 17. *And Laban had two daughters; the name of the elder was Leah, and the name of the younger was Rachel. And*

Leah's eyes were weak, and Rachel was beautiful in form and beautiful in look. “And Laban had two daughters” signifies the affections of truth from the good which is from a common stock; “the name of the elder was Leah” signifies the affection of external truth with its quality; “and the name of the younger was Rachel” signifies the affection of internal truth with its quality; “and Leah’s eyes were weak” signifies that the affection of external truth is such in regard to the understanding of it; “and Rachel was beautiful in form and beautiful in look” signifies that the affection of internal truth is such in regard to what is spiritual.

3818. *And Laban had two daughters.* That this signifies the affections of truth from the good which is from a common stock is evident from the representation of Laban, as being the good of a common stock, but collaterally descended (see n. 3612, 3665, 3778); and from the signification of “daughters” as being affections (n. 2362), in the present case the affections of truth from the good which is “Laban” (n. 3793).

3819. *The name of the elder was Leah.* That this signifies the affection of external truth with its quality; and that the name of the younger was Rachel signifies the affection of internal truth with its quality, is evident from the representation of Leah, as being the affection of external truth; and of Rachel, as being the affection of internal truth (see n. 3793); and from the signification of “name,” as being quality (n. 144–145, 1754, 1896, 2009, 2724, 3006). Leah is called the “elder” because external truth is first learned, and Rachel is called the “younger” because internal truth is learned afterwards, or what is the same, man is first affected with external truths, and afterwards with internal ones. External truths provide the basic outline for internal truths, for they are the general outlines into which particular details are added. Without a general idea of a thing man comprehends nothing that is particular. This is the reason why in the literal sense of the Word there are general, but in the internal sense particular, truths. The former are those called external truths; but the latter internal ones; and as truths without affection are not truths, because of no life, therefore when mention

is made of external and internal truths, the affections of them are understood.

3820. *And Leah's eyes were weak.* That this signifies that the affection of external truth is such in regard to the understanding of it is evident from the representation of Leah as being the affection of external truth (see n. 3793); from the signification of "eyes" as being the understanding (n. 2701); and from the signification of "weak" as being relatively such. That the affections of external truth are weak in regard to the understanding; or what is the same, that they who are in them are so, may be seen from external, that is, general, ideas that are not yet illustrated by singulars, in that they are infirm and wavering, and are as it were carried away by every breath of wind, or in other words, suffer themselves to be drawn over to every opinion; whereas when the same have been illustrated by singulars, they become firm and steadfast, for from these they have the things both essential and formal which are signified by the "beautiful form and beautiful look of Rachel," by whom are represented the affections of interior truth.

[2] What is meant by external truths and their affections, and by internal truths and their affections, and by the former being relatively weak-eyed, and the latter beautiful in form and look, may be illustrated by an example. They who are in external truths know the mere general truth that good is to be done to the poor; and they do not know how to discern who are truly poor, and still less that by the "poor" in the Word are meant those who are spiritually so. In consequence of this, they do good alike to the evil and the good, not being aware that doing good to the evil is doing evil to the good, for thus there is given the evil the means of doing evil to the good; and therefore they who are in such simple zeal are subject to the greatest infestations from the cunning and deceitful. They on the contrary who are in internal truths know who are the poor, and discriminate among them, and do good to everyone according to his quality.

[3] To take another example: they who are in external truths know the mere general truth that they ought to love their neighbor;

and they believe that everyone is the neighbor in the same degree, and thus that everyone is to be embraced with the same love, and so they suffer themselves to be led astray. But they who are in internal truths know in what degree everyone is the neighbor, and that each person is so in a different degree. Consequently they know innumerable things of which those who are in external truths are ignorant; and therefore they do not suffer themselves to be led away by the mere name of neighbor, nor to do evil from the persuasion of good which the name induces.

[4] To take yet another example: they who are in external truths alone, suppose that in the other life the learned will shine like the stars; and that all who have labored in the Lord's vineyard will receive a reward above others. But they who are in internal truths know that by the "learned," the "wise," and the "intelligent" are signified those who are in good, whether they be in any human wisdom and intelligence or not, and that these shall shine as the stars; and that they who labor in the Lord's vineyard receive a reward each in accordance with the affection of good and truth from which he labors; and that they who labor for the sake of themselves and the world, that is, for the sake of self-exaltation and opulence, have their reward in the life of the body; but in the other life have their lot with the wicked (Matt. 7:22, 23). Hence it is manifest how weak in understanding are they who are only in external truths; and that internal truths are what give to these essence and form, and also give quality to the good with them. Nevertheless they who during their life in this world are in external truths and at the same time in simple good, in the other life receive internal truths and the consequent wisdom; for from simple good they are in a state and capacity of reception.

3821. *And Rachel was beautiful in form and beautiful in look.* That this signifies that the affection of interior truth is such in regard to what is spiritual, is evident from what has just now been said above. By "form" is signified essence; and by "look" the derivative beauty.

3822. Verses 18–20. *And Jacob loved Rachel; and he said, I will serve thee seven years for Rachel thy younger daughter. And Laban said,*

It is better that I should give her to thee than give her to another man; abide with me. And Jacob served seven years for Rachel, and they were in his eyes as a few days for the love he had to her. “And Jacob loved Rachel” signifies the love of good toward internal truth; “and he said, I will serve thee seven years for Rachel thy younger daughter” signifies study, and at the same time a holy state, in order to be conjoined with internal truth; “and Laban said, It is better that I should give her to thee than give her to another man; abide with me” signifies a means of conjunction through interior truth with that good; “and Jacob served seven years for Rachel” signifies the accomplishment; “and they were in his eyes as a few days, for the love he had to her” signifies a state of love.

3823. *And Jacob loved Rachel.* That this signifies the love of good toward internal truth is evident from the representation of Jacob as being the good of the natural (see n. 3599, 3659, 3775); and from the representation of Rachel, as being the affection of internal truth (n. 3793, 3819); in the present case internal truth about to be conjoined with the good of the natural, with a view to which conjunction there was love.

3824. *And he said, I will serve thee seven years for Rachel thy younger daughter.* That this signifies study, and at the same time a holy state, in order to be conjoined with internal truth, is evident from the signification of “serving” as being study; and from the signification of “seven” as being that which is holy (see n. 395, 433, 716, 881); and from the signification of “years” as being states (n. 487–488, 493, 893); that this was in order to conjunction is evident. Hence it is manifest that by “I will serve thee seven years for Rachel thy younger daughter” signifies study, and at the same time a holy state in order to be conjoined with internal truth. Internal truths are said to be conjoined with the natural when they are learned, acknowledged, and believed. In the natural of man, that is, in the memory of this man, there are truths both external and internal, and they are there in the form of memorized doctrinal things; but they have not been conjoined until the man is affected with them for the sake of the use of life, that is, until they are loved for the sake of life; for then good is coupled with them, whereby

they are conjoined with the rational, consequently with the internal man. In this way there is an influx of life into them from the Lord.

3825. *And Laban said, It is better that I should give her to thee than give her to another man; abide with me.* That this signifies a means of conjunction through interior truth with that good is evident from the signification of “reward,” in regard to which the reply and affirmation are made in these words, as being a means of conjunction (see n. 3816). That “Rachel,” who is here meant by “her,” is interior truth; and that “Jacob,” who is here meant by “thee,” is good, has been shown above. In regard to the conjunction of the good which is “Jacob,” with the good which is “Laban,” by means of interior truth which is “Rachel,” this is an arcanum which cannot easily be described to the apprehension; for in the first place there must be a clear idea of each good, and also of the affection of interior truth. Moreover, the understanding of every subject is according to the ideas; being none if there is no idea; obscure if the idea is obscure; perverted if the idea is perverted; and clear if the idea is clear. It is also according to the affections, by which the idea, even if clear, is varied. We shall merely state that in every man who is being regenerated the good of his natural, such as is here represented by Jacob, is conjoined first with good such as is here represented by Laban, through the affection of interior truth which is here represented by Rachel, and afterwards with the good of the rational and the truth thereof, which are Isaac and Rebekah. By means of this first conjunction, a man is in a state capable of receiving the internal or spiritual truths which are the means of the conjunction of the natural with the rational; that is, of the external man with the internal.

3826. *And Jacob served for Rachel seven years.* That this signifies the accomplishment is evident from the signification of these words as being study and at the same time a holy state in order to be conjoined with interior truth (see n. 3824). That here they signify the accomplishment of this thing is evident.

3827. *And they were in his eyes as a few days, for the love he had to her.* That this signifies a state of love, namely, that it was free from

tedium, is evident from the signification of “to be in his eyes” as being to so appear; and from the signification of “days” as being states (see n. 893, 2788, 3462, 3785). Hence “as a few days for the love he had to her” denotes a state of love. When man is in a state of love, or of celestial affection, he is in an angelic state, that is to say, as if not in time, provided there is no impatience in the affection; for impatience is a corporeal affection, and insofar as man is in it, so far he is in time; but insofar as man is not in it, so far he is not in time. This appears in a kind of image from all the delights and gladnesses that belong to affection or love, in that when man is in them, he takes no note of time, for he is then in the internal man. By the affection of genuine love man is withdrawn from bodily and worldly things, for his mind is elevated toward heaven, and thus is withdrawn from the things of time. The reason why time appears to be something is that we reflect upon things that do not belong to the affection or love, thus which are tedious. From this we can see what is signified by the seven years being in his eyes as a few days for the love he had to her.

3828. Verses 21–24. *And Jacob said unto Laban, Give me my woman, for my days are fulfilled, and I will come to her. And Laban gathered together all the men of the place, and made a feast. And it came to pass in the evening, that he took Leah his daughter, and brought her to him, and he came to her. And Laban gave her Zilpah his handmaid, unto his daughter Leah for a handmaid.* “And Jacob said unto Laban, Give me my woman” signifies that from general good there was now conjunction with the affection of interior truth; “for my days are fulfilled, and I will come to her” signifies that now was the state in question; “and Laban gathered together all the men of the place” signifies all the truths of that state; “and made a feast” signifies initiation; “and it came to pass in the evening” signifies the state as yet obscure; “that he took Leah his daughter, and brought her to him, and he came to her” signifies that as yet there was conjunction only with the affection of external truth; “and Laban gave her Zilpah his handmaid, unto his daughter Leah for a handmaid” signifies the external affections or external bonds which are subservient means.

3829. *And Jacob said unto Laban, Give me my woman.*⁶ That this signifies that from general good there was now conjunction with the affection of interior truth is evident from the representation of Jacob as being the good of the natural (concerning which see above); in the present case general good, because the things of the natural are relatively general, there being innumerable things which flow from the internal man into the natural or external man which appear in this latter as one general thing, and still more so before the particulars of the generals have been received, as in the present case. For this reason the good which is represented by Jacob is now called general good. That conjunction with the affection of interior truth is signified, is manifest, for Rachel, who is here called “my woman,” represents the affection of interior truth, as before shown.

3830. *For my days are fulfilled, that I may come to her.* That this signifies that now was the state in question is evident from the signification of “days” as being states (n. 23, 487–488, 493, 893, 2788, 3462, 3785). That by “my days are fulfilled, that I may come to her” is signified that this was now the state in question is manifest without explication.

3831. *And Laban gathered together all the men of the place.* That this signifies all the truths of that state is evident from the signification of “men” [*viri*] as being truths (n. 3134); and from the signification of “place,” as being state (n. 2625, 2837, 3356, 3387).

3832. *And made a feast.* That this signifies initiation is evident from the signification of a “feast” as being appropriation and conjunction (see n. 3596); in the present case initiation, because initiation precedes conjunction, and likewise pledges and attests it. The feasts made in old times among those who were in significatives and representatives signified nothing else than initiation into the mutual love which is of charity. The nuptial feasts also signified initiation into conjugal love; and the holy feasts, initiation into spiritual and celestial love; and this because feasting, or eating and drinking, signified appropriation and conjunction (as shown above, n. 3734). Because of this signification the Lord also said with the same meaning:

Many shall come from the east and the west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of the heavens (Matt. 8:11).

And in another place, to his disciples:

That ye may eat and drink at my table in my kingdom (Luke 22:30).

And when he instituted the holy supper, he said:

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

Everyone may see that by "sitting down, eating and drinking in the Lord's kingdom" is not signified sitting down, eating, and drinking; but something which exists in that kingdom, and is the appropriation of the good of love and the truth of faith; thus it signifies that which is called spiritual and celestial food. It is also manifest from the above words that there is an internal sense in all that the Lord spoke, and that without understanding this it cannot be known what it is to sit down with Abraham, Isaac, and Jacob, to eat and drink in the Lord's kingdom at his table, and to drink with them of the fruit of that vine in the kingdom of his father; nay, neither can it be known what is meant by eating bread and drinking wine in the holy supper.

3833. *And it came to pass in the evening.* That this signifies the state as yet obscure is evident from the signification of "evening" as being an obscure state (see n. 3056). Among the ancients, who were in congruent rituals, the feasts that were made in the evening, that is, the suppers, signified nothing else than the state of initiation which precedes conjunction, which state relatively to the state of conjunction is obscure. For during man's initiation into truth and thence into good, all that he learns is obscure to him; but when good is being conjoined with him, and he regards truth therefrom, it then becomes clear to him, and this successively more and more; for now he is no longer in doubt as to whether a thing

exists, or whether it is so; but he knows that it exists, and that it is so.

[2] When man is in this state, he then begins to know innumerable things, for he now proceeds from the good and truth which he believes and perceives as from a center to the circumferences; and in proportion as he proceeds, in the same proportion he sees the things which are round about, and successively more and more widely, for he is constantly pushing out and widening the boundaries. Thenceforth also he commences from every subject in the space within the boundaries; and from these as from new centers he throws out new circumferences, and so on. In this way the light of truth from good increases immeasurably, and becomes like a continuous lucidity, for the man is then in the light of heaven, which is from the Lord. But with those who are in doubt and in discussion as to whether a thing exists, and whether it is so, these innumerable, nay, illimitable things do not appear one whit; to them all things in both general and particular are utterly obscure, and are scarcely regarded as one really existing thing, but rather as one thing the existence of which is doubtful. In such a state is human wisdom and intelligence at this day, when he is deemed wise who can reason with ingenuity as to whether a thing exists; and he is deemed still wiser who can reason that it does not exist.

[3] For example take the proposition that there is an internal sense of the Word, which is called mystical: until this is believed, it is impossible for men to know the least of the innumerable things which are in the internal sense, and which are so many as to fill the whole heaven with an infinite variety. Another example is that the man who reasons concerning the Divine providence, as to whether it is only universal, and not in the singulars, cannot possibly know the innumerable arcana of providence, which are as many in number as are the contingencies of everyone's life from first to last, and from the creation of the world to its end; nay, even to eternity. Again: he who reasons as to whether it is possible for anyone to be in good, seeing that the will of man is radically depraved, can never know all the arcana relating to regeneration, nor even that a new

will is implanted by the Lord, nor the arcana relating to this implantation; and so with everything else. From this it may be known in what obscurity such persons are, and that they do not even see, much less touch, the first threshold of wisdom.

3834. *That he took Leah his daughter, and brought her to him, and he came to her.* That this signifies that as yet there was conjunction only with the affection of external truth is evident from the representation of Leah as being the affection of external truth (see n. 3793, 3819). That “to bring her to him” signifies conjunction such as that which is conjugal is manifest. The case herein is this: the man who is in the affection of internal truth, that is, in the desire to know the interior arcana of the Lord’s kingdom, has not at first these arcana conjoined with him, even although he knows them, and at times acknowledges, and as it were believes them, for as yet there are present with him worldly and corporeal affections, which cause him to indeed receive and as it were believe these arcana; but insofar as these affections are present, so far the interior truths in question cannot be conjoined. It is only the affection of truth from good, and the affection of good, that applies these arcana to itself; and insofar as man is in these affections, so far interior truths are conjoined with him, for truths are the vessels that receive good.

[2] The Lord also provides that celestial and spiritual truths (such as are all interior truths) should not be conjoined with any other affections than genuine ones. For this reason the general affection of truth from good precedes, and the truths that are insinuated therein are nothing but general truths. The states of truth are altogether in accordance with the states of good, that is, the states of faith with the states of charity. For example: it is possible for the wicked to know that the Lord rules the universal heaven, and also that heaven is mutual love and love to the Lord; also that by such love those who are there have conjunction with the Lord, and wisdom, and likewise happiness; nay, it is possible for them to be in the persuasion that it is so; and yet the truth of faith may not be conjoined with them, and still less the good of love. From the life it is known whether these have been conjoined, just as a tree is known by its fruit. The case in respect to this is like that of grapes in which

there are no stones, and which, when buried in earth however fertile, dissolve into mere mold; or like that of an *ignis fatuus* in the night, which is dissipated as soon as the sun rises. But of the Lord's Divine mercy more on this subject hereafter.

3835. *And Laban gave her Zilpah his handmaid, unto his daughter Leah for a handmaid.* That this signifies the external affections, or external bonds, which are subservient means, is evident from the signification of a "handmaid" as being the external affections (see n. 1895, 2567). That "Laban gave her" signifies that they are from the collateral good of a common stock, for this is the origin of such affections. They are called external bonds, because all affections are bonds (n. 1077, 1080, 1835, 1944), for nothing holds man in bonds except his affection. The affection of each man does not indeed appear to him as a bond, yet still it is so called because it rules him, and keeps him bound to it. Internal affections, however, are called internal bonds, the affections of truth and of good being called the bonds of conscience. To these correspond external bonds or external affections, for every internal has a corresponding external. As the man who is being regenerated is introduced to internal things by means of external ones, and as this state of introduction is here treated of, therefore it is here said that Laban's handmaid was given to his daughter Leah for a handmaid, by which is signified that such affections were given as serve as the means of introduction. That these affections were the most external ones, such as are those called the affections of the body, is evident from the fact that Leah represents the affections of external truth. But on this subject also, of the Lord's Divine mercy more elsewhere.

3836. Verses 25, 26. *And it came to pass in the morning that behold it was Leah; and he said unto Laban, What is this that thou hast done unto me? Did not I serve with thee for Rachel? And why hast thou defrauded me? And Laban said, It is not so done in our place, to give the younger before the firstborn.* "And it came to pass in the morning" signifies enlightenment in that state; "that behold it was Leah" signifies that there was conjunction with external truth; "and he said unto Laban, What is this that thou hast done unto me?"

signifies indignation; “did not I serve with thee for Rachel?” signifies that there had been study for the affection of internal truth; “and why hast thou defrauded me?” signifies greater indignation; “and Laban said, It is not so done in our place” signifies that the state is not such; “to give the younger before the firstborn” signifies that the affection of interior truth should precede the affection of external truth.

3837. *And it came to pass in the morning.* That this signifies enlightenment in that state is evident from the signification of “morning” as being enlightenment (see n. 3458, 3723); and as all times signify states (n. 2625, 2788, 2837, 3356), so also does “morning-tide” or “morning.” The enlightenment has reference to what presently follows, namely, that he acknowledged that there was conjunction with external truth only.

3838. *That behold it was Leah.* That this signifies that there was conjunction with external truth is evident from the representation of Leah as being the affection of external truth (see n. 3793, 3819). That these words signify conjunction with this affection is evident, because it was Leah who was given for a woman, instead of Rachel. What this involves is evident from what has been already said concerning conjunction with external truths previous to conjunction with internal truths (n. 3834), and from what will be said below (see n. 3843).

3839. *And he said unto Laban, What is this that thou hast done unto me?* That this signifies indignation is evident from the affection in these words, and in those which follow. It is evident that it is an affection of indignation which according to the historical series falls into these words. There are two things which constitute the internal sense of the Word, namely, affections and actual things; the affections that lie hidden in the expressions of the Word are not manifest to man, but are stored up in its inmost recesses; nor can they be made manifest to him, because during his life in the body he is in worldly and corporeal affections, which have nothing in common with the affections in the internal sense of the Word; these latter being affections of spiritual and celestial love, which man is the less capable of perceiving because there are few

who are in them, and these few are mostly simple persons, who are not able to reflect upon their affections, while all the rest do not even know what genuine affection is. These spiritual and celestial affections are contained in charity toward the neighbor, and in love to God. Those who are not in them believe that they are not anything, when yet they fill the whole heaven, and this with unspeakable variety. Such affections together with their varieties are what are stored up in the internal sense of the Word, and are there, not only in each series, but also in each expression, nay, in each syllable, and they shine forth before the angels when the Word is being read by those who are in simple good and who are at the same time in innocence; and this, as before said, with unlimited variety.

[2] There are principally two kinds of affections which shine forth from the Word before the angels, namely, affections of truth and affections of good—affections of truth before the spiritual angels, and affections of good before the celestial angels. Affections of good, which are of love to the Lord, are altogether unutterable to man, and are therefore incomprehensible; but affections of truth, which are of mutual love, may in some measure be comprehended as to what is most general, yet only by those who are in genuine mutual love, and this not from any internal perception, but from such as is obscure.

[3] For example, in regard to the affection of indignation, which is here treated of—whoever does not know what the affection of charity is, in consequence of not being in it, can have no other idea than of such indignation as a man has when anything evil is done to him, which is the indignation of anger. The angels however have no such indignation, but an indignation altogether different, which is not of anger, but of zeal, in which there is nothing of evil, and which is as far removed from hatred or revenge, or from the spirit of returning evil for evil, as heaven is from hell; for it springs from good. But as before said the nature of this indignation cannot be expressed by any words.

[4] The case is similar in regard to the other affections which are from good and truth, and which are of good and truth, as is also evident from the fact that the angels are solely in ends, and in the uses of ends (n. 1317, 1645, 3645). Ends are nothing else than loves or affections (n. 1317, 1568, 1571, 1909, 3425, 3796); for what a man loves, that he regards as an end. And this being the case, the angels are in the affections of the things that are in the Word; and this with all variety, according to the kinds of affections in which the angels are. From this it is sufficiently evident how holy the Word is; for in the Divine love, that is, in the love which is from the Divine, there is holiness, and therefore in the things contained in the Word.

3840. *Did not I serve with thee for Rachel?* That this signifies that there had been study for the affection of internal truth is evident from the representation of Rachel as being the affection of internal truth (see n. 3758, 3782, 3793, 3819); and from the signification of “serving” as being study (n. 3824).

3841. *And why hast thou defrauded me?* That this signifies greater indignation is evident from what has just been said (n. 3839).

3842. *And Laban said, It is not so done in our place.* That this signifies that the state is not such is evident from the signification of “place” as being state (see n. 1273–1275, 1377, 2025, 2837, 3356, 3387). From this it is evident that the expression “it is not so done in our place” signifies that the state is not such.

3843. *To give the younger before the firstborn.* That this signifies that the affection of interior truth should precede the affection of external truth is evident from the representation of Rachel, who is here the “younger,” as being the affection of interior truth (see n. 3758, 3782, 3793, 3819); and from the representation of Leah, who is here the “firstborn,” as being the affection of external truth (n. 3793, 3819). From this it is evident that “to give the younger before the firstborn” signifies that the affection of interior truth should precede the affection of external truth. How the case herein is was briefly explained above (n. 3834); and may be further seen

from the following. He who knows not the state of man may believe that there is conjunction with truths not only external but also internal when he is acquainted with both kinds, or has both in his memory. Nevertheless there is no conjunction until the man lives according to them, for the life shows the conjunction.

[2] Truth is in this respect like everything else that is implanted in man from childhood, namely, that it does not become his own until he acts according to it, and this from affection, in which case his will becomes imbued with it, and it is then no longer brought into act from memory-knowledge or doctrine, but from a certain delight that is unknown to him; and as it were from his disposition or nature; for everyone acquires for himself such a nature by frequent use or habit, and this from the things which he has learned. Therefore conjunction with truths cannot take place with a man until those things which he has learned by means of doctrines have been insinuated from the external man into the interior man. When they are in the interior man, the man no longer acts from the memory, but from his own nature, until at last the things thus insinuated flow spontaneously into act, being inscribed on the man's interior memory; and that which comes forth from this, appears as if it were innate. This may be seen from the languages a man has learned in childhood, and also from the faculty of reasoning, and likewise from conscience. Hence it is manifest that truths of doctrine, even those which are interior, are not conjoined with a man until they are of the life. But concerning these matters, of the Lord's Divine mercy more shall be said elsewhere.

3844. Verses 27–30. *Fulfill this week, and we will give thee her also, for the service which thou shalt serve with me yet seven other years. And Jacob did so, and fulfilled this week, and he gave him his daughter Rachel for a woman. And Laban gave to his daughter Rachel Bilhah his handmaid to be to her for a handmaid. And he came also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.* “Fulfill this week” signifies a succession of the study; “and we will give thee her also, for the service which thou shalt serve with me yet seven other years” signifies that then there would be a full state of study; “and Jacob did so, and fulfilled this week” signifies the effect of this; “and he gave him his daughter

Rachel for a woman” signifies now the conjunction of good with the affection of interior truth; “and Laban gave to his daughter Rachel Bilhah his handmaid to be to her for a handmaid” signifies the exterior affections which are the bonds or subservient means; “and he came also unto Rachel” signifies conjunction with the affection of internal truth; “and he loved also Rachel more than Leah” signifies the love of internal truth more than of external truth; “and served with him yet seven other years” signifies holy study.

3845. *Fulfill this week.* That this signifies a further succession of study is evident from the signification of “fulfilling” as here being to serve or fulfill by serving, thus study (see n. 3824); and from the signification of a “week” as being a state and also an entire period (n. 728, 2044); in the present case therefore a subsequent state and period, consequently what is successive. In regard to the signification of a “week,” this is the same as with the signification of a “month” (n. 3814), namely, that when it is mentioned in the singular number, it signifies the end of a former and the beginning of a subsequent state, thus a new state, to “fulfill” which is to proceed from the beginning to the end. The reason why a “week,” like all times specifically, signifies a state and also a period, is that all states have also their periods, that is; their beginning, successive progress, and end; yet in the other life these are not perceived as times, but as states and their revolutions. It is here very evident what the ancients understood by a week, namely, in a proper sense, every period that was distinguished into seven, whether it was of days, or of years, or of ages; thus whether it was great or small. That here it is a period of seven years is manifest; and as with the ancients seven signified that which is holy (n. 84–87, 395, 433, 716, 881), a “week” signified a holy period, and also the holiness of a period.

3846. *And we will give thee her also, for the service which thou shalt serve with me yet seven other years.* That this signifies that then there would be a full state of study is evident from the signification of “service” and of “serving” as being study (see n. 3824); and from the signification of “seven years” as being the same as a “week,”

namely, a state and an entire period, as above (n. 3845); thus a full state, which is also holy (n. 3824). This expression, “we will give thee her also” signifies that then there would be conjunction with the affection of internal truth. The reason why in the internal sense “serving” is study is that the labor of the external man is study in the internal man. Hence study is called a labor of the mind.

3847. *And Jacob did so, and fulfilled this week.* That this signifies the effect of this is evident from the signification of “fulfilling a week” as being a succession of the study (see above, n. 3845); and that the effect of this is here meant is manifest.

3848. *And he gave him his daughter Rachel for a woman.* That this signifies now the conjunction of good with the affection of interior truth is evident from the representation of Jacob as being the good of the natural, as already shown; and from the representation of Rachel as being the affection of interior truth, as also before shown: that “giving her for a woman” signifies conjunction is manifest.

As all the conjunction of good with truth at first apparently proceeds from exteriors to interiors in order, and at last to inmosts, therefore it is here said the affection of interior truth, for the affection itself which is of truth, flows in from good. The conjunction of good with the affection of internal truth takes place for the first time when the good of the natural is being conjoined with rational truth, and through this with rational good. This conjunction is represented by Jacob after the birth of his twelve sons, when he returned to the house of his mother and father, concerning which hereafter.

3849. *And Laban gave to his daughter Rachel Bilhah his handmaid to be to her for a handmaid.* That this signifies the exterior affections, which are the bonds or subservient means, is evident from what was said above (n. 3835). The reason why by “Bilhah” the handmaid of Rachel are signified exterior affections; and by “Zilpah” the handmaid of Leah, external affections, is that by Rachel is represented the affection of internal truth, and by Leah the affection of external truth. Exterior affections are natural

affections which are subservient to internal ones. The reason why these exterior affections are means serviceable to the conjunction of truth with good, is that nothing which is of doctrine, and indeed nothing which is of memory-knowledge, can enter into man, save by means of affections; for in affections there is life, but not in the truths of doctrine and of memory-knowledge without affections. That this is the case is very plain; for a man cannot even think, nor so much as utter a syllable, without affection. He who pays attention to the matter will perceive that a voice without affection is like the voice of an automaton, and thus is but a lifeless sound; and that in proportion to the amount and the quality of the affection therein, such is the amount and the quality of the life in it. This shows what truths are without good; and that the affection is in the truths from the good.

[2] He who pays attention may also know, from the nature of man's understanding, that it is no understanding unless the will is in it; the life of the understanding being from the will. This again shows what truths without good are, namely, that they are no truths at all; and that truths derive their life from good; for truths belong to man's intellectual part, and good to his will part. From all this anyone can judge what faith (which is of truth) is without charity, which is of good; and that the truths of faith without the good of charity are dead; for as before said the amount and the quality of the affection in truths, determine the amount and the quality of the life in them. But that truths nevertheless appear animated, even when there is no good of charity, is from the affections of the love of self and the love of the world, which have no life, except that which in the spiritual sense is called death, that is, infernal life. It is said affection, and thereby is meant that which is an extension from some love.

[3] From all this we can see that affections are means subservient to the conjunction of truth with good; and that affections are what introduce truths, and also dispose them into order—genuine affections, which are of love to the Lord and love toward the neighbor, into heavenly order; but evil affections, which are of the

love of self and the love of the world, into infernal order; that is, into the opposite of heavenly order.

[4] The most external affections are those of the body, and are called appetites and pleasures; the next interior affections are those of the natural mind, and are called natural affections; but the internal affections are those of the rational mind, and are called spiritual affections. To these last—spiritual affections of the mind—doctrinal truths are introduced by means of exterior and most external, or natural and bodily affections. Hence these affections are subservient means, and are signified by the handmaids given by Laban to Rachel and to Leah. Their being called “Laban’s” handmaids, signifies that they derived their origin from the good which is represented by Laban, which good has been described above. For the truths that are first learned cannot be at first insinuated by means of any other affections than these; genuine affections come in course of time, but not until the man acts from good.

3850. *And he came also unto Rachel.* That this signifies conjunction with the affection of internal truth is evident from the signification of “coming to” as being to be conjoined; and from the representation of Rachel as being the affection of internal truth; concerning which above.

3851. *And he loved also Rachel more than Leah.* That this signifies the love of internal truth more than of external truth is evident from the representation of Rachel and of Leah; Rachel being internal truth, and Leah external truth. (What internal truth is, and what external truth, may be seen above, n. 3820.)

3852. *And served with him yet seven other years.* That this signifies holy study is evident from the signification of “serving” as being study (see n. 3824, 3846), and from the signification of “seven” as being what is holy (n. 395, 433, 716, 881, 3824). That is called holy study through which internal truths are conjoined with good, for all internal truths look to the Lord, and are conjoined through love to him, this love being holiness itself.

3853. Verse 31. *And Jehovah saw that Leah was hated, and he opened her womb, and Rachel was barren.* “And Jehovah saw” signifies the Lord’s foresight and providence; “that Leah was hated” signifies that the affection of external truth was not so dear because further from the Divine; “and he opened her womb” signifies that thence came the doctrines of churches; “and Rachel was barren” signifies that interior truths were not received.

3854. *And Jehovah saw.* That this signifies the Lord’s foresight and providence, is evident from the signification of “seeing,” when predicated of the Lord, as being foresight and providence, which will be treated of in the following verse, concerning Reuben, whose name was given from “seeing.” (That “Jehovah” is the Lord, may be seen, n. 1343, 1736, 1793, 2156, 2329, 2921, 3023, 3035.)

[2] As regards foresight and providence in general, it is foresight relatively to man, and providence relatively to the Lord. The Lord foresaw from eternity what the human race would be, and what would be the quality of each member of it, and that evil would continually increase, until at last man of himself would rush headlong into hell. On this account the Lord has not only provided means by which man may be turned from hell and led to heaven, but also from providence he continually turns and leads him. The Lord also foresaw that it would be impossible for any good to be rooted in man except in his freedom, for whatever is not rooted in freedom is dissipated on the first approach of evil and temptation. This the Lord foresaw, and also that man of himself, or from his freedom, would incline toward the deepest hell; and therefore the Lord provides that if a man should not suffer himself to be led in freedom to heaven, he may still be bent toward a milder hell; but that if he should suffer himself to be led in freedom to good, he may be led to heaven. This shows what foresight means, and what providence, and that what is foreseen is thus provided.

[3] And from this we can see how greatly the man errs who believes that the Lord has not foreseen, and does not see, the veriest singulars appertaining to man, and that in these he does not foresee and lead; when the truth is that the Lord’s foresight and providence

are in the very minutest of these veriest singulars connected with man, in things so very minute that it is impossible by any thought to comprehend as much as one out of a hundred millions of them; for every smallest moment of man's life involves a series of consequences extending to eternity, each moment being as a new beginning to those which follow; and so with all and each of the moments of his life, both of his understanding and of his will. And as the Lord foresaw from eternity what would be man's quality, and what it would be to eternity, it is evident that his providence is in the veriest singulars, and as before said governs and bends the man to such a quality; and this by a continual moderating of his freedom. But concerning this subject, of the Lord's Divine mercy more hereafter.

3855. *That Leah was hated.* That this signifies that the affection of external truth was not so dear because it was further from the Divine is evident from the signification of "hated" as being what is not dear; and from the representation of Leah as being the affection of external truth (concerning which see above). That external truths are more remote from the Divine than internal truths may be seen from the fact that external things come forth from internal ones; for external things are images and forms composed of myriads of internal things which appear as a one; and this being the nature of external things, they are further from the Divine; for the Divine is above the inmost, or in the highest. The Lord flows from the highest into the inmosts of man, and through these into his interiors, and through these again into his externals; thus he flows in mediately, and also immediately; and as the externals are further from the Divine, they are also on this account relatively without order, nor do they suffer themselves to be reduced to such order as do the internals. The case herein is the same as it is with seeds, which are more perfect within than without, being so perfect within as to enable them to produce a whole plant, or a whole tree, in its order, together with its leaves and fruits, the external forms of which may easily suffer injury from various causes, but not so much so the internal or inmost forms of the seeds, which are in a more interior and perfect nature. The case is the same with the internals and externals of man, and therefore when man is being regenerated, he is regenerated as to the rational before he is regenerated as to the

natural (n. 3493); and the regeneration of the natural is both later and more difficult, because in it are many things which are not in order and are exposed to injuries from the body and the world; and this being the case, it is said that these things are “not so dear”; but insofar as they agree with internal things, and insofar as they conduce to the life and to the sight of the internal things that are within them, and also to man’s regeneration, so far they too are dear.

3856. *And he opened her womb.* That this signifies that therefrom came the doctrines of churches is evident from the signification of “opening the womb,” or of conceiving and bringing forth, as being to become a church; and because this is effected by means of doctrinal things, therefore by “opening the womb” are signified the doctrines of churches. (That by “conceptions” and “births” in the Word are signified spiritual conceptions and births, such as occur when man is born anew, may be seen above, n. 1145, 1255, 1330, 2584.) How the case stands with these things will appear from what presently follows.

3857. *And Rachel was barren.* That this signifies that interior truths were not received is evident from the representation of Rachel as being the affection of interior truth (concerning which see above); and from the signification of “barren,” as being that there were no doctrines therefrom, consequently no churches; for this statement is opposed to what is said of Leah—that “Jehovah opened her womb,” by which is signified that therefrom came the doctrines of churches. The reason why interior truths were not received is that interior truths are such as to transcend man’s faith, for they do not fall into his ideas, neither are they according to external appearances, that is, the fallacies of the senses, by which every man suffers himself to be led, and does not believe that which does not in some measure coincide with them.

[2] For example: it is an interior truth that there are no times and spaces in the other life, but instead of these, states. Whereas during his life on earth, man—who is in time and space—has all his ideas from them, insomuch that without time and space he cannot think

at all (see n. 3404); and therefore unless the states that are in the other life were described to man by means of times and spaces, or by means of such objects as derive therefrom their forms, he would perceive nothing, thus would believe nothing, and consequently would not receive the instruction; so that the doctrine would be barren and there would be no church from it.

[3] To take another example: unless celestial and spiritual affections were described by means of such things as belong to worldly and bodily affections, man would not perceive any thing, for he is in these affections, and thereby is capable of having some notion of celestial and spiritual affections, when nevertheless they are as different, or as distinct from each other, as heaven is from earth (n. 3839). For instance—in regard to the glory of heaven, or of the angels in heaven—unless man formed for himself an idea of the glory of heaven in accordance with the idea of glory in the world, he would not apprehend the matter, thus neither would he acknowledge it. And so in all other cases.

[4] For this reason the Lord spoke in the Word in accordance with man's apprehension, and in accordance with the appearances of the same. The literal sense of the Word is of this nature, but still it is such as to contain within it an internal sense, in which are interior truths. This then is the reason why it is said of Leah, that "Jehovah opened her womb," and of Rachel, that "she was barren"; for as before said by Leah is represented the affection of exterior truth, and by Rachel the affection of interior truth. But inasmuch as exterior truths are the first truths man learns, it is provided by the Lord that by means of them he may be introduced into interior truths, and this is what is signified when it is said that at last "God remembered Rachel, and hearkened to her, and opened her womb" (Gen. 30:22).

[5] These matters may be substantiated from the churches which were of ancient time, and from their doctrinal things, in that these were formed from external truths. Thus with the ancient church that was after the flood, its doctrinal things were for the most part external representatives and significatives, in which internal truths

were stored up. Most of the members of this church were in holy worship when in externals; and had anyone told them in the beginning that these representatives and significatives were not the essentials of Divine worship, but that the essentials were the spiritual and celestial things represented and signified thereby, they would have altogether rejected such a doctrine, and thus there would have been no church. This was still more the case with the Jewish church: if anyone had told the men of this church that their rituals derived their sanctity from the Divine things of the Lord that were in them, they would not have acknowledged it at all.

[6] Such also was man when the Lord came into the world, and still more corporeal had he become, and especially they who belonged to the church. This is very plain from the disciples themselves, who were continually with the Lord, and heard so many things concerning his kingdom, and yet were not able to perceive interior truths, not being able to form any other notion of the Lord than such as the Jews at this day entertain concerning the messiah whom they expect; namely, that he will exalt their people to dominion and glory above all the nations in the universe. And even after they had heard so many things from the Lord respecting the heavenly kingdom, they still could not think otherwise than that the heavenly kingdom would be like an earthly kingdom, and that God the father would be the highest therein, and after him the son, and then the twelve, and thus that they would reign in their order; wherefore also James and John asked that they might sit, the one on his right hand and the other on his left (Mark 10:35–37); and the rest of the disciples were angry at their desiring to be greater than they (Mark 10:41; Matt. 20:24). For the same reason also the Lord, after he had taught them what it was to be the greatest in heaven (Matt. 20:25–28; Mark 10:42–45), still spoke according to their apprehension, saying that they should sit on twelve thrones and judge the twelve tribes of Israel (Luke 22:24, 30; Matt. 19:28).

[7] If they had been told that by “the disciples” are not meant themselves, but all who are in the good of love and faith (n. 3354, 3488); also that in the Lord’s kingdom there are neither thrones,

sovereignties, nor rule, as in the world, and that they could not even judge the least thing in a single man (n. 2129, 2553), they would have rejected the saying, and, leaving the Lord, would have returned everyone to his own occupation. The reason why the Lord so spoke was that they might receive external truths, and thereby be introduced into internal ones, for within those external truths which the Lord spoke, internal truths were concealed, which in course of time stand open; and when these stand open, the external truths are dissipated and serve only as objects or means of thinking about the internal truths. From this it may now be known what is meant by what is here related—that Jehovah first opened Leah's womb and she bare sons to Jacob, and that Rachel bare sons afterwards.

3858. As in what now follows the twelve sons of Jacob are treated of, and the twelve tribes of Israel were named from them as their fathers, it is here to be premised what the tribes signify, and why there were twelve. No one has yet known the arcanum herein concealed, because it has been believed that the histories of the Word are bare histories, and that there is no more of the Divine therein than that they can serve as examples for the application of holy things. Hence also it has been believed that the twelve tribes signify nothing but divisions of the Israelitish people into so many distinct nations or general families, when yet they involve Divine things; that is to say, so many universal divisions of faith and love, consequently things relating to the Lord's kingdom in the heavens and on earth, each tribe involving some distinct universal; but what each signifies will appear from what presently follows, where the sons of Jacob are treated of, from whom these tribes were named. In general the twelve tribes signified all things of the doctrine of truth and good, or of faith and love; for these (that is, truth and good, or faith and love) constitute the Lord's kingdom; for the things of truth or faith are the all of thought therein, and the things of good or love are the all of affection; and because the Jewish church was instituted in order that it might represent the Lord's kingdom, therefore the divisions of that people into twelve tribes signified these things. This is a mystery never before disclosed.

[2] That “twelve” signifies all things in general was shown above (n. 577, 2089, 2129, 2130, 3272); but that “tribes” signify those things which are of truth and good, or of faith and love, thus that the “twelve tribes” signify all things of these, may be here confirmed from the Word, before they are described separately. In John:

The holy city New Jerusalem had twelve gates, and over the gates twelve angels; and names written thereon which are the names of the twelve tribes of the sons of Israel; and in them the names of the twelve apostles of the Lamb. He measured the city with the reed unto twelve thousand furlongs; and he measured the wall thereof, a hundred and forty and four cubits, which is the measure of a man, that is of an angel. The twelve gates were twelve pearls (Rev. 21:12, 14, 16–17, 21).

That the holy city, or new Jerusalem, is the Lord’s new church, is manifest from all the particulars thereof. In some of the foregoing chapters the state of the church is described, as it would be before its end. This chapter treats of the new church, and therefore the gates, wall, and foundations of the city are nothing else than things of the church, which are those of charity and faith, for these constitute the church.

[3] Everyone can see that by the “twelve” so often mentioned in the above passage, and also by the “tribes,” and likewise the “apostles,” are not meant twelve, or tribes, or apostles, but by “twelve” all things in one complex (as may be seen above, n. 577, 2089, 2129–2130, 3272); and in like manner by the number “a hundred and forty and four,” for this is twelve times twelve. And as by “twelve” are signified all things, it is evident that by the “twelve tribes” are signified all things of the church; which as before said are truths and goods, or faith and love; and in like manner by the “twelve apostles,” who also represented all things of the church, that is, all things of faith and love (as may be seen above, n. 2129, 3354, 3488, 3857. This number is therefore called the “measure of a man, that is, of an angel,” by which is meant a state of truth and good. (That “measure” signifies state, see above, n. 3104. That “man” signifies that which is of the church is evident from what was said above concerning the signification of “man,” n. 478, 479, 565, 768, 1871, 1894; and also from the fact that the Lord’s

kingdom is called the grand man, and this by virtue of good and truth which are from the Lord, on which subject see at the close of the chapters, n. 3624–3648, 3741–3750. That “angel” signifies the same, may be seen above, n. 1705, 1754, 1925, 2821, 3039.)

[4] As in John, so also in the prophets of the Old Testament is the new Jerusalem treated of, and there in like manner it signifies the Lord’s new church—as in Isa. 65:18–19 seq.; in Zech. 14; especially in Ezek. 40–48; where by the “new Jerusalem,” the “new temple,” and the “new earth,” are described in the internal sense the Lord’s kingdom in the heavens, and his kingdom on earth which is the church. From what is said in these chapters in Ezekiel it is plainer than elsewhere what is signified by “earth,” by “Jerusalem,” by “temple,” and by all things therein, and also what by the “twelve tribes”; for the division of the land is treated of, and its inheritance according to tribes, and also the city, its walls, foundations, and gates, and all things that will belong to the temple therein. From these passages we may here quote only what is said concerning the tribes:

The Lord Jehovah said, This is the border whereby ye shall inherit the land according to the twelve tribes of Israel. Ye shall divide this land according to the tribes of Israel. And it shall come to pass that ye shall divide it by lot for an inheritance unto you, and to the sojourners who sojourn in the midst of you. They shall cast lot with you for an inheritance in the midst of the tribes of Israel (Ezek. 47:13, 21–23). As for the land, it shall be to the prince for a possession in Israel; and my princes shall no more afflict my people and they shall give the land to the house of Israel according to their tribes (Ezek. 45:8).

Concerning the inheritances, and how they were assigned to the several tribes, which are there also mentioned by name, see chap. 48:1, etc. And concerning the gates of the city, according to the names of the tribes of Israel, see the same chapter, verses 31 to 34.

[5] That by “tribes” there, are not meant tribes, is very plain, for the ten tribes were already at that time dispersed through the whole earth, neither did they afterwards return, nor can they ever return, for they are become gentiles; and yet mention is made of each tribe, and how they should inherit the land, and what should be the

boundaries of each; namely, what boundary for the tribe of Dan (verse 2); what for the tribe of Asher (verse 3); what for Naphtali, Manasseh, Ephraim, Reuben, Judah; what should be the inheritance of the Levites; what the boundary of Benjamin; what of Simeon, of Issachar, of Zebulun, and of Gad (verses 4–29); also that the city should have twelve gates according to the names of the tribes of Israel; that three should be toward the north, for Reuben, Judah, and Levi; three toward the east, for Joseph, Benjamin, and Dan; three toward the south, for Simeon, Issachar, and Zebulun; and three toward the west, for Gad, Asher, and Naphtali (verses 31–34). Thus it is evident that by the “twelve tribes” are signified all things of the Lord’s kingdom, or all things of faith and love, for these as before said constitute the Lord’s kingdom.

[6] Because the “twelve tribes” signified all things of the Lord’s kingdom, therefore also the twelve tribes by their encampments, and also by their journeyings, represented that kingdom. Concerning these we read in Moses that they should encamp according to the tribes around the tent of the assembly; toward the east, Judah, Issachar, and Zebulun; toward the south, Reuben, Simeon, and Gad; toward the west, Ephraim, Manasseh, and Benjamin; and toward the north, Dan, Asher, and Naphtali; and that as they encamped, so they journeyed (Num. 2). That in this they represented the Lord’s kingdom, is very plain from the prophecy of Balaam:

When Balaam lifted up his eyes, and saw Israel dwelling according to their tribes, the spirit of God came upon him, and he uttered his enunciation and said, How goodly are thy tabernacles, O Jacob, thy habitations, O Israel! As the valleys are they planted, as gardens by the river side, as the lignaloes which Jehovah hath planted, as cedar trees beside the waters (Num. 24:2–6).

That Balaam spoke these words from Jehovah, is expressly stated (Num. 22:8, 18–19, 35, 38; 23:5, 12, 16, 26; 24:2, 13).

[7] From all this it is evident what was represented by the inheritances of the land of Canaan according to the tribes, concerning which we read in Moses that Moses was to take the sum

of the congregation of the sons of Israel according to their fathers' houses, from twenty years old, everyone that went forth into the army of Israel; and that the land should be distributed by lot; according to the names of the tribes of their fathers they should receive inheritance (Num. 26:7–56; 33:54; 34:19–29); and that the land was divided by Joshua, by lot, according to the tribes (Josh. 13, 15–19). That as before said the Lord's kingdom was thus represented is manifest from all the particulars; for the "land of Canaan" signifies this kingdom (see n. 1585, 1607, 3038, 3481, 3705).

[8] The reason why the sons of Israel are called "armies," and it is said that they should "encamp according to their armies," and should "journey according to their armies" (Num. 2:4–30), is that an "army" signified the same, namely, truths and goods (see n. 3448); and the Lord is called "Jehovah Zebaoth," that is, "Jehovah of Armies" (n. 3448). Hence they were called the "armies of Jehovah" when they went forth out of Egypt; as in Moses:

It came to pass at the end of four hundred and thirty years, even the self-same day it came to pass, that all the armies of Jehovah went out from the land of Egypt (Exod. 12:41).

It must be evident to everyone that they who were of such a quality in Egypt, and afterwards in the wilderness, were called the "armies of Jehovah" only representatively, for they were in no good or truth, being the worst of all nations.

[9] From the same ground it is very plain what is signified by the "names of the twelve tribes" in Aaron's breastplate, which was called the Urim and Thummim, concerning which we read in Moses that there should be four rows therein, that there should be twelve stones, and these stones according to the names of the sons of Israel, twelve according to their names; and that the engravings of a signet should be to each over its name for the twelve tribes (Exod. 28:21; 39:14); for Aaron represented the Lord's Divine priesthood; for which reason all the things with which he was invested signified Divine celestial and spiritual things. But what they signified will of the Lord's Divine mercy appear where they are

treated of. In the breastplate itself, inasmuch as it was most holy, there were representations of all things that are of love and faith in the Lord: these are the Urim and Thummim. The reason why the names were engraved on precious stones was that “stones” in general signify truths (n. 1298, 3720); and “precious stones,” truths which are transparent from good (n. 114); and as the “names” of the several tribes signified the quality, therefore a particular kind of stone was assigned for each tribe (Exod. 28:17–20; 39:8, 10–13), which stone by its color and transparency expressed the quality that was signified by each tribe; hence it was that Jehovah or the Lord gave answers by the Urim and Thummim.

[10] By the “two onyx stones” that were on the two shoulders of the ephod were represented the same, but in a lesser degree than by the twelve stones on the breastplate; for the “shoulders” signified all power, thus the omnipotence of the Lord (n. 1085); but the “breast,” or the “heart and lungs” signified Divine celestial and spiritual love; the “heart,” Divine celestial love; and the “lungs,” Divine spiritual love; as may be seen above (n. 3635), and at the end of this chapter, where the grand man is treated of, and its correspondence with the province of the heart and with that of the lungs. Concerning the “two stones on the shoulder of the ephod,” we read in Moses:

Thou shalt take two onyx stones, and grave on them the names of the sons of Israel; six of their names on the one stone, and the names of the six that remain on the other stone, according to their generations. Thou shalt put the two stones upon the shoulders of the ephod, stones of memorial for the sons of Israel (Exod. 28:9–10, 12; 39:6–7).

[11] Because the tribes signified what is of truth and good, or of faith and love, and each tribe signified some universal thereof, and the tribe of Levi signified love (as will appear from the explication of verse 34 of this chapter), it may from this be known what was signified by placing rods, one for each tribe, in the tent of assembly, and by Levi’s rod alone blossoming with almonds; concerning which we read in Moses:

Take twelve rods, one rod for each head of their fathers' houses, and let them be left in the tent of meeting; and thou shalt write Aaron's name upon the rod of Levi. And the rod of Aaron was in the midst of the rods. On the morrow, behold the rod of Aaron for the tribe of Levi blossomed, and brought forth a blossom so that the flower flowered, and bare almonds (Num. 17:2-8);

this signified that love is the essential and the principal of all things in the Lord's kingdom, and that from it is all fructification. The reason why Aaron's name was upon it, was that Aaron represented the Lord as to his Divine priesthood. (That by the "Lord's priesthood" is signified the Divine good, which is of his love and mercy; and by the "Lord's royalty," the Divine truth which is from the Divine good, may be seen above, n. 1728, 2015, 3670.)

[12] From what has now been adduced it may be seen what "tribes" and "twelve tribes" signify in the following passages. In John:

I heard the number of them which were sealed, a hundred forty and four thousand, sealed out of every tribe of Israel. Of the tribe of Judah were sealed twelve thousand; of the tribe of Reuben were sealed twelve thousand; of the tribe of Gad were sealed twelve thousand; of the tribe of Asher were sealed twelve thousand; of the tribe of Naphtali were sealed twelve thousand; of the tribe of Manasseh were sealed twelve thousand; of the tribe of Simeon were sealed twelve thousand; of the tribe of Levi were sealed twelve thousand; of the tribe of Issachar were sealed twelve thousand; of the tribe of Zebulun were sealed twelve thousand; of the tribe of Joseph were sealed twelve thousand; of the tribe of Benjamin were sealed twelve thousand (Rev. 7:4-8).

In Moses:

Remember the days of eternity; understand the years of generation and generation. When the most high gave to the nations their inheritance, when he separated the sons of man, he set the bounds of the peoples according to the number of the sons of Israel (Deut. 32:7-8).

In David:

Jerusalem is built as a city which is compact together; whither the tribes go up, the tribes of Jah, a testimony unto Israel, to confess unto the name of Jehovah (Ps. 122:3–4).

[13] In Joshua:

Behold the ark of the covenant of the Lord of all the earth passeth before you into Jordan. Take you twelve men out of the tribes of Israel, out of every tribe a man. And it shall come to pass, when the soles of the feet of the priests that bear the ark of Jehovah, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off; they shall stand in one heap (Josh. 3:11–13).

Take out of the midst of Jordan, out of the place where the priests' feet stood ready, twelve stones, and carry them over with you, every man a stone upon his shoulder, according to the number of the tribes of Israel; that this may be a sign that the waters of Jordan were cut off. Moreover Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests that bare the ark of the covenant stood (Josh. 4:3–9).

Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of Jehovah came, saying, Israel shall be thy name; and he built an altar in the name of Jehovah (1 Kings 18:31–32).

[14] That “tribes” signify the goods of love and truths of faith is evident also from the Lord’s words in Matthew:

Then shall appear the sign of the son of man; and then shall all the tribes of the earth mourn, and they shall see the son of man coming in the clouds of heaven with power and glory (Matt. 24:30);

where by “all the tribes of the earth mourning” is signified that there would no longer be any acknowledgment of truth and of the life of good, for the subject treated of is the consummation of the age. In like manner in John:

Behold he cometh with the clouds, and every eye shall see him, and they also who pierced him and all the tribes of the earth shall mourn because of him (Rev. 1:7).

What is signified by “coming in the clouds of heaven” may be seen in the preface to the eighteenth chapter; see further what was shown me from experience concerning twelve (n. 2129–2130).

[15] The reason why all things of faith and love are called “tribes” is that the same expression in the original tongue signifies also a “scepter” and a “staff.” That a “scepter,” and also a “staff” signifies power, will of the Lord’s Divine mercy be shown elsewhere. Hence the name “tribe” involves in it that goods and truths have within them all power from the Lord. For this reason also the angels are called “powers,” and likewise “sovereignities,” for “princes” signify the primary things of charity and faith, as do the “twelve princes” descended from Ishmael (Gen. 25:16—see n. 2089, 3272), and also the “princes” who presided over the tribes (Num. 7; 13:4–16).

[16] From what has been hitherto said concerning the twelve tribes, it may be known why the Lord’s disciples, who were afterwards called “apostles,” were twelve in number; and that they represented the church of the Lord as to goods and truths in like manner as did the tribes (n. 2129, 3354, 3488, 3857). That Peter represented faith; James, charity; and John, the works of charity, may be seen above (preface to chapter 18 and to chapter 22, also n. 3750). This likewise is very plain from what the Lord said concerning them and to them.

3859. Verse 32. *And Leah conceived and bare a son, and she called his name Reuben; for she said, Because Jehovah hath seen my affliction, for now my man will love me.* “And Leah conceived and bare a son” signifies spiritual conception and birth from what is external to what is internal; “and she called his name Reuben” signifies the quality thereof, which is described; “for she said, Because Jehovah hath seen” signifies in the supreme sense foresight, in the internal sense faith, in the interior sense understanding, in the external sense sight, and in the present case faith from the Lord; “my affliction” signifies a state of arriving at good; “for now my man will love me” signifies that hence would come the good of truth.

3860. *And Leah conceived and bare a son.* That this signifies spiritual conception and birth from what is external to what is internal, is evident from the signification of “conceiving and bearing,” as in the internal sense being to be regenerated; for the man who is being regenerated is conceived and born anew, wherefore regeneration is called a new birth, but spiritual. Man is indeed born of his parents as a man, but he does not become a man until he is reborn of the Lord. Spiritual and heavenly life is that which makes a man, for this distinguishes him from brute animals. It is this spiritual conception and birth which is signified in the Word by the conceptions and births mentioned therein; and by what is here said—that “Leah conceived and bare a son.” (That the generations and nativities are those of faith and love, which they signify, see above, n. 613, 1145, 1255, 2020, 2584, 3856.) That these conceptions and births take place from what is external to what is internal is signified by “Leah conceiving and bearing,” for by Leah is represented the affection of external truth (n. 3793, 3819); and by Reuben the truth of faith, which is the first of regeneration, and the external from which regeneration commences. How the case herein is will appear from what follows concerning the children of Jacob by Leah and by Rachel.

3861. *And she called his name Reuben.* That this signifies the quality thereof, which is described, is evident from the signification of “name” and of “calling a name,” as being quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3321). The quality itself is described by the words, “Jehovah hath seen my affliction, for now my man will love me,” which are “Reuben.” (That all the names in the Word signify actual things has been often shown above, n. 1224, 1264, 1876, 1888; and that the ancients gave names significative of states, see n. 340, 1946, 2643, 3422.) That here the names of all the sons of Jacob signify the universals of the church will be shown. A real universal has also been put into the name of each; but what universal it is impossible for anyone to know, unless he knows what is involved in the internal sense of the expressions from which each one was called—as for instance in the expression, “hath seen,” from which Reuben was named; in the expression, “hath heard,” from which Simeon was named; in the expression, “will adhere,” from which Levi was named; and in the expression,

“will confess,” from which Judah was named; and so with regard to all the others.

3862. It has been shown above (n. 3858) that the “twelve tribes” signified all things of truth and good, or of faith and love; and as the sons of Jacob from whom the tribes were named are now treated of one by one, therefore another arcanum is here to be opened, namely, what is involved in them. That all celestial and spiritual heat, or love and charity, is perceived in external form in heaven as a flaming from the sun; and that all celestial and spiritual light, or faith, in the external form in heaven appears as light from the sun; also, that this celestial and spiritual heat has within it wisdom; and that the light therefrom has within it intelligence, and this because they are from the Lord, who is there the sun, may be seen above (n. 1053, 1521–1533, 1619–1632, 2441, 2495, 2776, 3138, 3167, 3190, 3195, 3222–3223, 3338–3339, 3341, 3413, 3485, 3636, 3643). From this it is evident that all good is from the heat which is from the Lord as a sun; and that all truth is from the light therefrom; and it is further evident that all affections, which are of love or good, are variations of that celestial and spiritual heat which is from the Lord, and that thence come the changes of state; and that all thoughts, which are of faith or truth, are variegations of that celestial and spiritual light which is from the Lord, and that thence comes intelligence. In this heat and light are all the angels in heaven, and their affections and thoughts are from no other source, and are nothing else. This is manifest from their speech, which in consequence of this origin consists of variegations or modifications of heavenly light, within which there is heavenly heat, and is therefore also unutterable, and so various and full as to be beyond comprehension (n. 3342, 3344–3345).

[2] In order that these things might be exhibited representatively in the world, such names were given to the several sons of Jacob as would signify the universals of good and truth, or of love and faith, thus universals in respect to the variations of celestial and spiritual heat, and as to the variegations of the derivative light. The very order of these universals is that which determines the flame and its derivative resplendence. When the order begins from love,

everything which follows thence in genuine order appears flaming; but when the order begins from faith, everything which follows in genuine order appears lucid; but with every difference according to the things which follow. But if the order in which they follow is not genuine, everything appears obscure, with every difference. Concerning this order and the difference thence resulting, of the Lord's Divine mercy something shall be said hereafter. This explains how it was that the Lord gave answers by the Urim and Thummim, and that according to the state of the matter in question they received answers by means of lights and their radiance from the precious and pellucid stones, on which were inscribed the names of the twelve tribes; for as before said, on the names were inscribed the universals of love and faith in the Lord's kingdom, consequently the universals of flame and light whereby the things of love and faith are represented in heaven.

[3] It may therefore be first confirmed from the Word that the order in which the names of the tribes are mentioned is various in the Word, and this in accordance with the state of the subject treated of; and that from this it may be known that the answers from the Lord given by the Urim and Thummim were shinings forth of light according to the state of the matter in question from order; for all the light of heaven varies according to the states of the subject; and the states of the subject vary according to the order of good and truth. But what of truth and good is signified by each son of Jacob, will be seen from the explication; namely, that by "Reuben" is signified faith from the Lord; by "Simeon" faith of the will which is from the Lord; by "Levi" spiritual love or charity; by "Judah" the Divine of love and the Lord's celestial kingdom. What is signified by the eight remaining sons, will be stated in the following chapter. Their order according to birth is what is here described, which is as follows: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, Benjamin (see verses 32–35 of this chapter, and verses 6, 8, 11, 13, 18, 20, 24 of chapter 30, and verse 18 of chapter 35). This order is according to the state of the subject here treated of, which is the regeneration of man; for in this case the commencement is from the truth of faith, which is "Reuben"; and progression is thence made to willing what is true, which is "Simeon"; and thence to charity, which is "Levi";

thus to the Lord, who in the supreme sense is represented by Judah. That spiritual conception and birth, or regeneration, proceeds from what is external to what is internal, was stated above (n. 3860); that is, from the truth of faith to the good of love.

[4] Previous to Jacob's coming to his father Isaac, in Mamre (Kiriath-arba), the twelve sons are named in the following order: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Joseph, Benjamin, Dan, Naphtali, Gad, Asher (Gen. 35:23–26); in which enumeration the sons born of Leah and Rachel are named first, and last those born of the handmaids, and this according to the state of the subject there treated of. They are enumerated in a still different order when they journeyed and came to Egypt (Gen. 46:9–19); and in another order when they were blessed by Jacob, at that time Israel, before his death (Gen. 49:3–27); and in another when they were blessed by Moses (Deut. 33:6–24). They were in the following order when they encamped around the tent of assembly: to the east, Judah, Issachar, Zebulun; to the south, Reuben, Simeon, Gad; to the west, Ephraim, Manasseh, Benjamin; to the north, Dan, Asher, Naphtali (Num. 2). In what order they stood for blessing the people on Mount Gerizim and for cursing on Mount Ebal may be seen in Deut. 27:12–13. When the princes chosen from each tribe were sent to explore the land, they are enumerated in this order: Reuben, Simeon, Judah, Issachar, Ephraim, Benjamin, Zebulun, Joseph or Manasseh, Dan, Asher, Naphtali, Gad (Num. 13:4–16). But the princes who were to give the land for inheritance are enumerated in another order (Num. 34:19–29). In what order the lot was cast and came forth when the land was given for inheritance may be seen in Joshua 13 to 19.

[5] When in Ezekiel the boundaries of the new or holy land which the tribes were to inherit are described, they are mentioned in this order: Dan, Asher, Naphtali, Manasseh, Ephraim, Reuben, Judah, Benjamin, Simeon, Issachar, Zebulun, Gad, all from the corner eastward to the corner of the sea or west, except Gad, who was at the corner of the south, toward the south (48:2–8, 23–26); and when treating of the gates of the new or holy city, they are mentioned in this order: toward the north three gates, of Reuben,

Judah, and Levi; toward the east three gates, of Joseph, Benjamin, and Dan; toward the south three gates, of Simeon, Issachar, and Zebulun; toward the west three gates, of Gad, Asher, and Naphtali (Ezek. 48:31–34). The order of those who were sealed, twelve thousand out of every tribe, may be seen in Rev. 7:5–8. In all these passages the enumeration of the tribes is altogether according to the state of the specific subject that is being treated of, to which the order corresponds; this state being seen from the things that precede and that follow.

[6] What was the order of the precious stones in the Urim and Thummim is mentioned and described in the Word, but to what tribe each stone corresponded is not mentioned, for the stones represented all things of light from celestial flame, that is, all things of truth from good, or all things of faith from love; and because they had this representation, heavenly light itself shone through in a miraculous manner in accordance with the state of the subject concerning which there was question and answer, being glowing and shining for an affirmative of what was good and true, together with variegations of colors according to the differences of the state of that which was good and true; just as takes place in heaven, where all celestial and spiritual things are expressed by means of lights and their differences, and this in a manner ineffable and altogether incomprehensible by man; for as before shown within heavenly light there is life from the Lord, consequently wisdom and intelligence, and therefore in the differences of the light there is everything that belongs to the life of truth, that is, everything that belongs to wisdom and intelligence; and in the differences of the flame and of its glowing and resplendence, there is everything that belongs to the life of good and to the life of truth from good, or to love to the Lord and the derivative faith.

Such were the Urim and Thummim that were on the breastplate of the ephod and on the heart of Aaron, as is also evident from the fact that the words “urim and thummim” mean “lights and perfections,” and that the breastplate, on which they were placed, was called the “breastplate of judgment,” because “judgment” is intelligence and wisdom (n. 2235). The reason why this was on Aaron’s heart was that by the “heart” is signified the Divine love

(see above, n. 3635, and at the end of this chapter). Hence those precious stones were in settings of gold, for in the internal sense “gold” is the good of love (n. 113, 1551, 1552); and “precious stone,” the truth that is transparent from good (n. 114).

[7] Concerning the Urim and Thummim we read in Moses:

Thou shalt make a breastplate of judgment, a work of designing, like the work of the ephod thou shalt make it, of gold, of blue, and of crimson, and of scarlet double-dyed, and of fine twined linen shalt thou make it. Foursquare it shall be doubled, and thou shalt set in it settings of stone, four rows of stone shall there be; sockets of gold shall there be in their settings. And the stones shall be according to the names of the sons of Israel, twelve according to their names; the engravings of a signet, everyone according to his name, they shall be for the twelve tribes (Exod. 28:15–17, 20; 39:8–14).

The stones that were to be in each row are also there designated. And further:

The breastplate shall not depart from off the ephod; and Aaron shall bear the names of the sons of Israel in the breastplate upon his heart, when he goeth in unto the holy place, for a memorial before Jehovah continually. And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron’s heart when he goeth in before Jehovah; and Aaron shall bear the judgment of the sons of Israel upon his heart before Jehovah continually (Exod. 28:28–30; Lev. 8:7–8).

That Jehovah or the Lord was inquired of and gave answers by means of the Urim may be seen in Moses:

Jehovah said unto Moses, Take thee Joshua the son of Nun, and thou shalt put of thy glory upon him, that all the congregation of the sons of Israel may obey. He shall stand before Eleazar the priest, and he shall inquire for him in the judgment of the Urim before Jehovah (Num. 27:18, 20–21).

And in Samuel:

Saul inquired of Jehovah, and Jehovah answered him not, neither by dreams, nor by Urim, nor by prophets (1 Sam. 28:6).

3863. *For she said, Because Jehovah hath seen.* That in the supreme sense this signifies foresight, in the internal sense faith, in the interior sense understanding, and in the external sense sight, in the present case faith from the Lord, is evident from the signification of “seeing,” concerning which in what follows. From what has been said above, it may be seen that the twelve tribes, named from the twelve sons of Jacob, signified all things of truth and good, or of faith and love, thus all things of the church, and that each tribe signified some universal; thus the twelve tribes signified the twelve universals which comprehend and include within them all things whatsoever that belong to the church; and in the universal sense, all things that belong to the Lord’s kingdom. The universal which “Reuben” signifies is faith. The reason why faith is the first universal is that when man is being regenerated or becoming a church, he must first learn and become imbued with the things of faith, that is, of spiritual truth; for he is introduced by means of the doctrine of faith, or of truth. For man is of such a nature that of himself he does not know what heavenly good is, but must learn it from doctrine, which is called the doctrine of faith. Every doctrine of faith regards life as the end, and therefore good, for good is life.

[2] It was a controverted point among the ancients, which was the firstborn of the church, the truth which is of faith, or the good which is of love. They who maintained that the truth which is of faith is the firstborn, argued from the external appearance, and determined this to be the first, because truth is and ought to be first learned, and because by means of it man is introduced to good. But they knew not that good is essentially the firstborn, and that it is insinuated by the Lord through the internal man, in order that it may adopt and receive the truth which is introduced through the external man; nor were they aware that in good there is life from the Lord, and that in truth there is no life but that which it has through good; thus that good is the soul of truth, and appropriates to itself and puts on truth as the soul does its body. From this we can see that according to the external appearance truth is in the first place, and is as it were the firstborn while man is being regenerated; although good is essentially in the first place, and is the firstborn, and is placed first when man has been regenerated. (That this is the

case may be seen above, n. 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701.)

[3] As the subject treated of in this chapter, and in those which precede, is the regeneration of the natural, and here its first state, which is that of introduction by means of truth to good, therefore the first son of Jacob, or Reuben, was named from “Jehovah seeing,” which in the internal sense signifies faith from the Lord. Regarded in itself, faith is a faith in the understanding and a faith in the will; to know and understand the truth which is of faith is called faith in the understanding; but to will the truth which is of faith is called faith in the will. Faith in the understanding is that which is signified by “Reuben”; but faith in the will is what is signified by “Simeon.” That faith in the understanding, or the understanding of truth, precedes faith in the will, or the willing of truth, must be evident to everyone; for when anything is unknown to man (such as heavenly good), he must first know that it exists, and understand what it is, before he can will it.

[4] That in the external sense “to see” signifies sight is evident without explication; and that in the interior sense “to see” signifies understanding, may also be evident, for the sight of the internal man is nothing else than understanding, and therefore in common discourse understanding is called internal sight, and light is predicated of it, as of external sight, and is called intellectual light. That in the internal sense “to see” denotes faith from the Lord is evident from the fact that the interior understanding has no other objects than those which are of truth and good, for these are the objects of faith. This interior understanding, or internal sight, which has for its objects the truths which are of faith, does not manifest itself so much as does the understanding which has for its objects the truths of civic and moral life, for the reason that it is within the latter, and is in the light of heaven, which light is in obscurity so long as man is in the light of the world. Nevertheless with those who have been regenerated, it reveals itself, especially by conscience. That in the supreme sense “to see” is foresight, must be evident, for the intelligence which is predicated of the Lord is infinite intelligence, which is nothing else than foresight.

[5] That “seeing,” from which Reuben was named, in the internal sense signifies faith from the Lord is manifest from very many passages in the Word, of which the following may be adduced:

Jehovah said unto Moses, Make thee a fiery serpent, and set it upon a standard; and it shall come to pass that everyone that is bitten, and shall see it, shall live. Moses made a serpent of brass, and set it upon a standard; and it came to pass that if a serpent had bitten any man, and he looked unto the serpent of brass, he lived again (Num. 21:8–9).

That the brazen serpent represented the Lord as to the external sensuous or natural may be seen above (n. 197); and that “brass” signifies the natural (n. 425, 1551). That faith in him was represented by the living again of those who saw, or looked upon it, the Lord himself teaches in John:

As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up; that whosoever believeth in him should not perish, but should have eternal life (John 3:14–15).

[6] In Isaiah:

The Lord said, Go and say unto this people, Hearing hear ye, but do not understand; and seeing see ye, and do not know; make the heart of this people fat, and their ears heavy, and blind their eyes; lest they should see with their eyes, and hear with their ears, and their heart should understand (Isa. 6:9–10).

That “seeing and not knowing” here signifies understanding what is true and yet not acknowledging it, is manifest; and that “blinding the eyes, lest they should see with their eyes” signifies depriving them of the understanding of truth; and that “seeing” here signifies faith in the Lord is evident from the Lord’s words in Matthew 13:13–14; and in John 12:36–37, 39–40.

[7] In Ezekiel:

Son of man, thou dwellest in the midst of the house of rebellion, who have eyes to see, but see not; who have ears to hear, and hear not (Ezek. 12:2);

“having eyes to see but not seeing” signifies that they were able to understand the truths of faith, but were not willing, and this because of evils (which are the “house of rebellion”) inducing a deceptive light on falsities, and darkness on truths, according to these words in Isaiah:

This is a people of rebellion, lying sons, sons that would not hear the law of Jehovah; who have said to the seers, See not; and to them that have vision, See not for us right things, speak to us smooth things, see illusions (Isa. 30:9–10).

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

where “seeing a great light” signifies receiving and believing the truths which are of faith. On those who are in faith heavenly light is said to “shine,” for the light which is in heaven is Divine truth from Divine good.

[8] Again:

Jehovah hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your heads, the seers hath he covered (Isa. 29:10);

“to close the eyes” denotes to close the understanding of truth (that “the eye” denotes the understanding, see above, n. 2701); “covering the seers” denotes to cover those who know and teach the truths of faith. Seers were formerly called “prophets,” and that “prophets” denote those who teach, and also the truths of doctrine, may be seen above (n. 2534). Again:

The priest and the prophet err through strong drink; they err among the seers; they stumble in judgment (Isa. 28:7);

where the sense is the same; that the “judgment” wherein they “stumble” is the truth of faith may be seen above (n. 2235). Again:

The eyes of them that see shall not be closed, and the ears of them that hear shall hearken (Isa. 32:3).

[9] Again:

Thine eyes shall behold the king in his beauty, they shall see the land of far distances (Isa. 33:17);

“to behold the king in beauty” denotes the truths of faith which are from the Lord, which are called “beautiful” from good; “to see the land of far distances” denotes the good of love. (That a “king” is the truth of faith may be seen above, n. 1672, 2015, 2069, 3009, 3670; that “beautiful” is predicated from good, n. 553, 3080, 3821; and that “land” is the good of love, n. 620, 636, 3368, 3379.) In Matthew:

Blessed are the pure in heart, for they shall see God (Matt. 5:8);

where it is manifest that “to see God” is to believe in him, thus to see him by faith; for they who are in faith, from faith see God, because God is in faith, and is that in faith which constitutes true faith.

[10] Again:

If thine eye causeth thee to stumble, pluck it out; for it is better for thee to enter into life with one eye, rather than having two eyes to be cast into the gehenna of fire (Matt. 18:9);

that in this passage the “eye” does not mean the eye, and that it is not to be plucked out, is manifest, for this does not cause to stumble; but the understanding of truth, which is here meant by the “eye” (n. 2701). That it is better not to know and apprehend the truths of faith, than to know and apprehend them and yet live a life of evil, is signified by its “being better to enter into life with one eye, rather than having two eyes to be cast into the gehenna of fire.”

[11] In the same:

Blessed are your eyes, for they see; and your ears, for they hear. Verily I say unto you, that many prophets and righteous men have desired to see the things which ye see, but did not see them (Matt. 13:16–17; John 12:40);

“seeing” here denotes knowing and understanding the things which are of faith in the Lord, thus faith; for they were not blessed because they saw the Lord, and saw his miracles, but because they believed; as may be seen from these words in John:

I said unto you, that ye also have seen me, and believe not. This is the will of him that sent me, that everyone who seeth the son, and believeth on him, should have eternal life. Not that anyone hath seen the father, save he that is with the Father, he hath seen the father. Verily, verily, I say unto you, he that believeth on me hath eternal life (John 6:36, 40, 46–47);

”seeing and not believing” denotes knowing the truths of faith and not receiving them; “seeing and believing” denotes knowing and receiving them; “no one having seen the father save he that is with the father” denotes that Divine good cannot be acknowledged except by means of Divine truth (That the “father” is Divine good, and the “son” Divine truth may be seen above, n. 3704.) Hence the internal sense is that no one can have celestial good unless he acknowledges the Lord.

[12] In like manner in the same evangelist:

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

Jesus said, he that seeth me, seeth him that sent me. I am come a light into the world, that whosoever believeth in me should not abide in darkness (John 12:45–46);

where it is said plainly that “to see” is to believe, or to have faith. Again:

Jesus said, If ye had known me, ye would have known my father also; and from henceforth ye know him and have seen him. He that hath seen me, hath seen the father (John 14:7, 9).

The spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him; I will not leave you orphans; I come unto you. Yet a little while, and the world seeth me no more; but ye see me; because I live ye shall live also (John 14:17–19);

where “seeing” signifies having faith, for the Lord is seen only by faith, because faith is the eye of love, the Lord being seen by love through faith, and love being the life of faith; wherefore it is said, “Ye see me; because I live, ye shall live also.”

[13] Again:

Jesus said, For judgment I am come into this world, that they who see not may see; and that they who see may be made blind. The Pharisees said, Are we also blind? Jesus said unto them, If ye were blind, ye would not have sin; but now ye say, We see; therefore your sin remaineth (John 9:39–41);

here “they who see” denote those who imagine themselves to be more intelligent than others, concerning whom it is said that they “should be made blind,” that is, should not receive faith. (That “not to see,” or “to be blind,” is predicated of those who are in falsities, and also of those who are in ignorance, may be seen above, n. 2383.) In Luke:

Unto you it is given to know the mysteries of the kingdom of God; but to the rest in parables; that seeing they may not see and hearing they may not hear (Luke 8:10).

I say unto you, There be some standing here who shall not taste of death, until they see the kingdom of God (Luke 9:27; Mark 9:1);

“to see the kingdom of God” denotes to believe. Again:

Jesus said unto his disciples, The days shall come, when ye shall desire to see one of the days of the son of man, but ye shall not see (Luke 17:22);

where the consummation of the age, or last time of the church, is treated of, when there is no longer any faith.

[14] Again:

It came to pass when Jesus sat down with them, that he took the bread, and blessed, and breaking, gave to them; and their eyes were opened, and they knew him (Luke 24:30–31);

by which was signified that the Lord appears by good, but not by truth without good, for “bread” is the good of love (n. 276, 680, 2165, 2177, 3478, 3735, 3813). From these and other passages it is evident that “seeing,” in the internal sense, signifies faith from the Lord, for there is no other faith which is faith than that which comes from the Lord. This also enables man to “see,” that is, to believe; but faith from self, or from what is man’s own, is not faith, for it causes him to see falsities as truths, and truths as falsities; and if he sees truths as truths, still he does not see, because he does not believe, for he sees himself in them, and not the Lord.

[15] That “to see” is to have faith in the Lord is very plain from what has been frequently said above concerning the light of heaven, namely, that being from the Lord, it is attended with intelligence and wisdom, consequently with faith in him; for faith in the Lord is inwardly within intelligence and wisdom; wherefore “to see” from that light, as angels do, can signify nothing else than faith in the Lord. The Lord himself also is in that light, because it proceeds from him. It is that light also which shines within the conscience of those who have faith in the Lord, although while he lives in the body the man is unaware of the fact, for it is then obscured by the light of the world.

3864. *My affliction* (namely, “Because Jehovah hath seen”). That this signifies a state of arriving at good is evident from the signification of “affliction” as being temptation (n. 1846); and because this is the means of arriving at good, “my affliction” here signifies a state of coming from truth (which is external), and of arriving at good (which is internal).

3865. *For now my man will love me*. That this signifies that hence would come the good of truth is evident from the signification of “will love” as being the good therefrom; for all good is of love, and

is therefore here signified by “loving”; and from the signification of “man” as being truth (n. 3134). What the good of truth is, has often been explained above, namely, that it is the affection of truth for the sake of life; for life is the good which is regarded in the truth by those who are afterwards regenerated. Without a life according to truth, no conjunction of truth with good is effected, consequently no appropriation.

[2] Everyone can plainly see this by directing his attention to those who live ill, and to those who live well: they who live ill, even although like others they have been instructed during childhood and youth in the doctrines of the church, are nevertheless found on examination to believe nothing at all concerning the Lord, or concerning faith in him and the truths of the church, whereas they who live well have everyone of them faith in the truths which they believe to be truths. They, however, who teach truths, as do the overseers of the church, and live ill, may indeed profess to believe, yet still at heart they do not believe.

[3] With some of these there is a persuasion which has the semblance of faith, amounting to no more than mere memory-knowledge confirmed, not because it is truth, but because it is expedient to make profession of it for the sake of one’s office, honor, and gain. This penetrates no deeper than through the ears into the memory, and from the memory it goes forth into the lips, but not into the heart, and from this into confession. From this it is evident that it is the life which shows the quality of the acknowledgment of truth; that is, the quality of the faith; and that it is faith separated from the good of life which declares that however a man lives he may nevertheless be saved through grace; and which argues against the doctrine that everyone’s life remains with him after death.

3866. From the internal sense of the words which Leah uttered concerning Reuben at his birth: “Jehovah hath seen mine affliction, for now my man will love me,” it may be seen what of the church “Reuben” signifies, or the tribe which took its name from Reuben, namely, that which is the first of regeneration, or which is the first

when man is becoming a church; and that this is the truth of doctrine whereby he may attain to the good of life.

3867. Verse 33. *And she conceived again, and bare a son, and said, Because Jehovah hath heard that I was hated, and hath given me this one also; and she called his name Simeon.* “And she conceived again, and bare a son” signifies, as before, spiritual conception and birth from what is external toward things more interior; “because Jehovah hath heard” signifies in the supreme sense providence, in the internal sense the will of faith, in the interior sense obedience, in the external sense hearing, in the present case faith in the will, which is from the Lord alone; “that I was hated” signifies a state of faith if the will is not correspondent to it; “and hath given me this one also” signifies what is successive; “and she called his name Simeon” signifies its quality.

3868. *And she conceived again, and bare a son.* That this signifies spiritual conception and birth from what is external toward things more interior is evident from what was said above (n. 3860), where the same words occur. Advancement is said to be made from what is external toward things more interior, when it is made from the memory-knowledge which is of the understanding, to the will; or, speaking spiritually, when it is made from the truth which is of faith, to charity. For the understanding is that which proceeds from the will, and which manifests the will in a certain visible form; in like manner, faith proceeds from charity, and manifests charity in a certain form. From this it is evident that the understanding is the external of the will; and that faith is the external of charity; or what is the same, that the will is the internal of the understanding, and charity the internal of faith. Thus to advance from what is external to things more interior is to advance from faith in the understanding to faith in the will, consequently from faith to charity, which is represented by Levi (concerning whom in what presently follows). Be it known that by faith, when distinguished from charity, is meant truth, such as the truth of doctrine, or such as there is in the confession called the Apostles’ Creed; and this is according to the general sense in the church; for to have faith in truths is believed to be the faith by which is salvation. Few know that faith is trust and confidence, and among these few, still fewer

know that trust or confidence is from charity, and is not possible with anyone who has not lived the life of charity.

3869. *And said, Because Jehovah hath heard.* That in the supreme sense this signifies providence; in the internal sense, the will of faith; in the interior sense, obedience; in the external sense, hearing; in the present case faith in the will, which is from the Lord alone, is evident from the signification of "hearing." That "to hear" is of the sense of hearing, it is needless to explain; but that in the interior sense "to hear" is obedience, and in the internal sense faith in the will, is evident from many passages in the Word (as will be seen presently); and also from the nature of hearing in respect to that of sight. That in the interior sense "sight" is understanding, and in the internal sense, faith in the understanding, may be seen above (see n. 3863); and this because the quality of things becomes apparent by the internal sight, and thereby they are apprehended by a kind of faith, but an intellectual kind. In like manner when the things which are heard penetrate to the interiors, they are also changed into something like sight, for what is heard is seen interiorly; and therefore by "hearing" there is also signified that which is signified by "sight," namely, that which is of the understanding, and also that which is of faith; but the hearing at the same time persuades that the case is so, and affects not only the intellectual part of man, but also his will part, and causes him to will that which he sees. Hence it is that "hearing" signifies the understanding of a thing, and at the same time obedience; and in the spiritual sense, faith in the will.

[2] As all this is latent in hearing, namely, obedience and faith in the will, therefore these likewise are signified in common speech by "hearing," "hearkening," and "attending"; for "to hear" is to be obedient; and "to hearken to anyone" is also to obey. For the interior things of a matter are sometimes thus contained within the expressions of man's speech, for the reason that it is the spirit of man which thinks and perceives the meaning of the expressions of speech, and this is in a certain communion with spirits and angels, who are in the first principles of the expressions. Moreover, such is the circle of things in man, that whatever enters by the ear and eye, or by the hearing and sight, passes into his understanding, and

through the understanding into the will, and from the will into act. And in like manner the truth of faith first becomes the truth of faith in memory-knowledge; afterwards the truth of faith in the will; and lastly the truth of faith in act, thus charity. Faith in memory-knowledge, or in the understanding, is “Reuben,” as already shown; faith in the will is “Simeon”; and when faith in the will becomes charity it is “Levi.”

[3] That in the supreme sense “to hear” signifies providence, may be seen from what has been said above (n. 3863) concerning “seeing,” as being in the supreme sense foresight; for the Lord’s foreseeing is the seeing from eternity to eternity that the case is so; but the Lord’s providing is the directing that it be so; and is the bending of man’s freedom to good, insofar as he foresees that man will suffer himself to be bent in freedom (see n. 3854).

[4] That by “Jehovah hearing,” from which Simeon was named, in the interior sense is signified obedience, and in the internal sense faith in the will from the Lord alone, is manifest from very many passages in the Word; as from the following. In Matthew:

Behold a voice out of the cloud, saying, This is my beloved son, in whom I am well pleased; hear ye him (Matt. 17:5);

“to hear him” denotes to have faith in him, and to obey his commandments; thus to have faith in the will. In John:

Verily, verily, I say unto you, that the hour cometh when the dead shall hear the voice of the son of God; and they that hear shall live. Marvel not at this; for the hour cometh in which all that are in the graves shall hear his voice (John 5:25, 28);

“to hear the voice of the son of God” denotes to have faith in the words of the Lord, and to will them. They who have faith of the will receive life; wherefore it is said, “they that hear shall live.”

[5] Again:

He who entereth in by the door is the shepherd of the sheep; to him the porter openeth; and the sheep hear his voice. 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. My sheep hear my voice, and I know them, and they follow me (John 10:2-3, 16, 27);

“to hear the voice” manifestly denotes to obey from faith of the will. Again:

Everyone that is of the truth heareth my voice (John 18:37);

where the same thing is meant. In Luke:

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

“to hear Moses and the prophets” denotes to know the things contained in the Word, and to have faith therein; thus also to will them; for to have faith and not to will, is to see and not to hear, but to have faith and to will is both to “see” and to “hear”; wherefore both “seeing” and “hearing” are mentioned together in the Word throughout; and by “seeing” is signified the same as by “Reuben”; and by “hearing” the same as by “Simeon”; for they are joined together as brother to brother.

[6] That “seeing” and “hearing” are mentioned together is evident from the following passages. In Matthew:

Therefore speak I to them by parables; because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear, and shall not understand, and seeing ye shall see, and shall not perceive; for this people’s heart is waxed gross, and with ears they have heard dully, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and understand with their heart. But blessed are your eyes, for they see; and your ears, for they hear. Verily I say unto you, that many prophets and righteous men have desired to see the things which ye see, and have not seen them; and to hear the things which ye hear, and have not heard them (Matt. 13:13-17; John 12:40; Isa. 6:9).

In Mark:

Jesus said to the disciples, Why reason ye because ye have no bread? Do ye not yet comprehend, neither understand? Have ye your heart yet hardened? Having eyes, see ye not? And having ears, hear ye not? (Mark 8:17–18).

[7] In Luke:

Unto you it is given to know the mysteries of the kingdom of God; but to others in parables; that seeing they may not see, and hearing they may not hear (Luke 8:10).

In Isaiah:

The eyes of the blind shall be opened, and the ears of the deaf shall be opened (Isa. 35:5).

And 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).

Hear, ye deaf; and look, ye blind, that ye may see (Isa. 42:18).

Bring forth the blind people that have eyes, and the deaf that have ears (Isa. 43:8).

The eyes of them that see shall not be closed, and the ears of them that hear shall hearken (Isa. 32:3).

Thine eyes shall see thy teachers, and thine ears shall hear a word (Isa. 30:20–21).

He that stoppeth his ear from hearing of blood, and shutteth his eyes from seeing evil, shall dwell on high (Isa. 33:15–16).

In Ezekiel:

Son of man, thou dwellest in the midst of the house of rebellion, that have eyes to see, and see not; that have ears to hear, and hear not (Ezek. 12:2).

In these passages mention is made of both “seeing” and “hearing” because the one follows the other; that is, faith in the understanding which is “seeing,” and faith in the will which is “hearing”; otherwise it would have been sufficient to mention one only; and from this it is also evident why one son of Jacob was named from “seeing” and another from “hearing.”

[8] That “seeing” signifies faith in memory-knowledge or in the understanding; and “hearing,” faith in obedience or in the will, is from the correspondences in the other life, and the derivative significatives; for those who are intellectual and are thence in faith belong to the province of the eye; and those who are obedient and thence in faith belong to the province of the ear. That this is the case will be seen at the close of the chapters, where of the Lord’s Divine mercy the grand man, and the correspondence of all things in the human body therewith, will be described.

[9] Hence then it is that in the internal sense the “eye” is the understanding (n. 2701); and that the “ear” is obedience, and in the spiritual sense the derivative faith, or faith in the will; as is evident also from the following passages. In Isaiah:

Yea, thou heardest not yea, thou knewest not; yea, from that time thine ear opened not itself (Isa. 48:8).

The Lord Jehovih will waken mine ear to hear, as they that are taught; the Lord Jehovih hath opened mine ear, and I was not rebellious (Isa. 50:4–5).

In attending attend to me, and eat ye that which is good, that your soul may delight itself in fatness; incline your ear, and come unto me; hear that your soul may live (Isa. 55:2–3).

In Jeremiah:

To whom shall I speak and testify, that they may hear; behold their ear is uncircumcised, and they cannot hearken (Jer. 6:10).

This thing I commanded them, saying, Hear ye my voice and I will be your God, and ye shall be my people; and they heard not, nor inclined their ear (Jer. 7:23–24, 26).

Hear the word of Jehovah, O ye women; and let your ear receive the word of his mouth (Jer. 9:20).

Ye have not inclined your ear, and have not obeyed me (Jer. 35:15).

In Ezekiel:

Son of man, all my words that I have spoken unto thee, receive in thy heart, and hear with thine ears (Ezek. 3:10).

I will set my zeal against thee, and they shall deal with thee in fury; they shall take away thy nose and thine ears (Ezek. 23:25);

“to take away the nose and the ears” denotes the perception of truth and good, and the obedience of faith. In Zechariah:

They refused to hearken, and turned a stubborn shoulder, and made their ears heavy, that they should not hear; and their heart have they set as adamant, that they might not hear the law (Zech. 7:11–12).

[10] In Amos:

Thus saith Jehovah, As the shepherd snatcheth out of the mouth of the lion two legs, or a piece of an ear, so shall the sons of Israel be snatched away in Samaria, in the corner of a bed, and on the end of a couch (Amos 3:12);

“to snatch the two legs” denotes the will of good; and the “piece of an ear,” the will of truth. That a “piece of an ear” denotes this can as before said be seen solely from the correspondences in the other life, and the derivative significatives, according to which is the internal sense of the Word, and also the rituals in the Israelitish and Jewish church. Hence it was that when Aaron and his sons were inaugurated into the ministry, it was commanded, among other things, that Moses should take of the blood of a ram, and should

put it on the tip of Aaron's ear, and upon the tip of the ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot (Exod. 29:20). By this ritual was represented the will of faith, into which also as priest he was to be initiated. That this ritual was holy, everyone may know, because it was enjoined upon Moses by Jehovah; and so also putting blood on the tip of the ear was holy. But what particular holy thing this signified can be known only from the internal sense of things in the Word, which sense here is that the holy of faith from the will must be preserved.

[11] That by the "ear" is signified obedience, and in the internal sense the consequent faith, is still more plainly evident from the ritual respecting a servant who was not willing to depart from service; concerning whom we read in Moses:

If a manservant or maidservant shall not be willing to depart from service, his master shall bring him unto God, and shall bring him to the door, or unto the doorpost, and his master shall bore his ear through with an awl, and he shall serve him forever (Exod. 21:5-6; Deut. 15:17);

"boring the ear through with an awl at the doorpost" signifies serving or obeying perpetually; in the spiritual sense it signifies not to will to understand truth, but to will truth from obedience, which relatively is not freedom.

[12] As in the internal sense the obedience of faith is understood by "ears," and obeying by "hearing," it is evident what is signified by these words of the Lord, so often uttered by him:

He that hath an ear to hear, let him hear (Matt. 13:9, 43; Mark 4:9, 23; 7:16; Luke 8:8; 14:35; Rev. 2:7, 11, 29; 3:13, 22).

[13] That in the supreme sense "to hear" signifies providence, and "to see" foresight, is evident from the passages in the Word where "eyes" and "ears" are predicated of Jehovah or the Lord; as in Isaiah:

Incline thine ear, O Jehovah, and hear; open thine eyes, O Jehovah, and see (Isa. 37:17).

In Daniel:

O my God, incline thine ear and hear; O Jehovah, open thine eyes and see our wastes (Dan. 9:18).

In David:

O God, incline thine ear unto me, and hear my speech (Ps. 17:6).

Incline thine ear unto me, and save me (Ps. 71:2).

Turn thine ear to my prayers because of thy truth, answer me because of thy righteousness (Ps. 143:1).

In Jeremiah:

O Jehovah, thou heardest my voice; hide not thine ear at my sighing, at my cry (Lam. 3:55–56).

In David:

O Jehovah, hide not thy faces from me in the day of my distress; incline thine ear to me; in the day when I cry, answer me (Ps. 102:1–2).

It is known that Jehovah has not ears nor eyes like a man, but that it is some attribute predicable of the Divine that is signified by the “ear” and by the “eye,” namely, infinite will and infinite understanding. Infinite will is providence, and infinite understanding is foresight; these are what are understood by “ear” and “eye” in the supreme sense, when they are attributed to Jehovah. From all this it is now manifest what in every sense is signified by “Jehovah hath heard,” from which Simeon was named.

3870. *That I was hated.* That this signifies a state of faith if the will be not correspondent thereto is evident from the signification of “being hated,” as being not loved, for such is the state of faith if the will does not correspond to it. In the internal sense the subject

treated of is the progress of man's regeneration from external to internal; that is, from the truth of faith to the good of charity. The truth of faith is external, and the good of charity is internal. In order that the truth of faith may live, it must be introduced into the will, that it may there receive life; for truth does not live from knowing, but from willing. Life flows in from the Lord through the new willing that he creates in man. The first life manifests itself by obedience, which is the first of the will; the second by the affection of doing the truth, which is the progression of the will, and which exists when delight and bliss are perceived in doing the truth. Unless there takes place such a progress of faith, truth does not become truth, but becomes a separate affair from life, sometimes confirmative of falsity, and sometimes persuasive of it, thus a foul affair; for it couples itself with the man's evil affection, or cupidity; that is, with his own proper will, which is contrary to charity. Such is the faith that by many at this day is believed to be faith, and to save without the works of charity.

[2] But this faith, which is separate from charity, and therefore contrary to charity, is represented in what follows by Reuben, in that he lay with Bilhah his father's concubine (Gen. 35:22), and concerning which Jacob, then Israel, expresses his detestation in the words:

Reuben, my firstborn, thou art my might, and the beginning of my strength; light as water thou shalt not excel, because thou wentest up on thy father's bed, then defiledst thou it; he went up on my couch (Gen. 49:3-4).

The will and affection of this faith, namely, that which is separated from charity, as being contrary to charity, is also described in the same chapter by Simeon and Levi in these words:

Simeon and Levi are brethren; weapons of violence are their swords; let not my soul come into their secret; into their assembly let not my glory unite itself; for in their fury they slew a man, and in their will they unstrung an ox. Cursed be their fury, for it was fierce; and their anger, for it was cruel; I will divide them in Jacob, and scatter them in Israel (Gen. 49:5-7).

That it is faith separate from charity which is here described by “Simeon and Levi” will of the Lord’s Divine mercy be shown in what follows.

3871. *And hath given me this one also.* That this signifies what is successive, namely, faith in obedience or in the will, as succeeding faith in memory-knowledge or in the understanding, was shown above. This is signified by “and hath given me this one also.”

3872. *And she called his name Simeon.* That this signifies its quality is evident from the signification of “name,” and of “calling a name,” as being quality (see n. 144–145, 1754, 1896, 2009, 2724, 3006, 3421). The quality itself is contained in the internal sense of the words which Leah uttered: “Jehovah hath heard that I was hated, and hath given me this one also.” This quality is what is signified by “Simeon,” and also by the tribe named from him; and this is the second universal of the church, that is, the second during man’s regeneration and when he is becoming a church; namely, obedience, or the will of doing the truth of faith; into which obedience, and in which will, charity is implanted, which next succeeds, and is signified by “Levi.”

3873. Verse 34. *And she conceived again, and bare a son, and said, Now this time will my man cleave to me, because I have borne him three sons; therefore she called his name Levi.* “And she conceived again, and bare a son” signifies as before, spiritual conception and birth from what is external to what is still more internal; “and said, Now this time will my man cleave to me” signifies in the supreme sense love and mercy, in the internal sense charity, in the external sense conjunction, in the present case spiritual love; “because I have borne him three sons” signifies what is successive; “therefore she called his name Levi” signifies its quality.

3874. *And she conceived again, and bare a son.* That this signifies spiritual conception and birth from what is external to what is still more internal is evident from what was said above (n. 3860, 3868), where the same words occur.

3875. *And said, Now this time will my man cleave to me.* That this signifies in the supreme sense love and mercy, in the internal sense charity, in the external sense conjunction, and in the present case spiritual love, is evident from the signification of “to cleave.” That in the external or proximately interior sense “to cleave” is conjunction is evident without explication. That in the internal sense “to cleave” is charity is evident from the fact that charity, or what is the same thing, mutual love, is spiritual conjunction; for it is a conjunction of the affections of the will, and a consequent agreement of the thoughts of the understanding; thus it is a conjunction of minds as to both parts. That in the supreme sense “to cleave” is love and mercy is hence manifest, for the infinite and eternal which is predicated of charity or spiritual love, is mercy, which is the Divine love toward the human race, sunk as it is in such great miseries. For as of himself man is nothing but evil, and as that which is in him, so far as it is from him, is nothing else than infernal, and as he is looked upon by the Lord from Divine love, his elevation out of the hell in which he is of himself, and his deliverance, is called “mercy.” Hence, because mercy is from the Divine love, by “to cleave,” in the supreme sense, there is signified both love and mercy.

[2] That in the internal sense “to cleave” signifies spiritual love, or what is the same, charity toward the neighbor, may be seen also from other passages in the Word; as in Isaiah:

Let not the son of the stranger that cleaveth to Jehovah speak, saying, Jehovah in separating separates me from his people. The sons of the stranger that cleave unto Jehovah, to minister unto him, and to love the name of Jehovah, shall be his servants (Isa. 56:3, 6);

“to cleave unto Jehovah” denotes to observe the commandments, which is of spiritual love; for no one observes the commandments of God from the heart, except the man who is in the good of charity toward the neighbor. In Jeremiah:

In those days the sons of Israel shall come, they and the sons of Judah, going and weeping shall they go, and shall seek Jehovah their God. They shall ask Zion concerning the way, thither shall their faces

be, Come ye and let us cleave to Jehovah with an everlasting covenant that shall not be forgotten (Jer. 50:4–5);

where “to cleave to Jehovah” in like manner denotes to observe the commandments from the heart, that is, from the good of charity.

[3] In Zechariah:

Many nations shall cleave to Jehovah in that day, and shall be my people (Zech. 2:11);

where the sense is the same. In Isaiah:

Jehovah will have compassion on Jacob, and will again choose Israel, and set them in their own land; and the sojourner shall cleave to them, and they shall join themselves unto the house of Jacob (Isa. 14:1);

“the sojourner cleaving to them” denotes being in a similar observance of the law; “to join themselves unto the house of Jacob” signifies to be in the good of charity, in which they are who are signified by the “house of Jacob.” In Matthew:

No one can serve two masters; for either he will hate the one and love the other, or else he will cleave to the one and despise the other (Matt. 6:24);

where “to love” denotes the celestial of love; and “to cleave” the spiritual of love; both are mentioned because they are distinct, otherwise it would have been sufficient to mention one.

[4] They who are in spiritual love are on this account called the “sons of Levi,” as in Malachi:

Who may abide the day of his coming, and who shall stand when he appeareth? He shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver (Mal. 3:2–3).

That in the supreme sense the Lord is signified by “Levi,” from his Divine love and mercy toward those who are in spiritual love, may be seen in the same prophet:

That ye may know that I have sent this commandment unto you, that my covenant might be with Levi, saith Jehovah Zebaoth; my covenant shall be with him of life and peace. Ye are turned aside out of the way; ye have caused many to stumble in the law; ye have corrupted the covenant of Levi. Therefore I have made you contemptible (Mal. 2:4–5, 8–9).

And as in the supreme sense “Levi” signifies the Lord’s Divine love or mercy, and in the internal sense spiritual love, therefore the tribe of Levi was made the priesthood; for in the internal sense of the Word the “priesthood” is nothing else than the holy of love; and the “royalty” the holy of faith (see n. 1728, 2015, 3670).

[5] As by the expression “to cleave,” from which Levi was named, there is signified spiritual love, which is the same as mutual love, by the same expression in the original tongue there is also signified a mutual giving and receiving; and in the Jewish church by mutual giving and receiving there was represented mutual love, concerning which of the Lord’s Divine mercy elsewhere. Mutual love differs from friendship in this respect—that mutual love regards the good which is in a man, and because it is directed to good, it is directed to him who is in good; but friendship regards the man; and this also is mutual love when it regards the man from good, or for the sake of good; but when it does not regard him from good or for the sake of good, but for the sake of self which it calls good, then friendship is not mutual love, but approaches the love of self, and insofar as it approaches this, so far it is opposite to mutual love. In itself mutual love is nothing else than charity toward the neighbor; for by the neighbor in the internal sense nothing else is signified than good, and in the supreme sense the Lord, because all good is from him, and he is good itself (n. 2425, 3419). This mutual love or charity toward the neighbor is what is meant by spiritual love, and is signified by “Levi.”

[6] Moreover in the Word both celestial love and conjugal love are in the sense of the letter expressed by the expression “to cleave,” but from a word in the original tongue different from that from which Levi was named. This word signifies a still closer conjunction, as in the following passages. In Moses:

Thou shalt fear Jehovah thy God; him shalt thou serve, and to him shalt thou cleave (Deut. 10:20).

Ye shall walk after Jehovah your God, and fear him, and keep his commandments, and hear his voice, and ye shall serve him and cleave unto him (Deut. 13:4).

To love Jehovah your God, and to walk in all his ways, and to cleave unto him (Deut. 11:22).

To love Jehovah thy God, to obey his voice, and to cleave unto him; for he is thy life (Deut. 30:20).

In Joshua:

Take diligent heed to do the commandment and the law, which Moses the servant of Jehovah commanded you, to love Jehovah your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart, and with all your soul (Josh. 22:5).

In the second book of Kings:

King Hezekiah trusted in Jehovah the God of Israel. He claved to Jehovah, he departed not from following him, but kept his commandments, which Jehovah commanded Moses (2 Kings 18:5–6).

In Jeremiah:

As a girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel, and the whole house of Judah; that they might be unto me for a people, and for a name, and for a praise, and for adornment; and they have not obeyed (Jer. 13:11).

[7] That conjugal love also is expressed by “cleaving” is manifest from the following passages:

Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh (Gen. 2:24).

For your hardness of heart, Moses wrote this commandment; but from the beginning of the creation God made them male and female;

for this cause shall a man leave his father and mother, and shall cleave unto his wife; and they twain shall be one flesh; what therefore God hath joined together let not man put asunder (Mark 10:5–9; Matt. 19:5).

The soul of Shechem clave to Dinah the daughter of Jacob; he loved the damsel, and spake to the heart of the damsel (Gen. 34:3).

Solomon loved many foreign women; Solomon clave to these in love (1 Kings 11:1, 2).

From all this it is now evident that “to cleave” is a term of love, received into use by the churches in ancient times, which churches were in significatives; and that in the internal sense it denotes nothing else than spiritual conjunction, which is charity and love.

3876. *Because I have borne him three sons.* That this signifies what is successive is evident from what was said above (n. 3871). The successive state that is here signified by the “three sons” is that charity now arrives; for while man is being regenerated, that is, being made a church, the first thing must be for him to know and understand what the truth of faith is; the second must be to will and to do it; and the third is to be affected with it. And when man is affected with truth, that is, when he perceives delight and bliss in acting according to truth, he is then in charity or mutual love. This succession is what is here meant by, “I have borne him three sons.”

3877. *Therefore she called his name Levi.* That this signifies its quality is evident from the signification of “name,” and of “calling a name,” as being quality (concerning which above, n. 3872). The quality is what is contained in these words: “Now this time will my man cleave to me, because I have borne him three sons” (concerning which words see just above, n. 3875, 3876). This quality is what is signified by “Levi,” and also by the tribe named from him; and this is the third universal of the church (that is, the third when man is being regenerated, or being made a church), and is charity.

The case with respect to charity is that it contains within itself the willing of truth; and through this it contains within itself the

understanding of truth; for whoever is in charity has these. But before man comes to charity, he must first be in the external, namely, in the understanding of truth; next in the willing of truth; and lastly in being affected with truth, which is charity. And when man is in charity, he then looks to the Lord, who in the supreme sense is signified by “Judah,” the fourth son of Jacob.

3878. Verse 35. *And she conceived again, and bare a son, and she said, This time I will confess Jehovah; therefore she called his name Judah; and she stood still from bearing.* “And she conceived again, and bare a son” signifies, as before, spiritual conception and birth from what is external to what is still more internal; “and she said, This time I will confess Jehovah” signifies in the supreme sense the Lord, in the internal sense the Word, in the external sense doctrine therefrom, in the present case the Divine of love and the Lord’s celestial kingdom; “therefore she called his name Judah” signifies its quality; “and she stood still from bearing” signifies ascent by a ladder from the earth to Jehovah or the Lord.

3879. *And she conceived again, and bare a son.* That this signifies spiritual conception and birth from what is external to what is still more internal is evident from what was said above (n. 3860, 3868), where similar words occur.

3880. *And she said, This time I will confess Jehovah.* That this signifies in the supreme sense the Lord, in the internal sense the Word, in the external sense doctrine therefrom, in the present case the Divine of love and the Lord’s celestial kingdom, is evident from the signification of “confessing.” That in the external or proximately interior sense “to confess” signifies doctrine from the Word, is manifest; for confession is nothing else, even in common speech, than a man’s declaration of his faith before the Lord; thus it comprehends in it whatever the man believes; consequently, whatever is to him doctrine. That in the internal sense “to confess” signifies the Word, follows from this, for all the doctrine of faith and charity must be from the Word; because from himself man knows nothing of things celestial and spiritual, and therefore he can know them only from Divine revelation, which is the Word. That

in the supreme sense “to confess” signifies the Lord is because the Lord is the Word, consequently doctrine from the Word, and because the Word in the internal sense has regard to the Lord alone, and treats of his kingdom (see n. 1871, 2859, 2894, 3245, 3305, 3393, 3432, 3439, 3454). Thus it is that by “confessing Jehovah” is signified the Divine of love and his celestial kingdom; for the Lord is Divine love itself, and the influx of this constitutes his kingdom, and this by means of the Word which is from him. That by “Judah,” who was named from “confessing Jehovah,” is signified the Divine of love and the Lord’s celestial kingdom, has been shown above (n. 3654); and hence it is here said that “confessing” has this signification.

[2] But the signification of “to confess” and of “confession” may be seen from the passages in the Word in which these expressions occur; as in Isaiah:

In that day thou shalt say, I will confess to thee, O Jehovah; though thou wast angry with me, thine anger is turned away, and thou hast comforted me. And in that day ye shall say, Confess to Jehovah, call upon his name, make known his works among the people, make mention that his name is exalted (Isa. 12:1, 4).

In David:

We confess to thee, O God, we confess, and thy name is near, thy wondrous works declare (Ps. 75:1).

A psalm for confession: Make a joyful noise to Jehovah, all the earth; he hath made us, and not we ourselves, his people and the flock of his pasture. Enter through his gates with confession, into his courts with praise; confess ye to him, and bless his name. For Jehovah is good, his mercy is forever, and his truth to generation and generation (Ps. 100:1–5).

Here it is evident what “confessing” and “confession” signify, namely, acknowledging Jehovah or the Lord, and the things which are his. That this acknowledgment is doctrine and the Word is manifest.

[3] Again in Isaiah:

Jehovah will comfort Zion, he will comfort all her waste places; joy and gladness shall be found therein, confession and the voice of singing (Isa. 51:3).

And in Jeremiah:

Thus saith Jehovah, Behold I am bringing back the captivity of Jacob's tents, and I will have compassion on his dwelling places and the city shall be builded upon her own heap, and the palace shall be inhabited after the manner thereof; and out of them shall proceed confession, and the voice of them that make merry (Jer. 30:18–19).

In David:

I will confess to Jehovah according to his righteousness, and I will sing to the name of Jehovah most high (Ps. 7:17).

When I shall go to the house of God, with the voice of singing and of confession, with a multitude that keep a festival (Ps. 42:4).

I will confess unto thee, O Lord, among the nations; I will sing psalms unto thee among the peoples; for thy mercy is great, even to heaven (Ps. 57:9–10).

[4] From these passages it is evident that “confession” has reference to the celestial of love, for it is distinguished from terms that belong to the spiritual of love; for it is said “confession and the voice of singing,” “confession and the voice of them that make merry,” “I will confess unto thee among the nations, and I will sing psalms unto thee among the peoples,” “confession” and “confessing” being celestial, and the “voice of singing,” the “voice of them that make merry and sing psalms,” being spiritual expressions. It is also said, “confess among the nations, and sing psalms among the peoples,” because “nations” signify those who are in good, and “peoples” those who are in truth (see n. 1416, 1849, 2928); that is, those who are in celestial love, and those who are in spiritual love. For in the Word, with the prophets, two expressions for the most part occur, one having reference to the celestial or

good, and the other to the spiritual or truth, in order that there may be a Divine marriage in every part of the Word, thus a marriage of good and truth (n. 683, 793, 801, 2173, 2516, 2712, 3132). From this it is also manifest that “confession” involves the celestial of love; and that genuine confession, or that which is from the heart, can only be from good; the confession which is from truth being called the “voice of singing, the voice of them that make merry, and that sing psalms.”

[5] So also in the following passages. In David:

I will praise the name of God with a song, and will magnify him with confession (Ps. 69:30).

I will confess to thee with the psaltery, even thy truth O my God; unto thee will I sing with the harp, O thou holy one of Israel (Ps. 71:22).

That “to sing with the harp” and with other stringed instruments signifies spiritual things may be seen above (n. 418–420).

Enter into his gates with confession, into his courts with praise confess to him, bless his name (Ps. 100:4);

here “confession” and “confessing” are from the love of good, but “praise” and “blessing” from the love of truth. Again:

Answer unto Jehovah with confession; sing psalms upon the harp unto our God (Ps. 147:7).

I will confess to thee in the great congregation; I will praise thee among much people (Ps. 35:18).

I will confess to Jehovah with my mouth, and in the midst of many will I praise him (Ps. 109:30).

We thy people and the flock of thy pasture will confess to thee forever; we will recount thy praise to generation and generation (Ps. 79:13).

Let them confess to Jehovah his mercy, and his wonderful works to the sons of man. Let them sacrifice the sacrifices of confession, and declare his works with singing (Ps. 107:21–22).

[6] That these passages contain two expressions for one thing, is manifest, and they would appear like vain repetitions unless one involved the celestial, which is good, and the other the spiritual, which is truth; consequently the Divine marriage, the Lord's kingdom itself being such a marriage. This mystery pervades the Word throughout, but can never be disclosed except by means of the internal sense, and the derivative knowledge as to which expression belongs to the celestial class, and which to the spiritual. But it must be known in general what the celestial is, and what the spiritual, and these have often been treated of above.

[7] Real confession of the heart, being from celestial love, is in the genuine sense confession. The man who is in this confession acknowledges that all good is from the Lord, and that all evil is from himself; and when he is in this acknowledgment, he is in a state of humiliation, for he then acknowledges that the Lord is everything in him, and that he himself is relatively nothing; and when confession is made from this state, it is made from celestial love.

[8] But the sacrifices of confession that were offered in the Jewish church were thanksgivings, and in a universal sense were called eucharistic and repaying sacrifices, which were of two kinds—confessional, and votive. That the sacrifices of confession involved the celestial of love, may be seen from their institution, concerning which we read in Moses:

This is the law of the sacrifice of the eucharistics that shall be offered to Jehovah; if he has offered it for confession, then he shall offer, besides the sacrifice of confession, unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and fine flour boiled, cakes mingled with oil, upon leavened cakes of bread he shall offer his gift, besides the sacrifice of confession (Lev. 7:11–13).

All the things here mentioned—the “unleavened cakes mingled with oil,” the “unleavened wafers anointed with oil,” the “fine flour

boiled,” and the “leavened cakes of bread” signify the celestial things of love and faith, and confessions therefrom, and that those who made the offerings must be in humiliation. (That by “fine flour” and “cakes” thereof are signified the celestial of love and the derivative spiritual of faith, which is charity, may be seen above, n. 2177; by “what is unleavened,” purification from evils and falsities, n. 2342; by “oil,” the celestial of love, n. 886, 3728; by “bread,” the same, n. 2165, 2177, 3464, 3478, 3735.)

[9] But the votive sacrifices, which were another kind of eucharistics, in the external sense signified repayment; in the internal sense the will that the Lord should provide; and in the supreme sense a state of providence (n. 3732). This is the reason why mention is made of all these in the Word throughout; as in David:

Offer unto God the sacrifice of confession; and pay thy vows unto the most high. Whoso offereth the sacrifice of confession, honoreth me; and he who ordereth his way, to him will I show the salvation of God (Ps. 50:14, 23).

Thy vows are upon me, O God; I will repay confessions unto thee (Ps. 56:12).

I will sacrifice to thee the sacrifice of confession, and will call upon the name of Jehovah; I will pay my vows unto Jehovah (Ps. 116:17–18).

And in Jonah:

I will sacrifice unto thee with the voice of confession; I will pay that which I have vowed (Jonah 2:9).

[10] From all this it is now manifest what is the confession from which Judah was named; namely, that in the supreme sense it signifies the Lord and the Divine of love; in the internal sense, the Word and also the Lord’s celestial kingdom; and in the exterior sense, the doctrine from the Word which is of the celestial church. That these things are signified in the Word by “Judah,” may be seen from what now follows.

3881. *Therefore she called his name Judah.* That this signifies his quality is evident from the signification of “name,” and of “calling a name” as being quality (n. 144–145, 1754, 1896, 2009, 2724, 3006, 3421). The quality itself is contained in the internal sense of the words that Leah spoke: “This time I will confess Jehovah,” concerning which just above (n. 3880), namely, that in the supreme sense it is the Lord and the Divine of his love; in the internal sense, the Word and also the Lord’s celestial kingdom; and in the exterior sense, the doctrine from the Word which is of the celestial church. That these things are signified in the Word by “Judah,” wherever the name occurs, scarcely anyone as yet knows, because the histories of the Word are believed to be merely historical; and the prophecies to be of the things that have been consigned to oblivion, except some from which doctrinal tenets may be drawn. That there is a spiritual sense in them is not believed, because at this day it is not known what the spiritual sense of the Word is, nor even what that which is spiritual is.

The principal reason of this is that men live a natural life, and the natural life is such that when it is regarded as the end, or is loved above all other things, it obliterates both knowledges and faith; insomuch that when spiritual life and a spiritual sense are mentioned, it is as though a kind of nonentity were spoken of, or something unpleasant and sad, that excites loathing, because it is in disagreement with the natural life. As this is now the state of the human race, they do not apprehend, nor are they willing to apprehend that anything else is meant by the names in the Word than the things themselves which are named; such as nations, peoples, persons, countries, cities, mountains, rivers; when yet in the spiritual sense names signify actual things.

[2] That in the internal sense “Judah” signifies the Lord’s celestial church; in the universal sense his celestial kingdom; and in the supreme sense the Lord himself, may be seen from many passages in the Old Testament where “Judah” is mentioned; as from the following. In Moses:

Thou art Judah; thy brethren shall praise thee; thy hand shall be on the neck of thine enemies; thy father’s sons shall bow down themselves

to thee. Judah is a lion's whelp; from the prey my son thou art gone up; he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The scepter shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall be the gathering together of the peoples. Binding his ass's foal unto the vine, and the son of his she-ass unto the choice vine, he shall wash his garment in wine, and his vesture in the blood of grapes. his eyes are red with wine, and his teeth white with milk (Gen. 49:8–12).

[3] This prophetic utterance of Jacob (then Israel) concerning Judah, cannot be understood by anyone—not even a single word of it—except from the internal sense; as for instance what is meant by “his brethren praising him”; and by “his father's sons bowing down themselves to him”; by “his going up from the prey like a lion's whelp, and stooping and couching as a lion”; or what by “Shiloh”; by “binding his ass's foal to a vine, and the son of his she-ass to a choice vine”; by “washing his garment in wine, and his covering in the blood of grapes”; by “his eyes being red with wine, and his teeth white with milk.” As before said these expressions cannot possibly be understood by anyone except from the internal sense, when yet all and each of them signify celestial things of the Lord's kingdom, and Divine things; and thereby it is predicted that the Lord's celestial kingdom, and in the supreme sense the Lord himself, should be represented by Judah. But concerning all these expressions, of the Lord's Divine mercy more shall be said in the explication of that chapter.

[4] The case is the same in other parts of the Word, especially in the prophets, where mention is made of Judah; as in Ezekiel:

Thou son of man, take thee one stick, and write upon it, For Judah, and for the sons of Israel his companions; and take another stick, and write upon it, For Joseph, the stick of Ephraim, and of all the house of Israel his companions; and join them for thee one to another into one stick, and they shall become one in my hand. I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all. My servant David shall be king over them; and they all shall have one shepherd; and they shall walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers dwelt; they and their sons shall dwell upon it, and their sons' sons even forever; and my servant David shall be their prince forever. And I will establish with

them a covenant of peace it shall be to them an everlasting covenant. I will place them and multiply them, and will set my sanctuary in the midst of them forevermore. Thus shall my habitation be with them; and I will be their God, and they shall be my people (Ezek. 37:15–28).

Whoever supposes that by “Judah” is here meant Judah; by “Israel,” Israel; by “Joseph,” Joseph; by “Ephraim,” Ephraim; and by “David,” David; will believe that all these things are to come to pass as they are described in the sense of the letter— that Israel will be again consociated with Judah, as well as the tribe of Ephraim; likewise that David will rule over them, and that they will thus dwell upon the land given unto Jacob forever; and that an everlasting covenant will in this case be established with them, and a sanctuary in the midst of them forevermore; when in the internal sense the Jewish nation is not meant at all; but the Lord’s celestial kingdom which is “Judah,” and his spiritual kingdom which is “Israel,” and the Lord himself who is “David.” From this it is very plain that by names are not meant persons, but things celestial and Divine.

[5] The case is similar in regard to the following words in Zechariah:

Many peoples and numerous nations shall come to seek Jehovah Zebaoth. In those days ten men shall take hold, out of all the languages of the nations, even shall take hold of the skirt of a man of Judah, saying, We will go with you, for we have heard that God is with you (Zech. 8:22–23).

They who apprehend these words according to the letter will say (as the Jewish nation to this day believes) that as this prophecy has not yet been fulfilled, it will be; and therefore that the Jews will return to the land of Canaan, and many will follow them out of all the languages of the nations, and will lay hold of the skirt of a man of Judah, and will pray for leave to follow them; and that then God (namely, the messiah, whom Christians call the Lord) will be with them, to whom they must first be converted. This would be the promise of the words if by a “man of Judah” there were meant a Jew. But the subject here treated of in the internal sense is a new

spiritual church among the gentiles; and by a “man of Judah” is signified the saving faith which comes from love to the Lord.

[6] That by “Judah” is not meant Judah; but, as already said, in the internal sense the Lord’s celestial kingdom, which was represented in the church instituted with Judah or the Jews, may also be clearly seen from the following passages:

The Lord shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four wings of the earth. Then shall the envy of Ephraim depart, and the enemies of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim (Isa. 11:12–13).

And in Jeremiah:

Behold the days come, saith Jehovah, that I will raise up unto David a righteous branch, who shall reign as a king, and shall prosper, and shall execute judgment and righteousness in the land. In his days Judah shall be saved, and Israel shall dwell securely; and this is his name whereby they shall call him, Jehovah our righteousness (Jer. 23:5–6).

And in Joel:

Then ye shall know that I am Jehovah your God, dwelling in Zion, the mountain of my holiness; and Jerusalem shall be holiness. And it shall come to pass in that day, that the mountains shall drop new wine, and the hills shall flow with milk, and all the brooks of Judah shall flow with waters; and a fountain shall come forth from the house of Jehovah, and shall water the stream of Shittim. Judah shall abide forever, and Jerusalem to generation and generation (Joel 3:17–18, 20).

[7] And in Zechariah:

In that day I will smite every horse with astonishment, and his rider with madness; and I will open mine eyes upon the house of Judah, and will smite every horse of the peoples with blindness. And the chieftains of Judah shall say in their heart, I will strengthen to myself the inhabitants of Jerusalem in Jehovah Zebaoth their God. In that day will I make the chieftains of Judah like a hearth of fire in the wood, and like a torch of fire in a sheaf; and they shall devour all the peoples round about on the right hand and on the left; and Jerusalem shall yet again be inhabited in her own place, even in Jerusalem; and Jehovah shall save

the tents of Judah first, that the glory of the house of David, and the glory of the inhabitant of Jerusalem, may not lift itself up above Judah. In that day will Jehovah defend the inhabitant of Jerusalem. And the house of David shall be as God, as the angel of Jehovah before them. And I will pour upon the house of David, and upon the inhabitant of Jerusalem, the spirit of grace (Zech. 12:4–10).

The subject here treated of is the Lord's celestial kingdom— that truth should not have dominion therein over good, but that truth should be subordinate to good. Truth is signified by the “house of David and the inhabitants of Jerusalem”; and good by “Judah.” From this it is manifest why it is first said that “the glory of the house of David, and the glory of the inhabitant of Jerusalem, may not lift itself up above Judah”; and next, that “the house of David shall be as God, and as the angel of Jehovah, and that the spirit of grace shall be poured upon it, and upon the inhabitant of Jerusalem”; for such is the state when truth is subordinate to good, or faith to love. The “horse which shall be smitten with astonishment, and the horse of the peoples with blindness” signifies self-intelligence (n. 2761–2762, 3217).

[8] Again:

In that day shall there be upon the bells of the horses, Holiness to Jehovah; and the pots in the house of Jehovah shall be like the bowls before the altar; and every pot in Jerusalem and in Judah shall be holiness to Jehovah Zebaoth (Zech. 14:20–21);

describing the Lord's kingdom. In Malachi:

Behold I send my angel who shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple, even the angel of the covenant whom ye desire; behold he cometh; but who may abide the day of his coming? Then shall the meat offering of Judah and of Jerusalem be pleasant unto Jehovah, as in the days of old, and as in former years (Mal. 3:1–2, 4);

where the subject treated of is manifestly the Lord's advent. It is known that the meat offering of Judah and Jerusalem was not then pleasant; but that worship from love was pleasant, which is the

“meat offering of Judah”; and worship from faith derived from love, which is the “meat offering of Jerusalem.”

[9] In Jeremiah:

Thus saith Jehovah Zebaoth, Yet again shall they say this word in the land of Judah and in the cities thereof, when I shall bring again their captivity; Jehovah bless thee, O habitation of righteousness, O mountain of holiness. And Judah and all the cities thereof shall dwell therein together. Behold the days come, saith Jehovah, that I will sow the house of Judah with the seed of man, and with the seed of beast. Behold the days come that 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 (Jer. 31:23–24, 27, 31–32).

And in David:

The Lord hath chosen the tribe of Judah, the Mount Zion that he loved; and hath built his sanctuary like the heights, like the earth hath he founded it forever (Ps. 78:68–69).

[10] From these and many other passages here omitted, it may be seen what is signified in the Word by “Judah”; and that it is not the Jewish nation, because this was very far from being a celestial church, or the Lord’s celestial kingdom; being the worst of all nations in regard to love to the Lord and charity toward the neighbor, and also in regard to faith; and this from the days of their first fathers, the sons of Jacob, down to the present time. (That such persons were nevertheless capable of representing the celestial and spiritual things of the Lord’s kingdom may be seen above, n. 3479–3481, because in representations the person is not reflected upon, but only the thing that is represented, n. 665, 1097, 1361, 3147, 3670.)

[11] But when they did not remain in the rituals ordained by Jehovah or the Lord, but turned away from them to idolatries, they then no longer represented celestial and spiritual things, but the opposite, that is, infernal and diabolical things—according to the Lord’s words in John:

Ye are of your father the devil, and the lusts of your father ye will to do; he was a murderer from the beginning, and stood not in the truth (John 8:44).

That this is signified by “Judah” in the opposite sense may be seen from the following words in Isaiah:

Jerusalem hath stumbled, and Judah is fallen, because their tongue and their works are against Jehovah to rebel against the eyes of his glory (Isa. 3:8).

And in Malachi:

Judah hath dealt treacherously, and abomination hath been wrought in Israel and in Jerusalem; and Judah hath profaned the holiness of Jehovah, because he hath loved and betrothed to himself the daughter of a strange god (Mal. 2:11);

and also in the following passages: Isa. 3:1, and following verses; 8:7, 8; Jer. 2:28; 3:7–11; 9:26; 11:9, 10, 12; 13:9; 14:2; 17:1; 18:12, 13; 19:7; 32:35; 36:31; 44:12, 14, 26, 28; Hosea 5:5; 8:14; Amos 2:4, 5; Zeph. 1:4; and in many other places.

3882. *And she stood still from bearing.* That this signifies ascent by a ladder from the earth to Jehovah or the Lord, is evident from the signification of “bearing,” or of “birth,” as being truth and good; for these are births in the spiritual sense, inasmuch as man is regenerated or born anew by means of truth and good. These also are what are signified by the four sons born of Leah—Reuben, Simeon, Levi, and Judah. “Reuben” signifies the truth which is the first of regeneration, or of the new birth; this is truth merely as to memory-knowledge, thus it is to know truth. “Simeon” signifies the truth which is the second of regeneration, or of the new birth; this is truth as to the will, thus it is to will truth. “Levi” signifies the truth which is the third of regeneration, or of the new birth; this is truth as to affection, thus it is to be affected with truth, which is the same thing as charity. But “Judah” signifies good, which is the fourth of regeneration, or of the new birth, and this is the celestial of love. When the regenerate man, or he who is born anew, arrives at this stage, the Lord appears to him, for he has then ascended from the lowest step, as by a ladder, up to the step where the Lord is.

[2] This also is the ascent which was signified by the ladder seen by Jacob in a dream, which stood upon the earth, whose top

reached to heaven, and on which the angels of God ascended and descended, and upon which stood Jehovah or the Lord (concerning which see the foregoing chapter, verse 12). Hence it is evident that such is the signification of “standing still from bearing.”

That by “conceiving and bearing,” here mentioned four times, is signified advancement from external to internal, or from truth to good, that is, from earth to heaven, may be seen above (n. 3860, 3868, 3874, 3879). Descent follows afterwards, for man cannot descend unless he has first ascended.

Descent is nothing else than looking at truth from good, as from a mountain upon which he has climbed, a man views the things which lie beneath. That he then can comprehend in one view innumerable things more than they who stand beneath or in the valley is manifest; and the case is precisely the same with those who are in good (that is, in love to the Lord and in charity toward the neighbor), as compared with those who are only in truth, that is, in faith alone.

CONTINUATION CONCERNING THE GRAND
MAN, AND CONCERNING CORRESPONDENCE;
HERE, CONCERNING THE CORRESPONDENCE
WITH THE HEART AND LUNGS

3883. It has been already shown what the grand man is, and what is the correspondence therewith, namely, that the grand man is the universal heaven, which in general is a likeness and image of the Lord, and that the correspondence is that of the Lord’s Divine with the celestial and spiritual things therein; and of the celestial and spiritual things therein with the natural things in the world; and chiefly with those in man. Thus there is a correspondence of the Lord’s Divine through heaven or the grand man with man, and with all the things in man, insomuch that man comes forth, that is, subsists, therefrom.

3884. As in the world it is quite unknown that there is a correspondence of heaven or the grand man with all things of man,

and that man comes forth and subsists therefrom, so that what is said on the subject may seem paradoxical and incredible, I may here relate the things that experience has enabled me to know with certainty. Once, when the interior heaven was opened to me, and I was conversing with the angels there, I was permitted to observe the following phenomena. Be it known that although I was in heaven, I was nevertheless not out of myself, but in the body, for heaven is within man, wherever he may be, so that when it pleases the Lord, a man may be in heaven and yet not be withdrawn from the body. In this way it was given me to perceive the general workings of heaven as plainly as an object is perceived by any of the senses. Four workings or operations were then perceived by me. The first was into the brain at the left temple, and was a general operation as regards the organs of reason; for the left side of the brain corresponds to rational or intellectual things, but the right to the affections or things of the will.

[2] The second general operation that I perceived was into the respiration of the lungs, and it led my respiration gently, but from within, so that I had no need to draw breath or respire by any exertion of my will. The very respiration of heaven was at the time plainly perceived by me. It is internal, and for this reason is imperceptible to man; but by a wonderful correspondence it inflows into man's respiration, which is external, or of the body; and if man were deprived of this influx, he would instantly fall down dead.

[3] The third operation that I perceived was into the systole and diastole of the heart, which had then more of softness with me than I had ever experienced at any other time. The intervals of the pulse were regular, being about three within each period of respiration; yet such as to terminate in and thus direct the things belonging to the lungs. How at the close of each respiration the alternations of the heart insinuated themselves into those of the lungs, I was in some measure enabled to observe. The alternations of the pulse were so observable that I was able to count them; they were distinct and soft.

[4] The fourth general operation was into the kidneys, which also it was given me to perceive, but obscurely. From these things it was made manifest that heaven or the grand man has cardiac pulses, and that it has respirations; and that the cardiac pulses of heaven or the grand man have a correspondence with the heart and with its systolic and diastolic motions; and that the respirations of heaven or the grand man have a correspondence with the lungs and their respirations; but that they are both unobservable to man, being imperceptible, because internal.

3885. Once also when I was withdrawn from the ideas derived from the sensuous things of the body, a heavenly light appeared to me, and that light itself withdrew me farther from them, for in the light of heaven there is spiritual life (see n. 1524, 2776, 3167, 3195, 3339, 3636, 3643). When I was in this light, corporeal and worldly things appeared as beneath me, and yet I still perceived them, but as more remote from me, and as not belonging to me. I then seemed to myself to be in heaven with my head, but not with my body. In this state it was likewise given me to observe the general respiration of heaven, and what was its nature; it was interior, easy, spontaneous, and corresponding to my respiration as three to one. It was also given me to observe the reciprocations of the pulsations of the heart; and I was then informed by angels that each and every creature on the earth has pulsations of the heart and the consequent respirations; and that the reason why they take place at dissimilar moments is that both the cardiac pulsation and the pulmonary respiration which are in the heavens pass off into something continuous, and thus into endeavor, which is of such a nature as to excite these motions variously in accordance with the state of every subject.

3886. But be it known that the variations in the heavens in respect to pulsations and respirations are manifold, being as many as are the societies; for they are according to the states of thought and affection with the angels; and these are according to their states of faith and love; but the general pulsation and respiration are as above described. Once also it was given me to observe the cardiac pulsation of those who were of the province of the hinder part of the head, and to note one by one the pulsations of the celestial and

those of the spiritual in that province. The pulsations of the celestial were tacit and gentle; but those of the spiritual were strong and vibratory. The intervals of the pulsation of the spiritual were to those of the celestial as five to two; for the pulsation of the celestial inflows into that of the spiritual, and thus goes forth and passes into nature. And wonderful to say the speech of the celestial angels is not heard by the spiritual angels, but is perceived under the form of a pulsation of the heart; and this because the speech of the celestial angels is not intelligible to the spiritual angels, for it is produced by affections which are of love; whereas that of the spiritual is produced by intellectual ideas (see n. 1647, 1759, 2157, 3343); and the former belong to the province of the heart, but the latter to the province of the lungs.

3887. In heaven or the grand man there are two kingdoms, one of which is called celestial, and the other spiritual. The celestial kingdom consists of angels who are called celestial, and these are they who have been in love to the Lord, and thence in all wisdom; for they are in the Lord, and thereby they are preeminently in a state of peace and innocence. They appear to others like little children; for a state of peace and innocence presents this appearance. Everything there is as it were alive before them, for whatever comes immediately from the Lord is alive. Such is the celestial kingdom. The other kingdom is called spiritual. It consists of angels who are called spiritual, and these are they who have been in the good of charity toward the neighbor. They make the delight of their life to consist in the fact that they can do good to others without recompense; to them it is sufficient recompense to be allowed to do good to others. The more they will and desire this, in so much the greater intelligence and happiness are they; for in the other life everyone is gifted with intelligence and happiness by the Lord, in accordance with the use he performs from the affection of the will. Such is the spiritual kingdom.

[2] They who are in the Lord's celestial kingdom all belong to the province of the heart; and they who are in the spiritual kingdom all belong to the province of the lungs. The influx from the celestial kingdom into the spiritual kingdom is like that of the heart into the

lungs; as also is the influx of all things of the heart into those of the lungs; for by means of the blood vessels the heart rules in the whole of the body and in all its parts; and the lungs in all its parts by the respiration. Hence there is everywhere in the body as it were an influx of the heart into the lungs; but according to the forms there; and according to the states. From this arises all the sensation as well as all the action that is proper to the body, as may be seen from the case of foetuses and newborn infants, which cannot have any bodily sensation, nor any voluntary action, until their lungs have been opened, and thus an influx established of the one into the other.

The case is similar in the spiritual world, but with the difference that there are not there bodily and natural things, but celestial and spiritual ones, which are the good of love and the truth of faith. Hence the cardiac motions with those in the spiritual world are according to the states of love, and the respiratory motions are according to the states of faith; the influx of the one into the other causes in them spiritual sensation and spiritual action. These things will necessarily appear to man as paradoxical, from his having no other idea of the good of love and the truth of faith than that they are certain abstract things without the power of effecting anything, when yet the contrary is true, namely, that all perception and sensation, and all energy and action, even in man on earth, are from the good of love and the truth of faith.

3888. These two kingdoms are presented to view in man by means of the two kingdoms that are in him, namely, the kingdom of the will, and the kingdom of the understanding, which two kingdoms constitute the mind of man, nay, the man himself. The will is that to which corresponds the pulsation of the heart; and the understanding is that to which corresponds the respiration of the lungs. For this reason there are likewise in the body of man two kingdoms, namely, those of the heart and the lungs. He who knows this mystery may also know how the case is with the influx of the will into the understanding, and of the understanding into the will; consequently with the influx of the good of love into the truth of faith, and vice versa; thus how the case is with the regeneration of man. But they who are only in corporeal ideas, that is, who are in

the will of what is evil and the understanding of what is false, cannot apprehend these things; for they cannot think of spiritual and celestial things otherwise than sensuously and corporeally, consequently not otherwise than from darkness of the things of heavenly light (or of the truth of faith), and from cold of the things of heavenly flame (or of the good of love). This darkness and cold so extinguish celestial and spiritual things that these appear to such persons to have no existence.

3889. In order that I might know not only that there is a correspondence of the celestial things which are of love with the motions of the heart, and of the spiritual things which are of faith from love with the motions of the lungs, but also how the case is with this correspondence, it was given me for a considerable space of time to be among the angels, who showed it me to the life. By a wonderful and indescribable flowing into gyres they formed a semblance of a heart and another sem blance of lungs, together with all the interior and exterior contextures that are in them. They then followed the flow of heaven in a free way; for heaven is in the endeavor toward such a form, from the influx of love from the Lord. Thus they presented the several parts that are in the heart; and afterwards the union between the heart and the lungs, which they also represented by the marriage of good and truth. From this it was evident that the heart corresponds to the celestial which is of good, and the lungs to the spiritual which is of truth; and that the conjunction of these two in a material form is precisely as is that of the heart and the lungs. I was also told that the case is similar in the body throughout (that is, in its several members, organs, and viscera) in regard to the things therein which are of the heart, and those which are of the lungs; for where both do not act, and each distinctly take its turn, there cannot be any motion of life from any principle of the will, nor any feeling of life from any principle of the understanding.

3890. It has been occasionally observed above that heaven or the grand man is distinguished into innumerable societies, and in general into as many as there are organs and viscera in the body; and that each particular society belongs to one of these organs and

viscera (see n. 3745). Also that the societies, although innumerable and various, nevertheless act as a one; just as all things in the body, although these are various, act as a one. The heavenly societies that belong to the province of the heart are the celestial societies, and are in the midst, or in the inmosts; but those which belong to the province of the lungs are the spiritual societies, and are round about, and are in the exteriors. The influx from the Lord is through the celestial societies into the spiritual ones, or through the middle into the circumferences, that is, through inmosts to exteriors. The reason of this is that the Lord inflows through love or mercy, whence comes all that is celestial in his kingdom; and through love or mercy he inflows into the good of faith, whence comes all that is spiritual in his kingdom; and this with unspeakable variety; but the variety does not arise from the influx, but from the reception.

3891. That not only does the universal heaven respire as one man, but also each of the societies in company, nay all angels and spirits, has been testified to me by very many living experiences, so as to leave me in no doubt on the subject. Spirits are surprised that anyone should have any doubt concerning the matter; but as there are few who have any other idea of angels and spirits than as of that which is immaterial, whence they would be mere thoughts, and thus scarcely substances, still less would as men enjoy the senses of seeing, hearing, and of touch, and still less would have respiration, and thus a life like man's (although of an interior kind, such as is the life of a spirit relatively to that of a man); therefore I may here adduce yet further experiences. Before falling asleep I was once told beforehand that there were some who were conspiring against me with the intent to kill me by suffocation; but I paid no attention to their threats, because I was protected by the Lord, and therefore I fell asleep without apprehension. But on awaking at midnight I was made very sensible that I did not respire from myself, but from heaven; for the respiration was not my own, and yet I respired. On many other occasions it has been given me to be sensible of the breathing or respiration of spirits, and also of angels, from the fact that they respired within me; and that my own respiration was nevertheless at the same time present, distinct from theirs. But no one can be sensible of this unless his interiors are opened, and he is thus brought into communication with heaven.

3892. I have been informed by the most ancient people, who were celestial men, and above all other men were in love to the Lord, that they had not external respiration such as their posterity had, but internal; but that they respired with the angels, with whom they were in fellowship because they were in celestial love. I was further informed that their states of respiration were altogether according to their states of love and of the derivative faith. (See what has been related above on this subject, n. 608, 805, 1118–1120.)

3893. Angelic choirs were once celebrating the Lord together, and this from gladness of heart. Their celebration was sometimes heard as sweet singing; for among themselves spirits and angels are possessed of a sonorous voice, and are heard by each other as well as a man is heard by a man; but human singing is not to be compared with that for a sweetness and harmony which are celestial. From the variety of the sound I perceived that there were many choirs. I was instructed by the angels with me that they belonged to the province of the lungs and to their functions; for it is theirs to sing because this is the office of the lungs. This also was given me to know by experience. They were permitted to direct my respiration, which they did so gently and sweetly, and also so interiorly, that I was scarcely sensible of any respiration of my own. I was further instructed that they who are appointed to the involuntary respiration are distinct from those who are appointed to the voluntary respiration; and I was told that they who are appointed to the involuntary respiration are present with man during sleep; for as soon as he sleeps, the voluntariness of his respiration ceases, and he receives involuntary respiration.

3894. It was said above (n. 3892), that the respirations of angels and spirits are altogether according to their states of love and of the derivative faith. Hence one society does not respire in the same manner as another; and the evil, who are in the love of self and of the world, and thereby in what is false, cannot abide in company with the good; but when they come near them they seem to themselves unable to breathe, and as it were to be suffocated; in consequence whereof they fall down like persons half dead, or like stones, even into hell, where they again receive their respiration,

which they have in common with those who are there. From this we can see that they who are in evil and falsity cannot be in the grand man, or in heaven; for when on their approaching it their respiration begins to cease, all their observation and thought also cease, and likewise all their endeavor to do what is evil and to persuade what is false; and together with the endeavor there perish all their action and vital motion, so that they can do no otherwise than cast themselves down headlong thence.

3894a. Because this is so, and because the well-disposed on their entrance into the other life are first remitted into the life which they had in the world (see n. 2119), thus also into the loves and pleasures of that life, therefore they cannot as yet, before they are prepared, be in fellowship with angels, even as to respiration. For this reason, when they are being prepared, they are first inaugurated into angelic life by concordant respirations, and then they come at the same time into interior perceptions and into heavenly freedom. This is effected in a society of many, or in choirs, in which the one respire in the same way as the others and also perceives in the same way, and in the same way acts from freedom. How this is effected has also been shown me to the life.

3895. The persuasion of what is evil and false, and also the persuasion of truth when man is in the life of evil, is of such a nature in the other life that it as it were suffocates others, even well-disposed spirits before they have been inaugurated into angelic respiration. They therefore who are in such a persuasion are removed by the Lord and are detained in hell, where one cannot hurt another; for there the persuasion of one is nearly like that of another, and hence their respirations accord. Some spirits who were in such a persuasion came to me with the intent to suffocate me, and even caused somewhat of suffocation, but I was delivered by the Lord. A little child was then sent by the Lord, at whose presence they were so tortured that they could scarcely breathe, in which state they were kept even until driven to supplications, and thus were thrust down into hell.

[2] The persuasion of truth when man is in the life of evil is of such a nature that he persuades himself that truth is truth, not for the sake of good as the end, but for the sake of evil as the end, namely, that he may thereby gain honors, reputation, and wealth. The very worst of all are able to be in such a persuasion, and also in apparent zeal, to such a degree as to condemn to hell all who are not in truth, however much these may be in good. (Concerning this persuasion see n. 2689, 3865.) When such persons first come into the other life they believe themselves to be angels; but they cannot approach any angelic society; being as it were suffocated by their own persuasion as soon as they come near it. These are they of whom the Lord says in Matthew:

Many shall say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out demons, and in thy name done many wonderful works? But then will I profess unto them, I never knew you; depart from me ye that work iniquity (Matt. 7:22–23).

3896. The subject of the grand man, and of correspondence, will be continued at the end of the following chapter.

Genesis 30

THE LAST JUDGMENT

3897. In accordance with the plan adopted it is now necessary to explain, as a preface to this chapter, what the Lord taught concerning the last judgment, or the last times of the church, in the twenty-fourth chapter of Matthew. Before the preceding chapter of Genesis there was explained what is contained in this chapter of Matthew from verse 19 to 22. Now follows what is contained in verses 23 to 28.

Then if any man shall say unto you, Lo here is the Christ, or there, believe it not. For there shall arise false Christs and false prophets, and shall give great signs and wonders, to lead astray if possible even the elect. Behold I have told you before. If therefore they shall say unto you, Behold he is in the desert, go not out; Behold he is in the inner chambers, believe it not. For as the lightning cometh forth out of the east and appeareth even unto the west, so shall also the coming of the son of man be. For wheresoever the carcass is, there will the eagles be gathered together (Matt. 24:23–28).

3898. What these words involve no one can know except from the internal sense—as that false Christs shall arise who shall give signs and wonders; and that if men should say that Christ is in the desert, they should not go out; and that if they should say that he is in the inner chambers, they should not believe it; and that the coming of the son of man shall be as the lightning which cometh forth from the east and appeareth even unto the west; and also that wheresoever the carcass is, there also will the eagles be gathered together. These things, like those which precede and that follow in this chapter, seem not to stand in any series as to the sense of the letter; but yet in the internal sense they are in a most beautiful series, which first becomes apparent when it is understood what is signified by “false Christs”; what by “signs and wonders”; what by the “desert” and the “inner chambers”; also what by the “coming of the son of man”; and lastly what by the “carcass” and the “eagles.”

[2] The reason why the Lord spoke in this manner was in order that the people might not understand the Word, lest they should profane it; for when the church has been vastated, as it then was with the Jews, if men understood it they would profane it; wherefore for the same reason the Lord also spoke by parables, as he himself teaches in Matthew (13:13–15; Mark 4:11, 12; Luke 8:10). For the Word cannot be profaned by those who do not know its mysteries; but by those who do (see n. 301–303, 593, 1008, 1010, 1059, 1327, 1328, 2051, 3398, 3402); and more by those who appear to themselves learned than by those who seem to themselves unlearned.

[3] But the reason why the interiors of the Word are now being opened, is that the church at this day has been so far vastated (that is, is so devoid of faith and love) that although men know and understand, still they do not acknowledge, and much less believe (see n. 3398, 3399), except a few who are in the life of good and are called the “elect,” who can now be instructed, and with whom a new church is to be instituted. But where these are, the Lord alone knows; there will be few within the church; it has been among the gentiles that previous new churches have been set up (see n. 2986).

3899. In what precedes in this chapter of Matthew the successive vastation of the church has been treated of—that they should first begin no longer to know what good and truth are, but should dispute about them; next that they should despise them; thirdly that they should not acknowledge them; and fourthly that they should profane them (see n. 3754). The subject now treated of is the state of the church in respect to its quality at that time as to doctrine in general, and with those specifically who are in holy external worship, but in profane internal worship; that is, who with the mouth profess the Lord with holy reverence, but at heart worship themselves and the world, so that with them the worship of the Lord is a means of gaining honors and wealth. Insofar as these persons have acknowledged the Lord, and the heavenly life and faith, so far do they profane them when they become of such a character. This state of the church is now treated of, as may better

appear from the internal sense of the Lord's words quoted above, which is as follows.

3900. Then if any man shall say unto you, Lo here is the Christ, or there; believe it not;

signifies an exhortation to beware of their doctrine. "The Christ" is the Lord as to Divine truth, and hence as to the Word and as to doctrine from the Word. That here the contrary is meant, namely, Divine truth falsified, or the doctrine of falsity is evident. (That "Jesus" is Divine good, and "Christ" Divine truth, may be seen above, n. 3004, 3005, 3008, 3009.)

[2] For there shall arise false Christs and false prophets;

signifies the falsities of that doctrine. That "false Christs" are doctrinal things from the Word falsified, or truths not Divine, is manifest from what has been said just above (see also n. 3010, 3732 at the end); and that "false prophets" are those who teach such falsities (n. 2534). In the Christian world they who teach falsities are especially those who have as their end their own preeminence, and the riches of the world; for they pervert the truths of the Word in their own favor; for when the love of self and of the world is the end, nothing else is thought of. These are "false Christs and false prophets."

[3] And they shall give great signs and wonders;

signifies things that confirm and persuade from external appearances and fallacies, by which the simple suffer themselves to be led astray. That this is "giving signs and wonders" will of the Lord's Divine mercy be shown elsewhere.

[4] To lead astray if possible even the elect;

signifies those who are in the life of good and truth, and are consequently with the Lord. These are they who in the Word are called the "elect." In the company of those who veil over profane

worship with what is holy, such are rarely seen; or if seen, they are not known; for the Lord hides them, and thus protects them. For before they have been confirmed they suffer themselves to be easily led away by external sanctities; but after they have been confirmed they remain steadfast, being kept by the Lord in the company of angels, without knowing it; and it is then impossible for them to be led astray by that wicked crew.

[5] Behold, I have told you before;

signifies an exhortation to prudence, that is, to beware; for they are among false prophets, who appear in sheep's clothing, but inwardly are ravening wolves (Matt. 7:15). The "false prophets" are the sons of the age, who are more prudent in their generation (that is, more crafty) than the sons of light (as described in Luke 16:8). For which reason the Lord exhorts them in the words, "Behold I send you forth as sheep in the midst of wolves; be ye therefore prudent as serpents and simple as doves" (Matt. 10:16).

[6] If therefore they shall say unto you, Behold he is in the desert, go not forth; Behold he is in the inner chambers, believe it not;

signifies that what they say about truth, and what they say about good, as well as many other things, are not to be believed. That this is what is signified, no one can see except the man who is acquainted with the internal sense. That a mystery is contained in these words may be known from the fact that the Lord spoke them, and that without any other sense more interiorly hidden the words amount to nothing—namely, that if they should say that the Christ was in the desert they were not to go forth; and if they should say that he was in the inner chambers, they were not to believe it. But it is vastated truth that is signified by the "desert"; and vastated good by the "inner chambers," or secret recesses. The reason why vastated truth is signified by the "desert" is that when the church is vastated (that is, when there is no longer any Divine truth in it, because there is no longer any good, or love to the Lord and charity toward the neighbor), it is then said to be a "desert," or to be in a "desert"; for by a "desert" or "wilderness" is meant

whatever is not cultivated or inhabited (n. 2708); also whatever has little life (n. 1927), as is then the case with truth in the church. This shows that the “desert” here is a church in which there is no truth.

[7] But the “inner chambers,” or secret recesses, in the internal sense signify the church as to good, and also simply good. The church that is in good is called the “house of God.” The “inner chambers,” and the things within the house, are goods. (That the “house of God” is Divine good; and a “house” in general, the good of love and charity, may be seen above, n. 2233, 2234, 2559, 3142, 3652, 3720.) The reason why that which men say about truth, and what they say about good, is not to be believed, is that they call falsity truth, and evil good; for they who regard themselves and the world as their end, understand nothing else by truth and good than that they themselves are to be adored, and are to receive benefits; and if they breathe forth piety, it is that they may appear in sheep’s clothing.

[8] Moreover, as the Word spoken by the Lord contains innumerable things within it, and as “desert” or “wilderness” is a word of wide signification, for all that is called a “wilderness” which is not cultivated and inhabited, and all interior things are called “inner chambers”; therefore by a “desert” is also signified the Word of the Old Testament, because this is regarded as abrogated; and by “inner chambers” the Word of the New Testament, because this teaches interior things, or those which concern the internal man. So also the whole Word is called a “desert,” because it no longer serves for doctrinal things; and human institutions are called “inner chambers,” which, because they depart from the precepts and institutes of the Word, make the Word to be a “desert.” This is also known in the Christian world; for they who are in holy external and in profane internal worship, for the sake of innovations which look to their preeminence over all and their opulence above all as the ends in view, abrogate the Word, and this so far as not even to permit it to be read by others. And although they who are not in such profane worship hold the Word to be holy, and permit it to be among the people, they nevertheless bend and explain all things

therein in favor of their doctrinal matters, which causes the rest of what is in the Word, and which is not in accordance with their doctrinal matters, to be a “desert.”

This may be sufficiently evident from the case of those who make salvation to consist in faith alone, and hold in contempt the works of charity. All that the Lord himself has spoken in the New Testament, and so many times in the Old, concerning love and charity, they make as a “desert”; and all the things that belong to faith without works, they make as “inner chambers.” It is manifest from this what is signified by the words, “If they say unto you, Behold he is in the desert, go not forth; Behold he is in the inner chambers, believe it not.”

[9] For as the lightning cometh forth from the east, and appeareth even unto the west, so shall also the coming of the son of man be;

signifies that it was with the internal worship of the Lord as with lightning, which is instantly dissipated. For by the “lightning” is signified that which is of heavenly light, and thus that which is preached about love and faith, because these are of heavenly light. In the supreme sense the “east” is the Lord; and in the internal sense, the good of love, of charity, and of faith from the Lord (see n. 101, 1250, 3249). But the “west” in the internal sense is that which has gone down or has ceased to be; thus it signifies no acknowledgment of the Lord, nor of the good of love, charity, and faith; and so the lightning that cometh out of the east and appeareth even unto the west denotes dissipation. The coming of the Lord is not according to the letter, that he is to appear again in the world; but it is his presence in everyone; and this exists whenever the gospel is preached and what is holy is thought of.

[10] For wheresoever the carcass is, there will the eagles be gathered together;

signifies that confirmations of falsity by means of reasonings will be multiplied in the vastated church. When the church is without the good and consequently without the truth of faith (that is, when it

has been vastated), it is said to be “dead,” for its life is from good and truth; and hence when dead it is compared to a “carcass.” Reasonings concerning goods and truths that make these out to be nothing except insofar as they are apprehended, and confirmations of evil and falsity thereby, are the “eagles,” as is evident from that which now follows. That the “carcass” here is the church devoid of the life of charity and faith is manifest from the words of the Lord in Luke, where he speaks of the consummation of the age:

The disciples said (referring to the consummation of the age, or the last judgment), Where Lord? And he said unto them, Where the body is, thither will the eagles also be gathered together (Luke 17:37).

“Body” here stands in place of “carcass,” for it is a dead body that is meant, and it signifies the church; for that the judgment was to commence from the house of God or from the church is evident from various passages in the Word. This is what is signified in the internal sense by the Lord’s words now adduced and unfolded. That they are in a most beautiful series, although this does not appear in the sense of the letter, must be evident to anyone who contemplates them in their connection according to the explication.

3901. The reason why the last state of the church is compared to “eagles” gathered together to a “carcass,” or to a “body” is that by “eagles” are signified man’s rational things, which when predicated of the good, are true rational things; but when predicated of the evil, are false rational things or reasonings. “Birds” in general signify man’s thoughts, in both senses good and bad (n. 40, 745, 776, 866, 991, 3219); and every species has a special signification. As eagles fly high and are sharp-sighted, they signify rational things. That this is the case may be seen from many passages in the Word, of which in confirmation we may adduce the following. First, where they signify true rational things; in Moses:

Jehovah found his people in a desert land, and in emptiness, in wailing, in solitude: he led him about, he instructed him, he kept him as the pupil of the eye; as the eagle stirreth up her nest, fluttereth over her young, spreadeth out her wings, taketh him, beareth him upon her wings (Deut. 32:10–11).

Instruction in the truths and goods of faith is what is here described, and is compared to the “eagle.” The very process until man becomes rational and spiritual is contained in the description and comparison. The comparisons in the Word are all made by means of significatives; thus here by the “eagle,” which is the rational.

[2] In the same: Jehovah said to Moses:

Ye have seen what I did unto the Egyptians, and bare you up upon eagles' wings, that I might bring you unto myself (Exod. 19:3–4);

denoting the same. In Isaiah:

They that wait upon Jehovah shall be renewed in strength, they shall mount up with strong wing as eagles, they shall run and not be weary, they shall walk and not faint (Isa. 40:31);

“to be renewed in strength” is to grow as to the willing of good; and “to mount up with strong wing as eagles” is to grow as to the understanding of truth, thus as to the rational. The subject is set forth here as elsewhere by two expressions, one of which involves the good which is of the will, and the other the truth which is of the understanding; and the case is the same with the expressions, “they shall run and not be weary, and shall walk and not faint.”

[3] In Ezekiel:

Speak a parable about the house of Israel, and say, Thus said the Lord Jehovah, A great eagle, with long pinions, full of feathers, that had embroidery, came upon Lebanon, and took a twig of the cedar; he carried it into a land of traffic, he set it in a city of spice merchants. It grew, and became a spreading vine. There was another great eagle, with great and many feathers; and behold this vine did bend its roots toward him, and sent forth its branches toward him, that he might water it from the beds of its plantations in a good field, by many waters; but it shall be laid waste. He sent his ambassadors into Egypt that they might give him horses and much people (Ezek. 17:2–9, 15).

The “eagle” first mentioned denotes the rational enlightened by the Divine; the “eagle” mentioned in the second place denotes the

rational from what is man's own, afterwards become perverted through reasonings from sensuous things and memory-knowledges. ("Egypt" denotes memory-knowledges, see n. 1164–1165, 1186, 1462; "horses" the intellectual from them, n. 2761–2762, 3217.)

[4] In Daniel:

The vision of Daniel: Four beasts came up out of the sea, diverse one from another; the first was like a lion, and had eagle's wings. I beheld till the wings thereof were plucked, and it was lifted up from the earth and made to stand upon its feet like a man, and a man's heart was given to it (Dan. 7:3–4).

The first state of the church is what is here described by a "lion that had eagle's wings"; and the "eagle's wings" here are rational things from what is man's own, on the taking away of which they were given rational and voluntary things from the Divine, which are signified by its "being taken up from the earth, and made to stand upon its feet like a man, and having a man's heart given to it."

[5] In Ezekiel, in the description of the likeness of the faces of the four living creatures, or cherubs:

They had the face of a man, and they four had the face of a lion on the right side, and they four had the face of an ox on the left side, and they four had the face of an eagle (Ezek. 1:10).

As for the wheels they were called *galgal* [whirling wheels], and everyone had four faces; the first face was the face of the cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle (Ezek. 10:13–14).

In John:

Round about the throne were four living creatures full of eyes before and behind; the first living creature was like a lion; and the second living creature was like a calf; and the third living creature had a face as a man; and the fourth living creature was like a flying eagle (Rev. 4:6–7).

That the living creatures thus seen signify Divine arcana is evident; and consequently so does the “likeness of their faces”; but what arcana in particular are signified cannot be known unless it is known what in the internal sense is a “lion,” a “calf,” a “man,” and an “eagle.” That the “face of an eagle” is circumspection and consequently providence is manifest; for the cherubs represented by the living creatures in Ezekiel signify the providence of the Lord lest man should enter into the mysteries of faith from himself and his own rational (see n. 308). This shows that when it is predicated of man, the “eagle” is in the internal sense the rational; and this for the reason that the eagle flies high, and from above has a wide view of the things that are below.

[6] In Job:

Does the hawk fly by thine intelligence, and stretch her wings toward the south? Does the eagle mount up at thy command, and make her nest on high? (Job 39:26–27);

it is evident that the “eagle” here is reason, which is of intelligence. Such was the signification of the “eagle” in the ancient church; for the book of Job is a book of the ancient church (see n. 3540, end). Almost all the books of that period were written by means of significatives; but in process of time the significatives have become so completely forgotten that it is not even known that “birds” in general denote thoughts, although they are so frequently mentioned in the Word and it appears quite plain that they have another meaning.

[7] That in the opposite sense an “eagle” signifies rational things that are not true, and thus are false, is evident from the following passages. In Moses:

Jehovah shall bring upon thee a nation from far from the end of the earth, as the eagle flieth, a nation whose tongue thou hearest not, a nation hard in faces (Deut. 28:49–50).

In Jeremiah:

Behold he shall come up as clouds, and his chariots shall be as a whirlwind; his horses are swifter than eagles. Woe unto us! For we are laid waste (Jer. 4:13).

Thy boasting hath deceived thee, the pride of thy heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill; because thou makest thy nest as high as the eagle I will bring thee down from thence. Behold he shall come up and fly as the eagle, and spread out his wings above Bozrah; and the heart of the mighty men of Edom at that day shall be as the heart of a woman in her pangs (Jer. 49:16, 22).

Our pursuers were swifter than the eagles; they chased us upon the mountains; they laid wait for us in the wilderness (Lam. 4:19).

In Micah:

Make thee bald, and poll thee for the sons of thy delights; enlarge thy baldness as the eagle; for they are gone into captivity from thee (Micah 1:16).

In Obadiah:

Though thou mount on high as the eagle, and though thou set thy nest among the stars, I will bring thee down from thence (Obad. 4).

In Habukkuk:

I am stirring up the Chaldeans, a bitter and hasty nation, that marcheth through the breadths of the land to inherit dwelling places that are not theirs. Their horses are swifter than eagles;¹ their horsemen come from far, they fly as an eagle that hasteth to devour (Hab. 1:6, 8).

[8] By “eagles” in these passages is signified falsity induced by reasonings, which is induced from the fallacies of the senses and external appearances. That by the “Chaldeans” in the prophet last cited are signified those who are in a holy external, but interiorly in falsity, may be seen above (n. 1368); also that they who vastate the church are like Babylon (n. 1327); that the “breadths of the land” denote truths (n. 3433, 3434). Vastation is signified by “marching through the breadths of the land.” Their “horses” are their

intellectual things, which are similar (see n. 2761, 2762, 3217). What the “eagle hastening to devour” signifies, is thus evident, namely, the desolation of man in respect to truths; for the desolation of the church is there treated of. Comparisons are here made with eagles; but as before said, the comparisons in the Word are made by means of significatives. From all this we can now see what is signified by the comparison with the “eagles that will be gathered together to the carcass.”

GENESIS 30

1. And Rachel saw that she did not bear to Jacob, and Rachel was zealous against her sister; and she said unto Jacob, Give me sons; and if not, I am dead.

2. And Jacob was kindled with anger against Rachel, and he said, Am I in God's stead, who withholdeth from thee the fruit of the belly?

3. And she said, Behold my maidservant Bilhah, come to her, and she shall bear upon my knees, and I shall be built, even I, from her.

4. And she gave him Bilhah her handmaid for a woman, and Jacob came to her.

5. And Bilhah conceived, and bare Jacob a son.

6. And Rachel said, God hath judged me, and also hath heard my voice, and hath given me a son; therefore she called his name Dan.

7. And she conceived again, and Bilhah Rachel's handmaid bare a second son to Jacob.

8. And Rachel said, With the wrestlings of God have I wrestled with my sister, and I have prevailed; and she called his name Naphtali.

9. And Leah saw that she had stood still from bearing; and she took Zilpah her handmaid, and gave her to Jacob for a woman.

10. And Zilpah Leah's handmaid bare Jacob a son.

11. And Leah said, A troop cometh; and she called his name Gad.

12. And Zilpah Leah's handmaid bare a second son to Jacob.

13. And Leah said, In my blessedness; for the daughters will call me blessed; and she called his name Asher.

14. *And Reuben went in the days of wheat harvest, and found dudaim in the field, and brought them unto Leah his mother. And Rachel said to Leah, Give me I pray of thy son's dudaim.*

15. *And she said unto her, Is it a small matter that thou hast taken away my man, and wouldest thou take also my son's dudaim? And Rachel said, Therefore he shall lie with thee tonight for thy son's dudaim.*

16. *And Jacob came from the field in the evening, and Leah went out to meet him, and said, Thou must come to me, for hiring I have hired thee with my son's dudaim; and he lay with her that night.*

17. *And God hearkened unto Leah, and she conceived and bare Jacob a fifth son.*

18. *And Leah said, God hath given me my reward, because I gave my handmaid to my man; and she called his name Issachar.*

19. *And Leah conceived again, and bare a sixth son to Jacob.*

20. *And Leah said, God hath endowed me with a good dowry; now will my man dwell with me, because I have borne him six sons; and she called his name Zebulun.*

21. *And afterwards she bare a daughter, and called her name Dinah.*

22. *And God remembered Rachel, and God hearkened to her, and opened her womb.*

23. *And she conceived, and bare a son, and said, God hath gathered my reproach.*

24. *And she called his name Joseph, saying, Let Jehovah add to me another son.*

25. *And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban, Send me away, and I will go to my place and to my land.*

26. *Give me my females, and my children, for whom I have served thee, and I will go; for thou knowest my service, wherewith I have served thee.*

27. *And Laban said unto him, If I pray I have found grace in thine eyes, I have tested it, and Jehovah hath blessed me for thy sake.*

28. *And he said, Signify to me thy reward, and I will give it.*

29. *And he said unto him, Thou knowest how I have served thee, and how thy substance has been with me.*

30. *For it was little that thou hadst before me, and it hath burst forth into a multitude, and Jehovah hath blessed thee at my foot; and now when shall I also be doing for mine own house?*

31. *And he said, What shall I give thee? And Jacob said, Thou shalt not give me anything; if thou wilt do this word for me, I will return, and feed and keep thy flock.*

32. *I will pass through all thy flock this day, removing from thence every small cattle that is speckled and spotted, and every black one among the lambs, and the spotted and speckled among the goats, and these shall be my reward.*

33. *And my righteousness shall answer for me on the morrow, because thou comest upon my reward before thee; every one that is not speckled and spotted among the goats, and black among the lambs, stolen is this with me.*

34. *And Laban said, Behold, I would it might be according to thy word.*

35. *And he removed that day the he-goats that were variegated and spotted, and all the she-goats that were speckled and spotted, everyone that had white in it, and all the black among the lambs, and gave them into the hand of his sons.*

36. *And he set a way of three days between himself and Jacob; and Jacob fed the rest of Laban's flocks.*

37. *And Jacob took him a fresh rod of poplar, and hazel, and plane tree, and peeled white peelings on them, laying bare the white that was upon the rods.*

38. *And he set the rods which he had peeled in the gutters, in the watering troughs, whither the flocks came to drink, over against the flocks; and they grew warm when they came to drink.*

39. *And the flocks grew warm at the rods, and the flocks brought forth variegated, speckled, and spotted.*

40. *And Jacob separated the lambs, and set the faces of the flock toward the variegated and all the black in the flock of Laban; and he put for himself droves for himself alone, and put them not unto Laban's flock.*

41. *And it came to pass in every growing warm of the flock that came together first, that Jacob put the rods before the eyes of the flock in the gutters, that it might grow warm at the rods.*

42. *And to the flock that came together later he did not set them; and those that came together later were Laban's, and those that came together first were Jacob's.*

43. *And the man spread himself abroad exceeding greatly, and he had many flocks, and maidservants, and menservants, and camels, and asses.*

THE CONTENTS

3902. In the preceding chapter by the four sons of Jacob from Leah there was described the state of the church, or of the man who is becoming a church, as to the ascent from the truth which is of faith to the good which is of love. In this chapter, by Jacob's sons from the maidservants of Rachel and Leah, and from Leah, and lastly from Rachel, there is described the conjunction of natural truth with spiritual good through means, and this in the order in which it is effected in the man who is being regenerated.

3903. After this conjunction there is described the fruitfulness and multiplication of truth and good, which is signified by the flock that Jacob procured for himself by means of the flock of Laban.

THE INTERNAL SENSE

3904. Verses 1, 2. *And Rachel saw that she did not bear to Jacob, and Rachel was zealous against her sister; and she said unto Jacob, Give me sons; and if not, I am dead. And Jacob was kindled with anger against Rachel, and he said, Am I in God's stead, who withholdeth from thee the fruit of the belly?* "And Rachel saw that she did not bear to Jacob" signifies that interior truth was not yet acknowledged; "and Rachel was zealous against her sister" signifies indignation that it was not acknowledged as was external truth; "and she said unto Jacob, Give me sons" signifies that there was a desire to have interior truths from the good of natural truth; "and if not, I am dead" signifies that thus there would be no rising again; "and Jacob was kindled with anger against Rachel" signifies indignation on the part of natural good; "and he said, Am I in God's stead" signifies that it was impossible for it; "who

withholdeth from thee the fruit of the belly” signifies that this must be from the internal.

3905. *And Rachel saw that she did not bear to Jacob.* That this signifies that interior truth was not yet acknowledged is evident from the representation of Rachel as being the affection of interior truth, or interior truth itself (n. 3758, 3782, 3793, 3819); from the signification of “bearing” as being to acknowledge in faith and also in act (concerning which below); and from the representation of Jacob, as being the good of natural truth (of which n. 3669, 3677, 3829, and in the whole of the preceding chapter). The reason why “to bear” is to acknowledge in faith and also in act, is that by “births” in the Word are signified spiritual births (n. 1145, 1255, 3860, 3868). Spiritual birth is the acknowledgment of and faith in truth and good; here, the acknowledgment in faith and also in act, namely, of the interior truth represented by Rachel. As nothing is acknowledged in faith until the man lives according to it, it is for this reason said, “the acknowledgment in faith and also in act.” Truths of faith which are not learned for the sake of doing, but only for the sake of knowing them, join themselves to the affections of evil and falsity; for which reason they are not of faith with the man who has learned them, but are interiorly contrary to faith.

3906. *And Rachel was zealous against her sister.* That this signifies indignation that it was not acknowledged as was external truth is evident from the signification of “being zealous” as being expressive of indignation, and this because she did not bear as Leah did; from the representation of Rachel as being interior truth (see n. 3905); and from the signification of a “sister,” who here is Leah, as being external truth. (That “Leah” is external truth, see above, n. 3793, 3819.) With those who are being regenerated the case is this: They learn to know what internal truth is, but at first do not acknowledge it with such faith as to live according to it. For internal truths are conjoined with spiritual affection, which cannot inflow until external truths have been adapted to correspondence with the internal.

[2] Take for example this internal truth: All good is from the Lord, and that which is of man's own is not good. In the beginning of regeneration this may be known, but yet is not acknowledged in faith and also in act; for to acknowledge it in faith and in act is to have a perception that it is so, and an affection to will it to be so; and this in every act of good; and is also to have a perception that good from what is man's own cannot but have regard for self, and thus to the preference of self above others, and consequently a contempt for others, and moreover a feeling of self-merit in the good that we do. These things are within external truth before internal truth has been conjoined with it; and this cannot be conjoined until regard for self begins to cease, and regard for the neighbor begins to be felt. From this it is evident what is meant by "indignation that internal truth was not yet acknowledged as was external truth."

3907. *And she said unto Jacob, Give me sons.* That this signifies a desire to have interior truths from the good of natural truth is evident from the representation of Jacob as being the good of natural truth (see n. 3905); and from the signification of "sons," as being truths (n. 489, 491, 533, 1147, 2623); here interior truths because from Rachel, by whom is represented interior truth (n. 3758, 3782, 3793, 3819).

3908. *And if not, I am dead.* That this signifies that thus there would be no rising again is evident from the signification of "dying" as being not to rise again into life. In ancient times wives called themselves "dead" when they did not bring forth a son or a daughter; and they also believed themselves to be so, because no memory of them, or as it were no life, would be left to posterity. Their so calling and believing themselves was indeed for worldly causes; but as every cause comes forth from a cause prior to itself, and thus everything of cause in the natural world from a cause in the spiritual world, so also does this. The cause in the spiritual world was the heavenly marriage of good and truth, in which there are no other births than truths of faith and goods of charity. These there are "sons and daughters," and are also signified by "sons and daughters" in the Word. Whoever has not these births, that is,

truths of faith and goods of charity, is as it were dead, that is, is among the dead who do not rise again to life or heaven. From this we may see what is signified by these words of Rachel: "If not, I am dead."

3909. *And Jacob was kindled with anger against Rachel.* That this signifies indignation on the part of natural good is evident from the signification of "being kindled with anger" as being to be indignant (concerning which in what follows); and from the representation of Jacob, as being the good of the natural (concerning which above). It is said "against Rachel," because the interior truth represented by Rachel could not as yet be acknowledged in faith and act by the good of the natural which is "Jacob." That in the internal sense "to be kindled with anger" denotes to be indignant, is because every natural affection on ascending toward the interiors, or toward heaven, becomes more mild, and is at last changed into a heavenly affection. For the things that stand forth in the sense of the letter (as here "to be kindled with anger") are relatively harsh, because they are natural and corporeal, but they become mild and gentle as they are elevated from the corporeal and natural man to the internal or spiritual man. This is the reason why the literal sense is of this nature, being accommodated to the apprehension of the natural man; and why the spiritual sense is not of such a nature, being accommodated to the apprehension of the spiritual man. This shows that "to be kindled with anger" signifies to be indignant. Real spiritual indignation (and especially celestial indignation) derives nothing from the anger of the natural man, but from the interior essence of zeal, which zeal does indeed appear in the outward form like anger, but in internal form is not anger, nor even the indignation of anger; but is a certain sadness that is attended with a prayerful wish that it be not so; and in a form still more interior it is merely a certain obscure feeling that breaks in on the celestial delight on account of something not good and true in another.

3910. *And he said, Am I in God's stead?* That this signifies that it was impossible is evident from the signification of "not being in God's stead" as being powerlessness; for "God" is named in the

Word from ability or power; but “Jehovah” from being or essence (n. 300). For this reason “God” is mentioned when the subject is truth, and “Jehovah” when it is good (n. 2769, 2807, 2822); for ability is predicated of truth when being is predicated of good; for good has power through truth, inasmuch as it is through truth that good performs everything that comes to pass. From this we can see that by the words, “am I in God’s stead?” there is signified in the internal sense that it was impossible for it.

3911. *Who withholdeth from thee the fruit of the belly.* That this signifies that this must be from the internal is evident from the signification that results from the internal sense of the words; for in the internal sense the “fruit of the belly” signifies the like as “birth,” namely, the acknowledgment of truth and good in faith and in act (n. 3905); and what is more, the consequent conjunction of truth and good. This acknowledgment and conjunction cannot come forth from the external man, but from the internal; for all good inflows from the Lord through the internal man into the external, and there adopts the truths that are insinuated by means of the sensuous things of the external man, and causes the man to acknowledge them in faith and act, and causes them to be adjoined and thus appropriated to the man. That all good inflows from the Lord through the internal man into the truths gathered in the memory of the external man has been repeatedly shown before. This is what is meant by the explication of the words before us—that this must be from the internal.

3912. Verses 3–5. *And she said, Behold my maidservant Bilhah, come to her and she shall bear upon my knees, and I shall be built, even I from her. And she gave him Bilhah her handmaid for a woman, and Jacob came to her. And Bilhah conceived, and bare Jacob a son.* “And she said, Behold my maidservant Bilhah” signifies the affirming means there is between natural truth and interior truth; “come to her” signifies that with this there is the faculty of conjunction; “and she shall bear upon my knees” signifies acknowledgment in the affection of interior truth, from which there is conjunction; “and I shall be built, even I, from her” signifies that thereby this affection has life; “and she gave him Bilhah her handmaid for a woman”

signifies that the affirmative means was adjoined; “and Jacob came to her” signifies that it was conjoined; “and Bilhah conceived, and bare Jacob a son” signifies reception and acknowledgment.

3913. *And she said, Behold my maidservant Bilhah.* That this signifies the affirming means which there is between natural truth and interior truth, is evident from the signification of a “maidservant” and also of a “handmaid” as being the affection of the knowledges that belong to the exterior man (n. 1895, 2567, 3835, 3849); and because this affection is the means for conjoining interior truths with natural or external truths, by “handmaid” is here signified the affirming means between them: and from the representation of Bilhah as being the quality of this means. By the handmaids given to Jacob by Rachel and Leah for women to the intent that they might bring forth offspring, nothing else was represented and signified in the internal sense, than such a thing as is of service; here, for a means of the conjunction of interior truth with external truth; for by Rachel is represented interior truth, and by Leah external truth (n. 3793, 3819). For by the twelve sons of Jacob are here described the twelve general or cardinal things by means of which while being regenerated or made a church, man is initiated into what is spiritual and celestial. For when a man is being regenerated, or made a church (that is, when from a dead man he is becoming alive, or from corporeal heavenly), he is led by the Lord through many states. These general states are what are designated by the “twelve sons,” and afterwards by the “twelve tribes”; for which reason the “twelve tribes” signify all things of faith and love, as may be seen above (n. 3858); for generals involve all the particulars and singulars, and these latter bear relation to the former.

[2] When a man is being regenerated, the internal man is to be conjoined with the external, consequently the goods and truths of the internal man with the goods and truths of the external; for from truths and goods man is man. These cannot be conjoined without means. Means are such things as derive something from the one side, and something from the other, and which are attended with the effect that insofar as the man accedes to the one, the other becomes subordinate. These means are what are signified by the

“handmaids,” the means on the part of the internal man by the handmaids of Rachel; and the means on the part of the external man by the handmaids of Leah.

[3] That there must be means of conjunction may be seen from the fact that of itself the natural man does not in the least agree with the spiritual man, but disagrees so far as to be altogether opposite. For the natural man regards and loves himself and the world; but the spiritual man does not regard himself and the world, except insofar as is conducive to the promotion of uses in the spiritual world; and thus regards its service and loves it from the use and end. The natural man seems to himself to have life when he is elevated to dignities, and thus to supereminence over others; but the spiritual man seems to himself to have life in humility, and in being the least.

Nor does he disregard dignities, provided that by them as means he can be of service to his neighbor, to the community, and to the church. Yet he does not reflect for the sake of himself upon the dignities to which he is elevated, but for the sake of the uses which he regards as the ends. The natural man is in his bliss when he is richer than others, and possesses the world's wealth; but the spiritual man is in his bliss when he is in the knowledges of truth and good, which are his riches; and still more when he is in the practice of good according to truths; and yet he does not despise riches, because by means of them he can be in that practice, and in the world.

[4] From these few considerations it is evident that the state of the natural man and that of the spiritual man are opposed to each other by their ends; but that nevertheless they can be conjoined, which takes place when the things of the external man are made subordinate and subservient to the ends of the internal man. In order therefore that a man may become spiritual, it is necessary for the things of the external man to be reduced to compliance; thus that the ends in favor of self and the world be put off; and ends in favor of the neighbor and the Lord's kingdom be put on. The former can by no means be put off and the latter put on, and thus

the two be conjoined, except through means. These means are what are signified by the “handmaids,” and in particular by the “four sons” born of the handmaids.

[5] The first means is one that affirms or is affirmative of internal truth—that it is so. When this affirmative comes, the man is in the beginning of regeneration; good is being worked by the internal, and causes the affirmation. This good cannot inflow into what is negative, nor even into what is full of doubt, until this becomes affirmative. But afterwards it manifests itself by affection, that is, by the man’s being affected with truth, or beginning to be delighted with it, first in knowing it, and then in acting according to it. Take, for example, the truth that the Lord is the salvation for the human race. Unless this is made affirmative by the man, all the things he has learned from the Word or in the church concerning the Lord, and that are in his natural memory among the memory-knowledges, cannot be conjoined with his internal man, that is, with what can be there of faith. Thus neither can affection flow in, not even into the generals of that truth which are conducive to man’s salvation. But when it becomes affirmative, innumerable things are added, and are filled with the good that flows in; for good continually flows in from the Lord, but where there is no affirmative, it is not received. An affirmative is therefore the first means, and is as it were the first abode of the good that flows in from the Lord. The same is the case with all the other truths that are called truths of faith.

3914. *Come to her.* That this signifies that with this there is the faculty of conjunction is evident from the signification of “coming to anyone,” when what is matrimonial is referred to, as being conjunction; here the faculty of conjunction with the affirmative; for the first of conjunction must be with the affirmative—that it is so.

3915. *And she shall bear upon my knees.* That this signifies acknowledgment in the affection of interior truth, from which there is conjunction, is evident from the signification of “bearing” as being to acknowledge in faith and act (see n. 3905); and from

the signification of “knees,” or “thighs,” as being the things that belong to conjugal love (n. 3021); thus the things that belong to the conjunction of the truth of faith with the good of love; for this conjunction is the very conjugal principle in the Lord’s kingdom. Thus “bearing upon my knees” signifies an acknowledgment of the interior truth represented by Rachel. The custom among the ancients of sons and daughters being acknowledged as legitimate who were born of handmaids by consent of the wife, and brought forth upon her knees in order that they might be acknowledged, was derived from the ancient church, whose worship consisted in rituals that were representative and significative of celestial and spiritual things. In that church, because “bearing” signified the acknowledgment of truth, and “knees” conjugal love, thus the conjunction of good and truth from affection, such a ritual was accepted when the wife was barren, to the intent that she might not represent the dead who do not rise again to life (according to what has been said just above, n. 3908).

[2] In the internal sense by these words there is signified a second degree of affirmation or acknowledgment, which is from affection; for in order that the conjunction may take place, there must be affection within the acknowledgment or affirmation; for all conjunction is effected by means of affection, because without affection truths have no life. For example: to know the truths that the neighbor must be loved, and that charity consists in this, and in charity spiritual life, is bare memory-knowledge, unless attended with affection, that is, unless they are willed from the heart. Without affection these truths do not live, and however well anyone knows them, he nevertheless does not love his neighbor, but himself more than him, and he is in natural life, but not in spiritual life. It is natural affection that rules over spiritual affection, and so long as natural affection rules, the man is called “dead,” for he has a life contrary to heavenly life, and heavenly life is the veriest life.

3916. *And I shall be built, even I from her.* That this signifies that thereby this affection has life, is evident from the signification of

“being built” as being not to die (see n. 3908), and consequently to rise again, or live.

3917. *And she gave him Bilhah her handmaid for a woman.* That this signifies that the affirmative means was adjoined is evident from the representation of Bilhah, and from the signification of “handmaid,” as being an affirmative means (n. 3913); and from the signification of “giving for a woman,” as being to adjoin.

3918. *And Jacob came to her.* That this signifies that it was conjoined is evident from the signification of “coming or entering in unto” anyone, when predicated of what is matrimonial, as being conjunction (n. 3914).

3919. *And Bilhah conceived, and bare Jacob a son.* That this signifies reception and acknowledgment is evident from the signification of “conceiving” as being reception; and from the signification of “bearing” as being acknowledgment (see n. 3860, 3868, 3905, 3911); for in the spiritual sense conceptions and births are receptions of truth from good, and the consequent acknowledgments.

3920. Verse 6. *And Rachel said, God hath judged me, and also hath heard my voice, and hath given me a son; therefore she called his name Dan.* “And Rachel said, God hath judged me, and also hath heard my voice” signifies in the supreme sense justice and mercy; in the internal sense, the holy of faith; and in the external sense, the good of life; “and hath given me a son” signifies that this truth was acknowledged; “therefore she called his name Dan” signifies its quality.

3921. *And Rachel said, God hath judged me, and also hath heard my voice.* That this signifies in the supreme sense justice and mercy; in the internal sense, the holy of faith; and in the external sense, the good of life, is evident from the signification of “God judging me,” and from that of “hearing my voice.” That “God judging me” signifies the Lord’s justice is evident without explication, as also that his “hearing my voice” is mercy; for the Lord judges all from

justice, and hears all from mercy. He judges from justice because from Divine truth, and he hears from mercy because from Divine good; from justice he judges those who do not receive the Divine good; and from mercy he hears those who do. But still when he judges from justice, it is also at the same time from mercy; for in all Divine justice there is mercy, as in Divine truth there is Divine good. But as these are arcana too deep to be told in a few words, they will of the Lord's Divine mercy be more fully explained elsewhere.

[2] That by "God hath judged me, and also hath heard my voice" is meant in the internal sense the holy of faith, is because faith, which is predicated of truth, corresponds to the Divine justice; and the holy, which is good, to the Divine mercy of the Lord; and further, "to judge" or "judgment" is predicated of the truth of faith (n. 2235); and because it is said of God that he "judged," it denotes what is good or holy. Thus it is evident that the holy of faith is what is signified by both these expressions together; and as this one whole is signified by both of them together, the two expressions are joined together by "and also." That in the external sense the good of life is signified, is also from correspondence, for the good of life corresponds to the holy of faith. That without the internal sense it cannot be known what is signified by "God hath judged me and also hath heard" is evident from the fact that the expressions do not so cohere in the sense of the letter as to present one idea to the understanding.

[3] The reason why in this verse, and in the following down to "Joseph," "God" is named, and in the preceding verses, "Jehovah," is that in these verses the regeneration of the spiritual man is treated of, but in the preceding ones the regeneration of the celestial man; for "God" is named when the subject is the good of faith, which is of the spiritual man; but "Jehovah" when the subject is the good of love, which is of the celestial man (see n. 2586, 2769, 2807, 2822). For by Judah, to whom the narrative was brought down in the preceding chapter, there was represented the celestial man (see n. 3881); but by Joseph, to whom it is continued in this chapter, the spiritual man, who is treated of in the verses that follow (23–24).

That “Jehovah” was named when the narrative was brought down to Judah, may be seen in verses 32–33, 35 in the preceding chapter; that “God” is named where it is continued to Joseph, may be seen in verses 6, 8, 17–18, 20, 22–23 of the present chapter; and “Jehovah” is again named afterwards, because the subject proceeds from the spiritual man to the celestial. This is the secret which lies hidden in these words, and which no one can know except from the internal sense, and unless also he knows what the celestial man is, and what the spiritual.

3922. *And hath given me a son.* That this signifies that this truth was acknowledged is evident from the signification of a “son” as being truth (n. 489, 491, 533, 1147); and from the signification of “giving a son,” as being to give this truth, which is the same as to acknowledge it; for every truth that is acknowledged is given by the Lord. “Giving a son” involves the same as “bearing”; and that “bearing” is acknowledgment may be seen above (n. 3905, 3915, 3919).

3923. *Therefore she called his name Dan.* That this signifies its quality is evident from the signification of a “name” and of “calling a name” as being quality (see n. 144–145, 1754, 1896, 2009, 2724, 3421). The quality itself is within the name “Dan,” for he was so called from “judging.” But though the name was given to him from “judging,” it nevertheless involves what is signified by all these words of Rachel: “God hath judged me, and also hath heard my voice,” that is, the good of life, and the holy of faith, and also in the supreme sense the justice and mercy of the Lord. It is this general principle of the church that is signified by “Dan,” and that is represented by the tribe named from Dan. This general principle is the first that is to be affirmed or acknowledged, before a man can be regenerated or made a church. Unless these things are affirmed and acknowledged, the rest of the things both of faith and of life cannot possibly be received, and therefore cannot be affirmed, still less acknowledged. For he who affirms mere faith with himself, and not the holy of faith, that is, charity (for this is the holy of faith), and does not affirm this by the good of life, that is, by the works of charity, can no longer have a relish for the essence of faith, because he rejects it. Affirmation together with acknowledgment is the first

general principle with the man who is being regenerated, but is the last with him who has been regenerated; and therefore “Dan” is the first with him who is to be regenerated, and “Joseph” is the last; for “Joseph” is the spiritual man himself. But “Joseph” is the first with him who has been regenerated, and “Dan” the last; because the man who is to be regenerated commences from the affirmation that it is so, namely, the holy of faith and the good of life. But the regenerate man, who is spiritual, is in spiritual good itself, and from this he regards such affirmation as last; for with him the holy things of faith and goods of life have been confirmed.

[2] That “Dan” is the affirmative which must be the first thing when a man is being regenerated, may also be seen from other passages in the Word where “Dan” is named; as from the prophecy of Jacob, then Israel, respecting his sons:

Dan shall judge his people as one of the tribes of Israel; Dan shall be a serpent upon the way, an adder upon the path, that biteth the horse’s heels, and his rider falleth backward. I wait for thy salvation, O Jehovah (Gen. 49:16–18).

“Dan” here denotes the affirmative of truth, concerning which it is said that it will be “a serpent upon the way, and an adder upon the path,” when anyone reasons about truth from sensuous things; “biting the horse’s heels,” when it consults the lowest intellectual things or memory-knowledges, and draws conclusions from them; and that it is then led away from the truth is signified by “his rider falling backward”; for which reason it is said, “I wait for thy salvation, O Jehovah.” That the “serpent” is the man who reasons from sensuous things and memory-knowledges concerning Divine arcana may be seen above (n. 195–197); and that “way” and “path” signify truth (n. 627, 2333); and that the “horse’s heels” are the lowest intellectual things or memory-knowledges (n. 259); for a “horse” is the intellectual (n. 2761, 2762); the lowest part of which is the “heel.”

[3] Again in the prophecy of Moses concerning the twelve tribes:

Of Dan he said, Dan is a lion's whelp, he leapeth forth from Bashan (Deut. 33:22);

a "lion" in the internal sense of the Word signifies the truth of the church, from his strength, for truth is that which fights and conquers; hence a "lion's whelp" denotes the first of truth, which is affirmation and acknowledgment. It is said "from Bashan," because it is from the good of the natural. In Jeremiah:

Wash thine heart from wickedness, O Jerusalem, that thou mayest be saved. How long makest thou the thoughts of thine iniquity to lodge in the midst of thee? For a voice declareth from Dan, and causeth to hear iniquity from Mount Ephraim (Jer. 4:14–15);

"from Dan," denotes the truth that is to be affirmed; "from Mount Ephraim," that it is from the affection of it.

[4] In the same:

Wait for peace, but there is no good; and for a time of healing, and behold terror. The snorting of his horses was heard from Dan; at the sound of the neighings of his strong ones the whole land trembled; and they came and devoured the land and the fullness thereof, the city and them that dwell therein. For behold I will send among you serpents, basilisks, against which there is no enchantment, and they shall bite you (Jer. 8:15–17);

"the snorting of horses heard from Dan" denotes reasoning concerning truth from what is nonaffirmative; the "land that trembled," and their "devouring the fullness thereof," denotes the church and all the things of the church; for they who reason concerning truth from what is nonaffirmative (that is, negative) destroy all things of faith; the "basilisk serpents" denote reasonings, as above.

[5] In Ezekiel:

Dan and Javan coming in gave bright iron in thy fairs; cassia and calamus were in thy trading (Ezek. 27:19);

where Tyre is the subject treated of, by which are signified the knowledges of truth and good (n. 1201). “Dan” denotes the first truths that are affirmed; “fairs” and “trading,” the acquisitions of truth and good (n. 2967); the “bright iron,” natural truth which is the first (n. 425, 426); “cassia and calamus,” natural truth from which there is good.

[6] In Amos:

In that day shall the fair virgins and the young men faint for thirst. They that swear by the guilt of Samaria, and have said, Thy God, O Dan, liveth; and the way of Beersheba liveth; even they shall fall, and shall rise up no more (Amos 8:13–14);

“Thy God, O Dan, liveth, and the way of Beersheba liveth” denotes that they are in the denial of all things of faith and its doctrine. (That “way” denotes truth, see above, n. 627, 2333; and “Beersheba,” doctrine, n. 2723, 2858, 2859, 3466.) That there is signified the denial of all things of faith is because Dan was the last boundary of the land of Canaan, and Beersheba the first, that is, the midst or inmost of the land; for by the “land of Canaan” was represented and signified the Lord’s kingdom, and thus the church (n. 1607, 3038, 3481), and accordingly all things of love and faith, because these are of the Lord’s kingdom and church. Hence all things in the land of Canaan were representative, according to their distances, situations, and boundaries (n. 1585, 1866, 3686).

[7] The first boundary, that is, the midst or inmost of the land, was Beersheba, before Jerusalem became so, because Abraham was there, and also Isaac; but the last boundary, or the outermost of the land, was Dan; and hence when all things in one complex were signified, it was said, “from Dan even to Beersheba”; as in the second book of Samuel:

To transfer the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beersheba (2 Sam. 3:10).

All Israel gathering was gathered together from Dan even to Beersheba (2 Sam. 17:11).

David said to Joab, Pass through all the tribes of Israel from Dan even to Beersheba (2 Sam. 24:2, 15).

And in the first book of Kings:

Judah and Israel dwelt in security, every man under his vine and under his fig tree, from Dan even to Beersheba (1 Kings 4:25).

By this expression are meant in the historic sense all things of the land of Canaan; but in the internal sense all things of the Lord's kingdom, and also all things of the church.

[8] The reason why, as before said, "Dan" is the first boundary, and also the last, is that the affirmative of truth and good is the first of all things when faith and charity are beginning with man, and the last when man is in charity and thereby in faith. It was from this also that the last lot fell to Dan when the land of Canaan was divided for inheritance (Josh. 19:40, etc.); for the lot was cast before Jehovah (Josh. 18:6); and hence it fell according to the representation of each tribe.

[9] And because the lot did not fall to Dan among the inheritances of the rest of the tribes, but beyond their borders (Judges 18:1), that tribe was omitted by John in the Revelation (Rev. 7:5–8), where the twelve thousand that were sealed are mentioned; for they who are only in the affirmative of truth and also of good, and go no further, are not in the Lord's kingdom, that is, among the "sealed." Even the worst men are able to know truths and goods, and also to affirm them; but the quality of the affirmation is known from the life.

[10] "Dan" is also mentioned as a boundary in Gen. 14:14, where Abraham is described as having pursued the enemy thus far, and where "Dan" has a similar signification. The city called "Dan" was not indeed built by the posterity of Dan at that time, but afterwards (Josh. 19:47; Judges 18:29); yet even then it was called the first boundary with respect to entering into the land of Canaan, or the last with respect to going out; and the inmost of the land was

Hebron, and afterwards Beersheba, where Abraham and Isaac dwelt.

3924. Verses 7, 8. *And she conceived again, and Bilhah Rachel's handmaid bare a second son to Jacob. And Rachel said, With the wrestlings of God have I wrestled with my sister, and I have prevailed: and she called his name Naphtali.* “And she conceived again, and Bilhah Rachel's handmaid bare” signifies here as before reception and acknowledgment; “a second son to Jacob” signifies a second general truth; “and Rachel said, With the wrestlings of God have I wrestled with my sister, and I have prevailed” signifies in the supreme sense own power; in the internal sense, temptation in which there is victory; in the external sense, resistance by the natural man; “and she called his name Naphtali” signifies its quality.

3925. *And she conceived again, and Bilhah Rachel's handmaid bare.* That this signifies reception and acknowledgment is evident from the signification of “conceiving” as being reception; and from the signification of “bearing” as being acknowledgment (n. 3319); and also from the signification of “handmaid,” as being a subserving means (n. 3913, 3917); for the subject here is a second general means that is of service for the conjunction of the internal man with the external.

3926. *A second son to Jacob.* That this signifies a second general truth is evident from the signification of a “son” as being truth (see n. 489, 491, 533, 1147). That the signification here is a general truth is evident from what has been said above concerning the twelve sons of Jacob, and the twelve tribes named from them, as being the general things of the church, and accordingly the general things of faith and love, or of truth and good, which are signified and represented by them; and that in the opposite sense are also meant general things not of faith and love, but all things of falsity and evil, will appear hereafter.

3927. *And Rachel said, With the wrestlings of God have I wrestled with my sister, and I have prevailed.* That this signifies in the

supreme sense own power; in the internal sense, temptation in which there is victory; and in the external sense, resistance by the natural man, is evident from the signification of the “wrestlings of God” and of “wrestling,” as being temptations; for temptations are nothing else than wrestlings of the internal man with the external, or of the spiritual man with the natural; for each desires to rule, and when dominion is in question, combat arises, which is here called “wrestling.” That “to prevail” is to overcome, is evident without explication.

[2] That in the supreme sense these words signify own power, is because the Lord, when he was in the world and in the human there, sustained all temptations from his own power, and conquered from his own power; differently from every man, who never sustains any spiritual temptation and conquers in it from his own power; for it is the Lord who sustains and conquers within him. (See what has been stated and shown on these subjects before, namely, that the Lord sustained the most grievous temptations, beyond all others, n. 1663, 1668, 1690, 1737, 1787, 1789, 1812, 1813, 1815, 1820, 2776, 2786, 2795, 2813, 2816, 3318: That the Lord combated and conquered from his own power, n. 1616, 1692, 1813, 3381: And that the Lord alone combats in man, n. 1692.)

[3] That in the internal sense the “wrestlings of God” and “prevailing” denote the temptations in which man conquers is evident from what has been said just above. But that in the external sense there is signified resistance by the natural man is because all temptation is nothing else; for as before said in spiritual temptations there is dispute about dominion, as to which shall have the supremacy, the internal man or the external; or what is the same, the spiritual man or the natural, for these are opposed to each other (n. 3913). For when man is in temptations, his internal or spiritual man is ruled by the Lord through angels; but his external or natural man through infernal spirits; and the combat between them is that which is perceived by the man as temptation. When a man is such in faith and life that he can be regenerated, he will conquer in temptations; but when he is such that he cannot be

regenerated, he yields in temptations. That there is resistance by the natural man is signified by its being said that she “wrestled with her sister”; for by “Leah,” who is here the “sister,” is signified the affection of the external man; but by “Rachel,” the affection of the internal man (n. 3793, 3819).

3928. *And she called his name Naphtali.* That this signifies its quality, namely, the quality of the temptation in which there is victory, and also the quality of the resistance by the natural man, is evident from the signification of “name,” and of “calling a name,” as being quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3421). The quality itself is that which is signified by “Naphtali,” for he was named “Naphtali” from “wrestling.” Hence also by Naphtali is represented this second general truth of the church, for temptation is the means of the conjunction of the internal man with the external, because they are at variance with each other, but are reduced to agreement and correspondence by means of temptations. The external man is indeed such that of itself it lusts for nothing else than corporeal and worldly things, these being the delights of its life. But the internal man, when it is opened toward heaven and desires the things of heaven, such as it is with those who can be regenerated, then finds heavenly delight in these things, and while the man is in temptations there is a combat between these two kinds of delight. This the man does not then know, because he does not know what heavenly delight is, and what infernal delight is; and still less that they are so entirely opposed to each other. But the celestial angels cannot possibly be with man in his corporeal and worldly delight until this delight has been reduced to subservience, so that the corporeal and worldly delight is no longer sought as the end; but for the sake of the use of serving the heavenly delight (as shown above, n. 3913). When this has been effected, the angels can be with the man in both; but in this case his delight becomes bliss, and finally happiness in the other life.

[2] He who believes that before regeneration the delight of his natural man is not infernal, and that it is not possessed by diabolical spirits, is much mistaken, and does not know how the

case is with man, namely, that before regeneration he is possessed as to his natural man by genii and infernal spirits, however much he may appear to himself to be like any other man; and even though he may be with others in what is holy, and may reason about the truths and goods of faith, and may indeed believe himself to be confirmed in them; yet if he does not perceive in himself anything of the affection of what is just and equitable in his employment, and of truth and good in company and in life, let him know that his delight is that of the infernals, for there is no other love in it than that of self and the world; and when this love makes his delight, there is in it no charity and no faith. After this delight has become dominant, it is deadened and dissipated by no other means than the affirmation and acknowledgment of the holy of faith and of the good of life, which is the first means, signified by “Dan,” as shown above; and then by means of temptation, which is the second means, and is signified by Naphtali; for this means follows the other, for they who do not affirm and acknowledge the good and truth of faith and charity cannot come into any combat of temptation, because there is nothing within which offers resistance to the evil and falsity to which natural delight persuades.

[3] In other places in the Word where “Naphtali” is mentioned, there is signified man’s state after temptations; as in the prophecy of Jacob, then Israel:

Naphtali is a hind let loose, giving sayings of elegance (Gen. 49:21);

where a “hind let loose” denotes the affection of natural truth in the free state which exists after temptations; which state is also the quality that is in the temptations signified by “Naphtali”; for in temptations the struggle is concerning freedom. In like manner in the prophecy of Moses:

To Naphtali he said, Naphtali is satisfied with favor, and full with the blessing of Jehovah, he shall possess the west and the south (Deut. 33:23);

for the representations of the sons of Jacob and of the tribes are in accordance with the order in which they are named (n. 3862). And in the prophecy of Deborah and Barak:

Zebulun a people that hath devoted his soul to die, and Naphtali upon the high places of the field (Judg. 5:18);

where also in the internal sense the combats of temptations are treated of; and the man is among those who fear nothing of evil because they are in truths and goods; which is to be “upon the high places of the field.”

3929. Verses 9–11. *And Leah saw that she had stood still from bearing, and she took Zilpah her handmaid, and gave her to Jacob for a woman. And Zilpah Leah’s handmaid bare Jacob a son. And Leah said, A troop cometh, and she called his name Gad.* “And Leah saw that she had stood still from bearing” signifies that no other external truths had been acknowledged; “and she took Zilpah her handmaid” signifies an affirmative conjoining means; “and gave her to Jacob for a woman” signifies that this effected conjunction; “and Zilpah Leah’s handmaid bare Jacob a son” signifies acknowledgment; “and Leah said, A troop cometh” signifies in the supreme sense omnipotence and omniscience, in the internal sense the good of faith, and in the external sense works; “and she called his name Gad” signifies its quality.

3930. *And Leah saw that she had stood still from bearing.* That this signifies that no other external truths had been acknowledged is evident from the representation of Leah as being external truth (see n. 3793, 3819); and from the signification of “bearing” as being to acknowledge in faith and act (n. 3905, 3915, 3919). Hence Leah’s “standing still from bearing” signifies in the internal sense that no other external truths had been acknowledged.

3931. *And she took Zilpah her handmaid.* That this signifies an affirmative conjoining means is evident from the signification of a “handmaid” as being an affirmative means that is of service for the conjunction of the external man with the internal (n. 3913, 3917).

3932. *And gave her to Jacob for a woman.* That this signifies that this means effected conjunction is evident from the signification of “giving for a woman” as being to conjoin (n. 3915, 3917).

3933. *And Zilpah Leah's handmaid bore Jacob a son.* That this signifies the acknowledgment of external truth is evident from the signification of “bearing” as being acknowledgment; from the signification of a “handmaid” as being an affirmative conjoining means; and from the signification of a “son” as being truth (n. 489, 491, 533, 1147).

3934. *And Leah said, A troop cometh.* That this signifies in the supreme sense omnipotence and omniscience; in the internal sense, the good of faith; and in the external sense, works, is evident from the signification here of a “troop.” That a “troop” in the supreme sense is omnipotence and omniscience, is because a “troop” here is a multitude; and when “multitude” is predicated of the Lord's Divine, it denotes an infinite multitude, which is no other than omnipotence and omniscience. But omnipotence is predicated from the quantity which is of magnitude; and omniscience from the quantity which is of multitude. Omnipotence also is predicated from infinite good, or what is the same, from the Divine love, and thus from the Divine will; but omniscience from infinite truth, or what is the same, from the Divine intelligence. That in the internal sense a “troop” is the good of faith is from correspondence; for to the Lord's Divine omnipotence corresponds the good which is of charity; and to his omniscience the truth which is of faith.

[2] That a “troop” in the external sense signifies works, is because these correspond to the good of faith; for the good of faith produces works, because the good of faith is not possible without works, just as thinking good and willing good are not possible without doing good. The one is the internal, and the other the corresponding external. Furthermore, in regard to works, unless they correspond to the good of faith they are neither works of charity nor works of faith; for they do not come from their internal, but are dead works, in which there is neither good nor truth; but when they correspond, they are then works either of charity or of

faith. Works of charity are those which flow from charity as from their soul; but works of faith are those which flow from faith. Works of charity exist with the regenerate man; and works of faith with him who has not yet been regenerated, but is being regenerated; the case being the same as it is with the affections of good and of truth; for the regenerate man does good from the affection of it, thus from willing good; but the man who is to be regenerated does good from the affection of truth, thus from knowing good. The nature of the difference has already been repeatedly shown. From this it is manifest what works are.

[3] Moreover, in regard to works the good of faith is comparatively as are man's will and the derivative thought to his face, which is well known to be an image of his mind, that is, of his will and the derivative thought. If the will and thought are not presented in the face as in their image, what is seen there is not the will and thought, but hypocrisy or deceit; because the man presents a face different from that which he wills and thinks. The case is the same with every act of the body in respect to the interiors which are of the thought and will. Man's internal lives in his external by act or by acting. If the act or acting is not according to his internal, it is a proof either that it is not his internal that is producing the act, but an impulse recurring from custom and habit; or else that it is something feigned, as in hypocrisy and deceit. From this it is again manifest what works are; and from this it follows that he who makes profession of faith, and still more he who makes profession of the good of faith, and denies works, and still more if he rejects them, is devoid of faith, and yet more of charity.

[4] Such being the nature of the works of charity and faith, and as man is never in charity and faith unless he is in works, for this reason "works" are so frequently mentioned in the Word; as may appear from the following passages:

Thine eyes are open upon all the ways of the sons of man, to give everyone according to his ways, and according to the fruit of his works (Jer. 32:19).

Be ye converted everyone from his evil way, and make your works good (Jer. 35:15).

I will render to them according to their work, and according to the work of their hands (Jer. 25:14).

In Hosea:

I will visit upon him his ways, and render to him his works (Hos. 4:9).

In Micah:

The land shall be a desolation because of them that dwell therein, for the fruit of their works (Micah 7:13).

In Zechariah:

Thus said Jehovah Zebaoth: Be ye converted from your evil ways, and from your evil works. As Jehovah Zebaoth thought to do unto us according to our ways, and according to our works, so hath he done to us (Zech. 1:4, 6).

In John:

Blessed are the dead who die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labors; and their works follow with them (Rev. 14:13).

[5] In the same:

I saw the dead small and great stand before God, and the books were opened; and another book was opened which is the book of life; and the dead were judged out of the things that were written in the books, according to their works. And the sea gave up the dead that were in it; and death and hell gave up the dead that were in them; and they were judged everyone according to their works (Rev. 20:12–13).

Behold I come quickly, and my reward is with me, to give to every man according to his works (Rev. 22:12).

In John the evangelist:

This is the judgment, that the light is come into the world, and men loved the darkness rather than the light, because their works were evil. For everyone that doeth evil hateth the light, and cometh not to the light, lest his works should be reprov'd; but he that doeth the truth cometh to the light, that his works may be made manifest, because they have been wrought in God (John 3:19-21).

The world cannot hate you, but me it hateth, because I testify of it that its works are evil (John 7:7).

Jesus said to the Jews, If ye were Abraham's sons ye would do the works of Abraham. Ye do the works of your father (John 8:39, 41).

If ye know these things, blessed are ye if ye do them (John 13:17).

[6] In Matthew:

Let your light so shine before men that they may see your good works. Whosoever shall do and teach them, he shall be called great in the kingdom of the heavens (Matt. 5:16, 19).

Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of the heavens; but he that doeth the will of my father who is in the heavens. 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? And then will I profess unto them, I never knew you, depart from me ye that work iniquity (Matt. 7:21-23).

In Luke:

The master of the house shall answer and say to them, I know you not whence ye are; then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets; but he shall say, I tell you I know you not whence ye are, depart from me all ye workers of iniquity (Luke 13:25-27).

In Matthew:

Everyone that heareth my words, and doeth them, I will liken him to a wise man; but everyone that heareth my words, and doeth them not, shall be likened unto a foolish man (Matt. 7:24, 26).

The son of man shall come in the glory of his father with his angels, and then shall he render to every man according to his works (Matt. 16:27).

[7] From these passages it is evident that works are what save man, and what condemn man; that is to say, that good works save, and evil works condemn; for in his works is man's will. He who wills good does good; but he who does not do good, however he may say that he wills good, still does not will it when he does not do it. This is as if he should say, I will it, but I do not will it. And because the will itself is in works, and charity is of the will, and faith is of charity, it is manifest what of the will, or what of charity and faith, there is in a man, when he does not do good works; and especially when he does the contrary, or evil works.

[8] Moreover be it known that the Lord's kingdom commences in a man from the life which is of works, for he is then in the beginning of regeneration; but when the Lord's kingdom is in a man, it terminates in works, and then the man is regenerate. For his internal man is then within his external man in correspondence therewith; and his works are of his external man, while charity and the derivative faith are of his internal man; and therefore in this case his works are charity. As the life of the internal man thus comes forth in the works of the external man, therefore the Lord in speaking of the last judgment (Matt. 25:32–46), recounts nothing but works, and says that those who have done good works shall enter into life eternal, and those who have done evil works into damnation. From what has been said it is also evident what is signified by that which we read of John—that he lay at the breast and on the bosom of Jesus, and that Jesus loved him more than the rest (John 13:23, 25; 21:20); for by John were represented good works—(see the preface to the eighteenth and to the twenty-second chapters of Genesis). What the works of faith are, which from the resemblance may also be called its fruits; and what the works of charity, will of the Lord's Divine mercy be stated more fully elsewhere.

3935. *And she called his name Gad.* That this signifies its quality is evident from the signification of a “name” and of “calling a name” as being quality (concerning which above). The quality itself is signified by “Gad”; namely, the quality of the good of faith and of works. By “quality” is signified everything whatever that is within; here, within the good of faith and within works; and these are things innumerable, for the quality varies in each individual, and is also the contrary in those who are not in the good of faith, and thus not in good works; which quality is also signified by “Gad,” when he is named in the opposite sense. When the good of faith of the internal man and the good works of the external man correspond, they, as shown above, are a third general means, which is to be acknowledged in faith and in act before a man can enter into the Lord’s kingdom; that is, before he can by regeneration be made a church.

3936. Verses 12, 13. *And Zilpah Leah’s handmaid bare a second son to Jacob. And Leah said, In my blessedness; for the daughters will call me blessed; and she called his name Asher.* “And Zilpah Leah’s handmaid bare a second son to Jacob” signifies the acknowledgment of the second general truth; “and Leah said, In my blessedness; for the daughters will call me blessed” signifies in the supreme sense eternity, in the internal sense the happiness of eternal life, and in the external sense the delight of the affections; “and she called his name Asher” signifies its quality.

3937. *And Zilpah Leah’s handmaid bare a second son to Jacob.* That this signifies the acknowledgment of the second general truth is evident from the signification of “bearing” as being acknowledgment (see n. 3911, 3915, 3919); from the signification of a “handmaid” as being an affirmative means that is of service for the conjunction of the external man with the internal (n. 3913, 3917); from the signification of a “son” as being truth, here a general truth (see n. 3926) and from the representation of Jacob, and of Leah, and also of Zilpah (concerning which above). This shows what is the internal sense of these words, namely, the acknowledgment of the second general truth that is of service as a means for conjoining the external man with the internal.

3938. *And Leah said, In my blessedness; for the daughters will call me blessed.* That this signifies in the supreme sense eternity; in the internal sense, the happiness of eternal life; and in the external sense, the delight of the affections, is evident from the signification of “blessedness,” and from the signification of “the daughters will call me blessed.” That “blessedness” in the supreme sense is eternity cannot be seen except from the correspondence with the things in man; for things that are Divine, or that are infinite, are not apprehended except from finite things of which man can form some idea. Without an idea derived from finite things, and especially an idea from the things of space and time, man can comprehend nothing of Divine things, and still less of the infinite. Without an idea of space and time man cannot have any thought at all (n. 3404); for in respect to his body he is in time, and thus in respect to his thoughts which are from the external senses; whereas the angels, not being in time and space, have ideas of state, and therefore spaces and times in the Word signify states (see n. 1274, 1382, 2625, 2788, 2837, 3254, 3356, 3827).

[2] There are two states, namely, a state that corresponds to space and a state that corresponds to time. The state that corresponds to space is state as to being; and the state that corresponds to time is state as to coming forth² (n. 2625). For there are two things that make man, namely, being and coming forth. Man’s being is nothing else than a recipient of the eternal which proceeds from the Lord; for men, spirits, and angels are nothing but recipients, or forms recipient, of life from the Lord. The reception of life is that of which coming forth is predicated. Man believes that he is, and this of himself; when yet it is not true that he is of himself; but that as before said, he comes forth. Being is solely in the Lord, and is called “Jehovah.” From being, which is Jehovah, are all things which appear to be [*sicut sint*]. But the Lord’s being, or Jehovah, can never be communicated to anyone; but solely to the Lord’s human. This was made the Divine being, that is, Jehovah. (That the Lord is Jehovah as to both the essences may be seen above, n. 1736, 2004–2005, 2018, 2025, 2156, 2329, 2921, 3023, 3035.)

[3] Coming forth also is predicated of the Lord; but only when he was in the world, where he put on the Divine. But since he has become the Divine being, coming forth can no longer be predicated of him, except as a something that proceeds from him. That which proceeds from him is that which appears as the coming forth in him; yet it is not in him, but is from him, and causes men, spirits, and angels to come forth; that is, to live. In man, spirit, and angel, coming forth is living; and his living is eternal happiness. The happiness of eternal life is that to which in the supreme sense eternity, which is from the Lord's Divine being, corresponds. That the happiness of eternal life is that which is signified by "blessedness" in the internal sense, and by the delight of the affections in the external sense, is manifest without explication.

[4] But that which is here signified is the delight of the affections of truth and good that corresponds to the happiness of eternal life. All affections have their delights; but such as are the affections, such are the delights. The affections of evil and falsity also have their delights; and before a man begins to be regenerated, and to receive from the Lord the affections of truth and good, these delights appear to be the only ones; so much so that men believe that no other delights exist; and consequently that if they were deprived of these, they would utterly perish. But they who receive from the Lord the delights of the affections of truth and good gradually see and perceive the nature of the delights of their former life, which they had believed to be the only delights—that they are relatively vile, and indeed filthy. And the further a man advances into the delight of the affections of truth and good, the more does he begin to regard the delights of evil and falsity as vile; and at last to hold them in aversion.

[5] I have sometimes spoken with those in the other life who had been in the delights of evil and falsity; and I have been permitted to tell them that they have no life until they are deprived of their delights. But they said (as say such persons in the world) that if they should be deprived of them, nothing of life would be left them. But I was permitted to reply that life then first begins, together with such happiness as there is in heaven, which in

comparison with that of their former delights is unutterable. But this they could not apprehend, because what is unknown is believed to be nothing. It is the same with all in the world who are in the love of self and of the world, and therefore in no charity. They know the delight of these loves, but not the delight of charity. Thus they are altogether ignorant of what charity is, and still more that there is any delight in charity; when yet the delight of charity is that which fills the universal heaven, and constitutes the blessedness and happiness there; and if you will to believe it, it constitutes the intelligence and wisdom also, together with their delights; for into the delights of charity the Lord inflows with the light of truth and the flame of good, and with the derivative intelligence and wisdom. But falsities and evils reject, suffocate, and pervert these delights, and hence come folly and insanity. From all this it is evident what is the nature and quality of the delight of the affections, and that it corresponds to the happiness of eternal life.

[6] The man of this age believes that if at the hour of death he merely has the confidence of faith, he can get into heaven no matter in what affection he may have lived during the whole course of his life. I have sometimes spoken with those who have so lived, and have so believed. When they come into the other life, they at first have no other idea than that they may enter into heaven, without any regard to their past life, in which they had put on the delight of the affection of evil and falsity from the loves of self and of the world, which had been their ends. I have been permitted to tell them that everyone can be admitted into heaven, because heaven is denied by the Lord to no one; but whether they can live there they can know when admitted. Some who firmly believed that they could, have also been admitted. But as the life there is that of love to the Lord and of love toward the neighbor, which constitutes all the sphere and happiness of the life there, on coming into it they began to be distressed, not being able to breathe in such a sphere, and they then began to perceive the filthiness of their affections, thus to feel infernal torment. In consequence of this they cast themselves headlong down, saying that they desired to be far away, and marveling that that was heaven which to them was hell. This shows what is the nature of the one delight, and what is that of the other; and that they who are in the delight of the affections

of evil and falsity can by no means be among those who are in the delight of the affection of good and truth; and that these delights are opposite to each other, as are heaven and hell (see n. 537–539, 541, 547, 1397, 1398, 2130, 2401).

[7] Furthermore, as regards the happiness of eternal life: during his life in the world the man who is in the affection of good and truth cannot perceive it, but a certain delight in its stead. The reason of this is that while in the body he is in worldly cares and consequent anxieties that prevent the happiness of eternal life (which is deep within him) from then being manifested in any other way. For when this happiness inflows from within into the cares and anxieties that are with the man outwardly, it sinks down among the cares and anxieties there, and becomes a kind of obscure delight; but still it is a delight within which there is blessedness, and within this happiness. Such is the happiness of being content in God. But when a man is divested of his body, and at the same time of these worldly cares and anxieties, the happiness which had lain hidden in obscurity within his interior man comes forth and reveals itself.

[8] As affection is so often spoken of, let us state what is meant by affection. Affection is nothing else than love, but is what is continuous of it. For from love a man is affected either with evil and falsity, or with good and truth. As this love is present and is within all things in general and particular that belong to him, it is not perceived as love, but is varied according to its matter in hand, and according to the man's states and their changes, and this continually in everything that he wills, thinks, and does. It is this continuous of love that is called affection; and it is this continuous that reigns in a man's life and makes all his delight, and consequently his very life; for man's life is nothing else than the delight of his affection; and thus is nothing else than the affection of his love. Love is man's willing, and derivatively is his thinking, and thereby his acting.

3939. *And she called his name Asher.* That this signifies its quality, is evident from the signification of "calling a name," as being

quality—as above. The quality itself is that which Asher represents. “Asher” in the original language means “blessedness”; but the name involves all that is signified by the words of his mother Leah—“in my blessedness; for the daughters will call me blessed,” namely, the delight of the affections which corresponds to the happiness of eternal life. This is the fourth general principle that conjoins the external man with the internal; for when a man perceives this corresponding delight within himself, his external man is then beginning to be conjoined with his internal man. It is the delights of the affections of truth and good that conjoin them; for without the delights of the affections nothing is conjoined, because the man’s life is in them. (That all conjunction is through the affections, see n. 3024, 3066, 3336, 3849, 3909.) By the “daughters who call her blessed” are signified churches. (That in the internal sense of the Word “daughters” signify churches see n. 2362.) This was said by Leah because by the births from the handmaids are signified the general truths which are the means that are of service for conjunction, to the intent that the church may come forth in the man. For when a man perceives this delight or affection, he is beginning to become a church; and this being the case this is said of the fourth or last son of the handmaids.

[2] “Asher” is often named in the Word, but by him, as well as by the other sons, is signified the quality then treated of, that is, the quality of those in that state which is the subject there treated of; and the quality is also according to the order in which the sons are named, being of one kind when the order begins with “Reuben” or faith, of another when it begins with “Judah” or celestial love, and of another when with “Joseph” or spiritual love; for the essence and quality of that which is first is derived and passes on into the things which follow. This is the ground of their varying significations in the places where they are named. Here, where their birth is treated of, the general principles of the church are signified by them; and consequently all things of faith and love that make the church; and this for the reason that in what goes before, the regeneration of man is treated of, or man’s states before he becomes a church; and in the supreme sense the Lord—how he made his human Divine; and thus the ascent of the ladder which was seen by Jacob in Bethel, even to Jehovah.

3940. Verses 14–16. *And Reuben went in the days of wheat-harvest, and found dudaim in the field, and brought them unto Leah his mother. And Rachel said to Leah, Give me I pray of thy son's dudaim. And she said unto her, Is it a small matter that thou hast taken away my man, and wouldest thou take also my son's dudaim? And Rachel said, Therefore he shall lie with thee tonight for thy son's dudaim. And Jacob came from the field in the evening, and Leah went out to meet him, and said, Thou must come to me, for hiring I have hired thee with my son's dudaim; and he lay with her that night.* “And Reuben went in the days of wheat harvest” signifies faith as regards its state of love and charity; “and found dudaim in the field” signifies the things that belong to conjugal love in the truth and good of charity and love; “and brought them unto Leah his mother” signifies application to the affection of external truth; “and Rachel said to Leah” signifies the perception of the affection of interior truth, and a longing for it; “give me I pray of thy son's dudaim” signifies of the things that belong to conjugal love, with which it might be mutually and alternately conjoined; “and she said unto her, Is it a small matter that thou hast taken away my man?” signifies that there is conjugal desire; “and wouldest thou take also my son's dudaim?” signifies that thus there would be withdrawn the conjugal relation of natural good with external truth; “and Rachel said” signifies consent; “therefore he shall be with thee tonight for thy son's dudaim” signifies that there should be conjunction; “and Jacob came from the field in the evening” signifies the good of truth in a state of good, but in obscurity such as belongs to the natural; “and Leah went out to meet him” signifies a longing on the part of the affection of external truth; “and said, thou must come to me” signifies that it should be conjoined therewith; “for hiring I have hired thee with my son's dudaim” signifies that it was promised from forethought; “and he lay with her that night” signifies conjunction.

3941. And Reuben went in the days of wheat harvest. That this signifies faith as regards its state of love and charity is evident from the representation of Reuben as being the faith which is the first thing of regeneration (see n. 3861, 3866); from the signification of “days” as being states (n. 23, 487–488, 493, 893, 2788, 3462, 3785); and from the signification of “wheat,” as being love and

charity—to be explained in what follows; hence “wheat harvest” is an advancing state of love and charity. The means of the conjunction of the external man with the internal have been described under the representation of the four sons of Jacob by the handmaids; and the subject now treated of is the conjunction of good and truth by means of the rest of the sons; and therefore the “dudaim” are first spoken of, by which this conjunction or conjugal relation is signified. The reason why a “wheat harvest” signifies an advancing state of love and charity, is that a “field” signifies the church, and thus the things of the church; and the “seeds” sown in the field signify the things of good and truth; and the plants born from them, such as wheat, barley, and other grains, signify the things of love and charity, and also of faith. The states of the church in regard to these things are therefore compared to “seed time” and “harvest,” and are so called, as in Genesis 8:22 (n. 932).

[2] That “wheat” denotes the things of love and charity, may also be seen from the following passages. In Moses:

Jehovah maketh him to ride on the high places of the earth, and feedeth him with the increase of the fields, and maketh him to suck honey out of the rock, and oil out of the flinty rock; butter of the herd and milk of the flock, with the fat of lambs and of rams, the sons of Bashan, and of he-goats, with the fat of the kidneys of wheat, and thou didst drink the pure blood of the grape (Deut 32:13–14);

here in the internal sense the subject treated of is the ancient church and its state when it was set up; and all the things of love and charity and all the things of faith that were in it, are described by significatives. The “fat of the kidneys of wheat” is the celestial of love and charity; and as “fat” or “fatness” signifies the celestial (n. 353), and “wheat,” love, they are frequently joined together in the Word—as also in David:

O that my people were obedient to me, that Israel would walk in my ways. He should feed them with the fat of wheat, and with honey out of the rock would I satisfy thee (Ps. 81:13, 16).

Jehovah, he maketh thy border peace, and filleth thee with the fat of wheat (Ps. 147:14).

[3] That “wheat” is love and charity, may be seen in Jeremiah:

Many shepherds have destroyed my vineyard, they have trodden down the portion of my field, they have made the portion of my field a wilderness of solitude. Wasters are come upon all the hills in the wilderness; for the sword of Jehovah devoureth from one end of the land even to the other end of the land; no flesh hath peace. They have sown wheat, and have reaped thorns (Jer. 12:10, 12–13);

“vineyard” and “field” denote the church; the “wilderness of solitude,” its vastation; the “sword that devoureth,” the vastation of truth; “no peace,” no good that affects; “sowing wheat,” the goods of love and charity; “reaping thorns,” the evils and falsities of the love of self and of the world. (That a “vineyard” is the spiritual church may be seen above, n. 1069; and that a “field” is the church as to good, n. 2971; that a “wilderness” is vastation, n. 1927, 2708; that a “devouring sword” is the vastation of truth, n. 2799; and that “peace” is good that affects, n. 3780.)

[4] In Joel:

The field is wasted, the ground mourneth, for the corn is wasted, the new wine is dried up, the oil languisheth, the husbandmen were ashamed, the vine-dressers have howled, for the wheat and for the barley; for the harvest of the field is perished. Gird yourselves and lament, ye priests; howl, ye ministers of the altar (Joel 1:10, 11, 13).

Everyone sees that the state of the vastated church is that which is here described; thus that “field” and “ground” are the church; the “corn”³ its good, and the “new wine” its truth (n. 3580); and that the “wheat” is celestial love, and the “barley” spiritual love; and as the state of the church is treated of, it is said, “gird yourselves and lament, ye priests; howl, ye ministers of the altar.”

[5] In Ezekiel, the spirit of Jehovah said to the prophet:

Take unto thee wheat, and barley, and beans, and lentils, and millet, and spelt, and put them into one vessel, and make thee bread thereof. With the ordure of man’s dung shalt thou make a cake before their eyes. Thus shall the sons of Israel eat their bread unclean (Ezek. 4:9, 12–13);

where the profanation of good and truth is treated of; the “wheat, barley, beans, lentils, millet, and spelt” denote the kinds of good and its derivative truth; the “bread” or “cake” “made thereof with the ordure of human dung,” denotes the profanation of all of them.

[6] In John:

I saw and behold a black horse; and he that sat thereon had a balance in his hand. And I heard a voice from the midst of the four living creatures, saying, A measure of wheat for a penny, and three measures of barley for a penny; and hurt thou not the oil and the wine (Rev. 6:5–6);

where the vastation of good and truth is treated of; a “measure of wheat for a penny” denoting the scarcity of love; and “three measures of barley for a penny,” the scarcity of charity.

[7] In Ezekiel:

Judah and the land of Israel were thy merchants; with wheat of Minnith, and pannag, and honey, and oil, and balsam, they made thy tradings (Ezek. 27:17);

where the subject is Tyre, by which are signified the knowledges of good and truth; the goods of love and charity and their happinesses are the “wheat of Minnith, and pannag, and honey, and oil, and balsam”; “Judah” is the celestial church, and the “land of Israel,” the spiritual church, from which those things are; “tradings” are acquisitions.

[8] In Moses:

A land of wheat and barley, a land of vine and fig tree and pomegranate, a land of olive, of oil, and of honey (Deut. 8:8);

describing the land of Canaan, which in the internal sense is the Lord’s kingdom (n. 1413, 1437, 1585, 1607, 3038, 3705). The goods of love and charity are signified by the “wheat and barley”; and the goods of faith by the “vine and the fig tree.”

[9] In Matthew:

Whose fan is in his hand, and he will thoroughly purge his threshing floor; and he will gather his wheat into the barn, but the chaff he will burn with unquenchable fire (Matt. 3:12).

John the Baptist thus speaks of the Lord; the “wheat” denotes the good of love and charity; the “chaff,” that in which there is nothing of good. In the same:

Let both grow together until the harvest, and in the time of the harvest I will say to the reapers, Gather first the tares, and bind them in bundles to burn them, but gather the wheat into my barn (Matt. 13:30);

the “tares” denote evils and falsities and the “wheat,” goods. They are comparisons, but the comparisons in the Word are all made by means of significatives.

3942. *And found dudaim in the field.* That this signifies the things of conjugal love in the truth and good of charity and love is evident from the signification of “dudaim” as being the things that belong to conjugal love (concerning which in what follows); and from the signification of the “field” as being the church, and consequently the truth of faith and good of charity, because these make the church (n. 368, 2971, 3196, 3310, 3500, 3508, 3766). What the “dudaim” were, the translators do not know. They suppose them to have been fruits or flowers, to which they give names according to their several opinions. But of what kind they were it does not concern us to know, but merely the fact that among the ancients who were of the church, all fruits and flowers were significative; for they knew that universal nature is a theater representative of the Lord’s kingdom (n. 3483); and that all the things in its three kingdoms are representative; and that each thing represents some specific thing in the spiritual world, and therefore also each fruit and flower. That by the “dudaim” there is signified the conjugal of good and truth, may be seen from the series of things here in the internal sense; as well as from the derivation of that word in the original language; for it is derived from the word

“dudaim,” which means loves and conjunction by means of them. That “dudaim” comes from this, and that it signifies that which is conjugal is evident from the following words:

In the morning we will arise to the vineyards; we will see whether the vine hath blossomed and hath put forth the grape, whether the pomegranates have put forth flowers; there I will give thee my loves [*dudim*]; the dudaim have given forth a scent (Song of Solomon 7:12–13).

All this shows what is signified by the “dudaim.”

[2] As regards the book in which this passage is found, and which is called “The Song of Solomon,” it is not among those called “Moses and the Prophets,” because it has not the internal sense; but it was written in the ancient style, and is full of significatives collected from the books of the ancient church, and of many things which in the ancient church signified celestial and spiritual love, and especially conjugal love. That this is the nature of that book is also evident from the fact that in its literal sense are many things not decorous, which is not the case with the books called “Moses and the Prophets”; but as within it there have been collected together such things as are significative of celestial and of conjugal love, it appears as if it possessed a certain mystic meaning.

[3] From this signification of the “dudaim” we can now see that by “Reuben found them in the field” there is signified the conjugal that is in the truth and good of love and charity; that is to say, that which can be conjoined. For in the spiritual sense the conjugal principle is nothing else than that truth which can be conjoined with good, and that good which can be conjoined with truth. From this also comes all conjugal love (n. 2728, 2729, 3132); and therefore genuine conjugal love is not possible except with those who are in good and truth, and thus are together in the heavenly marriage.

3943. *And brought them unto Leah his mother.* That this signifies application to the affection of external truth is evident from the signification of “bringing,” as here being application; and from the

representation of Leah as being the affection of external truth (see n. 3793, 3819).

3944. *And Rachel said to Leah.* That this signifies the perception of the affection of interior truth, and a longing for it, is evident from the signification of “saying” as being to perceive (see n. 1898, 1919, 2080, 2619, 2862, 3395, 3509); and from the representation of Rachel as being the affection of interior truth (n. 3758, 3782, 3793, 3819). That the signification is the affection of and the longing for this truth, is also evident from what presently follows; for Rachel says, “Give me I pray of thy son’s dudaim.”

3945. *Give me I pray of thy son’s dudaim.* That this signifies the affection of and longing for the things of conjugal love, with which it might be mutually and alternately conjoined, is evident from the signification of the “dudaim” as being the things of conjugal love (n. 3942). That the signification is affection and longing is also evident (n. 3944). (That conjugal love is conjunction mutually and alternately may be seen above, n. 2731.)

3946. *And she said unto her, Is it a small matter that thou hast taken away my man?* That this signifies that there is a conjugal longing is evident from the signification of “taking a man” who is also another’s (as here Jacob, who was also Leah’s), as involving mutual love between them. Hence it is that by these words “Is it a small matter that thou hast taken away my man?” there is signified conjugal longing.

3947. *And wouldst thou take also my son’s dudaim?* That this signifies that thus would be withdrawn the conjugal of natural good with external truth is evident from the signification of “taking” as being here to withdraw; from the signification of the “dudaim” as being what is conjugal (see n. 3942); and from the signification of a “son” as being truth, (see n. 489, 491, 533, 1147); here, external truth, because it is Leah who says it; and that “Leah” is external truth has been shown above.

3948. *And Rachel said, Therefore he shall lie with thee tonight for thy son's dudaim.* That this signifies consent that it should be conjoined is evident without explication.

3949. *And Jacob came from the field in the evening.* That this signifies the good of truth in a state of good, but in obscurity such as belongs to the natural, is evident from the representation of Jacob as being the good of truth of the natural (see n. 3669, 3677, 3775, 3829); from the signification of a "field" as being the church as to good (n. 2971), and thus good; and from the signification of the "evening" as being obscurity (n. 3056, 3833).

3950. *And Leah went out to meet him, and said, thou must come to me.* That this signifies a longing on the part of the affection of external truth to be conjoined therewith is evident from the representation of Leah as being the affection of external truth, as shown above. That the signification is a longing to be conjoined is evident without explication.

3951. *For hiring I have hired thee with my son's dudaim.* That this signifies that it was thus promised from forethought is evident from the signification of "hiring to hire" as being that which is promised; as is also evident from what goes before. That it is from foresight is because all the conjunction of truth with good, and of good with truth, in man, is effected from foresight; that is, from the Lord's providence. For the subject here treated of is the conjunction of good with truth, and of truth with good, and thus the good that is appropriated to man. For good is not good in man until it has been conjoined with truth. And as all good comes from the Lord, that is, all the appropriation of good through its conjunction with truth, it is therefore here said, "from foresight." The Lord's providence is especially concerned with this conjunction. By means of it man becomes man, and is distinguished from the brute animals; and he becomes man insofar as he receives of it; that is, insofar as he permits the Lord to effect it. This therefore is the good that is with man; and no other good that is spiritual and that remains to eternity is possible.

[2] Moreover the goods of the external man, which so long as the man lives in the world are the delights of life, are good only insofar as they partake inwardly of this good. For example, the good of riches. Insofar as riches have spiritual good within them, that is, insofar as they have as their end the good of the neighbor, the good of our country or the public good, and the good of the church, so far they are good. But they who conclude that the spiritual good of which we are speaking is not possible in a condition of worldly opulence, and who therefore persuade themselves that to make room for heaven they must divest themselves of such things, are much mistaken.

For if they renounce their wealth, or deprive themselves of it, they can then do good to no one, nor can themselves live in the world except in misery and thus can no longer have as their end the good of the neighbor, and the good of their country, nor even the good of the church, but themselves only, that they may be saved, and become greater than others in the heavens. Moreover, when they divest themselves of worldly goods, they expose themselves to contempt, because they make themselves of low estimation in the sight of others, and consequently useless for performing services and discharging duties. But when they have the good of others as their end, they then have also as an end, or as means, a state of being in the capability of effecting this end.

[3] The case herein is precisely as it is with the nutrition of a man, which has as its end that he may have a sound mind in a sound body. If a man deprives his body of its nourishment, he deprives himself also of the condition needed for his end; and therefore he who is a spiritual man does not despise nourishment, nor even its pleasures; and yet he does not hold them as his end, but only as a means that is of service to his end. From this as an example we can judge of all other things.

3952. *And he lay with her that night.* That this signifies conjunction is evident without explication. The reason why the foregoing matters have been unfolded in the internal sense merely as to the significations of the words is that they are of such a nature

that they cannot be comprehended unless they are set forth in one series. For the subject treated of is the conjunction of truth with good and of good with truth, which conjunction is the conjugal as understood in the spiritual sense; that is, the conjunction which makes the heavenly marriage with man and in the church. The arcana of this heavenly marriage are described in the above verses, and are there revealed as follows. As before shown the heavenly marriage is that of good with truth and of truth with good, yet is not between good and truth of one and the same degree, but between good and truth of a lower and of a higher degree, that is, not between the good of the external man and the truth of the same, but between the good of the external man and the truth of the internal; or what is the same, not between the good of the natural man and its truth, but between the good of the natural man and the truth of the spiritual man. This conjunction is that which makes the marriage.

[2] It is the same in the internal or spiritual man; the heavenly marriage there is not between the good and the truth in that man; but between the good of the spiritual man and the truth of the celestial man; for the celestial man is relatively in a higher degree. Nor is there a heavenly marriage between the good and the truth in the celestial man; but between the good of the celestial man and the truth Divine which proceeds from the Lord. From this it is also evident that the Divine marriage itself of the Lord is not between the good Divine and the truth Divine in his Divine human, but between the good of the Divine human and the Divine itself, that is, between the son and the father; for the good of the Lord's Divine human is that which is called in the Word the "son of God," and the Divine itself is called the "father."

[3] These are the arcana contained in the internal sense in what is said concerning the dudaim. Everyone can see that there must be some arcanum therein, for to relate that Reuben found dudaim in the field, and that Rachel longed for them, and in return for them promised that their man should lie with Leah; and that Leah went to meet Jacob when he came from the field in the evening, and said that she had hired him with the dudaim—these things would be

too trivial to make any part of the history in the Word, unless there was something Divine hidden within them. But what Divine thing is meant no one can know unless he knows what is signified by the sons of Jacob and by the tribes named from them; and unless he also knows the series of the subject in the internal sense; and moreover unless he knows what the heavenly marriage is, for this is what is treated of, namely, that it is the conjunction of the good in the external man with the affection of truth in the internal man.

[4] But in order to the better understanding of this arcanum, I may illustrate it further. The truths of the external man are the memory-knowledges and doctrinal things that the man first learned from his parents, and also from his teachers, then from books, and finally by his own study. The good of the external man is the pleasure and delight that he perceives in these things. The memory-knowledges, which are truths, and the delights, which are good, are conjoined together; but they do not make in him the heavenly marriage, for with those who are in the love of self and of the world, and thence in evil and falsity, the memory-knowledges, and even the doctrinal things, are conjoined with delights; but it is with the delights of these loves, for with these even truths can be conjoined. And yet such persons are out of the heavenly marriage. But when the pleasure or the delight that is the good of the external or natural man is from spiritual love, that is, from love toward the neighbor, toward our country or the state, toward the church and the Lord's kingdom, and still more when it is from celestial love, which is love to the Lord; and when these flow in from the internal or spiritual man into the delight of the external or natural man and make it; then this conjunction with the memory-knowledges and doctrinal things of the external or natural man constitutes with him the heavenly marriage. This is not possible with the evil, but only with the good, that is, with those who have these things as their end. (But see how the case is with the influx of the internal or spiritual man into the external or natural man, n. 3286, 3288, 3314, 3321.)

[5] As soon as these things have become known, it is possible to know what is signified by each of the things that have been

explained above in regard merely to the internal sense of the words—as that Reuben (who is the truth of faith, which is the first of regeneration) found dudaim; that he brought them to his mother Leah (who is the affection of external truth); that Rachel (who is the affection of interior truth) longed for them, and that they were given her; that Leah therefore lay with her man Jacob (who is the good of truth in the natural man) also, in what follows, that there were born to Jacob by Leah the sons Issachar and Zebulun, by whom are signified and represented the things of conjugal love, and thus of the heavenly marriage; and then that Joseph was born, by whom is signified and represented the Lord’s spiritual kingdom, which is the marriage itself that is treated of.

3953. Verses 17, 18. *And God hearkened unto Leah, and she conceived and bare Jacob a fifth son. And Leah said, God hath given me my reward, because I gave my handmaid to my man; and she called his name Issachar.* “And God hearkened unto Leah” signifies the Divine love; “and she conceived and bare Jacob a fifth son” signifies reception and acknowledgment; “and Leah said, God hath given me my reward, because I gave my handmaid to my man” signifies in the supreme sense the Divine good of truth and truth of good; in the internal sense, celestial conjugal love; and in the external sense, mutual love; “and she called his name Issachar” signifies its quality.

3954. *And God hearkened unto Leah.* That this signifies the Divine love is evident from the signification of “hearkening” to anyone, when predicated of God or the Lord, as being the Divine love; for hearkening to anyone is doing what he prays for and desires. As this is from Divine good, and Divine good comes from the Divine love, by “hearkening” to anyone is signified in the supreme sense the Divine love. For with the internal sense of the Word the case is that when the sense of the letter ascends toward heaven, and thus enters into the sphere where the thought is from the Lord and concerning the Lord and what belongs to the Lord, it is at last so perceived by the angels; for the internal sense is the Word to the angels, whereto the sense of the letter serves as a plane or means of thinking. For the sense of the letter cannot come to the angels, because it treats in most places of worldly, earthly, and

corporeal things, of which the angels cannot think, because they are in spiritual and celestial things, and thus far above what is earthly. For this reason a Word has been given that can serve man and at the same time the angels. In this the Word differs from every other writing.

3955. *And she conceived and bare Jacob a fifth son.* That this signifies reception and acknowledgment is evident from the signification of “conceiving” as being reception; and of “bearing” as being acknowledgment (concerning which, n. 3860, 3868, 3905, 3911, 3919).

3956. *And Leah said, God hath given me my reward, because I gave my handmaid to my man.* That this signifies in the supreme sense the Divine good of truth and truth of good; in the internal sense, celestial conjugal love; and in the external sense, mutual love, may be seen from the signification of “reward.” “Reward” is frequently mentioned in the Word, but few know what it there signifies. It is known in the churches that by the goods which man does he can merit nothing, for they are not his, but the Lord’s; and that meriting or merit looks to man, and thus conjoins itself with the love of self, and with the thought of preeminence over others, and consequently with contempt for others. For this reason works done for the sake of reward are not good in themselves, because they do not spring from the genuine fountain; that is, from charity toward the neighbor. Charity toward the neighbor has within it the desire that it should be as well with him as with ourselves; and with the angels, that it should be better with him than with themselves. Such also is the affection of charity; and therefore it is averse to all self-merit, and consequently to all the doing of good that looks to reward. To those who are in charity, the reward consists in being able to show kindness, and in being allowed to do so, and in the kindness being accepted. This is the delight, nay, bliss itself that is enjoyed by those who are in the affection of charity. From this it is evident what that “reward” is that is mentioned in the Word, namely, the delight and bliss of the affection of charity; or what is the same, the delight and bliss of mutual love (n. 3816); for the affection of charity, and mutual love, are the same thing. (See n.

1110–1111, 1774, 1835, 1877, 2027, 2273, 2340, 2373, 2400.) From all this it is evident that by “reward” in the external sense is here signified mutual love.

[2] That in a sense still higher, or in the internal sense, by “reward” is signified celestial conjugal love, may be seen from the things that have been said above concerning the heavenly marriage (n. 2618, 2739, 2741, 2803, 3024, 3132, 3952), namely, that it is the conjunction of good and truth; and that mutual love is from this conjunction, or from this marriage (n. 2737–2738). It is evident from this that “reward” in the internal sense is celestial conjugal love.

[3] That in the supreme sense “reward” is the Divine good of truth and truth of good is evident from the fact that the heavenly marriage is thence derived; for this union is in the Lord, and proceeds from him; and when it inflows into heaven, it makes the conjugal of good and truth, and thereby mutual love. From what has now been said and from what goes before, it is evident what is signified in the internal sense by these words of Leah: “God hath given me my reward, because I gave my handmaid to my man”; for by the “handmaid” is signified an affirmative means that serves for the conjunction of the external and the internal man (n. 3913, 3917, 3931). Thus before those things which are signified by the sons of the handmaids are affirmed and acknowledged, there cannot come forth any conjunction of good and truth, and thus not any mutual love; for these affirmations necessarily come first. This is what is meant by these words now before us.

3957. *And she called his name Issachar.* That this signifies its quality is evident from the signification of “calling a name,” as being the quality (see n. 3923, 3935); for Issachar was named from “reward,” and hence the name involves what has been said above concerning reward, and at the same time what is signified by the rest of Leah’s words. As by “Issachar” is meant “reward”; and as in the external sense “reward” is mutual love; and in the internal sense, the conjunction of good and truth, it may be well to state that very few at the present day in the Christian world know that

“reward” has this meaning, for the reason that they do not know what mutual love is, and still less that good must be conjoined with truth in order that man may be in the heavenly marriage. I have been permitted to speak on this subject with very many in the other life who were from the Christian world, and with the more learned also; but wonderful to say, scarcely anyone of those with whom I have been permitted to speak knew anything about it, when yet they might of themselves have known much about such things if they had only been willing to use their reason. But as they had not been solicitous about the life after death, but only about life in the world, such things had no interest for them.

[2] The things which they might have known of themselves had they chosen to use their reason are the following; first, that when man is divested of his body, he comes into the full exercise of a much more enlightened understanding than when living in the body, for the reason that while he is in the body, corporeal and worldly things occupy his thoughts, which induce obscurity; but when he is divested of the body, such things do not interfere, and it is with him as with those who are in interior thought by abstraction of the mind from the things of the outward senses. From this they might know that the state after death is much more clear-sighted and enlightened than the state before death; and that when a man dies, he passes comparatively from shade into light, because he passes from the things of the world to those of heaven, and from the things of the body to those of the spirit. But wonderful to say, although they are able to understand all this, they nevertheless think the contrary, namely, that the state of life in the body is relatively clear, and that the state of life after being divested of the body is relatively obscure.

[3] The second thing that they may know if they will use their reason is that the life which man has procured for himself in the world follows him; that is, he is in such a life after death. For they may know that without dying altogether no one can put off the life which he has acquired from infancy; and that this life cannot be changed into another in a moment, still less into an opposite one. For example: he who has acquired a life of deceit, and has found in

this the delight of his life, cannot put off the life of deceit, but is still in that life after death. He who is in the love of self, and thereby in hatred and revenge against those who do not serve him, and those who are in other such evils, remains in them after the life of the body; for these are the things which they love, and which constitute the delights of their life, and consequently their veriest life; and therefore such things cannot be taken away from them without at the same time extinguishing all their life. And so in other cases.

[4] The third thing which a man may know of himself is that when he passes into the other life he leaves many things behind which have no place there, such as cares for food, for clothing, for a place of abode, and also for gaining money and wealth, as well as for being exalted to dignities, all of which are so much thought of by man in the life of the body; but in the other life are succeeded by others that are not of this earthly kingdom.

[5] Therefore the fourth thing a man can know is that he who in the world has thought solely of such worldly things, so that he has been wholly possessed by them, and has acquired delight of life in them alone, is not fitted to be among those whose delight is to think about heavenly things, that is, about the things of heaven.

[6] From this follows also a fifth thing; namely, that when the externals of the body and the world are taken away, the man is then such as he has been inwardly; that is, he so thinks and so wills. If his thoughts have inwardly been deceits, machinations, aspiration for dignities, for gains, and for fame thereby; if they have been hatreds and revenges and the like, it can be seen that he will still think such things, thus the things that belong to hell, however much he might for the sake of the before-mentioned ends have concealed his thoughts from men, and thus appeared outwardly to be worthy, while leading others to believe that he had not such things at heart. That all such externals, or simulations of worth, are also taken away in the other life may likewise be known from the fact that outward things are put off together with the body, and are

no longer of any use. From this everyone may conclude for himself what kind of a man he will then appear to the angels.

[7] The sixth thing that may be known is that heaven, or the Lord through heaven, is continually working and inflowing with good and truth; and that if there is not then in men—in their interior man which lives after the death of the body— some recipient of good and truth, as a ground or plane, the good and truth that flow in cannot be received; and for this reason man while living in the body ought to be solicitous to procure such a plane within himself; but this cannot be procured except by thinking what is good toward the neighbor, and by willing what is good to him, and therefore doing what is good to him, and thus by acquiring the delight of life in such things. This plane is acquired by means of charity toward the neighbor, that is, by means of mutual love; and is what is called conscience. Into this plane the good and truth from the Lord can inflow, and be received therein; but not where there is no charity, and consequently no conscience; for there the inflowing good and truth pass through, and are turned into evil and falsity.

[8] The seventh thing that a man can know of himself, is that love to God and love toward the neighbor are what make man to be man, distinct from brute animals; and that they constitute heavenly life, or heaven; while their opposites constitute infernal life, or hell. But the reason why a man does not know these things is that he does not desire to know them, because he lives the opposite life, and also because he does not believe in the life after death; and likewise because he has taken up with principles of faith, but none of charity; and consequently believes in accordance with the doctrinal teachings of many, that if there is a life after death, he can be saved by faith, no matter how he has lived, even if his faith is received in his dying hour.

3958. Verses 19, 20. *And Leah conceived again, and bare a sixth son to Jacob. And Leah said, God hath endowed me with a good dowry; now will my man dwell with me, because I have borne him six sons; and she called his name Zebulun.* “And Leah conceived again, and bare a sixth son to Jacob” signifies reception and

acknowledgment; “and Leah said, God hath endowed me with a good dowry; now will my man dwell with me, because I have borne him six sons” signifies in the supreme sense the Divine itself of the Lord and his Divine human; in the internal sense, the heavenly marriage; and in the external sense, conjugal love; “and she called his name Zebulun” signifies the quality.

3959. And Leah conceived again, and bare a sixth son to Jacob. That this signifies the reception and acknowledgment of truth is evident from the signification of “conceiving” as being to receive; and of “bringing forth” as being to acknowledge (see n. 3955); and from the signification of a “son” as being truth (n. 489, 491, 533, 1147, 2623, 3373).

3960. And Leah said, God hath endowed me with a good dowry, now will my man dwell with me, because I have borne him six sons. That this signifies in the supreme sense the Divine itself of the Lord and his Divine human; in the internal sense, the heavenly marriage; and in the external sense, conjugal love, is evident from the signification of “dwelling with,” and also from the rest of the words Leah then spoke. The reason why “dwelling with,” or “cohabitation,” is in the supreme sense the Divine itself of the Lord and his Divine human is that the Divine itself, called the “father,” is in the Divine human, called the “son of God,” mutually and alternately, according to the words of the Lord himself in John:

Jesus saith, Philip, he that hath seen me, hath seen the father.
Believe me, that I am in the father, and the father in me (John 14:9–11;
10:38).

That this union is the Divine marriage itself, may be seen above (n. 3211, 3952). Yet this union is not cohabitation, but is expressed by “cohabitation” in the sense of the letter; for things which are one are presented as two in the sense of the letter, as the father and the son; and even as three, as the father, the son, and the Holy Spirit; and this for many reasons, concerning which of the Lord’s Divine mercy elsewhere.

[2] That “dwelling together,” or “cohabitation,” in the internal sense is the heavenly marriage, is from the same cause; for this marriage comes forth from the Divine marriage, which is the union of the father and the son, or of the Divine itself of the Lord with his Divine human. The heavenly marriage is that which is called the Lord’s kingdom, and also heaven; and this because it comes forth from the Divine marriage, which is the Lord. This then is what is signified in the internal sense by “cohabitation,” and hence it is that heaven likewise is called the “habitation of God,” as in Isaiah:

Look down from the heavens, and behold from the habitation of thy holiness and of thy adornment; where is thy zeal and thy mighty acts? The yearning of thy bowels, and thy compassions toward me, have restrained themselves (Isa. 63:15);

the “habitation of holiness” denotes the celestial kingdom; and the “habitation of adornment,” the spiritual kingdom. “Habitation” in this passage comes from the same word as that from which “dwelling together” and “Zebulun” are derived in the passage under consideration.

[3] The reason why “dwelling together” or “cohabitation” in the external sense is conjugal love is that all genuine conjugal love comes forth from no other source than the heavenly marriage, which is that of good and truth; and this from the Divine marriage, which is the Lord as to his Divine itself and his Divine human. (See what has been said before on these subjects; as that the heavenly marriage is from the Divine good which is in the Lord and the Divine truth which is from him, n. 2508, 2618, 2803, 3132; that from it is conjugal love, n. 2728, 2729; that they who are in genuine conjugal love dwell together in the inmosts of their life, n. 2732; and thus in the love of good and truth, for these are the inmosts of their life; that conjugal love is the fundamental love of all the loves, see n. 2737–2739; that there is a marriage of good and truth in heaven, in the church, in everyone in it, and in everything in nature, n. 718, 747, 917, 1432, 2173, 2516, 2712, 2758; that this marriage is in everything in the Word, n. 683, 793, 801, 2516, 2712; and that thus in the supreme sense the Lord himself is

therein; that by “Jesus Christ” is signified the Divine marriage, n. 3004.)

[4] These are the things signified not only by “dwelling together,” or by the words, “now will my man dwell with me,” but also by those which go before—“God hath endowed me with a good dowry”; by the former, however, the truth of good is signified; and by the latter, the good of truth; both together making the heavenly marriage. And as this is the conclusion, it is said: “because I have borne him six sons”; for “six” here signify the same as “twelve,” namely, all things of faith and love; the half of a number and its double having the same signification in the Word, when the subject is similar.

3961. *And she called his name Zebulun.* That this signifies its quality is evident from the signification of “calling a name” as denoting the quality (concerning which above). He was named “Zebulun” from “dwelling together,” and hence the name involves what has been said above about “dwelling together” (n. 3960); and at the same time what is signified by the rest of Leah’s words.

3962. Verse 21. *And afterwards she bare a daughter, and called her name Dinah.* “And afterwards she bare a daughter” signifies the affection of all these general truths; and also the church of faith in which there is good; “and called her name Dinah” signifies its quality.

3963. *And afterwards she bare a daughter.* That this signifies the affection of all these general truths, and also the church of faith in which there is good, is evident from the signification of a “daughter” as being affection, and also the church (see n. 2362); but the affection of what, and what kind of church, appears from what is added—as the celestial church when “Zion” is added, which is called the “daughter of Zion,” and the spiritual church when “Jerusalem” is added, which is called the “daughter of Jerusalem”; and so in other cases. Here, where nothing is added, the church of faith in which there is good is signified by “daughter”; for up to this point the general truths of faith within

which there is good have been described, and their reception and acknowledgment; these truths being signified by the “ten sons” of Jacob; and as immediately after them a daughter is said to have been born, it is evident from the series that this means the church in which are all these truths.

[2] Whether we speak of the church of faith in which there is good, or of the spiritual church, it is the same; and also if we speak of the affection of all, that is, of all these general truths; for the church exists from the affection of truth in which there is good, and the affection of good from which is truth; but not from the affection of truth in which there is not good, nor from the affection of good from which is not truth. They who say that they are of the church, being in the affection of truth and not in the good of truth, that is, who do not live according to truths, are much mistaken. These are outside the church, although within its congregation; for they are in the affection of evil, with which truth cannot be conjoined. Their affection of truth is not from the Lord, but from themselves; for they have regard to themselves, to the intent that by the knowledges of truth they may gain reputation, and thereby honors and wealth; but they have no regard to the church, nor to the Lord’s kingdom, and still less to the Lord. But they who are in the affection of good from which there is not truth, are not of the church, although within its congregation; for they are in natural and not spiritual good, and suffer themselves to be led into every kind of evil and falsity, if only the appearance of good is induced upon the evil, and the appearance of truth upon the falsity (see n. 3470, 3471, 3518).

3964. *And called her name Dinah.* That this signifies its quality is evident from the signification of a “name” and of “calling a name” as being the quality (concerning which above). The quality which Dinah represents and signifies is all that which is of the church of faith in which there is good, as described just above. The same is also evident from the derivation of her name, for in the original language “Dinah” means “judgment.” (That “judgment” in the Word is predicated of the truth of faith, may be seen above, n. 2235; and that “judging” in the internal sense is the holy of faith,

and in the external sense the good of life, n. 3921.) These things belong to the church.

3965. Verses 22–24. *And God remembered Rachel, and God hearkened to her, and opened her womb. And she conceived, and bare a son, and said, God hath gathered my reproach. And she called his name Joseph, saying, Let Jehovah add to me another son.* “And God remembered Rachel, and God hearkened to her” signifies foresight and providence; “and opened her womb” signifies the capacity to receive and acknowledge; “and she conceived, and bare a son” signifies reception and acknowledgment; “and said, God hath gathered my reproach; and she called his name Joseph, saying, Let Jehovah add to me another son” signifies in the supreme sense the Lord as to the Divine spiritual; in the internal sense, the spiritual kingdom, or the good of faith; and in the external sense, salvation, also fruitfulness and multiplication.

3966. *And God remembered Rachel, and God hearkened to her.* That this signifies foresight and providence is evident from the signification of “remembering,” when as here predicated of God as being foresight, for “remembering” is looking toward anyone; and that in the supreme sense “to see” is foresight may be seen above (n. 3863); and from the signification of “hearkening to” anyone, when predicated of God, as being providence (n. 3869).

3967. *And opened her womb.* That this signifies the capacity to receive and acknowledge is evident from the signification of “opening the womb” as being to give capacity to conceive and bring forth; thus in the internal sense the capacity to receive and acknowledge, namely, the goods of truth and the truths of good. That “conceiving and bringing forth” denote reception and acknowledgment, has been repeatedly shown above.

3968. *And she conceived, and bare a son.* That this signifies reception and acknowledgment may be seen above (n. 3919, 3925, 3955, 3959).

3969. *And said, God hath gathered my reproach. And she called his name Joseph, saying, Let Jehovah add to me another son.* That this signifies in the supreme sense the Lord as to the Divine spiritual; in the internal sense, the spiritual kingdom, or the good of faith; and in the external sense, salvation, also fruitfulness and multiplication, is evident from the representation of Joseph in the Word (concerning which below); and from the signification of “God hath gathered my reproach,” and also of “Let Jehovah add to me another son”; for he was named “Joseph” from “gathering” and “adding.” “God hath gathered my reproach” signifies that Rachel was now no longer barren, and thus was not “dead,” as she said of herself to Jacob (verse 1, n. 3908). For by Rachel is represented the affection of interior truth, or the interior man as to truth (n. 3758, 3782, 3793, 3819). The interior man is as it were dead as to truth and good, if the exterior or natural man does not correspond to it in respect to goods and truths (see n. 3493, 3620, 3623).

[2] These must be conjoined with each other, so as to be not two, but together one man. This conjunction cannot come forth until the natural or external man has been prepared, that is, until it has received and acknowledged the general truths signified by the ten sons of Jacob by Leah and the handmaids; and until the good of the natural man has been conjoined with the truths therein, which conjunction is signified by the last son of Jacob by Leah, namely, by Zebulun, who was so called from “dwelling together” (n. 3960, 3961). After this conjunction has been effected, the interior man and the exterior enter into the heavenly marriage, spoken of above (n. 3952). The reason why they do not enter into it before is a great secret; for it is the good of the interior man which then conjoins itself with the good of the exterior, and by means of this with the truth therein; and likewise the good of the interior man by means of the affection of the truth therein conjoins itself with the good of the exterior man, and also with the truth therein; thus immediately and mediately (concerning which immediate and mediate conjunction see above, n. 3314, 3573, 3616). As the interior man is then first conjoined with the exterior, and as before this conjunction has been effected the interior man is as it were null, and thus is as it were dead (as stated above), it is therefore said, “God hath gathered my reproach.” This then is what is signified by

the “reproach” which God is said to have “gathered,” that is, to have taken away, or from which he is said to have delivered her.

[3] But by the words which follow: “Let Jehovah add to me another son,” from which Joseph was named, another arcanum is signified, which is this. By Joseph there is represented the Lord’s spiritual kingdom, thus the spiritual man; for this kingdom is in every spiritual man. There are two things that constitute the spiritual man, namely, charity and faith; or what is the same, good and truth. The charity from which is faith, or the good from which is truth, is that which is represented by Joseph; and the faith in which is charity, or the truth in which is good, is that which is signified by “another son,” and is represented by Benjamin—concerning whom in Gen. 35:16–18. Thus “Joseph” is the celestial spiritual man; and “Benjamin” the spiritual celestial. What is the difference between these two may be seen from what has been very frequently said before concerning the good from which is truth, and the truth in which is good. This then is what is signified by Rachel’s other words: “Let Jehovah add to me another son.” But these arcana cannot be seen except by those who are in the charity of faith; for these are as to their interiors in the light of heaven, in which light there is also intelligence. But they cannot be seen by those who are only in the light of the world, for in this light there is not intelligence, except insofar as the light of heaven is within it. To the angels, who are in the light of heaven, these are among the most common things.

[4] From all this we can now see that by these words, “God hath gathered my reproach,” and “Let Jehovah add to me another son,” in the supreme sense is signified the Lord as to the Divine spiritual; and in the internal sense, the Lord’s spiritual kingdom, or the good of faith; for this is the spiritual in that kingdom. But that in the external sense by these words is signified salvation, also fruitfulness and multiplication, is because this follows (see n. 3971). The Lord’s spiritual kingdom, as already repeatedly stated and shown, consists of those who are in charity and thereby in faith. It is distinct from the Lord’s celestial kingdom, for this contains those who are in love to the Lord, and thereby in charity. These constitute the third or

inmost heaven; but those who are spiritual constitute the second or interior heaven.

[5] The reason why “God” is first mentioned—“God hath gathered my reproach,” and then “Jehovah”—“Let Jehovah add to me another son” is that the former name regards the ascent from truth to good, but the latter the descent from good to truth; for the spiritual man is in the good of faith (that is, in good from which there is truth); but before he becomes spiritual he is in the truth of faith (that is, in truth in which there is good); for “God” is used when the subject is truth; but “Jehovah” when it is good (n. 2586, 2807, 2822, 3921).

[6] That by Joseph is represented the Lord’s spiritual kingdom, or the spiritual man, and thus the good of faith, may also be seen from the passages in the Word where he is mentioned; as in the prophecy of Jacob, then Israel:

Joseph is the son of a fruitful one, the son of a fruitful one by a fountain, of a daughter, she marcheth upon the wall; the archers shall sorely grieve him and shall shoot at him, and shall hate him; but he shall abide in the strength of his bow; and the arms of his hands shall be made strong by the hands of the mighty one of Jacob; from thence is the shepherd, the stone of Israel; by the God of thy father, and he shall help thee, and with Shaddai, and he shall bless thee with blessings of heaven from above, with blessings of the deep that lieth beneath, blessings of the breasts and of the womb; the blessings of thy father shall prevail over the blessings of my progenitors even to the desire of the everlasting hills; they shall be upon the head of Joseph, and upon the crown of the head of the Nazarite of his brethren (Gen. 49:22–26).

In these prophetic words there is contained in the supreme sense a description of the Lord’s Divine spiritual; and in the internal sense, of his spiritual kingdom. What each particular involves shall of the Lord’s Divine mercy be stated in the explication of that chapter.

[7] So in the prophecy of Moses:

To Joseph he said, Blessed of Jehovah be his land, for the precious things of heaven, for the dew, and for the deep that lieth beneath; and for the precious things of the fruits of the sun, and for the precious

things of the increase of the months; and for the firstfruits of the mountains of the east, and for the precious things of the everlasting hills; and for the precious things of the earth and the fullness thereof; and the good will of him that dwelt in the bush; they shall come upon the head of Joseph, and upon the crown of the head of the Nazarite of his brethren (Deut. 33:13–17).

[8] As Israel represented the Lord's spiritual church (see n. 3305, 3654), therefore Jacob, then Israel, before his death said to Joseph:

Thy two sons, who were born unto thee in the land of Egypt, before I came unto thee into Egypt, are mine; Ephraim and Manasseh shall be mine, as Reuben and Simeon. The angel who hath redeemed me from all evil bless the lads, that my name may be named upon them, and the name of my fathers, Abraham and Isaac; and let them grow into a multitude in the midst of the land (Gen. 48:5, 16).

For there are two things that constitute the spiritual church —the understanding and the will, of which the understanding is represented by Ephraim, and the will by Manasseh. From this it is evident why Joseph's two sons were adopted by Jacob, then Israel, and were acknowledged as his own. "Ephraim" is also frequently mentioned in the Word, especially the prophetic Word, and by him is there signified the intellectual of truth and good, which belongs to the spiritual church.

[9] In Ezekiel:

Jehovah said, Son of man, take thee one stick, and write upon it, For Judah and for the sons of Israel his companions and take another stick and write upon it, For Joseph, the stick of Ephraim, and all the house of Israel his companions; and join them for thee one to another, into one stick, that they both may become one in thy⁴ hand. Thus said the Lord Jehovih, Behold,⁵ I will take the stick of Joseph, which is in the hand of Ephraim and the tribes of Israel his companions, and I will put them with the stick of Judah, and make them one stick, and they shall be one in my hand. And I will make them one nation in the land, in the mountains of Israel, and one king shall be king to them all, and they shall be no more two nations, and they shall no more be divided into two kingdoms again (Ezek. 37:16–17, 19, 22).

The Lord's celestial and spiritual kingdoms are here treated of. The celestial kingdom is "Judah" (n. 3654, 3881, 3921 at the end); the spiritual kingdom is "Joseph"; and it is said that these kingdoms shall not be two, but one. They were also made into one by the coming of the Lord into the world.

[10] (That the spiritual were saved by the Lord's coming, may be seen above, n. 2661, 2716, 2833, 2834.) It is the spiritual of whom the Lord speaks 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).

This is what is signified by the "two sticks, of Judah and Joseph, which shall be joined together into one, and shall be one in the Lord's hand." For the celestial constitute the third heaven, which is the inmost; but the spiritual the second heaven, which is the interior; and they are there one, because the one flows into the other (that is, the celestial into the spiritual), the spiritual kingdom being as a plane to the celestial, and in this way they have been firmly coestablished. For the Divine celestial in the third or inmost heaven is love to the Lord; and the celestial spiritual there is charity. This charity is the chief thing in the second or interior heaven, where the spiritual are. This shows what is the nature of the influx, and also of the coestablishment by means of the influx. "Wood" signifies good, both the good of love to the Lord, and the good of charity toward the neighbor (n. 2784, 2812, 3720). For this reason it was commanded that Judah and Joseph should be "written upon sticks of wood," which should "become one."

[11] So in Zechariah:

I will strengthen the house of Judah, and I will save the house of Joseph, and I will cause them to dwell, for I have mercy upon them; and they shall be as though I had not left them; for I Jehovah am their God, and I will answer them (Zech. 10:6);

here again the subject is the two kingdoms, the celestial and the spiritual (the celestial being “Judah,” and the spiritual “Joseph”), and the salvation of the spiritual.

[12] In Amos:

Thus said Jehovah unto the house of Israel, Seek ye me, and ye shall live. Seek Jehovah, and ye shall live, lest he break out like fire in the house of Joseph, and it devour, and there be none to quench it. Hate the evil, and love the good, and establish judgment in the gate; it may be that Jehovah God Zebaoth will be gracious unto the remnant of Joseph (Amos 5:4, 6, 15);

where also the spiritual are signified by “Joseph”; the “house of Israel” is the spiritual church (n. 3305, 3654); “Joseph” is the good of this church, and it is therefore said, “Jehovah said unto the house of Israel, Seek ye me, and ye shall live, lest he break out like fire in the house of Joseph.”

[13] In David:

Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that sittest upon the cherubim, shine forth. Before Ephraim, and Benjamin, and Manasseh, stir up thy might, and come and save us (Ps. 80:1–3);

here also in like manner “Joseph” is the spiritual man; “Ephraim, Benjamin, and Manasseh” are the three constituents of that church.

[14] Again:

Lift up the song and give the timbrel, the pleasant harp with the psaltery; blow the trumpet in the new moon, in the festival, on the day of our feast; for this is a statute for Israel, a judgment to the God of Jacob; he appointed it to Joseph for a testimony, when he went out against the land of Egypt; I heard a language that I knew not (Ps. 81:2–5);

that “Joseph” here is the spiritual church, or the spiritual man, is manifest from every word and expression; for in the Word there are terms that express spiritual things, and others that express celestial

things, and this with uniformity throughout. In this passage there are words that express spiritual things; as “song,” “timbrel,” the “harp with the psaltery,” “blowing the trumpet in the new moon, in the festival on the day of our feast.” From this also it is manifest that the subject is the spiritual church, which is “Joseph.”

[15] In Ezekiel:

Thus said the Lord Jehovih, This shall be the border whereby ye shall inherit the land, according to the twelve tribes of Israel; the lines shall be to Joseph (Ezek. 47:13);

where the subject is the Lord’s spiritual kingdom; and it is therefore said, “the lines shall be to Joseph.” The Lord’s Divine spiritual is that which is also called his “royalty”; for the Lord’s “royalty” is his Divine truth; and his “priesthood” is his Divine good (n. 2015, 3009, 3670). The Lord’s royalty itself is that which is represented by Joseph, in his being made king in the land of Egypt, which representation shall of the Lord’s Divine mercy be treated of in its place.

[16] As regards the Lord’s Divine spiritual, or the Divine truth, which in the supreme sense is represented by Joseph, it is not in the Lord, but is from the Lord; for the Lord is nothing but Divine good; but the Divine truth proceeds from the Divine good. To speak comparatively, this is like the sun and its light; the light is not in the sun, but proceeds from it; or it is like a fire, the light of which is not in the fire, but proceeds from the fire. The Divine good itself is also compared in the Word to the “sun,” and to “fire,” and is likewise called the “sun” and “fire.” The Lord’s celestial kingdom lives from the good which proceeds from the Lord; but his spiritual kingdom from the truth thence derived; and therefore in the other life the Lord appears to the celestial as a sun; but to the spiritual as a moon (n. 1053, 1521, 1529–1531, 3636, 3643). Both heat and light proceed from the sun, the heat being—to speak comparatively—the good of love, which is also called celestial and spiritual heat; and the light, the truth thence derived, which is also called spiritual light (n. 3636, 3643). But within the celestial heat and spiritual light that in the other life proceed from the Lord as a

sun, there are the good of love and the truth of faith, thus wisdom and intelligence (n. 1521–1523, 1542, 1619–1632, 2776, 3138, 3190, 3195, 3222, 3223, 3339, 3485, 3636, 3643, 3862); for all that which proceeds from the Lord is living.

[17] From this we can see what the Divine spiritual is; and whence comes the spiritual kingdom, and the celestial kingdom; and that the spiritual kingdom is the good of faith, that is, charity, which flows in from the Lord immediately, and also mediately through the celestial kingdom. The Divine spiritual that proceeds from the Lord is called in the Word the “spirit of truth,” and is holy truth; not being of any spirit, but of the Lord through a spirit sent by him; as may be seen from the words of the Lord himself in John:

When he, the spirit of truth, shall come, he will guide you into all the truth; for he shall not speak from himself; but what things soever he shall hear, these shall he speak; and he shall declare unto you the things that are to come. He shall glorify me; for he shall take of mine, and shall declare it unto you (John 16:13–14).

3970. Verses 25, 26. *And it came to pass when Rachel had borne Joseph, that Jacob said unto Laban, Send me away, and I will go to my place, and to my land. Give me my females, and my children, for whom I have served thee, and I will go; for thou knowest my service wherewith I have served thee.* “And it came to pass when Rachel had borne Joseph” signifies the acknowledgment of the spiritual represented by Joseph; “that Jacob said unto Laban” signifies the good of natural truth to the collateral good from a Divine origin, by means of which there is a conjunction of the interiors; “send me away, and I will go to my place, and to my land” signifies that there was then a longing of the natural represented by Jacob, for a state of conjunction with the Divine of the rational; “give me my females” signifies that the affections of truth belonged to the natural; “and my children” signifies that so did the truths thence derived; “for whom I have served thee” signifies from his own power; “and I will go” signifies conjunction with the Divine rational; “for thou knowest my service wherewith I have served thee” signifies labor and study by his own power.

3971. *And it came to pass when Rachel had borne Joseph.* That this signifies the acknowledgment of the spiritual represented by Joseph is evident from the signification of “bearing” as being to acknowledge (see n. 3905, 3911, 3915, 3919); from the representation of Rachel as being the affection of interior truth (n. 3758, 3782, 3793, 3819); and from the representation of Joseph as being the spiritual kingdom, thus the spiritual man (n. 3969), and consequently the spiritual; for the spiritual, being from the Lord, is that which makes the spiritual man, and also the spiritual kingdom. In what is related of Jacob’s sons by the handmaids and Leah, the reception and acknowledgment of general truths has been treated of, and at last their conjunction with the interior man, and thus man’s regeneration even till he is made spiritual; “Joseph” being this spiritual man. In what now immediately follows, the fruitfulness and multiplication of truth and good are treated of, which are signified by the “flock” that Jacob procured for himself by means of the flock of Laban; for after there has been effected the conjunction of the interior man with the external, or of the spiritual man with the natural, there takes place a fruitfulness of good and a multiplication of truth; for this conjunction is the heavenly marriage in man, and these are born from it. From this also it is that fruitfulness and multiplication are signified by “Joseph” in the external sense (n. 3965, 3969). (“Fruitfulness” is said of good; and “multiplication” of truth, n. 43, 55, 913, 983, 2846, 2847.)

3972. *That Jacob said unto Laban.* That this signifies the good of natural truth to the collateral good from a Divine origin, by which there is a conjunction of the interiors, is evident from the representation of Jacob as being the good of natural truth (see n. 3659, 3669, 3677, 3775, 3829); and from the representation of Laban as being collateral good from a Divine origin (n. 3612, 3665, 3778). That the conjunction of the interiors is effected through this good has been repeatedly explained before (n. 3665, 3690, and elsewhere). This good is signified by the “flock of Laban,” through which Jacob procured for himself his own flock (concerning which in what follows).

3973. *Send me away, and I will go to my place, and to my land.* That this signifies that there was then a longing of the natural represented by Jacob for a state of conjunction with the Divine of the rational is evident from the representation of Jacob, who speaks these words, as being the good of natural truth (n. 3972); from the signification of “place” as being state (n. 2625, 2837, 3356, 3387); and from the signification of “land” here as being the Divine of the rational; for by “my land” is meant his father Isaac and his mother Rebekah, as it was to them he desired to be sent and to go. (That “Isaac” is the Divine rational as to good, may be seen above, n. 2083, 2630, 3012, 3194, 3210; and also that “Rebekah” is Divine truth conjoined with the Divine good of the rational, n. 3012, 3013, 3077.) That a longing for conjunction is signified is evident from the affection contained in the words.

3974. *Give me my females.* That this signifies that the affections of truth belonged to the natural; and that “and my children” signifies that so did the truths thence derived, is evident from the signification of “females,” or “women,” as being the affections of truth; his “woman Leah,” the affection of external truth; and “Rachel,” the affection of interior truth (concerning which frequently above); and from the signification of “children” as being the derivative truths; for by “sons” are signified truths (n. 489, 491, 533, 1147, 2623, 3373); and by the “children” that were born from the females, the derivative truths. It was a statute among the ancients that the females given to servants belonged to the masters with whom they served, and also the children born of them; as is evident in Moses:

If thou buy a Hebrew servant, six years he shall serve, and in the seventh he shall go out free for nothing. If his master give him a woman and she shall bear him sons or daughters, the woman and her children shall be her master's, and he shall go out with his body (Exod. 21:2, 4).

As this was a statute in the ancient church also, and was thus known to Laban, he therefore claimed for himself both the females and the children of Jacob, as is plain in the following chapter:

Laban said unto Jacob, The daughters are my daughters, and the sons are my sons, and the flock is my flock, and all that thou seest, it is mine (Exod. 31:43);

and because Jacob knew this, he said to Laban, "Give me my females and my children." But that statute, as stated by Moses in the place cited, represented the right of the internal or rational man that it has acquired over the goods and truths of the external or natural man; for by a manservant was represented the truth of the natural such as it is in the beginning, before genuine truths are being insinuated. The truth acquired in the beginning is not truth, but appears as truth, and yet as before shown it serves as a means for introducing genuine truths and goods; and therefore when goods and truths have been insinuated by it, or by its service, it is dismissed, and the genuine goods and truths thus procured are retained. It was for the sake of this representation that this law concerning the servants was delivered.

[2] But as regards Jacob, he was not a bought servant, but was from a more distinguished family than Laban. He bought for himself by his own service the daughters of Laban, and thus also the children born of them; for these were his wages. Laban's thought in regard to them therefore was not in accordance with the truth. Moreover, by a "Hebrew servant" was signified truth that serves for introducing genuine goods and truths, and by his "woman" the affection of natural good. With Jacob it was otherwise. By him is represented the good of natural truth; and by his "females" the affection of truth. Neither is that represented by Laban which is represented by the "master" in the law cited respecting a Hebrew servant, namely, the rational; but collateral good (see n. 3612, 3665, 3778); which is such that it is not genuine good, but appears to be genuine, and is of service for introducing truths (n. 3665, 3690), which therefore were Jacob's.

[3] These things here advanced are indeed such as to fall into the comprehension of extremely few; because very few know what the truth and good of the natural are, and that they are distinct from the truth and good of the rational. Still less is it known that goods and truths not genuine, and which yet appear to be genuine, may

serve for introducing genuine goods and truths, especially in the beginning of regeneration. Nevertheless as these are the things contained in the internal sense of these words, and in the internal sense also of those which follow respecting Laban's flock, from which Jacob procured a flock for himself, they are not to be passed over in silence. There may be some who will comprehend them. They who are in the desire of knowing such things, that is, who are in the affection of spiritual good and truth, are enlightened in regard to such matters.

3975. *For whom I have served thee.* That this signifies from his own power is evident from the signification of "serving" as being labor and study (n. 3824, 3846), and which when predicated of the Lord signifies his own power; for from his own power the Lord procured for himself Divine goods and Divine truths, and made his human Divine (see n. 1616, 1749, 1755, 1921, 2025–2026, 2083, 2500, 2523, 2632, 2816, 3382).

3976. *And I will go.* That this signifies conjunction with the Divine rational is evident from the signification of "going"; that is, to his place and to his land (n. 3973); by which is signified a longing for conjunction with the Divine of the rational.

3977. *For thou knowest my service wherewith I have served thee.* That this signifies labor and study by his own power may be seen from what has been said and adduced just above (n. 3975); thus without further explication. What these things involve further is manifest from what has been said above (n. 3974), and also from what follows.

3978. Verses 27–30. *And Laban said unto him, If I pray I have found grace in thine eyes, I have tested it, and Jehovah hath blessed me for thy sake; and he said, Signify to me thy reward, and I will give it. And he said unto him, Thou knowest how I have served thee, and how thy substance has been with me; for it was little that thou hadst before me, and it hath burst forth into a multitude, and Jehovah hath blessed thee at my foot; and now when shall I also be doing for mine own house? "And Laban said unto him" signifies perception from the*

good which is signified by “Laban”; “If I pray I have found grace in thine eyes” signifies a strong inclination; “I have tested it, and Jehovah hath blessed me for thy sake” signifies from the Divine, for the sake of the good of the natural, to which it was to be of service; “and he said, Signify to me thy reward, and I will give it” signifies that it would of itself give that which was desired; “and he said unto him, thou knowest how I have served thee” signifies that it knew its mind [*animus*] and its power; “and how thy substance has been with me” signifies that this also was from the Divine; “for it was little that thou hadst before me” signifies that its good was barren before it was conjoined; “and it hath burst forth into a multitude” signifies fruitfulness thereafter; “and Jehovah hath blessed thee at my foot” signifies that it was from the Divine which the natural had; “and now when shall I also be doing for mine own house?” signifies that now its own good shall be made fruitful therefrom.

3979. *And Laban said unto him.* That this signifies perception from the good signified by “Laban” is evident from the signification of “saying” as being perception (see n. 1898, 1919, 2080, 2619, 2862, 3395, 3509); and from the representation of Laban as being collateral good from the Divine (n. 3612, 3665, 3778). That perception from this good is signified by the words “Laban said unto him” is because by persons in the Word are not signified persons, but actual things; in the supreme sense the Divine things that are in the Lord; and in the internal sense, such things in man as are being treated of; thus by two persons, two things in the same individual.

3980. *If I pray I have found grace in thine eyes.* That this signifies a strong inclination is evident from the signification of “finding grace in the eyes” of anyone as being a strong inclination. Strong inclination is predicated of the good which is signified by “Laban,” when it desires to be present. He who reflects, or is able to reflect, upon the affections of good and truth in himself, and also upon their delight and pleasure, will notice a strong inclination for the one in preference to the other; but without reflection these and the like things do not appear.

3981. *I have tested it, and Jehovah hath blessed me for thy sake.* That this signifies that it was from the Divine, for the sake of the good of the natural, to which it was to be of service, is evident from the signification of “testing that Jehovah hath blessed” as being to know for certain that it is from the Divine. That it was for the sake of the good of the natural, to which it was to be of service, is signified by “for thy sake”; for “Jacob” is the good of natural truth (n. 3659, 3669, 3677, 3775, 3829); and “Laban” is the collateral good which serves (as before shown passim; see also n. 3982, 3986).

3982. *And he said, Signify to me thy reward, and I will give it.* That this signifies that it would of itself give that which was desired may be seen without explication. What has been said thus far is of such a nature as cannot be unfolded to the understanding in a clear manner, not only because the mind cannot be turned away in a moment from the historicals about Laban and Jacob to the spiritual things that are treated of in the internal sense (for the historical meaning always adheres and fills the idea, and yet must become null in order that what is not historical may be comprehended in a series and connection), but also because it is necessary to have a clear notion of the goods represented by both Laban and Jacob; and it must be remembered that the good represented by Laban is of such a nature as to be useful merely to introduce genuine goods and truths; and that when it has performed this useful service it is left behind. The quality of this good has already been described. It is like what is immature in unripe fruits, by means of which the juice is introduced; and when it has served this purpose it is afterwards absorbed, and the fruit ripens by means of other fibers, and at last by those of the genuine juice.

[2] It is known that a man learns many things in infancy and childhood for the sole use that by them as means he may learn those which are more useful; and successively by these such as are still more useful, until at last he learns those of eternal life; and when he learns these, the former are almost blotted out. In like manner when a man is being born anew by the Lord, he is led by various affections of good and truth which are not affections of genuine good and truth, but are of use merely to enable us to

apprehend these, and then to enable us to become imbued with them; and when this has been done the previous affections are forgotten and left behind, because they had served merely as means. The case is the same with the collateral good signified by “Laban,” in respect to the good of truth signified by “Jacob,” as well as by the “flock” of each (concerning which hereafter).

[3] These are the arcana contained in these words and in those which follow; but they are delivered in an historical form in order that the Word may be read with delight, even by children and by simpleminded persons, to the end that when they are in holy delight from the historical sense, the angels who are with them may be in the holiness of the internal sense; for this sense is adapted to the intelligence of the angels, while the external sense is adapted to that of men. By this means there is a consociation of man with the angels, of which the man knows nothing at all, but only perceives a kind of delight from it that is attended with a holy feeling.

3983. *And he said unto him, thou knowest how I have served thee.* That this signifies that it had known its mind [*animus*], and its power, may be seen from the series of things in the internal sense. That to know anyone’s quality is to know his mind, is manifest. And that knowing anyone’s quality in his service, or “how I have served,” is to know his power, may be seen from the signification here of “serving,” as being one’s own power (see n. 3975, 3977); for by Jacob is represented the Lord’s Divine natural as to the good of truth, which has power. From this it follows that “how thy substance⁶ has been with me” signifies that this also was from the Divine.

3984. *For it was little that thou hadst before me.* That this signifies that its good was barren unless it was conjoined may also be seen from the series in the internal sense. For the quality of the good represented by Laban, before it had been conjoined with the good of truth, which is “Jacob,” is described as having been of little use, that is, barren. But how the case is with these things will appear from what now follows.

3985. *And it hath burst forth into a multitude.* That this signifies fruitfulness thereafter is evident from the signification of “bursting forth into a multitude” as being fruitfulness; that is, after it had been conjoined.

3986. *And Jehovah hath blessed thee at my foot.* That this signifies that it was from the Divine which the natural had, is evident from the signification of “Jehovah blessing” as being to endow with good (see n. 3406); and that this is conjunction (n. 3504, 3514, 3530, 3565, 3584); thus “Jehovah blessing” signifies to be endowed with Divine good through conjunction; here, with the good of the natural, which is represented by Jacob. It is the natural that is signified by the “foot.” That the “foot” is the natural may be seen above (n. 2162, 3147, 3761), and the same will appear from the correspondence of the grand man with everything in man, as shown at the end of the chapters. From this it is evident that by “Jehovah hath blessed thee at my foot” is signified from the Divine which the natural had.

[2] The arcanum which lies concealed within these words and in those which immediately precede is known to few, if any, and is therefore to be revealed. The goods that are in men, as well within the church as without it, are absolutely various, so various that the good of one man is never precisely like that of another. The varieties come forth from the truths with which the goods are conjoined; for all good has its quality from truths, and truths have their essential from goods. Varieties come forth also from the affections of everyone’s love; which are enrooted in and appropriated to a man by his life. Even in the man who is within the church there are few genuine truths, and still fewer in the man who is without the church; so that the affections of genuine truth are rare among men.

[3] Nevertheless they who are in the good of life, that is, who live in love to the Lord and in charity toward the neighbor, are saved. That these can be saved is because the Divine of the Lord is in the good of love to God and in the good of charity toward the neighbor; and where the Divine is within, there all things are

disposed into order, so that they can be conjoined with the genuine goods and genuine truths that are in the heavens. That this is the case may be seen from the societies that constitute heaven, which are innumerable, and all of which in both general and particular are various in respect to good and truth, and yet all taken together form one heaven, being circumstanced as are the members and organs of the human body, which, although everywhere various, nevertheless constitute one man. For a one that is formed of many is never constituted of units of exactly the same pattern; but of varying things harmoniously conjoined. Everyone is composed of various things harmoniously conjoined; and the case is the same with the goods and truths in the spiritual world, which, although various, so that they are never precisely the same with one as with another, nevertheless make a one from the Divine through love and charity. For love and charity are spiritual conjunction; and their variety is heavenly harmony, which makes such concord that they are a one in the Divine, that is, in the Lord.

[4] Moreover the good of love to God and the good of charity toward the neighbor, however various may be the truths and the affections of truth, are nevertheless receptive of genuine truth and good; for they are so to speak not hard and resisting, but are as it were soft and yielding, suffering themselves to be led by the Lord, and thus to be bent to good, and through good to him. Very different is the case with those who are in the love of self and of the world. These do not suffer themselves to be led and bent by the Lord and to the Lord, but resist stiffly, for they desire to lead themselves; and this is still more the case when they are in principles of falsity that have been confirmed. So long as they are of this character they do not admit the Divine.

[5] From all this it is now evident what is signified in the internal sense by the words which Jacob spoke to Laban; for by "Laban" is signified such good as is not genuine, because genuine truths have not been implanted in it; but yet it is of such a nature that these can be conjoined with it, and that the Divine can be in it. Such good is wont to exist in young children before they have received genuine truths; and also in the simple within the church, who

know few truths of faith, and yet live in charity; and such good also exists among the upright gentiles, who are in holy worship of their gods. By means of such good, genuine truths and goods can be introduced, as may be seen from what has been said about little children and the simple within the church (n. 3690); and about the upright gentiles outside of the church (n. 2598–2603).

3987. And now when shall I also be doing for mine own house? That this signifies that now its own good shall be made fruitful therefrom is evident from the signification of a “house,” as being good (see n. 2233, 2234, 3128, 3652); and here of “my house” as being the good signified by “Jacob.” That “to do for this house” signifies that the good therefrom is to be made fruitful is manifest from the subject being the fruitfulness of good and the multiplication of truth; for by “Joseph,” the last born, this fruitfulness is signified (n. 3965, 3969, 3971); and by the “flock” that Jacob procured for himself by means of Laban’s flock, as now follows, this signification is described. That good is not fructified nor truth multiplied until the conjunction of the external man with the internal has been effected may be seen from the fact that it is of the interior man to will good to another, and thereby to think good; but of the external man to do good, and thereby to teach good.

Unless doing good is conjoined with willing good, and teaching good with thinking good, there is no good in the man; for the evil can will evil and do good, and also think evil and teach good, as everybody can know. Hypocrites and profane persons are in this study and art more than others, so much so indeed that they can palm themselves off as angels of light, when yet they are devils within; from all which it is evident that good can be made fruitful with no one, unless doing good is conjoined with willing good, and teaching good with thinking good; that is, unless the external man is conjoined with the internal.

3988. Verses 31–33. And he said, What shall I give thee? And Jacob said, Thou shalt not give me anything; if thou wilt do this word for me, I will return, and feed and keep thy flock. I will pass through all thy

flock this day, removing from thence every small cattle that is speckled and spotted, and every black one among the lambs, and the spotted and speckled among the goats, and these shall be my reward. And my righteousness shall answer for me on the morrow, because thou comest upon my reward before thee; every one that is not speckled and spotted among the goats, and black among the lambs, stolen is this by me. “And he said, What shall I give thee?” signifies knowledge; “and Jacob said” signifies reply; “thou shalt not give me anything, if thou wilt do this word for me” signifies that it should be brought on the part of the good which is from truth; “I will return, and feed and keep thy flock” signifies that the good signified by Laban is to be applied to use; “I will pass through all thy flock this day” signifies that he perceives the quality of all the good; removing from thence every small cattle that is speckled and spotted” signifies that all the good that is his will be separated wherewith there is mingled evil (signified by the “speckled”), and falsity (signified by the “spotted”); “and every black one among the lambs” signifies an own that is innocent, which belongs to the good signified by “Laban”; “and the spotted and speckled among the goats” signifies that then all the good of truth in which falsity and evil are mingled shall be his; “and this shall be my reward” signifies that it was from himself; “and my righteousness shall answer for me” signifies the Divine holiness which he had; “on the morrow” signifies to eternity; “because thou comest upon my reward before thee” signifies what is his own; “every one that is not speckled and spotted among the goats” signifies what is not from the good signified by “Laban” mingled with evil and falsity in the goods of truth; “and black among the lambs” signifies the first state of innocence; “stolen is this by me” signifies that it was not his.

3989. *And he said, What shall I give thee?* That this signifies knowledge may be seen from its being an entreaty and inquiry in order to know what and how much he wished to have for his hire or reward. “And Jacob said” signifies reply is evident without explication.

3990. *Thou shalt not give me anything, if thou wilt do this word for me.* That this signifies that it should be brought on the part of the good which is from truth is evident from the signification of “not

giving anything” as being not to be brought by the good represented by Laban; but by the good represented by Jacob, which is the good of truth (n. 3669, 3677, 3829). But that which was to be brought is described in what follows.

3991. *I will return, and feed and keep thy flock.* That this signifies that the good represented by Laban is to be applied to use, namely, to introduce genuine goods and truths, as shown above, is evident from the signification of a “flock,” here that of Laban, as being the good represented by him. “To return and feed and keep his flock” is to apply this good to use, as is evident also from what follows; for by that flock Jacob acquired his own, because it served him as a means, and thus for use.

3992. *I will pass through all thy flock this day.* That this signifies that he perceives the quality of all the good is evident from the signification of a “flock” as being good (see n. 343, 3518); and from the signification of “passing through it all” as being to know and perceive its quality.

3993. *Removing from thence every small cattle that is speckled and spotted.* That this signifies that all the good and truth that is his will be separated wherewith there is mingled evil (signified by the “speckled”), and falsity (signified by the “spotted”) is evident from the signification of “removing” as being to separate; and from the signification of a “flock” (here one of goats and lambs) as being goods and truths (see n. 1824, 3519). That there are arcana in these and the following verses of this chapter may be seen from many of the things being such as would not be worthy of mention in the Divine Word, unless there were within them things more arcane than appear in the letter; as that Jacob asked for his reward or hire the speckled and spotted among the goats, and the black among the lambs; that he then placed in the gutters rods of hazel and plane tree with the bark peeled off to the white before the flocks of Laban when they grew warm, and that as regards the lambs, he set the face of the flock toward the variegated and the black in Laban’s flock; and that he thus became rich, not by a good but by an evil art. In these things there does not appear anything Divine, whereas all

things of the Word both in general and in particular, down to the smallest jot, are Divine. Moreover to know all this is not of the slightest avail for salvation; and yet the Word, being Divine, contains within it nothing that is not conducive to salvation and eternal life.

[2] From all this, and the like things elsewhere, everyone may conclude that some arcanum is contained within, and that each one of the particulars, notwithstanding its being of such a character in the letter, yields things more Divine within. But what they yield within cannot possibly appear to anyone, except from the internal sense; that is, unless he knows how these things are perceived by the angels, who are in the spiritual sense while man is in the historic natural sense. And how remote these two senses appear from each other, although most closely conjoined, may be clearly seen from the particulars already explained and from all the rest. The arcanum itself contained in this and the following verses of this chapter can indeed be known in some degree from what has been already said concerning Laban and Jacob, namely, that “Laban” is such good as can serve to introduce genuine goods and truths, and that “Jacob” is the good of truth. But as few persons know what the natural is that corresponds to spiritual good, and still fewer what spiritual good is, and that there must be a correspondence between them; and as still fewer know that a kind of good which only appears to be good is the means of introducing genuine goods and truths, the arcana that treat of these things cannot be easily explained to the apprehension, for they fall into the shade of the understanding, and it is as if one were speaking in a foreign language, so that however clearly the matter may be set forth, the hearer does not understand. Nevertheless it is to be set forth, because that which the Word stores up in its internal sense is now to be opened.

[3] In the supreme sense the subject here treated of is the Lord, how he made his natural Divine; and in the representative sense the natural in man, how the Lord regenerates it, and reduces it to correspondence with the man that is within; that is, with him who will live after the death of the body, and is then called the spirit of the man, which when released from the body takes with it all that

belongs to the outward man, except the bones and the flesh. Unless the correspondence of the internal man with the external has been effected in time, or in the life of the body, it is not effected afterwards. The conjunction of the two by the Lord by means of regeneration is here treated of in the internal sense.

[4] The general truths that man must receive and acknowledge before he can be regenerated have been treated of heretofore—being signified by the ten sons of Jacob and Leah and the handmaids—and, after the man has received and acknowledged these truths, the conjunction of the external man with the interior, or of the natural with the spiritual signified by “Joseph” is treated of. And now in accordance with the order the subject treated of is the fruitfulness of good and the multiplication of truth, which come forth for the first time when this conjunction has been effected, and precisely so far as it is effected. This is what is signified by the “flock” that Jacob acquired by means of the flock of Laban. By “flock” here is signified good and truth, as elsewhere frequently in the Word; and by the “flock of Laban,” the good represented by Laban, the nature of which has been already stated. The “flock of Jacob” signifies the genuine good and truth procured by means of the good represented by Laban, and there is here described the manner in which these genuine goods and truths are acquired.

[5] But this cannot by any means be comprehended unless it is known what is signified in the internal sense by “speckled,” by “spotted,” by “black,” and by “white,” which therefore must now be explained in the first instance. That which is speckled and spotted is that which is composed of black and white; and in general “black” signifies evil, and specifically what is man’s own, because this is nothing but evil. But “dark” signifies falsity, and specifically the principles of falsity. “White” in the internal sense signifies truth, properly the Lord’s righteousness and merit, and derivatively the Lord’s righteousness and merit in man. This white is called “bright white,” because it shines from the light that is from the Lord. But in the opposite sense “white” signifies man’s own righteousness, or his own merit; for truth without good is attended

with such self-merit, because when anyone does good, not from the good of truth, he always desires to be recompensed, because he does it for the sake of himself; whereas when anyone does truth from good, this good is then enlightened by the light that is from the Lord. This shows what is signified by “spotted,” namely, the truth with which falsity is mingled; and what by “speckled,” namely, the good with which evil is mingled.

[6] Actual colors are seen in the other life, so beautiful and resplendent that they cannot be described (see n. 1053, 1624); and they are from the variegation of light and shade in white and black. But although the light there appears as light before the eyes, it is not like the light in this world. The light in heaven has within it intelligence and wisdom; for Divine intelligence and wisdom from the Lord are there presented as light, and also illumine the universal heaven (n. 2776, 3138, 3167, 3190, 3195, 3222, 3223, 3225, 3339–3341, 3485, 3636, 3643, 3862). And in like manner although the shade in the other life appears as shade, it is yet not like the shade in this world; for the shade there is absence of the light, and accordingly is lack of intelligence and wisdom. As therefore the white and black there come forth from a light that has intelligence and wisdom within it, and from a shade that is lack of intelligence and wisdom, it is evident that by “white” and “black” are signified such things as have been stated above. Consequently as colors are modifications of light and shade in whites and blacks, as in planes, it is the variegations thus produced that are called colors (n. 1042, 1043, 1053).

[7] From all this we can now see that that which is “speckled,” that is, that which is marked and dotted all over with black and white points, signifies the good with which evil is mingled; and also that that which is “spotted” signifies the truth with which falsity is mingled. These are the things that were taken from the good of Laban in order to serve for introducing genuine goods and truths. But how these can serve this purpose is an arcanum which can indeed be presented clearly before those who are in the light of heaven, because as before said within this light there is intelligence; but it cannot be clearly presented before those who are in the light

of the world, unless their light of the world has been enlightened by the light of heaven, as is the case with those who have been regenerated; for every regenerate person sees goods and truths in his natural light from the light of heaven, because the light of heaven produces his intellectual sight, and the light of the world his natural sight.

[8] A few words shall be added to further explain how the case herein is. In man there is no pure good, that is, good with which evil is not mingled; nor pure truth, with which falsity is not mingled. For man's will is nothing but evil, from which there continually flows falsity into his understanding; because, as is well known, man receives by inheritance the evil successively accumulated by his progenitors, and from this he produces evil in an actual form, and makes it his own, and adds thereto more evil of himself. But the evils with man are of various kinds; there are evils with which goods cannot be mingled, and there are evils with which they can be mingled; and it is the same with the falsities. Unless this were so, no man could possibly be regenerated. The evils and falsities with which goods and truths cannot be mingled are such as are contrary to love to God and love toward the neighbor; namely, hatreds, revenges, cruelties, and a consequent contempt for others in comparison with one's self; and also the consequent persuasions of falsity. But the evils and falsities with which goods and truths can be mingled are those which are not contrary to love to God and love toward the neighbor.

[9] For example: If anyone loves himself more than others, and from this love studies to excel others in moral and civic life, in memory-knowledges and doctrinal things, and to be exalted to dignities and wealth in preeminence to others, and yet acknowledges and adores God, performs kind offices to his neighbor from the heart, and does what is just and fair from conscience; the evil of this love of self is one with which good and truth can be mingled; for it is an evil that is man's own, and that is born hereditarily; and to take it away from him suddenly would be to extinguish the fire of his first life. But the man who loves himself above others, and from this love despises others in comparison with

himself, and hates those who do not honor and as it were adore him, and therefore feels a consequent delight of hatred in revenge and cruelty—the evil of such a love as this is one with which good and truth cannot be mingled, for they are contraries.

[10] To take another example: If anyone believes himself to be pure from sins, and thus washed clean, as one who is washed from filth by much water; when such a man has once performed repentance and has done the imposed penance, or after confession has heard such a declaration from his confessor, or after he has partaken of the holy supper—if he then lives a new life, in the affection of good and truth, this falsity is one with which good can be mingled. But if he lives a carnal and worldly life, as before, the falsity is then one with which good cannot be mingled.

[11] Again: The man who believes that a man is saved by believing well, and not by willing well; and yet wills well and in consequence does well—this falsity is one to which good and truth can be adjoined; but not so if he does not will well and therefore do well. In like manner if anyone is ignorant that man rises again after death, and consequently does not believe in the resurrection; or if he is aware of it, but still doubts, and almost denies it, and yet lives in truth and good—with this falsity also good and truth can be mingled; but if he lives in falsity and evil, truth and good cannot be mingled with this falsity, because they are contraries; and the falsity destroys the truth, and the evil destroys the good.

[12] Again: The simulation and cunning that have what is good as their end, whether it is that of the neighbor, or that of our country, or of the church, are prudence; and the evils that are mixed up with them can be mingled with good, from and for the sake of the end. But the simulation and cunning that have evil as their end, are not prudence, but are craft and deceit, with which good can by no means be conjoined; for deceit, which is an end of evil, induces what is infernal upon all things in man both in general and in particular, places evil in the middle, and rejects good to the circumference; which order is infernal order itself. And it is the same in numberless other cases.

[13] That there are evils and falsities to which goods and truths can be adjoined may be seen from the mere fact that there are so many diverse dogmas and doctrines, many of which are altogether heretical, and yet in each there are those who are saved; and also that the Lord's church exists even among the gentiles who are out of the church; and although they are in falsities, nevertheless those are saved who live a life of charity (n. 2589–2604); which could by no means be the case unless there were evils with which goods, and falsities with which truths, can be mingled. For the evils with which goods and the falsities with which truths can be mingled, are wonderfully disposed into order by the Lord; for they are not conjoined together, still less united into a one; but are adjoined and applied to one another, and this in such manner that the goods together with the truths are in the middle and as it were in the center, and by degrees toward the circumferences or circuits are such evils and falsities.

Thus the latter are lighted up by the former, and are variegated like things white and black by light from the middle or center. This is heavenly order. These are the things that are signified in the internal sense by the “speckled” and the “spotted.”

3994. *And every black one among the lambs.* That this signifies an own that is innocent that belongs to the good signified by “Laban” is evident from the signification of “black” as being what is man's own (concerning which just above, n. 3993); and from the signification of a “lamb” as being innocence (concerning which below). As regards an own that is innocent, signified by the “black among the lambs,” the case is this. In all good there must be innocence in order that it may be good. Charity without innocence is not charity; and still less is love to the Lord possible without innocence. For this reason innocence is the very essential of love and charity, consequently of good. An own that is innocent is to know, acknowledge, and believe, not with the mouth but with the heart, that nothing but evil is from one's self, and that all good is from the Lord; and therefore that what is man's own is nothing but blackness; that is to say, not only the own of his will, which is evil, but also the own of his understanding, which is falsity. When man

is in this confession and belief from the heart, the Lord flows in with good and truth, and insinuates into him a heavenly own, which is white and lustrous. No one can ever be in true humility unless he is in this acknowledgment and belief from the heart; for he is then in annihilation of self, nay, in the loathing of self, and thus in absence from self; and in this manner he is then in a state capable of receiving the Divine of the Lord. It is by this means that the Lord flows in with good into a humble and contrite heart.

[2] Such is the own that is innocent, which is here signified by the “black among the lambs” that Jacob chose for himself; but the white among the lambs is the self-merit that is placed in goods. (That “white” is merit has been shown above, n. 3993.) This Jacob did not choose, because it is contrary to innocence; for he who places self-merit in goods, acknowledges and believes that all good is from himself; because in the goods he does he has regard to himself, and not to the Lord, and accordingly demands recompense on account of his merit. Such a one therefore despises others in comparison with himself, and even condemns them, and consequently in the same proportion recedes from heavenly order, that is, from good and truth. From all this it is now evident that charity toward the neighbor and love to the Lord are impossible unless there is innocence within them; consequently that no one can come into heaven unless there is something of innocence in him; according to the Lord’s words:

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein (Mark 10:15; Luke 18:17);

by a “little child” here and elsewhere in the Word is signified innocence. (See what has been said before on this subject, namely, that infancy is not innocence, but that innocence dwells in wisdom, n. 2305, 3494; what the innocence of infancy is, and what the innocence of wisdom, n. 2306, 3183; also, what man’s own is when vivified by the Lord with innocence and charity, n. 154; that innocence causes good to be good, n. 2526, 2780.)

[3] That “lambs” signify innocence may be seen from many passages in the Word, of which the following may be adduced in confirmation. In Isaiah:

The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fating together, and a little child shall lead them (Isa. 11:6);

where the subject treated of is the Lord’s kingdom, and the state of peace and innocence therein. The “wolf” denotes those who are against innocence; and the “lamb,” those who are in innocence. Again in the same prophet:

The wolf and the lamb shall feed together, and the lion shall eat straw like the ox, and dust shall be the serpent’s bread. They shall not hurt nor destroy in all the mountain of my holiness (Isa. 65:25);

where the “wolf” as above denotes those who are against innocence; and the “lamb,” those who are in innocence. As the “wolf” and the “lamb” are opposites, the Lord also said to the seventy whom he sent forth:

Behold I send you forth as lambs in the midst of wolves (Luke 10:3).

In Moses:

He maketh him to suck honey out of the rock, and oil out of the flinty rock; butter of the herd, and milk of the flock, with the fat of lambs and of rams, the sons of Bashan (Deut. 32:13–14);

here in the internal sense the celestial things of the ancient church are treated of, and the “fat of lambs” denotes the charity of innocence.

[4] In the original language “lambs” are expressed by various names, by which are signified the different degrees of innocence; for as before said, in all good there must be innocence to make it good; consequently there must be the same in truth. “Lambs” are

here expressed by the same word that is used for “sheep” (as in Lev. 1:10; 3:7; 5:6; 17:3; 22:19; Num. 18:17); and it is the innocence of the faith of charity that is signified. Elsewhere they are expressed by other words, as in Isaiah:

Send ye the lamb of the ruler of the land from the rock toward the wilderness, unto the mount of the daughter of Zion (Isa. 16:1).

By still another word in the same prophet:

The Lord Jehovah cometh in strength, and his arm shall rule for him; he shall feed his flock like a shepherd, he shall gather the lambs in his arm, and carry them in his bosom, and shall gently lead those that give suck (Isa. 40:10–11);

where to “gather the lambs in his arm, and carry them in his bosom,” denotes those who are in charity in which there is innocence.

[5] In John:

When Jesus showed himself to the disciples, he said to Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him a second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep (John 21:15–16).

“By Peter” here and elsewhere is signified faith (see the preface to Genesis 18, and the preface to chapter 22, and n. 3750); and as faith is not faith unless it is from charity toward the neighbor, and thus from love to the Lord; and as charity and love are not charity and love unless they are from innocence, for this reason the Lord first asks Peter whether he loves him, that is, whether there is love in the faith, and then says, “Feed my lambs,” that is, those who are in innocence. And then, after the same question, he says, “Feed my sheep,” that is, those who are in charity.

[6] As the Lord is the innocence itself which is in his kingdom, the all of innocence being from him, he is called the “lamb”; as in John:

The next day John the Baptist seeth Jesus coming unto him, and saith, Behold the lamb of God that taketh away the sin of the world (John 1:29, 36).

And in the Revelation:

These shall make war with the lamb, and the lamb shall overcome them; for he is lord of lords and king of kings; and they that are with him are called, and chosen (Rev. 17:14, and elsewhere, in Rev. 5:6; 6:1, 16; 7:9, 14, 17; 12:11; 13:8; 14:1, 4; 19:7, 9; 21:22–23, 26–27; 22:1, 3).

That in the supreme sense the paschal lamb is the Lord is well known; for the passover signified the Lord’s glorification, that is, the putting on of the Divine in respect to the human; and in the representative sense it signifies man’s regeneration; and the paschal lamb signifies that which is the essential of regeneration, namely, innocence; for no one can be regenerated except by means of the charity in which there is innocence.

[7] As innocence is the primary thing in the Lord’s kingdom, and is the celestial itself there, and as the sacrifices and burnt-offerings represented the spiritual and celestial things of the Lord’s kingdom, therefore the very essential of the Lord’s kingdom, which is innocence, was represented by lambs. For this reason a perpetual or daily burnt-offering was made of lambs, one in the morning, and another in the evening (Exod. 29:37–39; Num. 28:3, 4), and a double one on the sabbath days (Num. 28:9, 10), and of still more lambs on stated festivals (Lev. 23:12; Num. 28:11, 17, 19, 27; 29). The reason why a woman who had given birth, after the days of her cleansing were accomplished, was to offer a lamb for a burnt offering, and the young of a pigeon or a turtledove (Lev. 12:6), was that the effect of conjugal love might be signified (for that conjugal love is innocence may be seen above, n. 2736); and also because innocence is signified by “infants.”

3995. *And the spotted and speckled among the goats.*⁷ That this signifies that then all the good of truth in which falsity and evil are mingled shall be his, is evident from the signification of “spotted” as being falsity; and from the signification of “speckled” as being evil; as shown above (n. 3993); and from the signification of “she-goats,” as being the good of truth, or the charity of faith (n. 3519). That all this will be his is also signified by what follows, “and it shall be my reward.”

[2] A few words as to what the good of truth is, or the charity of faith. When a man is being regenerated the truth which is of faith apparently comes first, and the good which is of charity apparently follows; but when the man has been regenerated, then the good which is of charity manifestly takes the precedence, and the truth which is of faith manifestly follows. (That the former is the appearance, and the latter the real truth, may be seen above, n. 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3616, 3701.) For when a man is being regenerated, he does what is good from the truth he has learned, because from truth he learns what is good; nevertheless it is the good within that effects this. For good flows in from the Lord by an internal way, that is, by the way of the soul; but truth flows in by an external way, or by the way of the senses, which is that of the body. The truth that enters by the latter way is adopted by the good that is within, and is conjoined with it, and this even until the man has been regenerated. A revolution then takes place, and truth is done from good. From this it is evident what the good of truth is, and what the truth of good. This is the reason why so many now say that the goods of charity are the fruits of faith; for so it appears in the beginning of regeneration, and from the appearance they draw this conclusion. Nor do they know otherwise, because there are few who are being regenerated, and no one can know this except the man who has been regenerated, that is, who is in the affection of good, or in charity. From the affection of good, or from charity, this can be clearly seen, and also perceived; but they who have not been regenerated do not even know what the affection of good, or charity, is; but reason about it as about something that is foreign to them, or outside of them; for which reason they call charity the fruit of faith, when yet faith is from charity. However, it is not very important for the simple to

know which is prior and which posterior, provided they live in charity; for charity is the life of faith.

[3] By “cattle” here are meant not only lambs, but also sheep, kids, she-goats, rams, and he-goats, although only lambs and she-goats are mentioned; and this because by “lambs” is signified innocence; and by “she-goats,” the charity of faith; for these are the things here treated of in the internal sense. For this reason “spotted” is expressed in the original language by a word that also means “lambs” (as in Isa. 40:10, 11); and “speckled” by a word that also means a “herdman” (as in 2 Kings 3:4; Amos 1:1).

3996. *And this shall be my reward.* That this signifies that it was from himself, is evident from the signification of “reward” as being what was his, that is, Jacob’s, on account of his service; and that these things signify from his own power, or what is the same, from himself, may be seen above (n. 3975, 3977, 3982).

3997. *And my righteousness shall answer for me.* That this signifies the Divine holiness the Lord had, is evident from the signification of “righteousness” as being predicated of good (n. 612, 2235); but when, as here, it is predicated of the Lord, it signifies the Divine holiness; for all spiritual and celestial good proceeds from the Divine holy of the Lord.

3998. *On the morrow.* That this signifies to eternity is evident from the signification of the “morrow.” When “yesterday,” “today,” or “tomorrow” is mentioned in the Word, eternity is signified in the supreme sense; “yesterday” signifying from eternity; “today,” eternity; and “tomorrow,” to eternity. (That “today” signifies eternity, see above, n. 2838.) For the times mentioned in the Word signify states; as “ages,” “years,” “months,” “weeks,” “days,” and “hours,” as has often been shown. With the Lord however there are no states; but everything is eternal and infinite. This shows that by “tomorrow” is signified to eternity.

3999. *Because thou comest upon my reward before thee.* That this signifies what is his own is evident from the signification of

“reward,” when predicated of the Lord, as being what is his own; that is, acquired by his own power (concerning which above, n. 3975, 3977, 3982, 3996).

4000. Every one that is not speckled and spotted among the goats. That this signifies what is not from the good meant by “Laban,” mingled with evil and falsity in the goods of truth, is evident from what was said above (n. 3993, 3995), where similar words occur.

4001. And black among the lambs. That this signifies the first state of innocence is evident from the signification of “black” as being what is man’s own; and from the signification of a “lamb” as being innocence (concerning which just above, n. 3994). That the “black in the lambs” here signifies the first state of innocence is because at first the own of the man who is being regenerated reigns; for he supposes that he does what is good from his own, and also he must do it as if from his own, in order that he may be endowed with a heavenly own (see n. 1712, 1937, 1947, 2882, 2883, 2891). This is the reason why by the “black among the lambs” is here signified the first state of innocence.

4002. Stolen is this by me. That this signifies that it was not his is evident without explication. In the sense of the letter this expression does indeed sound somewhat harsh; but when it passes toward heaven, it loses its harshness, and becomes gentle and mild. A similar expression occurs in Matthew:

Watch therefore, for ye know not what hour your Lord will come. But know this, that if the good man of the house had known in what hour the thief would come, he would have watched, and would not have suffered his house to be broken through (Matt. 24:42–43).

And in John:

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

Behold I come as a thief, blessed is he that watcheth, and keepeth his garments (Rev. 16:15).

These expressions are used concerning the Lord; “as a thief” merely signifies that which is unlooked for and unexpected. In the internal sense “to steal” denotes to claim for self that which is the Lord’s, namely, good and truth; and as in the beginning of regeneration all do this, and as this is the first state of innocence (see n. 4001), the expression is milder than it sounds in the letter. Consequently, “stolen is this by me” signifies that it was not his.

4003. Verses 34–36. *And Laban said, Behold, I would it might be according to thy word. And he removed that day the he-goats that were variegated and spotted, and all the she-goats that were speckled and spotted, everyone that had white in it, and all the black among the lambs, and gave them into the hand of his sons. And he set a way of three days between himself and Jacob; and Jacob fed the rest of Laban’s flocks.* “And Laban said, Behold I would it might be according to thy word” signifies consent; “and he removed that day the he-goats that were variegated and spotted” signifies that those truths of good were separated that were scattered over and mingled with the evils and falsities that were proper to the good signified by “Laban”; “and all the she-goats that were speckled and spotted” signifies their goods in which evils and falsities were mingled; “everyone that had white in it” signifies truth; “and all the black among the lambs” signifies the own of innocence; “and gave them into the hand of his sons” signifies that they were given to truths; “and he set a way of three days between himself and Jacob” signifies that their state was altogether separated; “and Jacob fed the rest of Laban’s flocks” signifies that from what was left he took those goods and truths that could be conjoined.

4004. *And Laban said, Behold, I would it might be according to thy word.* That this signifies consent is evident without explication.

4005. *And he removed that day the he-goats that were variegated and spotted.* That this signifies that those truths of good were separated that were scattered over and mingled with the evils and falsities that were proper to the good signified by “Laban” is evident from the signification of “removing” as being to separate; and from the signification of “he-goats” as being the truths of good

(concerning which below); and from the signification of “variegated” as being things scattered over and mingled with evils (concerning which also in what follows); and from the signification of “spotted” as being things that are scattered over and mingled with falsities (concerning which above). “He-goats” are here mentioned, and then “she-goats,” for the reason that “he-goats” signify the truths of good; and “she-goats,” the goods of truth; the difference between which is described above (n. 3995).

[2] An accurate distinction is made in the Word between the males and the females, as is evident from the sacrifices and burnt offerings, in relation to which a specific command was given as to what should be offered, whether a he-lamb or a she-lamb, whether a she-goat or a he-goat, whether a sheep or a ram, and so on; from all which it may be seen that one thing was signified by the male, and another by the female. By the “male” in general is signified truth; and by the “female” good. Here therefore by the “he-goats” are signified the truths of good; and by the “she-goats” presently mentioned, the goods that are adjoined to them. And as the difference between these is of such a nature, it is also said that he removed the variegated he-goats, but not the speckled ones, as is said of the she-goats; for “variegated” signifies truth scattered over and mingled with evils; whereas “speckled” signifies good scattered over and mingled with evils (see n. 3993). Truth mingled with evils is properly of the understanding, but good mingled with evils is properly of the will. This is the difference. That all these are from the good signified by “Laban” is evident, because they were from Laban’s flock; for by a “flock” in the Word is signified good and truth, or what is the same, those who are in good and truth, and who are therefore of the Lord’s church.

[3] This arcanum cannot be explained further, because it cannot become plain except to an apprehension instructed in truths and goods, and at the same time enlightened. For it must be known what the truths of good are, and what the goods that are from them; and also that from the one good here represented by Laban so many various things can be separated. They who have no knowledge of these subjects do not know that in every good there are innumerable things, so many in fact that they can scarcely be

classified into general kinds by the most learned man. For there are goods that are procured by means of truths; there are truths born from these goods; and again goods procured by means of these truths. There are also truths born of goods, and this also in a series; there are goods that are mingled with evils; and truths that are mingled with falsities, as described above (n. 3993); and the minglings and temperings of these are so various and manifold as to exceed myriads of myriads; and they are also varied according to all the states of life; and the states of life are varied in general in accordance with the man's age, and specifically in accordance with his affections of all kinds. From this it may in some measure be apprehended that from the good of Laban there could be separated so many various things; of which some were adjoined to the truths signified by the sons of Jacob; some were left behind; and from these others were derived. But as before said these things are of such a nature as not to fall into the understanding unless it is instructed and at the same time enlightened.

4006. And all the she-goats that were speckled and spotted. That this signifies their goods, in which evils and falsities were mingled, is evident from the signification of "she-goats" as being the goods of truth (see n. 3995); here, the goods that had been adjoined to the truths (concerning which, n. 4005); from the signification of "speckled," as being the goods with which evils are mingled; and from the signification of "spotted" as being the truths with which falsities are mingled (see n. 3993, 3995).

4007. Every one that had white in it. That this signifies in which there is truth is evident from the signification of "white" as being truth, but properly the Lord's righteousness and merit, and derivatively the Lord's righteousness and merit in man (see n. 3301, 3993). The reason why "white" has this signification is that the light of heaven, which is from the Lord and is the source of brightness and whiteness, signifies truth; and therefore that which is enlightened by that light, and becomes shining and bright, is that which is called the Lord's righteousness and merit in man. They who from good acknowledge and receive the Lord's righteousness, and reject their own righteousness, are they who are specifically

signified by “righteous,” concerning whom the Lord says in Matthew:

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

[2] That “shining or bright white” has this signification is evident also from other passages in the Word; as in Moses:

His eyes shall be redder than wine, and his teeth whiter than milk
(Gen. 49:12);

speaking of Judah, by whom is represented the Lord as to the Divine of his love; and in the internal sense, the celestial kingdom; and thus the celestial man (as may be seen above, n. 3881). The “eyes being redder than wine” signifies the Divine wisdom; and the “teeth whiter than milk,” the Divine righteousness. In David:

Thou shalt purify me with hyssop, and I shall be clean; thou shalt wash me, and I shall be whiter than snow (Ps. 51:7);

“to wash,” and “to be made whiter than snow,” denotes to be purified from sins by the reception and putting on of the Lord’s righteousness. In John:

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

[3] In the same:

Thou hast a few names in Sardis who have not defiled their garments, and they shall walk with me in white, for they are worthy. He that overcometh shall be clothed in white garments (Rev. 3:4–5).

I counsel thee to buy of me gold purified in the fire, that thou mayest be rich; and white garments that thou mayest be clothed (Rev. 3:18).

There were given to every soul under the altar white robes (Rev. 6:9–11).

I saw them standing before the throne, and before the Lamb, arrayed in white robes. And one of the elders said unto me, Who are these clothed in white robes? And whence came they? And I said unto him, my lord, thou knowest. And he said unto me, These are they who come out of the great tribulation, and have washed their robes, and have made their robes white in the blood of the lamb (Rev. 7:9, 13–14).

Angels clothed in linen white and shining, and girt about their breasts with golden girdles (Rev. 15:6).

I saw and behold a white horse, and he that sat thereon had a bow, and there was given unto him a crown (Rev. 6:2).

Afterwards I saw heaven opened, and behold a white horse. His armies in heaven followed him upon white horses, clothed in fine linen white and clean (Rev. 19:11, 14).

[4] In all these passages by “white” is signified the truth of faith; the “white garments” and “white robes” being nothing else. But the truth of faith does not belong to those who believe that they have faith of themselves, and thus are wise from themselves; but to those who believe they have faith and wisdom from the Lord, for to these are faith and wisdom given because they ascribe nothing of truth and good to themselves, still less believe that they have merit through the truths and goods they possess; and less still that they are justified thereby; but only by ascribing them to the Lord; thus all things to his grace and mercy. This is “putting on white garments”; and is also “being made white in the blood of the Lamb.” There are two things that are put off by all who enter into heaven, namely, their own and the consequent confidence, and the merit of self or of their own righteousness; and they put on a heavenly own which is from the Lord, and the Lord’s merit or righteousness; and the more they put on these, the more interiorly do they come into heaven. These two things are specifically signified by “red” and by “white”; by “red,” the good of love which they then have; and by “white,” the truth of faith.

4008. *And all the black among the lambs.* That this signifies an own that is innocent is evident from what has been said above (n. 3994), where are the same words.

4009. *And gave them into the hand of his sons.* That this signifies that the truths and goods that were separated were given to truths is evident from the signification of “sons” as being truths (see n. 489, 491, 533, 2623, 3373). “To give into their hand” is to give to their authority and disposal, for by the “hand” is signified power (n. 878, 3387). The truths here signified by “sons” are those called sensuous, because they are of the senses and are the outermost things of the natural mind. For man’s natural communicates on the one side with the sensuous things of the body, and on the other side with the rational things of the rational mind. By these intermediates there is effected as it were an ascent from the sensuous things that are of the body and that have been opened toward the world, to the rational things that are of the rational mind and that have been opened toward heaven; and also a descent from these, that is, from heaven to the world; but this is effected in man only. This ascent and descent is that which is treated of in the internal sense of these chapters; and in order that each and all things may be presented representatively, the rational is represented by Isaac and Rebekah; the natural by Jacob and his two women; and the sensuous by their sons. But because in the sensuous, as in the ultimate of order, prior things exist together, as before shown every son represents some general in which they are.

4010. *And he set a way of three days between himself and Jacob.* That this signifies that their state was altogether separated is evident from the signification of “setting a way” as being to be separated; from the signification of “three” as being what is last, complete, or the end (see n. 1825, 2788), and thus altogether separated; and from the signification of “days” as being states (n. 23, 487–488, 493, 893, 2788, 3462).

4011. *And Jacob fed the rest of Laban’s flocks.* That this signifies that from what was left he took those goods and truths that could be conjoined is evident from the signification of “flocks” as being

goods and truths (see n. 343, 2566, 3767, 3768, 3772, 3783). That “to feed the rest of the flocks” denotes to take from what was left those goods and truths that could be conjoined is evident from what follows, for there this is the subject treated of.

4012. Verses 37–40. *And Jacob took him a fresh rod of poplar, and hazel, and plane tree, and peeled white peelings on them, laying bare the white that was upon the rods. And he set the rods which he had peeled in the gutters, in the watering troughs, whither the flocks came to drink, over against the flocks; and they grew warm when they came to drink. And the flocks grew warm at the rods, and the flocks brought forth variegated, speckled, and spotted. And Jacob separated the lambs, and set the faces of the flock toward the variegated, and all the black in the flock of Laban; and he put for himself droves for himself alone, and put them not unto Laban’s flock.* “And Jacob took him a fresh rod of poplar” signifies the power proper to natural good; “and hazel, and plane tree” signifies the derivative power of natural truths; “and peeled white peelings on them, laying bare the white that was upon the rods” signifies a disposition into order by the interior power of truth; “and he set the rods which he had peeled in the gutters” signifies further preparation; “in the watering troughs, whither the flocks came to drink” signifies the affections of truth; “over against the flocks; and they grew warm when they came to drink” signifies even to ardor of affection, that they might be conjoined; “and the flocks grew warm at the rods” signifies the effect from his own power; “and the flocks brought forth variegated, speckled, and spotted” signifies that thereby natural good itself had such things from the mediate good signified by “Laban”; “and Jacob separated the lambs” signifies as to innocence; “and set the faces of the flock toward the variegated” signifies to truths scattered over with evils and falsities; “and all the black” signifies to such a state; “in the flock of Laban” signifies in the good signified by “Laban”; “and he put for himself droves for himself alone” signifies the separation of the goods and truths by his own power; “and put them not unto Laban’s flock” signifies absolute separation from the good signified by “Laban.”

4013. *And Jacob took him a fresh rod of poplar.* That this signifies the power proper to natural good is evident from the signification of a “rod” as being power; and from the signification of “poplar” as being the good of the natural (concerning which below). A “rod” is frequently mentioned in the Word, and everywhere signifies power, both from its being used by shepherds for exercising power over their flocks, and from its serving for the support of the body, and as it were for the right hand; for by the “hand” is signified power (n. 878, 3387). And as this was the signification of a “rod,” rods were in ancient times used by kings, and hence the royal badge was a short staff, and also a scepter. Nor were rods used by kings only, but also by priests and prophets, that they also might by their rods signify the power that belonged to them, as for instance did Aaron and Moses. This was the reason why Moses was so frequently commanded to stretch out his rod, and at other times his hand, when miracles were being performed; for Divine power was signified by the “rod”; and by the “hand.” It was because a “rod” signifies power that the Egyptian magi made use of it when they performed their magical miracles; and it is from this that magicians are now represented with rods in their hands. All this shows that “rods” signify power.

[2] But in the original language the rods used by shepherds, and also by kings, as well as those of priests and prophets, are expressed by another word; here, by a word that denotes a traveller’s staff, and also a shepherd’s rod, as may be seen from other passages (Gen. 32:10; Exod. 12:11; 1 Sam. 17:40, 43; Zech. 11:7, 10). In the present case the rod is not spoken of as supporting the hand, but as a stick cut from a tree, namely, from a poplar, a hazel, and a plane tree, to set in the watering troughs before the faces of the flock; but still it has the same signification, for by it is described in the internal sense the power of natural good, and derivatively of natural truths.

[3] As regards the poplar, of which the rod was made, be it known that trees in general signify perceptions and knowledges, perceptions when predicated of the celestial man, but knowledges when predicated of the spiritual man (see n. 103, 2163, 2682,

2722, 2972). Hence trees specifically signify goods and truths, for these pertain to perceptions and knowledges. Some kinds of trees, such as olives and vines, signify the interior goods and truths that are of the spiritual man; and some kinds, such as the poplar, hazel, and plane, signify the exterior goods and truths that are of the natural man. And as in ancient times each tree signified some particular kind of good and truth, the worship held in groves was in accordance with the kinds of trees (n. 2722). The poplar here mentioned is the white poplar, so called from its whiteness from which comes its name. For this reason the “poplar” signified the good that is from truth; or what is the same, the good of truth; as also in Hosea 4:13; but there falsified.

4014. *And hazel, and plane tree.* That this signifies the derivative power of natural truths is evident from the signification of the “hazel” and the “plane tree” as being natural truths. That this is the signification of these trees cannot be so evident from other places in the Word, as they are not named elsewhere, except the “plane tree” in Ezekiel:

The cedars in the garden of God did not hide him, the fir trees were not like his boughs, and the plane trees were not as his branches, nor was any tree like unto him in his beauty (Ezek. 31:8);

where the subject treated of is the knowledges and rational things that appertain to the man of the spiritual church. The “garden of God” is the spiritual church; the “cedars” are rational things; the “fir trees” and “plane trees” are natural things; the “fir trees,” natural things as to good; and the “plane trees,” as to truth.

4015. *And peeled white peelings on them, laying bare the white that was upon the rods.* That this signifies a disposition into order by the interior power of truth is evident from the signification of “peeling” and of “peelings” as being the removal of exterior things in order that interior ones may come to light, thus barings or strippings; from the signification of “white” as being truth (see n. 3993, 4007); and from the signification of a “rod” as being power (see n. 4013); here, interior power, because upon the rods under the bark. Disposition into order by the interior power of truth is the power

of the interior man acting into the exterior, or of the spiritual man into the natural; for all disposition into order of the good and truth in the natural man comes from the spiritual man (that is, through the spiritual man from the Lord), and in fact through the truth therein; for the Lord inflows into the good of the spiritual or interior man; and through the truth therein into the natural man; but not immediately through the good, until the man has been regenerated; and therefore all the disposition into order in the natural man is effected by the interior man. The natural, or natural man, cannot possibly be disposed into order (that is, be regenerated) in any other way. That this is done by the interior man is evident from the acknowledgment of truth, which unless it is made by the interior man is not acknowledgment; and also from conscience, which is the acknowledgment of truth by the interior man; and also from perception. As disposition into order is effected by the interior man by means of truth, power is predicated of truth, and also the “rod” by which power is signified; as well as the “hand,” by which also power is signified (n. 3091); as may be confirmed by very many passages in the Word. Not that there is power in truth from itself, but in good; and thus in truth from good; that is, in truth through good from the Lord. This shows to some extent what is meant by the disposition into order of the interior power of truth. In the supreme sense, in which the Lord is treated of, his own power is signified; for the Divine has its own power, because this is from no other.

4016. *And he set the rods that he had peeled in the gutters.* That this signifies further preparation is evident from what follows; for it there treats of the effect of the interior power of truth in the natural, power being signified by the “rods” (n. 4013, 4015); disposition into order by the interior man, by “peeling” (n. 4015); and the good of truth in the natural by the “gutters” (n. 3095).

4017. *In the watering troughs, whither the flocks came to drink.* That this signifies the affections of truth is evident from the signification of “water” as being knowledges and memory-knowledges, which are the truths of the natural man (see n. 28, 2702, 3058); from the signification of “drinking troughs” or

“watering troughs,” which as being containers of water, are in the internal sense the goods of truth, goods being the containers of truth (see n. 3095); and from the signification of “coming to drink” as being the affection of truth. That “coming to drink” is the affection of truth is because it involves thirst; for “thirst” in the Word signifies appetite and desire, and thus the affection of knowing and imbibing truth, and this because “water” signifies truth in general; whereas “hunger” signifies appetite, desire, and thus the affection of becoming imbued with good; and this because “bread,” which is used for food in general (n. 2165), signifies good. Thus it is evident that these words signify the affections of truth.

4018. *Over against the flocks; and they grew warm when they came to drink.* That this signifies even to ardor of affection that they might be conjoined is evident from the signification of “growing warm in coming to drink” as being the ardor of affection. That “growing warm” signifies ardor is manifest; and that “coming to drink” signifies the affection of truth, may be seen just above (n. 4017). That “over against the flocks” signifies that they might be conjoined (namely, the truths and goods in the natural) is because it involves looking upon, and the affection excited thereby, for in this manner are spiritual things conjoined. Moreover, all the implantation of truth and good, and also all conjunction, is wrought by means of affection. Truths and goods that are learned, but with which the man is not affected, do indeed enter into the memory, but adhere there as lightly as a feather to a wall, which is blown away by the slightest breath of wind.

[2] With the things which enter into the memory the case is this: Those which enter without affection fall into its shade; but those which enter with affection come into its light; and the things that are in light there are seen and appear clearly and vividly whenever a similar subject is called up; but not so those which lie hid round about in the shade. Such is the effect of the affection of love. It may be seen from this that all the implantation of truth, and the conjunction thereof with good, is effected by means of affection; and the greater the affection, the stronger the conjunction. The “ardor of affection” is here inmost affection.

[3] But truths cannot be implanted in good and conjoined with it, except by means of the affections of truth and good, which affections well forth as from their fountains, from charity toward the neighbor, and from love to the Lord. But evils and falsities are implanted and conjoined by means of the affections of evil and falsity, which affections well forth as from their fountains, from the love of self and of the world. This being the case, and as the subject here treated of in the internal sense is the conjunction of good and truth in the natural man, therefore here and in what follows mention is made of the growing warm of the flock when they came to drink, by which such things are signified.

4019. *And the flocks grew warm at the rods.* That this signifies the effect from his own power, is evident from the signification of “growing warm” as being the effect, that is, of the affection (n. 4018); and from the signification of the “rods” as being his own power (see above, n. 4013, 4015).

4020. *And the flocks brought forth variegated, speckled, and spotted.* That this signifies that thereby natural good had such things from the mediate good signified by “Laban” is evident from the signification of “bringing forth” as being acknowledgment and conjunction (see n. 3911, 3915); from the signification of “variegated,” as being the truths with which evils are mingled (n. 4005); from the signification of “speckled,” as being the goods with which evils are mingled; and from the signification of “spotted,” as being the truths with which falsities are mingled (concerning which, n. 3993, 3995, 4005). Such are the things here signified, and which coming from the good signified by “Laban” accrued to the good of natural truth represented by Jacob.

4021. *And Jacob separated the lambs.* That this signifies in respect to innocence is evident from the signification of “lambs” as being innocence (see above, n. 3994). It is said “in respect to innocence,” because in what now follows the subject treated of is the disposition into order of the good and truth of the natural, that it may receive and apply innocence.

4022. *And set the faces of the flock toward the variegated.* That this signifies to truths that are scattered over with evils and falsities is evident from the signification of “variegated” as being truth that is scattered over and mingled with evils (see n. 4005, 4020).

4023. *And all the black.* That this signifies to such a state, namely, that which is signified by the “black in the lambs” (concerning which state see n. 3994, 4001).

4024. *In the flock of Laban.* That this signifies in the good signified by “Laban” is evident from the signification of a “flock,” and from the representation of Laban, as being good, namely, mediate good, by means of which the natural has goods and truths (concerning which above).

4025. *And he put for himself droves for himself alone.* That this signifies the separation of the goods and truths by his own power is evident from the signification of “droves,” or of the “flock,” as being goods and truths; and from the signification of “putting for himself, for himself alone” as being to separate those things which have been procured by his own power. In the supreme sense here the subject treated of is the Lord, how he made his natural Divine, and this from his own power, but still by means according to order. The goods and truths that he made Divine in himself are here the “droves, which he put for himself, for himself alone.”

4026. *And put them not unto Laban’s flock.* That this signifies absolute separation from the good signified by “Laban” is evident from what has now been said, and thus without further explication. For goods and truths Divine were altogether separated from the goods and truths that derive anything from what is human, because they are beyond them, and become infinite.

4027. The things which have been here unfolded as to the internal sense of the words, are too interior and too arcane to admit of being clearly set forth to the understanding. For the subject treated of in the supreme sense is the Lord, how he made his natural Divine; and in the representative sense, how he makes

man's natural new when he regenerates him. All these things are here fully presented in the internal sense.

[2] The things here contained in the supreme sense concerning the Lord, how by his own power he made the natural in himself Divine, are such as surpass even the angelic understanding. Something of them may be seen in the regeneration of man, because man's regeneration is an image of the Lord's glorification (n. 3138, 3212, 3296, 3490). Of this regeneration man may have some idea (no one, however, except the man who has been regenerated), but only an obscure idea so long as he lives in the body; for the corporeal and worldly things in which even such a man is, continually cast shadows on his mind and keep it in lower things. But they who have not been regenerated can have no apprehension of the matter, being without knowledges because without perceptions; nay, they know nothing whatever of what regeneration is, nor do they believe that it is possible. They do not even know what the affection of charity is by means of which regeneration is effected; and therefore they do not know what conscience is; still less what the internal man is; and less still what is the correspondence of the internal man with the external. The words they may indeed know, and many do know them, but they are ignorant of the thing. Seeing therefore that even the idea of these things is wanting, however clearly the arcana here contained in the internal sense should be set forth, it would still be like presenting something to sight in the dark, or telling something to the deaf. Moreover, the affections of the love of self and of the world that reign with them do not permit them to know, nor even to hear such things; for they immediately reject them, nay, spew them out. Very different is the case with those who are in the affection of charity. These are delighted with such things; for the angels with them are in their happiness when the man is in them, because they are then in things that treat of the Lord, in whom they are; and also in those which treat of the neighbor and his regeneration. From the angels (that is, through the angels from the Lord) delight and bliss flow in with the man who is in the affection of charity while reading these things, and more so when he believes what is holy to be within them, and still more when he apprehends anything of that which is contained in the internal sense.

[3] The subject here treated of is the influx of the Lord into the good of the internal man, and indeed through the good into the truth therein; also the influx therefrom into the external or natural man, and the affection of good and truth into which the influx takes place; and also the reception of truth and its conjunction with the good therein; and likewise the good that serves as a means, here signified by “Laban” and his “flock.” Concerning these subjects the angels, who are in the internal sense of the Word, or to whom the internal sense is the Word, see and perceive innumerable things of which scarcely anything can come to man’s understanding; and that which does come to it falls into his obscurity—which is the reason why these things are not explained more particularly.

4028. Verses 41, 42. *And it came to pass in every growing warm of the flock of those that came together first, that Jacob put the rods before the eyes of the flock in the gutters, that it might grow warm at the rods. And to the flock that came together later he did not set them; and those that came together later were Laban’s, and those that came together first were Jacob’s.* “And it came to pass in every growing warm of the flock of those that came together first” signifies the things that were spontaneous; “that Jacob put the rods before the eyes of the flock in the gutters, that it might grow warm at the rods” signifies things called forth and conjoined by his own power; “and to the flock that came together later he did not set them” signifies things that are compulsory; “and those that came together later were Laban’s” signifies that these things were left behind; “and those that came together first were Jacob’s” signifies that the spontaneous things, or those which were from his freedom, were conjoined.

4029. *And it came to pass in every growing warm of the flock that came together first.* That this signifies those things which were spontaneous is evident from the signification of “growing warm” as being the ardor of affection and its effect (n. 4018, 4019); from the signification of “flock” as being truth and good (concerning which also above); and from the signification of “those that came together first” as being things spontaneous. That “those that came together first” signify things spontaneous is evident from the connection of things in the internal sense, and also from the fact that whatever is

from affection is spontaneous, especially that which is from the ardor of affection, which is signified by “growing warm,” for which reason their growing warm is spoken of twice in this verse; and also from the derivation of the word in the original language as meaning conjunction by the inmost of love. Moreover the conjunction of truth and good in the natural is here treated of, which is not effected except by what is spontaneous, that is, in freedom. This shows that “in every growing warm of the flock of those that came together first,” or “in every growing warm of those of the flock that came together first” signifies truths and goods which are spontaneous or from freedom, or what is the same, those which are from the utmost affection. (That everything which is of love or affection is free, see n. 2870; also that all conjunction of truth and good takes place in freedom, and that there is no conjunction in what is compulsory, n. 2875, 3145, 3146, 3158; and therefore all reformation and regeneration are effected by means of freedom, n. 1937, 1947, 2876–2881; if this could be effected by means of what is compulsory, all would be saved, n. 2881.)

4030. That Jacob put the rods before the eyes of the flock in the gutters, that it might grow warm at the rods. That this signifies things called forth and conjoined by his own power is evident from the signification of “rods” as being power; and when predicated of the Lord, his own power (n. 4013, 4015); and from the signification of “putting them before the eyes of the flock in the gutters that it might grow warm” as being to call forth that they might be conjoined—as is evident from what has been said above concerning the signification of these words (n. 4018, and elsewhere).

4031. And to the flock that came together later he did not set them. That this signifies things that are compelled is evident from the signification of “coming together later.” That “coming together first” signifies that which is spontaneous or free has been shown above (n. 4029). That “coming together later” signifies that which is compulsory or not free, is thereby evident, and also from the connection of things in the internal sense; as well as from the fact that “growing warm” is not here spoken of, as it is of those that came together first; for by “growing warm” is signified affection,

and there the ardor of affection. Whatever is not from affection is from what is not spontaneous, or not free, for everything spontaneous or free is of affection or love (n. 2870). The same is evident also from the derivation of the expression in the original language, as meaning deficiency; for when ardor of affection is deficient, then freedom ceases; and what is then done is said to be not free, and at last compulsory.

[2] That all the conjunction of truth and good is effected in freedom, or from what is spontaneous, and consequently all reformation and regeneration, may be seen from the passages cited above (n. 4029); and consequently that in the absence of freedom (that is, by compulsion) no conjunction, and thus no regeneration, can be effected. (What freedom is, and whence it is, may be seen above, n. 2870–2893, where man’s freedom is treated of.) He who while reasoning concerning the Lord’s providence, man’s salvation, and the damnation of many, is not aware that no conjunction of truth and good, or appropriation, and thus no regeneration, can be effected except in man’s freedom, casts himself into mere shades, and consequently into grave errors. For he supposes that if the Lord wills, he can save everyone, and this by means innumerable—as by miracles, by the dead rising again, by immediate revelations, by the angels withholding men from evil and impelling them to good by an open strong force, and by means of many states, on being led into which a man performs repentance, and by many other means.

[3] But he does not know that all these means are compulsory, and that no man can possibly be reformed thereby. For whatever compels a man does not impart to him any affection; or if it is of such a nature as to do this, it allies itself with the affection of evil. For it appears to infuse something holy, and even does so; but when the man’s state is changed, he returns to his former affections, namely, evils and falsities, and then that holy thing conjoins itself with the evils and falsities, and becomes profane, and is then of such a nature as to lead into the most grievous hell of all. For the man first acknowledges and believes, and is also affected with what is holy, and then denies, and even holds it in aversion. (That they who once acknowledge at heart, and afterwards deny, are those who profane, but not they who have not acknowledged at heart, may be

seen above, n. 301–303, 571, 582, 593, 1001, 1008, 1010, 1059, 1327–1328, 2051, 2426, 3398–3399, 3402, 3898.) For this reason open miracles are not wrought at the present day, but miracles not open, or not conspicuous; which are such as not to inspire a sense of holiness, or take away man's freedom; and therefore the dead do not rise again, and man is not withheld from evils by immediate revelations, or by angels, or moved to good by open force.

[4] Man's freedom is what the Lord works in, and by which he bends him; for all freedom is of his love or affection, and therefore of his will (n. 3158). If a man does not receive good and truth in freedom, it cannot be appropriated to him, or become his. For that to which anyone is compelled is not his, but belongs to him who compels, because although it is done by him, he does not do it of himself. It sometimes appears as if man were compelled to good, as in temptations and spiritual combats; but that he has then a stronger freedom than at other times, may be seen above (n. 1937, 1947, 2881). It also appears as if man were compelled to good, when he compels himself to it; but it is one thing to compel one's self, and another to be compelled. When anyone compels himself, he does so from a freedom within; but to be compelled is not from freedom. This being the case, it is evident into what shades, and thus into what errors, those are able to cast themselves who reason concerning the providence of the Lord, the salvation of man, and the damnation of many, and yet do not know that it is freedom by which the Lord works, and by no means compulsion; for compulsion in things of a holy nature is dangerous, unless it is received in freedom.

4033.⁸ *And those that came together later were Laban's.* That by this is signified that these compulsory things were left behind; and that by those that came together first were Jacob's is signified that things spontaneous, or those that are from freedom, were conjoined, is evident from what has been said just above (n. 4029, 4031). By compulsory things are here signified those that were not conjoined, and that could not be conjoined; and by things spontaneous are signified those that had been conjoined, and also such as could be conjoined. That the latter also are meant is because things spontaneous are according to the affections and their

quality. After the good signified by “Laban” and his “flock” has subserved the uses spoken of above, it is then separated. This separation is treated of in the following chapter.

4034. Verse 43. *And the man spread himself abroad exceeding greatly, and he had many flocks, and maidservants, and menservants, and camels, and asses.* “And the man spread himself abroad exceeding greatly” signifies multiplication; “and he had many flocks” signifies the consequent interior goods and truths; “and maidservants, and menservants” signifies the mediate goods and truths; “and camels, and asses” signifies the truths of good, exterior and external.

4035. *And the man spread himself abroad exceeding greatly.* That this signifies multiplication (namely, of good and truth) is evident from the signification of “spreading himself abroad” as being to be multiplied; that it was immeasurably is signified by “exceeding greatly.”

4036. *And he had many flocks.* That this signifies the consequent interior goods and truths is evident from the signification of “flocks” as being goods and truths (n. 343); and that these are interior, see above (n. 2566, 3783).

4037. *And maidservants, and menservants.* That this signifies the mediate goods and truths (that is, the natural goods and truths themselves) is evident from the signification of “maidservants” as being the affections of the natural, and therefore its goods (n. 1895, 2567, 3835, 3849); and from the signification of “menservants” as being memory-knowledges, which are the truths of the natural man (n. 2567, 3019–3020, 3409).

4038. *And camels, and asses.* That this signifies the truths of good, exterior and external, is evident from the signification of “camels” as being general memory-knowledges of the natural man (see n. 3048, 3071, 3143, 3145—general memory-knowledges are the lower or more exterior truths of good), and from the signification of “asses” as being still lower, that is, the external, truths of natural

good (see n. 2781). What the interior goods and truths are; also the mediate ones; and likewise the exterior and external ones, may be seen from what was said above (n. 4009).

[2] Speaking generally, there are in man three things, namely, the corporeal, the natural, and the rational. The corporeal is the outermost, the natural is the intermediate, and the rational is the interior. So far as one of these reigns in man above another, he is said to be either corporeal, or natural, or rational. These three parts of man communicate in a wonderful manner; the corporeal with the natural, and the natural with the rational. When first born, man is merely corporeal, but within has the capacity of being perfected. Afterwards he becomes natural, and at last rational; from which it may be seen that there is communication of one part with another. The corporeal communicates with the natural by means of the senses, and does so in a distinct and separate manner by those which belong to the understanding, and by those which belong to the will, for both of these faculties must be perfected in man in order that he may become and may be a man. The senses of sight and hearing are especially those which perfect his intellectual faculty; and the other three senses have especial regard to the will. By means of these senses man's corporeal communicates with his natural, which as before said is the middle part. For the things that enter by the senses place themselves in the natural as in a kind of receptacle, which is the memory. The delight, the pleasure, and the desire therein, belong to the will, and are called natural goods; and the memory-knowledges belong to the understanding and are called natural truths.

[3] By means of the things just spoken of, man's natural communicates with his rational, which as before said, is the interior part. Such things as elevate themselves from the natural toward the rational, also place themselves in the rational, as in a kind of receptacle, which is the interior memory (concerning which see above, n. 2469–2480). What is blessed and happy therein belongs to the will, and is of rational good; and the interior mental views of things and perceptions belong to the understanding, and the things that belong to these are called rational truths. These three are what

constitute man, and there are communications among the three. The external senses are the means by which man's corporeal communicates with his natural; and the interior senses are those by which man's natural communicates with his rational. And therefore those things in the natural that partake of the external senses, which are proper to the body, are those which are called the exterior and external truths of good; but those which partake of the internal senses which are proper to his spirit, and which communicate with the rational, are what are called interior goods and truths. Those which are between the two, and partake of both, are what are called mediate goods and truths. These three are in order from the interiors, and are what are signified in the internal sense by "flocks, and maidservants, and menservants, and camels, and asses."

CONTINUATION CONCERNING THE
GRAND MAN, AND CONCERNING
CORRESPONDENCE; HERE, CONCERNING
THE CORRESPONDENCE WITH THE
CEREBRUM AND THE CEREBELLUM

4039. The correspondence of the heart and lungs with the grand man, or heaven, was treated of at the end of the preceding chapter. Here the subject to be treated of is the correspondence of the cerebrum and the cerebellum, and of the medullas connected with them. But before entering upon this correspondence, some things must be premised concerning the form of the brain in general, whence it is, and what it represents.

4040. When the brain is denuded of the skull and the integuments that encompass it, there are seen therein wonderful circumvolutions and foldings, within which are situated the substances called cortical. From these run out fibers which

constitute the medulla of the brain. These fibers proceed thence through the nerves into the body, and there perform functions in accordance with the orders and determinations of the brain. All these things are in exact accordance with the heavenly form; for such a form is impressed by the Lord on the heavens, and thence on the things that exist in man, and especially on his cerebrum and cerebellum.

4041. The heavenly form is amazing, and quite surpasses all human intelligence; for it is far above the ideas of the forms that a man can possibly conceive of from worldly things, even with the aid of analysis. All the heavenly societies are arranged in order in accordance with this form, and wonderful to say there is a gyration according to these forms, of which angels and spirits are not sensible. This is like the daily movement of the earth round its axis, and its annual movement round the sun, which its inhabitants do not perceive. It has been shown me of what nature is this heavenly form in the lowest sphere; it was like the form of the circumvolutions seen in the human brains. This flow (that is, these gyrations) it was given me perceptibly to see, and this continuously for several days; and in this way I was assured that the brain is formed in accordance with the form of the flow of heaven. But the interior things therein, which do not appear to the eye, are in accordance with the interior forms of heaven, which are quite incomprehensible; and I was told by the angels that from this it can be seen that man has been created according to the forms of the three heavens; and that in this way the image of heaven has been impressed upon him, so that man is a little heaven in the least form; and that this is the source of his correspondence with the heavens.

4042. Hence then it is that through man alone is there a descent from the heavens into the world, and an ascent from the world into the heavens. It is the brain and its interiors through which the descent and ascent is effected; for there are the very beginnings, or the first and the last ends, from which each and all of the things of the body flow forth and are derived. There also is the source of the thoughts of the understanding, and of the affections of the will.

4043. The reason why the still more interior forms, which are also more universal, are as before said not comprehensible, is that when forms are mentioned, they carry with them the idea of space and also of time; and yet in the interiors, where heaven is, nothing is perceived by spaces and times, because these belong to nature, but by states and their variations and changes. But as the variations and changes cannot as before said be conceived by man without the aid of such things as are of form, and without such things as are of space and time, when yet these do not exist in the heavens, it may be seen how incomprehensible these things are, and also how unutterable. And as all human words, by means of which these things must be uttered and comprehended, involve natural things, they are inadequate to express them. In the heavens such things are presented to view by means of variations of heavenly light and heavenly flame, which are from the Lord; and this in such and so great a fullness, that thousands and thousands of perceptions could scarcely fall into anything that is perceptible by man. And yet the things that are taking place in the heavens are represented in the world of spirits by means of forms to which the forms seen in the world bear some resemblance.

4044. Representations are nothing but images of spiritual things in natural ones, and when the former are rightly represented in the latter, the two correspond. Yet the man who knows not what the spiritual is, but only the natural, is capable of thinking that such representations and derivative correspondences are impossible, for he might say to himself, How can the spiritual act upon the material? But if he will reflect upon the things taking place in himself every moment, he may be able to gain some idea of these matters; namely, how the will can act upon the muscles of the body, and effect real actions; also how thought can act upon the organs of speech, moving the lungs, trachea, throat, tongue, and lips, and thus produce speech; and also how the affections can act on the face, and there present images of themselves, so that another often thereby knows what is being thought and felt. These examples may give some idea of what representations and correspondences are. As such things are now presented in man, and as there is nothing that can subsist from itself, but only from some other, and this again from some other, and finally from the First,

and this by a nexus of correspondences, they who enjoy some extension of judgment may draw the conclusion that there is a correspondence between man and heaven; and further, between heaven and the Lord who is the first.

4045. As there is such a correspondence, and as heaven is distinguished into many lesser heavens, and these into still lesser ones, and everywhere into societies, there are heavens that bear relation to the cerebrum and cerebellum in general, and in these heavens there are those who relate to the parts or members in the brains; those who relate to the dura mater, to the pia mater, to the sinuses, and also to the corpora and the cava there, as the corpus callosum, the corpora striata, the lesser glands, the ventricles, the infundibulum, and so forth; so that the quality of those who relate to the one part or the other has been disclosed to me, as may be seen from what follows.

4046. There appeared a number of spirits at a middle distance above the head, who acted in common by a kind of beating of the heart; but it was as it were a reciprocal undulation downward and upward, with a kind of cold breathing on my forehead. From this I was able to conclude that they were of a middle sort, belonging both to the province of the heart and to that of the lungs, and also that they were not interior spirits. The same spirits afterwards presented a flaming light, gross but yet luminous, which first appeared under the left side of the chin, afterwards under the left eye, and then above the eye, but it was dim and yet flaming, not shining white. From these things I was enabled to know their quality, for lights indicate affections, also degrees of intelligence.

[2] When I afterwards applied my hand to the left side of the skull or head, I felt a pulsation under the palm, undulating in a similar manner downward and upward; from which indication I knew that they belonged to the brain. When I asked who they were, they were not willing to speak. It was said by others that they do not willingly speak. Being at last compelled to speak, they said that if they did so their quality would be disclosed. I perceived that they were of those who constitute the province of the dura mater, which is the general integument of the cerebrum and the

cerebellum. It was then disclosed of what quality they were, for I was permitted to know this by speaking with them. They were (as before when they had lived as men) those who had thought nothing about spiritual and heavenly things, nor had they spoken about them; because they were such as to believe in nothing except that which is natural, and this because they had not been able to penetrate further, but yet had not confessed this unbelief. Nevertheless like others they had worshiped the Divine, had said their prayers, and had been good citizens.

[3] There were afterwards others who also flowed into the heartbeat, but by an undulation not downward and upward, but crosswise; and others who flowed in not with a reciprocating action, but more continuously; and also others under whose action the beating jumped from one place to another. It was said that these had relation to the outer lamella of the dura mater, and that they were of those who had thought of spiritual and heavenly things solely from such things as are objects of the external senses, not conceiving of interior things in any other manner. These were heard by me as of the female sex. They who reason concerning the things of heaven, or the spiritual things of faith and love, from outward things of sense, and therefore from what is worldly and earthly, insofar as they make them a one and confound them together, wend their way more and more outward, even to the outer skin of the head, which they represent. Nevertheless provided they have led a good life, these are within the grand man, although in its extremes or outermost parts; for everyone is saved who is in the life of good from the affection of charity.

4047. There appeared others also above the head, whose common action inflowing above the head flowed crosswise from the front backward. And there appeared also others, whose inflowing action was from each temple toward the middle of the brain. It was perceived that these were those who belong to the province of the pia mater, which is the second integument, more closely investing the cerebrum and cerebellum, and communicating with these by the emission of threads.

The quality of these I was permitted to know from their speech, for they spoke with me. They were (as they had been in the world) such as did not trust much to their own thought, and therefore did not determine themselves to any fixed and certain thought respecting holy things, but depended on the belief of others, not canvassing whether it was true. That this was their quality was also shown me by the influx of their perception into the Lord's prayer when I was reading it. For the quality of all spirits and angels whatever may be known from the Lord's prayer, and this by the influx of the ideas of their thought and of their affections into the contents of the prayer. From this was perceived the quality of these spirits, and furthermore that they could serve the angels as mediums; for there are intermediate spirits between the heavens through whom there is communication. For their ideas were not closed, but were readily opened so that they suffered themselves to be acted upon, easily admitting and receiving influx. Moreover, they were modest and peaceful, and said that they were in heaven.

4048. There was one who spoke to me close to my head, and I perceived from the sound that he was in a state of tranquillity like that of a kind of peaceful sleep. He inquired about this and that, but with so much prudence that a waking person could not display more. I perceived that the interior angels spoke through him, and that he was in a state to perceive and bring forth what they said. I asked about that state, and told him that he was in such a state. He replied that he speaks nothing but what is good and true, and that he takes notice whether there is anything else, and that if anything else inflows he does not admit it or utter it. As regards his state, he said that it was peaceful, as was also given me to perceive by communication. I was told that such are they who relate to the sinuses, or larger blood vessels in the brain; and that those who were like him relate to the longitudinal sinus, which is between the two hemispheres of the brain, and is there in a quiet state, however much the brain may be in tumult on both sides of it.

4049. There were some above the head a little toward the front, who spoke with me, speaking pleasantly and inflowing quite gently. They were distinguished from others by the circumstance that they

had a constant desire and longing to come into heaven. It was said that such are they who relate to the ventricles or larger cavities of the brain, and who belong to that province. The reason was also added—that it is the nature of the better kind of lymph which is there to return into the brain, for which it has therefore such an endeavor. The brain is heaven, and this endeavor is that desire and longing. Such are the correspondences.

4050. A certain face was first seen by me above an azure window, but presently withdrew itself within. I then saw a little star near the region of the left eye, and afterward a number of ruddy little stars that sparkled with white. Afterwards I saw the walls of a house, but no roof, the walls being only on the left side; and lastly I saw as it were the starry heaven. As these things were seen in a place where there were evil ones, I supposed that some hideous sight would be presented to me, but the wall soon disappeared, together with the starry heaven, and then there appeared a well, out of which came forth as it were a bright white cloud or vapor; and something also seemed to be pumped up out of the well.

[2] I asked what these things signified and represented, and was told that it was a representation of the infundibulum in the brain, above which is the brain itself, which was signified by the starry heaven; and that what was next seen was that vessel, signified by the well and called the infundibulum; and that the cloud or vapor arising from it was the lymph that passes through and is piped out of it; and that this lymph is of two kinds, namely, that mixed with the animal spirits, which is among the useful lymphs; and that mixed with serosities, which is among the excremental lymphs.

[3] I was next shown the quality of those who belong to this province, but only those of the viler sort, whom I also saw running about hither and thither, applying themselves to those whom they saw, paying attention to everything, and reporting to others what they heard; and being prone to suspicions, impatient and restless, in close resemblance to the lymph which is therein, and is borne hither and thither; their reasonings being the fluids there which they represent. But these are of the middle sort.

[4] But those who have relation to the excremental lymphs are they who drag down spiritual truths to earthly things, and there defile them—as for example, those who when they hear anything about conjugal love apply it to whoredoms and adulteries, and thus drag down the things of conjugal love to these; and the same with everything else. These appeared in front at some distance to the right. But those who are of the good sort are similar to those described just above in n. 4049.

4051. There are societies which relate to that region in the brain which is called the isthmus, and there are also spirits who relate to the little knots of fibers in the brain, of a glandular appearance, from which there flow forth fibers for various functions; which fibers act as a one in those beginnings or glandules, but diversely in their extremities. One society of spirits to whom such things correspond was brought before me, concerning which I may state that the spirits came in front, and addressed me, saying that they were men. But I was permitted to reply that they were not men endowed with bodies, but were spirits, and thus also men; because everything of the spirit conspires to that which is of man, even to a form like a man endowed with a body, for the spirit is the internal man; and also because men are men from intelligence and wisdom, and not from form; and therefore good spirits, and still more angels, are men more than those who are in the body, because they are more in the light of wisdom. After this reply they said that there were many in their society, and yet not one in it like another. But as it seemed to me impossible that in the other life there could be a society of those who were unlike, I conversed with them about it, and was at last instructed that, though they were unlike, they were nevertheless consociated in respect to their end, which to them was one. They said further that their nature was such that each one acted and spoke in a manner unlike that of any other, and yet they were alike in will and thought.

This they also illustrated by an example: when anyone in the society says of an angel that he is the least in heaven, and another says that he is greatest, and a third that he is neither least nor greatest, and this with great variety, their thoughts nevertheless act

as a one, because the one who desires to be least is the greatest, and is relatively the greatest for this reason; and yet there is neither least nor greatest, because they do not think of preeminence; and it is the same with everything else. Thus are they consociated in first principles, but act diversely in the extreme or outermost things. They applied themselves to my ear and said that they were good spirits, and that such was their manner of speaking. It was said of them that it is not known whence they come, and that they are of the wandering societies.

4052. Moreover, such is the correspondence of the brain with the grand man, that they who are in the first principles or beginnings of good have relation to those things in the brain which are the beginnings, and are called the glands or cortical substances; whereas they who are in the first principles of truth relate to those things in the brains that flow out from these beginnings, and are called fibers; and yet with this difference— that those who correspond to the right side of the brain are those who are in the will of good and thereby in the will of truth; whereas those who correspond to the left side of the brain are those who are in the understanding of good and truth and thereby in the affection of them. This is because those in heaven who are at the Lord's right hand are those who are in good from the will; whereas those who are at his left hand are those who are in good from the understanding. The former are those who are called the celestial; and the latter those who are called the spiritual.

4053. Hitherto no one has known that there are such correspondences, and I am well aware that men will marvel when they hear of them; and this because they do not know what the internal man is, and what the external, and that the internal man is in the spiritual world, and the external in the natural; and that it is the internal man that lives within the external, and that flows into it and directs it. And yet from this fact, as well as from what has been adduced above in n. 4044, it is possible to know that there is an influx, and that there is a correspondence. That such is the case is most fully known in the other life, and also that what is natural is nothing else than a representation of the spiritual things from

which it comes forth and subsists; and that the representation by the natural is precisely in accordance with its correspondence.

4054. The brain, like heaven, is in the sphere of ends which are uses; for whatever flows in from the Lord is an end looking to the salvation of the human race. This end is that which reigns in heaven, and thereby reigns likewise in the brain; for the brain, which is where the mind is, looks to ends in the body, in order that the body may subserve the soul, so that the soul may be happy to eternity. But there are societies that have no end or purpose of use, except to be among friends, male and female, and to have pleasures there, thus seeking their own gratification only, and making much of themselves exclusively, whether at home or publicly, it being all for the same end. Of such spirits there are at this day more societies than anyone could believe. As soon as they approach, their sphere begins to work, and extinguishes in others the affections of truth and good; and when these have been extinguished, then these spirits are in the pleasures of their friendship.

These are the obstructions of the brain, and induce on it stupidity. Many societies of such spirits have been with me, and their presence was perceived by a dullness, sluggishness, and loss of affection; and I have sometimes spoken with them. They are pests and banes, although in the civic life of this world they had appeared good, delightful, witty, and also talented; for they know the proprieties of society, and how to insinuate themselves thereby, especially into friendships. What it is to be a friend to good, or what the friendship of good is, they neither know, nor desire to know. A sad lot awaits them; for at last they live in squalor, and in such stupidity that scarcely any human apprehension remains. For it is the end that makes the man, and such as is the end, such is the man; consequently such is his human after death.

4055. The subject of the grand man, and of correspondence, will be continued at the end of the following chapter.⁹

[End of the third volume of the original Latin work.]

Genesis 31

THE LAST JUDGMENT

4056. In volume 3,¹ by way of preface to chapters 26, 27, 28, 29, and 30, there have been unfolded the things spoken and foretold by the Lord concerning the consummation of the age or last judgment, in the twenty-fourth chapter of Matthew, from the third to the twenty-eighth verse. The words which follow there in order remain to be explained, in this place the contents of verses 29–31, where we read these words:

But immediately after the affliction of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the son of man in heaven, 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 great glory. And he shall send forth his angels with a trumpet and a great voice, and they shall gather together his elect from the four winds, from the end of the heavens even to the end thereof (Matt. 24:29–31).

4057. What the consummation of the age, or last judgment is, has already been explained, namely, that it is the last period of the church. Its last period is said to be when there is no longer in it any charity and faith; and it has also been shown that there have been several such consummations, or last periods. The consummation of the first church was described by the flood; and the consummation of the second church by the extirpation of the nations in the land of Canaan, and also by the extirpations and cuttings off frequently described in the prophets. The consummation of the third church is not described in the Word, but is foretold—that is, the destruction of Jerusalem, and the dispersion of the Jewish nation, with which was the church, over the whole world. The fourth consummation is that of the present Christian church, which is foretold by the Lord in the evangelists, and also by John in Revelation, and which is now at hand.²

4058. In the foregoing verses of this chapter of Matthew there is described the successive vastation of the church; namely, that first they began not to know what good and truth are, but disputed about them; next that they treated them with contempt; in the third place that they did not acknowledge them at heart; and fourthly, that they profaned them. These states are described from the third to the twenty-second verse; and as the truth of faith and the good of charity were still to remain in the midst (that is, with some who are called the “elect”) the quality of the state of the truth of faith at that time is described in verses 23 to 28; and in the following verses, now to be explained, there is described the state of the good that is of charity and of love; and also the beginning of a new church.

4059. From the particulars contained in these verses it is very manifest that they have an internal sense, and that unless this sense is understood, it is impossible to know what they involve—as that the sun shall be darkened, that the moon shall not give her light, that the stars shall fall from heaven, and that the powers of the heavens shall be shaken; and then that the Lord shall appear in the clouds of heaven, that his angels shall sound with a trumpet, and shall gather together his elect. He who knows not the internal sense of these words, must believe that such things are to come to pass; nay, that the world is to perish, with everything we behold in the universe. And yet that by the last judgment there is not meant any destruction of the world, but the consummation or vastation of the church in respect to charity and faith, may be seen above (n. 3353); and is plainly manifest from the words which follow in this same chapter of Matthew:

Then shall two men be in the field; the one shall be taken, and the other left; two women shall be grinding at the mill; the one shall be taken, and the other left (Matt. 24:40–41).

4060. Therefore that by the words now before us there is signified the state of the church at that time in respect to good (that is, as to charity toward the neighbor and love to the Lord), is evident from their internal sense, which is as follows:

But immediately after the affliction of those days;

signifies the state of the church in respect to the truth of faith (concerning which just above). In the Word the desolation of truth in various places is called “affliction.” (That “days” are states may be seen above, n. 23, 487, 488, 493, 893, 2788, 3462, 3785.) From this it is manifest that by these words is signified that after there is no longer any faith, there will be no charity. For faith leads to charity, because it teaches what charity is, and charity receives its quality from the truths of faith; but the truths of faith receive their essence and their life from charity, as has been repeatedly shown in the preceding volumes.

[2] The sun shall be darkened, and the moon shall not give her light;

signifies love to the Lord, which is the “sun”; and charity toward the neighbor, which is the “moon.” “To be darkened and not to give their light” signifies that they will not appear, and thus will vanish away. (That the “sun” is the celestial of love, and the “moon” the spiritual of love; that is, that the “sun” is love to the Lord, and the “moon” charity toward the neighbor, which comes forth through faith, may be seen above, n. 1053, 1529, 1530, 2120, 2441, 2495.) The reason why this is the signification of the “sun and moon,” is that in the other life the Lord appears as a sun to those in heaven who are in love to him, and who are called the celestial; and as a moon to those who are in charity toward the neighbor, and who are called the spiritual (see n. 1053, 1521, 1529–1531, 3636, 3643).

[3] The sun and moon in the heavens (that is, the Lord) is never darkened, nor does it lose its light, but it shines perpetually; and so neither is love to the Lord darkened with the celestial, nor does charity toward the neighbor lose its light with the spiritual, in the heavens; nor on earth with those with whom these angels are, that is, those who are in love and charity. Those however who are in no love and charity, but in the love of self and of the world, and consequently in hatred and revenge, bring that “darkening” upon themselves. The case herein is as it is with the sun of this world,

which shines continuously; but when the clouds interpose, it does not appear (n. 2441).

[4] And the stars shall fall from heaven;

signifies that the knowledges of good and truth will perish. Nothing else is signified by “stars” when these are mentioned in the Word (n. 1808, 2849).

And the powers of the heavens shall be shaken; signifies the foundations of the church, which are said to be “shaken” and “made to quake” when they perish. For the church on earth is the foundation of heaven, because the influx of good and truth from the Lord through the heavens finally terminates in the goods and truths that are with the man of the church. When therefore the man of the church is in such a perverted state as no longer to admit the influx of good and truth, the powers of the heavens are said to be “shaken.” For this reason it is always provided by the Lord that something of the church shall remain; and that when an old church perishes, a new one shall be set up again.

[5] And then shall appear the sign of the son of man in heaven;

signifies the appearing of Divine truth at that time; the “sign” signifies the appearing; the “son of man,” the Lord as to Divine truth (see n. 2803, 2813, 3704). It was this appearing or this “sign,” concerning which the disciples asked when they said, “Tell us when shall these things be, and what shall be the sign of thy coming, and of the consummation of the age” (verse 3). For they knew from the Word that when the age should be consummated, the Lord would come; and they learned from the Lord himself that he would “come again,” by which they understood that the Lord would once more come into the world; not yet knowing that the Lord has come whenever the church has been vastated, not indeed in person, as when he assumed the human by birth and made it Divine; but by means of appearings—either manifest, as when he appeared to Abraham in Mamre, to Moses in the bush, to the people of Israel on Mount Sinai, and to Joshua when he entered

the land of Canaan; or not so manifest, as by inspirations through which the Word was given, and afterwards through the Word; for the Lord is present in the Word, because all things in the Word are from him and concerning him, as may be seen from what has already been frequently shown. This latter is the appearing here signified by the “sign of the son of man,” and which is described in this verse.

[6] And then shall all the tribes of the earth wail;

signifies that all who are in the good of love and the truth of faith shall be in grief. That “wailing” signifies this, may be seen in Zechariah 12:10–14; and that “tribes” signify all things of good and truth, or of love and faith, and consequently those who are in them, may be seen above (n. 3858, 3926). They are called the “tribes of the earth,” because those are meant who are within the church. (That the “earth” is the church may be seen above, n. 662, 1066, 1067, 1262, 1733, 1850, 2117, 2928, 3355.)

[7] And they shall see the son of man coming in the clouds of the heavens with power and great glory;

signifies that the Word will then be revealed as to its internal sense, in which the Lord is; the “son of man” is the Divine truth therein (n. 2803, 2813, 3704); the “cloud” is the literal sense; “power” is predicated of the good, and “glory” of the truth, therein. (That these things are signified by “seeing the son of man coming in the clouds of the heavens,” see the preface to the eighteenth chapter.) This is the “coming of the Lord” here meant, and not that he will literally appear in the clouds. Now follows the subject of the setting up of a new church, which takes place when the old one is vastated and rejected.

[8] He shall send forth his angels with a trumpet and a great voice;

signifies election, not by visible angels, still less by trumpets, and by great voices; but by the influx of holy good and holy truth from the

Lord through angels; and therefore by “angels” in the Word there is signified something of the Lord (n. 1925, 2821, 3039); here, there are signified things that are from the Lord and concerning the Lord. By the “trumpet” and the “great voice” there is signified evangelization, as elsewhere in the Word.

[9] And they shall gather together his elect from the four winds, from the end of the heavens even to the end thereof;

signifies the setting up of a new church. The “elect” are those who are in the good of love and of faith (n. 3755–3900); the “four winds” from which they shall be gathered together, are all states of good and truth (n. 3708); “from the end of the heavens to the end of them” denotes the internals and the externals of the church. Such therefore are the things signified by these words of the Lord.

GENESIS 31

1. And he heard the words of Laban's sons, saying, Jacob hath taken all that was our father's; and from that which was our father's hath he made all this abundance.

2. And Jacob saw the faces of Laban, and behold he was not at all with him as yesterday and the day before.

3. And Jehovah said unto Jacob, Return unto the land of thy fathers, and to thy nativity, and I will be with thee.

4. And Jacob sent, and called Rachel and Leah to the field unto his flock.

5. And he said unto them, I see your father's faces, that he is not at all toward me as yesterday and the day before; and the God of my father hath been with me.

6. And ye know that with all my strength I have served your father.

7. And your father hath deceived me, and hath changed my reward ten ways, and God hath not suffered him to do evil with me.

8. If he said thus, The speckled shall be thy reward, then all the flock bare speckled; and if he said thus, The variegated shall be thy reward, then all the flock bare variegated.

9. *And God hath taken away the acquisition of your father, and hath given it to me.*

10. *And it came to pass at the time that the flock grew warm, that I lifted up mine eyes, and saw in a dream, and behold the he-goats which leaped upon the flock were variegated, speckled, and grizzled.*

11. *And the angel of God said unto me in the dream, Jacob; and I said, Behold me!*

12. *And he said, Lift up I pray thine eyes, and see all the he-goats which leap upon the flock, variegated, speckled, and grizzled; for I have seen all that Laban doeth unto thee.*

13. *I am the God of Bethel, where thou anointedst a pillar, where thou vowedst a vow unto me; now arise, go forth out of this land, and return unto the land of thy nativity.*

14. *And Rachel and Leah answered and said unto him, Have we any longer a portion and inheritance in our father's house?*

15. *Are we not counted of him strangers? For he hath sold us, and devouring hath also devoured our silver.*

16. *For all the riches which God hath taken away from our father, they are ours and our sons'; and now all that God hath said unto thee, do.*

17. *And Jacob arose, and lifted his sons and his women upon the camels.*

18. *And he carried away all his acquisition, and all his substance which he had gathered, the acquisition of his purchase, which he had gathered in Paddan-aram, to go to Isaac his father in the land of Canaan.*

19. *And Laban was gone to shear his flock; and Rachel stole the teraphim which were her father's.*

20. *And Jacob stole the heart of Laban the Aramean, in that he told him not that he was fleeing.*

21. *And he fled, he and all that he had; and he arose and passed over the river, and set his face toward the mountain of Gilead.*

22. *And it was told Laban on the third day, that Jacob was fled.*

23. *And he took his brethren with him, and pursued after him a way of seven days, and joined him in the mountain of Gilead.*

24. *And God came to Laban the Aramean in a dream by night, and said unto him, Take heed to thyself lest thou speak with Jacob from good even to evil.*

25. *And Laban came up with Jacob, and Jacob pitched his tent in the mountain; and Laban pitched with his brethren in the mountain of Gilead.*

26. *And Laban said to Jacob, What hast thou done, that thou hast stolen my heart, and hast carried away my daughters as captives of the sword?*

27. *Wherefore hast thou concealed thyself to flee, and hast stolen me, and hast not told me? And I would have sent thee away with gladness, and with songs, with timbrel, and with harp.*

28. *And thou hast not suffered me to kiss my sons and my daughters; now thou hast acted foolishly.*

29. *Let my hand be to God to do you evil! And the God of your father spake unto me yesternight, saying, Take heed to thyself that thou speak not with Jacob from good even to evil.*

30. *And now going thou hast gone, because longing thou hast longed toward thy father's house; wherefore hast thou stolen my gods?*

31. *And Jacob answered and said to Laban, Because I was afraid, for I said, Perchance thou wilt take away thy daughters from me by force.*

32. *With whomsoever thou findest thy gods, he shall not live before our brethren; search thou what is with me, and take it to thee. And Jacob knew not that Rachel had stolen them.*

33. *And Laban came into Jacob's tent, and into Leah's tent, and into the tent of the two handmaids, and found them not; and he went out of Leah's tent, and came into Rachel's tent.*

34. *And Rachel had taken the teraphim, and put them in the camel's straw, and sat upon them; and Laban felt about all the tent, and found them not.*

35. *And she said to her father, Let there not be anger in the eyes of my lord, that I cannot rise up before thee, for the way of women is upon me. And he searched and found not the teraphim.*

36. *And Jacob was wroth, and chode with Laban; and Jacob answered and said to Laban, What is my trespass? What is my sin, in that thou hast hotly pursued after me?*

37. *Whereas thou hast felt about all my vessels, what hast thou found of all the vessels of thy house? Set it here before my brethren and thy brethren, and let them judge between us two.*

38. *These twenty years have I been with thee, thy sheep and thy she-goats have not cast their young, and the rams of thy flock have I not eaten.*

39. *The torn I brought not unto thee, I bare the loss of it, from my hand didst thou require it, whether stolen by day or stolen by night.*

40. *Thus I was; in the day the heat consumed me, and the cold in the night, and my sleep has been chased from mine eyes.*

41. *These twenty years have I served thee in thy house, fourteen years for thy two daughters, and six years for thy flock, and thou hast changed my reward ten ways.*

42. *Except the God of my father, the God of Abraham, and the dread of Isaac, had been with me, surely now hadst thou sent me away empty. God hath seen my misery and the weariness of my hands, and judged yesternight.*

43. *And Laban answered, and said unto Jacob, The daughters are my daughters, and the sons are my sons, and the flock is my flock, and all that thou seest is mine; and what can I do this day unto these my daughters, or unto their sons which they have borne?*

44. *And now come, let us make a covenant, I and thou, and let it be for a witness between me and thee.*

45. *And Jacob took a stone, and set it up for a pillar.*

46. *And Jacob said unto his brethren, Gather stones; and they took stones, and made a heap, and they did eat there upon the heap.*

47. *And Laban called it Jegar-sahadutha, and Jacob called it Galeed.*

48. *And Laban said, This heap is a witness between me and thee this day; therefore he called the name of it Galeed;*

49. *And Mizpah; for he said, Jehovah watch between me and thee, for we shall be hidden a man from his fellow.*

50. *If thou shalt afflict my daughters, and if thou shalt take women over my daughters, there is no man with us; see God is witness between me and thee.*

51. *And Laban said to Jacob, Behold this heap, and behold the pillar which I have set up between me and thee.*

52. *This heap be witness, and the pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap to me, and this pillar, for evil.*

53. *The God of Abraham and the God of Nahor judge between us, the God of their father; and Jacob swear by the dread of his father Isaac.*

54. *And Jacob sacrificed a sacrifice in the mountain, and called his brethren to eat bread; and they did eat bread, and tarried all night in the mountain.*

55. *And in the morning Laban arose early, and kissed his sons and his daughters, and blessed them; and Laban departed and returned to his place.*

THE CONTENTS

4061. The subject here treated of in the internal sense is the separation of the good and truth represented by Jacob and his women, from the good signified by “Laban,” in order that the former might be conjoined with the Divine from a direct Divine stock; and also the state of both as regards the separation.

THE INTERNAL SENSE

4062. Verses 1–3. *And he heard the words of Laban’s sons, saying, Jacob hath taken all that was our father’s; and from that which was our father’s hath he made all this abundance. And Jacob saw the faces of Laban, and behold he was not at all with him as yesterday and the day before. And Jehovah said unto Jacob, Return unto the land of thy fathers, and to thy nativity, and I will be with thee.* “And he heard the words of Laban’s sons, saying,” signifies the truths of the good signified by “Laban,” of what quality they were relatively to the good acquired thereby by the Lord in the natural; “Jacob hath taken all that was our father’s,” signifies that all things of the good now meant by “Jacob” had been given him therefrom; “and from that which was our father’s hath he made all this abundance,” signifies that he gave it to himself; “and Jacob saw the faces of Laban,” signifies a change of state with that good, when the good meant by “Jacob” receded; “and behold he was not at all with him

as yesterday and the day before,” signifies the state altogether changed toward the good signified by “Jacob,” although nothing was taken away from it, but that it had its own as before, except the state in respect to conjunction; “and Jehovah said unto Jacob,” signifies the Lord’s perception from the Divine; “return unto the land of thy fathers,” signifies that he should now betake himself nearer to good Divine; “and to thy nativity,” signifies that he should betake himself to the derivative truth; “and I will be with thee,” signifies that it would then be Divine.

4063. *And he heard the words of Laban’s sons, saying.* That this signifies the truths of the good signified by “Laban,” of what quality they were relatively to the good acquired thereby by the Lord in the natural, is evident from the signification of “sons,” as being truths (see n. 489, 491, 533, 1147, 2623, 3373); and from the representation of Laban, as being collateral good of a common stock (n. 3612, 3665, 3778), and thus such goods as may serve for the introducing of genuine goods and truths (n. 3974, 3982, 3986e); here, the good that had so served, for its separation is treated of. Jacob’s “hearing the words” involves in the internal sense what their quality was relatively to the good acquired by the Lord in the natural, as may be seen from what now follows; for they were words of indignation, and declared that Jacob had taken all that was their father’s, and Jacob saw the faces of Laban, that he was not as yesterday and the day before. (That Jacob represents the Lord’s natural, and in the foregoing chapter the good of truth therein, may be seen above, n. 3659, 3669, 3677, 3775, 3829, 4009.)

[2] How the case is with the good signified by “Laban” relatively to the good of truth represented by Jacob, may be seen from what has been stated and shown in the foregoing chapter. This may be further illustrated by the states of man’s regeneration, which in the representative sense is also here treated of. When a man is being regenerated, he is kept by the Lord in a kind of mediate good.

This good serves for introducing genuine goods and truths; but after these have been introduced, it is separated from them. Everyone who has learned anything about regeneration and about

the new man, can understand that the new man is altogether different from the old; for the new man is in the affection of spiritual and heavenly things, and these produce its delights and pleasantnesses, whereas the old man is in the affections of worldly and earthly things, and these produce its delights and pleasantnesses; consequently the new man has regard to ends in heaven, but the old man to ends in the world. From this it is manifest that the new man is altogether different and diverse from the old.

[3] In order that a man may be brought from the state of the old man into that of the new, the concupiscences of the world must be put off, and the affections of heaven must be put on. This is effected by innumerable means, which are known to the Lord alone, and many of which have also been made known by the Lord to angels; but few if any to man. Nevertheless all of them both in general and particular have been made manifest in the internal sense of the Word. When therefore a man, from being the old man is made a new one (that is, when he is being regenerated), it is not done in a moment, as some believe, but through a course of years; nay, during the man's whole life, even to its end; for his concupiscences have to be extirpated, and heavenly affections have to be insinuated; and the man has to be gifted with a life which he had not before, and of which indeed he knew scarcely anything. Seeing therefore that the man's states of life have to be so greatly changed, it must needs be that he is long kept in a kind of mediate good, that is, in a good which partakes both of the affections of the world, and of the affections of heaven; and unless he is kept in this mediate good, he in no wise admits heavenly goods and truths.

[4] This mediate or middle good is what is signified by "Laban and his flock." But man is kept in this middle good no longer than until it has served this use; but this having been served, it is separated. This separation is treated of in this chapter. That there is an intermediate good, and that it is separated after it has subserved its use, may be illustrated by the changes of state which every man undergoes from infancy even to old age. It is known that a man's state is of one kind in infancy, of another in childhood, another in

youth, another in adult age, and another in old age. It is also known that a man puts off his state of infancy with its toys when he passes into the state of youth; that he puts off his state of youth when he passes into the state of young manhood; and this again when he passes into the state of mature age; and at last this state when he passes into that of old age. And if one will consider he may also know that every age has its delights, and that by these he is introduced by successive steps into those of the age next following; and that these delights had served the purpose of bringing him thereto; and finally to the delight of intelligence and wisdom in old age.

[5] From all this it is manifest that former things are always left behind when a new state of life is put on. But this comparison can serve only to show that delights are means, and that these are left behind when the man enters into the state next following; whereas during man's regeneration his state becomes altogether different from his former one; and he is led to it, not in any natural manner, but by the Lord in a supernatural manner; nor does anyone arrive at this state except by the means or media of regeneration, which are provided by the Lord alone, and thus by the mediate good of which we have been speaking. And when the man has been brought to that state in which he has no longer worldly, earthly, and corporeal things as his end, but those which are of heaven, then this mediate good is separated. To have anything as the end is to love it more than anything else.

4064. *Jacob hath taken all that was our father's.* That this signifies that all things of the good meant by "Jacob" had been given him therefrom (namely, from that mediate good) may be seen without explication. But that they had not been so given to him, is manifest from what follows. It was the sons of Laban who said this.

4065. *And from that which was our father's hath he made all this abundance.* That this signifies that he gave them to himself, is evident from the signification of "making abundance," as being to give to himself; for in the supreme sense this is predicated of the Lord, who never took anything of good and truth from another,

but only from himself. Other good that was related to his maternal human had indeed served him as a means; for Laban, by whom that good is signified, was the brother of Rebekah, who was Jacob's mother; but by that mediate good he procured for himself those things whereby he made his natural Divine by his own power. It is one thing to acquire something from a means, and another to acquire it by a means. The Lord acquired good by a means, because he was born a man, and derived from the mother an hereditary which was to be expelled; but he did not acquire good from a means, because he was conceived of Jehovah, from whom he had the Divine; and he therefore gave himself all the goods and truths which he made Divine. For the Divine itself has need of none, not even of that mediate good; except that he willed that all things should be done according to order.

4066. *And Jacob saw the faces of Laban.* That this signifies a change of state with that good when the good meant by "Jacob" receded, is evident from the representation of Jacob, as being the good of the natural, and from the representation of Laban, as being mediate good (concerning which frequently above); and from the signification of "faces," as being the interiors (n. 358, 1999, 2434, 3527, 3573), here, changes of the interiors, or what is the same, changes of state; for it is said, "he saw his faces, and behold he was not at all with him as yesterday and the day before." The reason why in the Word the interiors are signified by "face," is that the interiors shine forth from the face, and present themselves in the face as in a mirror, or in an image; and hence the faces or countenance signifies states of the thoughts and states of the affections.

4067. *And behold he was not at all with him as yesterday and the day before.* That this signifies the state altogether changed toward the good signified by "Jacob," from which however nothing was taken away, but it had its own as before, except the state as to conjunction, may be seen from the fact that "his being not at all with him as yesterday and the day before," denotes a state altogether changed toward Jacob (that is, toward the good signified by "Jacob"); and from what precedes, in that from Laban (that is,

from the good signified by “Laban”) nothing had been taken away, but that it had its own as before.

[2] In order that it may be comprehended how the case is in regard to the goods and truths in man, what is known to scarcely anyone must be revealed. It is indeed known and acknowledged that all good and all truth are from the Lord; and it is also acknowledged by some that there is an influx, but of such a nature that man is not aware of it. Yet as it is not known, at least is not acknowledged at heart, that there are spirits and angels around man, and that his internal man is in the midst of them, and is thus ruled by the Lord, it is little believed, although said. There are innumerable societies in the other life that are disposed and set in order by the Lord according to all the genera of good and truth; and there are societies in the opposite that are disposed according to all the genera of evil and falsity; insomuch that there is not any genus of good and truth, nor any species of that genus, nor indeed any specific variety, which does not have such angelic societies, or to which there are not angelic societies that correspond. Nor on the other hand, is there any genus of evil and falsity, nor any species of that genus, nor indeed any specific variety, to which there are not diabolical societies that correspond. In a society of such is every man as to his interiors (that is, as to his thoughts and affections) although he is not aware of it. Everything that a man thinks and wills is from this source, insomuch that if the societies of spirits and angels in which he is were taken away, he would that moment have no thought and no will, and would even fall down absolutely dead. Such is the state of man, although he believes that he has all things from himself, and that there is neither a hell nor a heaven; or that hell is far removed from him, and heaven also.

[3] Moreover the good in a man appears to him as what is simple or one, and yet is so manifold, and consists of things so various, that the man cannot possibly explore so much as its generals. It is the same with the evil in a man. Such as is the good in a man, such is the society of angels with him; and such as is the evil in a man, such is the society of evil spirits with him. The man summons these societies to himself, that is, he places himself in a society of such

spirits; for like is associated with like. For example: the man who is avaricious summons to himself societies of like spirits who are in the same cupidity. The man who loves himself in preference to others, and who despises others, summons those who are like himself. He who takes delight in revenge summons such as are in a like delight; and so in all other cases. These spirits communicate with hell, and the man is in the midst of them, and is altogether ruled by them, insomuch that he is not at his own disposal, but is at theirs, although from the delight and consequent freedom that he enjoys he supposes that he directs himself. But the man who is not avaricious, or who does not love himself in preference to others, nor despise others, and who does not take delight in revenge, is in a society of similar angels, and is led by the Lord by their means, and indeed by means of his freedom, to all the good and truth to which he suffers himself to be led; and in proportion as he suffers himself to be led to more interior and more perfect good, in the same proportion he is brought to more interior and perfect angelic societies. The changes of his state are nothing else than changes of societies. That this is the case is evident to me from the continuous experience of many years, whereby the fact has become as familiar to me as is that which has been familiar to a man from his infancy.

[4] From all this it is now evident how the case is with man's regeneration, and with the mediate delights and goods by means of which he is brought by the Lord from the state of his old man to the state of his new man—namely, that this is effected by means of angelic societies, and by changes of them. Mediate goods and delights are nothing else than such societies, which are applied to man by the Lord, to the intent that by their means he may be introduced to spiritual and celestial goods and truths; and when he has been brought to these, the societies are separated, and more interior and more perfect ones are adjoined to him. Nothing else is meant by the mediate good signified by “Laban,” and by the separation of that good, which is the subject treated of in this chapter.

4068. *And Jehovah said unto Jacob.* That this signifies the Lord's perception from the Divine, is evident from the signification in the

historicals of the Word of “saying,” as being to perceive (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509). That “Jehovah” is the Lord, may be seen above (n. 1343, 1736, 1793, 2921, 3023, 3035). From this it is evident that by “Jehovah said,” is signified the Lord’s perception from the Divine.

4069. Return unto the land of thy fathers. That this signifies that he should now betake himself nearer to good Divine, is evident from the signification of the land of the fathers, as here being good Divine, because it is predicated of the Lord; for the “land” (namely, Canaan), signifies the Lord’s kingdom (n. 1607, 3481), and in the supreme sense the Lord’s Divine human, because this flows in and produces his kingdom (n. 3038, 3705); and a “father” denotes good (see n. 3703). And as the goods and truths had now been procured whereby the Lord was to make his natural Divine, which goods and truths were represented by Jacob’s tarrying with Laban, and by his acquisitions there, it follows that by his “returning to the land of his fathers” is signified to betake himself nearer to good Divine.

4070. And to thy nativity. That this signifies that he should betake himself nearer to the derivative truth, is evident from the signification of “nativity,” as being the truth which is from good. For all truth is born from good; it has no other origin; and it is called truth because it is of good, and because it confirms that from which it is, namely, good. Hence the signification of “nativity” in this passage. (That the nativities or births are those of faith may be seen above, n. 1145, 1255; and that “to bring forth” denotes to acknowledge in faith and act, n. 3905, 3915.)

4071. And I will be with thee. That this signifies that it would then be Divine, is evident from the fact that Jehovah spoke; and by “Jehovah” is meant the Lord, as above (n. 4068), thus the Divine. To be with him in whom this is, or who is this, is to be Divine. The supreme sense, which is concerning the Lord, is such that there appears a division in the sense of the letter; but in the supreme internal sense there is unity.

4072. Verses 4–13. *And Jacob sent, and called Rachel and Leah to the field unto his flock. And he said unto them, I see your father's faces, that he is not at all toward me as yesterday and the day before; and the God of my father hath been with me. And ye know that with all my strength I have served your father. And your father hath deceived me, and hath changed my reward ten ways, and God hath not suffered him to do evil with me. If he said thus, The speckled shall be thy reward, then all the flock bore speckled; and if he said thus, The variegated shall be thy reward, then all the flock bore variegated. And God hath taken away the acquisition of your father, and hath given it to me. And it came to pass at the time that the flock grew warm, that I lifted up mine eyes and saw in a dream, and behold the he-goats which leaped upon the flock were variegated, speckled and grizzled. And the angel of God said unto me in the dream, Jacob; and I said, Behold me! And he said, Lift up I pray thine eyes, and see all the he-goats which leap upon the flock, variegated, speckled, and grizzled; for I have seen all that Laban doeth unto thee. I am the God of Bethel, where thou anointedst a pillar, where thou vowedst a vow unto me; now arise, go forth out of this land, and return unto the land of thy nativity.* “And Jacob sent, and called Rachel and Leah to the field unto his flock,” signifies the adjunction of the affections of truth by the good now meant by “Jacob,” and application at the time when it departed; “and he said unto them, I see your father's faces, that he is not at all toward me as yesterday and the day before,” signifies a change of state in the good signified by “Laban”; “and the God of my father hath been with me,” signifies that all things which he had were from the Divine; “and ye know that with all my strength I have served your father,” signifies that it was of his own power; “and your father hath deceived me; and hath changed my reward ten ways,” signifies the state of good toward himself, when of himself he applied the things of that good, and its very great change; “and God hath not suffered him to do evil with me,” signifies that still it could not hinder; “if he said thus, The speckled shall be thy reward, then all the flock bore speckled,” signifies his freedom, and that in his freedom those things were taken by the Lord, even to evils that were adjoined to the goods; “and if he said thus, The variegated shall be thy reward, then all the flock bore variegated” signifies the same in the case of the falsities that were adjoined; “and God hath taken away the acquisition of your father, and hath given it to me,”

signifies that these were from the Divine; “and it came to pass at the time that the flock grew warm,” signifies the ardor of affection that they might be conjoined; “that I lifted up mine eyes, and saw in a dream,” signifies the perception of natural good in obscurity; “and behold the he-goats which leaped upon the flock were variegated, speckled, and grizzled,” signifies the effect that the natural good meant by “Jacob” should be imbued with such things from that source; “and the angel of God said unto me in the dream, Jacob; and I said, Behold me!” signifies perception from the Divine, and presence in that obscure state; “and he said, Lift up I pray thine eyes,” signifies attention thereto from that which was his own; “and see all the he-goats which leap upon the flock, variegated, speckled, and grizzled,” signifies that such things should be introduced; “for I have seen all that Laban doeth unto thee,” signifies the own of the good signified by “Laban,” that it is not such as to act from itself; “I am the God of Bethel,” signifies the Divine in the natural; “where thou anointedst a pillar,” signifies where the good of truth is, and its boundary; “where thou vowedst a vow unto me,” signifies what is holy; “now arise,” signifies elevation; “go forth out of this land,” signifies separation from that good; “and return unto the land of thy nativity,” signifies conjunction with the Divine good of truth.

4073. *And Jacob sent, and called Rachel and Leah to the field unto his flock.* That this signifies the adjunction of the affections of truth by the good now meant by “Jacob,” and application at the time when it departed, is evident from the representation of Jacob, as being the good of the natural, often spoken of above; and from the representation of Rachel and Leah, as being the affections of truth that are adjoined to that good; “Rachel” the affection of interior truth; and “Leah” the affection of external truth (see n. 3758, 3782, 3793, 3819). That “sending to these and calling them to the field unto his flock,” denotes to adjoin them to itself is manifest. “Field” signifies what is of good, and where there is good (n. 2971, 3196, 3310, 3317); and “flock” the goods and truths themselves which were now acquired, and to which the affections of truth meant by Rachel and Leah were applied when the good departed. Jacob in this chapter represents the good of the natural, in that it drew nearer to conjunction with the Divine (n. 4069), because it was in readiness to separate itself, and was in the act of separation, from

the good signified by “Laban” (see what is said concerning Jacob above, n. 3775). For representations are according to the changes of state as to good and truth; and changes of state are according to the changes of spirits and angels who are in such good and truth, as was shown above (n. 4067).

[2] When the societies of spirits and angels which are in mediate good recede, then new societies which are in a more perfect good draw near. Man’s state is altogether according to the societies of spirits and angels in the midst of whom he is; such is his will, and such his thought. But his changes of state are quite different when he adjoins the societies to himself, or himself to them, from what they are when the societies are adjoined to him by the Lord. When he adjoins himself to them, he is in evil; but when they are adjoined to him by the Lord, he is in good. When he is in good, such good as serves for the reformation of his life flows in through the societies. What is here said in the internal sense respecting the good represented by Jacob, the affections of truth, which are “Rachel and Leah,” and the application of these when he departed from the good signified by “Laban,” is in exact accordance with the societies and their changes. From the societies the angels perceive the states the man has, thus the quality of his goods and truths, and consequently innumerable things which scarcely appear to the man as one general thing. Thus the angels are in the very causes, for they see and perceive the societies with the man, while the man is in the effects and does not see them, but has only an obscure perception of them, through some changes of state thence resulting; and sees nothing in regard to what is good and true, unless he is enlightened through angels by the Lord.

4074. *And he said into them, I see your fathers faces, that he is not at all toward me as yesterday and the day before.* That this signifies a change of state in the good signified by “Laban,” is evident from what was said above (see n. 4067) where the same words occur.

4075. *And the God of my father hath been with me.* That this signifies that all things which he had were from the Divine, is evident from the fact that the “God of his father,” when predicated

of the Lord, is the Divine which he had; and that "hath been with me," signifies that all things which he had were from the Divine. When the Lord made the human in himself Divine, he too had around him societies of spirits and angels, for he willed that all things should be done according to order; but he summoned to himself such as might be of service, and changed them at his good pleasure; yet he did not take from them and apply to himself anything of good and truth, but only from the Divine. In this manner he also reduced into order both heaven and hell, and this by successive steps, until he had fully glorified himself. That the societies of spirits and angels were capable of being of use, and yet that he took nothing from them, may be illustrated by examples.

[2] The societies which are such as to believe that good is from themselves, and thereby to place merit in goods, were of service to him by introducing him into memory-knowledge concerning such good, and thence into wisdom concerning good that is devoid of self-merit, such as is that which is from the Divine. This knowledge and the derivative wisdom were not from those societies, but were obtained by their means. Take another example: the societies which believe themselves to be very wise, and yet reason about good and truth, and about everything as to whether it is so, are for the most part societies of the spiritual; and these societies were of service to him by introducing him into knowledge in regard to such persons, and how greatly they are relatively in shade, and that unless the Lord should have mercy on them they would perish; and also into knowledge of many more things from the Divine, which were not from these societies, but by means of them.

[3] Take as yet another example the societies which are in love to God, and believe that if they look to the infinite, and worship a hidden God, they can be in love to him; when yet they are not so, unless by some idea they make that infinite finite, or present the hidden God as visible within themselves by finite intellectual ideas; for otherwise it would be a looking into thick darkness, and embracing with love that which is therein, whence there would arise many fanciful and undigested conceits, in accordance with each man's ideas. Such societies were also of service to him by introducing him into a knowledge of the quality of their interiors,

and also of the quality of their love, and likewise into pity that they too could not be saved unless the Lord's human should become also Divine, for them to look upon. This wisdom was not from these societies, but by their means from the Divine. The case was the same with everything else. From this it is evident how the case stands with the matter now under consideration—that nothing was taken from the good signified by “Laban,” but that all things which the Lord had were from the Divine, that is, from himself.

4076. *And ye know that with all my strength I have served your father.* That this signifies that it was from his own power, is evident from the signification of “serving,” as being study (see n. 3824, 3846); but as being his own power when predicated of the Lord (see n. 3975, 3977); and still more so when it is said, “with all my strength.”

4077. *And your father hath deceived me, and hath changed my reward ten ways.* That this signifies the state of good toward himself, when of himself he applied the things of that good, and its very great change, is evident from the signification of “father,” here Laban, as being mediate good (concerning which above); from the signification of “reward” as being from himself (see n. 3996, 3999); and from the signification of “ten ways,” as being a very great change. “Ten” denotes very great (n. 1988); and “ways,” changes. The very state of that good, when the Lord of himself applied the things which were of that good, is referred to and implied as being changed. If now instead of the good signified by “Laban,” such a society of spirits and angels as are in such good is thought of, it is manifest how the case stands. The societies do not easily recede from him with whom they have been; but when he with whom they are recedes, they are indignant, and behave themselves in like manner as did Laban here toward Jacob; nay, if they perceive that any good has come to the man through their means, they say that it came to him from them; for in their indignation they speak from evil.

[2] The case is similar with every man who is being regenerated, namely, that societies are applied to him by the Lord which serve

for introducing genuine goods and truths, not from themselves, but by their means; and when he who is being regenerated is transferred to other societies, those who had previously been with him are indignant. But these things do not appear to the man, because he does not believe that he is in the company of spirits and angels; but they appear manifestly to the angels, and to those also to whom of the Lord's Divine mercy it is granted to speak with them, and to be among them as one of them. By this means it has been given me to know that such is the case.

[3] The spirits lament greatly that man does not know this, nor even that they are with him; and still more that many deny not only their presence, but also that there is a hell and a heaven. This however they ascribe to man's stupidity; the fact being that man has not the least of thought, nor the least of will, which does not come from the Lord by influx through spirits; and it is by them as means that the Lord governs the human race, and each person in particular.

4078. *And God hath not suffered him to do evil with me.* That this signifies that still it could not hinder, is evident from the signification of "not suffering to do evil," when predicated of the Lord, as being not to be able to hinder. For nothing can do evil to the Divine, but its influx can be hindered. All evil does this; and from this it is manifest what is here signified by "doing evil."

4079. *If he said thus, The speckled shall be thy reward, then all the flock bore speckled.* That this signifies his freedom, and that in his freedom those things were taken by the Lord, even to evils adjoined to the goods, is evident from the state of the matter in the internal sense, which is that he had freedom to change the reward, and thus that in his freedom those things were taken. That these were taken even to evils that were adjoined to the goods, is evident from the signification of the "speckled" as being goods with which evils are mingled (see n. 3993, 3995, 4005).

4080. *And if he said thus, The variegated shall be thy reward, then all the flock bore variegated.* That this signifies the same in the case

of the falsities that were adjoined, is evident from what has just been said; and from the signification of the “variegated,” as being truths that are scattered over and mingled with evils (see n. 4005); consequently falsities.

4081. And God hath taken away the acquisition of your father, and hath given it to me. That this signifies that these were from the Divine, is evident from what was said and shown above (n. 4065, 4075).

4082. And it came to pass at the time that the flock grew warm. That this signifies the ardor of affection that they might be conjoined, is evident from the signification of “growing warm,” as being the ardor of affection and its effect (see n. 4018, 4019); thus that they (that is, goods and truths) should be conjoined.

4083. That I lifted up mine eyes, and saw in a dream. That this signifies the perception of natural good in obscurity, is evident from the signification of “lifting up the eyes,” as being to think and also to intend (see n. 2789, 2829, 3198), thus to perceive; and from the signification of “in a dream,” as being in obscurity (n. 2514, 2528). The good of the natural is “Jacob.”

4084. And behold the he-goats which leaped upon the flock were variegated, speckled, and grizzled. That this signifies the effect that natural good meant by “Jacob” should be imbued with such things from that source, may be seen from what has been said on these subjects in the preceding chapter; for by means of the flock of Laban there went to Jacob the variegated, speckled, and spotted, that is, such things as are signified thereby.

4085. And the angel of God said unto me in the dream, Jacob; and I said, Behold me! That this signifies perception from the Divine, and presence in that obscure state, is evident from the signification of “saying,” in the historicals of the Word, as being to perceive (concerning which often above); and from the signification of the “angel of God,” as being from the Divine; for an “angel,” when mentioned in the Word, signifies something of the Lord, that is,

something of the Divine (see n. 1925, 2319, 2821, 3039); for the reason that an angel does not speak from himself, but from the Lord, especially when he speaks in a dream, as here to Jacob. Moreover the angels are of such a disposition as to be indignant if anything of good and truth that they speak is attributed to them; and in so far as they can they remove such an idea from others, especially from man; for they know and perceive that all the good and truth which they think, will, and effect, are from the Lord, and thus from the Divine. From this it may be seen that by “angels” in the Word there is signified something of the Lord (that is, what is Divine)—and from the signification of “in a dream,” as denoting in obscurity (see n. 2514, 2528). Presence in the natural, and therein obscurity, is signified by Jacob’s answer.

4086. And he said, Lift up I pray thine eyes. That this signifies attention thereto from that which was his own, is evident from the signification of “lifting up the eyes,” as being to think and intend (see n. 2789, 2829), and thus to attend to. That here the signification is that which was from his own, is manifest from its being said, “Lift up thine eyes and see” and also from the series.

4087. And see all the he-goats which leap upon the flock, variegated, speckled, and grizzled. That this signifies that such things should be introduced, thus that he should be imbued with such things, is evident from what has been said just above (n. 4084), where similar words occur.

4088. For I have seen all that Laban doeth unto thee. That this signifies the own of the good signified by “Laban,” that it is not such as to act from itself, is evident from the representation of Laban, as being mediate good, often spoken of before. That its own is not such as to act from itself, is signified by the words, “I have seen all that he doeth unto thee.” That this is the signification is evident from a mental view of the subject in the internal sense, and also from the societies which are in such good, for from these the quality of this good can be manifestly seen, because they are societies of spirits which serve as means and for communication (see n. 4047). These are not such as to do much from themselves

and their own, but suffer themselves to be led by others, thus to good by angels, and to evil by evil spirits; as is also apparent in the story here told of Laban, especially from what follows. All this shows what is meant by the own of the good signified by “Laban,” in that this good is not of such a nature as to act of itself. The internal contents of these verses (6–12), have been unfolded only in a summary manner, because they are similar to those which have been treated of in the foregoing chapter, where they have been explained more fully.

4089. *I am the God of Bethel.* That this signifies the Divine in the natural, is evident from the signification of “Bethel,” as being good in the ultimate of order (see n. 3729), consequently in the natural; for this is the ultimate of order, because celestial and spiritual things are terminated therein. From this it is evident that the “God of Bethel” is the Divine in the natural. As “Bethel” signifies good in the natural, it also signifies the knowledges of celestial things there, for these are of good.

4090. *Where thou anointedst a pillar.* That this signifies where the good of truth is and its boundary, is evident from the signification of a “pillar,” as being a holy boundary, and thus the ultimate of order, and therefore truth (n. 3727); and from the signification of “anointing” (that is, of pouring oil upon the head of the pillar, which was done by Jacob), as being to make truth good (n. 3728).

4091. *Where thou vowedst a vow unto me.* That this signifies what is holy, is evident from the signification of “vowing a vow,” as being to will that the Lord should provide; and in the supreme sense, in which it is predicated of the Lord, as being that he does provide (n. 3732); and because whatever the Lord provides proceeds from him, and whatever proceeds from him is holy, therefore by “vowing a vow” is here signified what is holy. That “vowing a vow” signifies that which proceeds from the Lord, and therefore that which is holy, at first sight appears too remote; but this is because it is a man who vows a vow by which he binds himself to something, or imposes something upon himself in relation to the Divine, in case he obtains his wish. But when it is

the Divine itself, or the Lord, of whom this is predicated, it is not then any vow, but is a willing and providing, that is, a doing. What therefore the Divine or the Lord does, proceeds from him; and whatever proceeds from him is holy.

4092. *Now arise.* That this signifies elevation, is evident from the signification of “arising,” which wherever mentioned involves elevation (see n. 2401, 2785, 2912, 2927; also what elevation is, n. 3171).

4093. *Go forth out of this land.* That this signifies a separation from that good, namely, from that signified by “Laban,” is evident without explication.

4094. *And return unto the land of thy nativity.* That this signifies conjunction with the Divine good of truth, is evident from the signification of “returning to the land,” as being to betake himself nearer to good Divine (n. 4069); and from the signification of “nativity,” as being truth (n.4070). From this it is manifest that by “returning to the land of his nativity,” is signified conjunction with the Divine good of truth.

4095. Verses 14–16. *And Rachel and Leah answered and said unto him, Have we any longer a portion and inheritance in our father’s house? Are we not counted of him strangers? For he hath sold us, and devouring hath also devoured our silver. For all the riches which God hath taken away from our father, they are ours and our sons’; and now all that God hath said unto thee, do.* “And Rachel and Leah answered and said unto him,” signifies the reciprocity of the affections of truth; “Have we any longer a portion and inheritance in our father’s house?” signifies the first state of their separation from the good signified by “Laban”; “are we not counted of him strangers? For he hath sold us,” signifies that it had estranged them, so that they no longer belonged to it; “and devouring hath also devoured our silver,” signifies that it would consume the truth of those affections if they were not separated; “for all the riches which God hath taken away from our father, they are ours and our sons’,” signifies that all things were from his own power, and that nothing

was given by anyone, by flowing in from his Divine into that which he took to himself therefrom; “and now all that God hath said unto thee, do,” signifies the Lord’s providence.

4096. *And Rachel and Leah answered, and said unto him.* That this signifies the reciprocity of the affections of truth, is evident from the signification of “answering” when assent is given, as being what is reciprocal (see n. 2919), and as being reception (n. 2941, 2957); and from the representation of Rachel, as being the affection of interior truth; and of Leah, as being the affection of external truth (see n. 3758, 3782, 3793, 3819). In the internal sense of what has gone before the subject treated of has been the good of the natural, which is signified by “Jacob,” when it was being separated from the mediate good, which is “Laban,” and how this good of the natural adjoined to itself the affections of truth, which are signified by “Rachel and Leah.” The subject now treated of is the reciprocal application to good of these affections of truth. This application is contained in the internal sense of the words which Rachel and Leah now say.

[2] But these things are of such a nature that they do not fall into any understanding except that which has been instructed, and which perceives delight in the memory-knowledge of such things, and which therefore has spiritual knowledges as its end. Others care nothing for such things, and cannot even apply their minds to them. For they who have worldly and earthly things as their end, cannot withdraw their senses from them; and even if they did so, they would perceive what is undelightful; in which case they would be departing and withdrawing from the things they have as their end, that is, which they love. Let anyone who is of such a nature put himself to the test, as to whether he desires to know how good adjoins itself to the affections of truth; and how the affections of truth apply themselves to good; and whether knowing this is irksome to him or not; and he will say that such things are of no benefit to him, and that he apprehends nothing about them.

[3] But if such things are told him as relate to his business in the world, even though they are of the most abstruse character, or if he

be told the nature of another man's affections, and how he may thereby join the man to himself by adapting himself both mentally and orally, this he not only apprehends, but also has a perception of the interior things connected with the matter. In like manner he who studies from affection to investigate the abstruse things of the sciences, loves to look and does look into things still more intricate. But when spiritual good and truth are in question, he feels the subject irksome and turns his back on it. These things have been said in order that the quality of the existing man of the church may be known.

[4] But how the case is with good when it adjoins truths to itself by affections, and with truths when they apply themselves to it, cannot so well appear when the idea or thought is directed to good and truth, but better when it is directed to the societies of spirits and angels through which these flow in; for as before said (n. 4067), man's willing and thinking come from these societies, that is, flow in from them, and appear as if they were in him. To know how the case herein is from the societies of spirits and angels, is to know it from causes themselves; and to know it from the heaven of angels is to know it from the ends of these causes. There are also historical things which adjoin themselves, and illustrate these things, causing them to appear more plainly.

[5] The internal sense treats of the adjunction of good to truths, and of the application of these latter, in the natural; for as often before said Jacob is the good in the natural, and his women are the affections of truth. The good which is of love and charity flows in from the Lord, and does so through angels who are with man; but not into anything else in him than his knowledges. And as good is there fixed, the thought is kept in the truths of the knowledges; and from these many things are called up which are related and are in agreement; and this until the man thinks that it is so, and until he wills it from affection because it is so. When this is being done, good conjoins itself with truths, and the truths apply themselves in freedom; for all affection causes freedom (n. 2870, 2875, 3158, 4031).

[6] Even then, however, doubts and sometimes denials are excited by the spirits who have been joined to the man; but in so far as affection prevails, so far he is led to the affirmative, and he is then confirmed in truths by these very things. When good flows in in this manner, it is not perceived that it comes through angels, because it flows in so interiorly, and into the man's obscurity which he has from worldly and corporeal things. Be it known however that good does not flow in from the angels, but through the angels from the Lord; and this all the angels confess, and therefore they never claim for themselves any good, and are even indignant when anyone attributes it to them. From all this then, as from causes themselves, it may be seen how the case is with the adjoining of good to truths, and with the application of these latter, which are the subjects here treated of in the internal sense.

4097. *Have we any longer a portion and inheritance in our father's house?* That this signifies the first state of their separation from the good signified by "Laban," is evident from the signification of the words, "Have we any longer a portion and inheritance?" as being, Have we any longer any conjunction? And from the signification of "our father's house" as being the good represented by Laban. From this it results that by these words is signified the first state of their separation from the good signified by "Laban." For the first state is that the mind is held in doubt; the second state is that the doubt is dispelled by reasons; the third is affirmation; and the last is acting. In this manner good together with truths insinuates itself from the intellectual part into the will part, and is appropriated.

4098. *Are we not counted of him strangers? For he hath sold us.* That this signifies that it had estranged them so that they no longer belonged to it, is evident from the signification of "being counted strangers," as being to be estranged; and from the signification of "selling," as being so to estrange that they would no longer belong to it.

4099. *And devouring hath also devoured our silver.* That this signifies that it would consume the truth of those affections if they were not separated, is evident from the signification of "devouring,"

as being to consume; and from the signification of “silver,” as being truth (see n. 1551, 2954). It is evident that “our silver” denotes the truth of those affections, for as often before shown, the affections of truth are represented by Rachel and Leah. What these things involve cannot be known, unless it is known how the case is with the goods and truths which are insinuated by means of a mediate good, or unless it is known of what nature are the societies of spirits which serve as mediate good. The societies of spirits which serve as mediate good are those which are in worldly things; but the societies of angels which serve for introducing the affections of truth are not in worldly but in heavenly things.

[2] These two kinds of societies are in action about a man who is being regenerated; and in so far as he is initiated by the angels into heavenly things, so far are the spirits who are in worldly things removed; and unless they are removed, truths are dissipated. For worldly things and heavenly things are in agreement in man when heavenly things rule over worldly ones; but they are in disagreement when worldly things rule over heavenly things. When they are in agreement, truths are multiplied in the man’s natural; but when they are in disagreement truths are diminished, and even consumed, because worldly things darken heavenly things, and so consequently place them in doubt; but when heavenly things have rule, they throw light upon worldly things, and place them in clear light, and dispel doubts. Those things rule which are loved above all others. All this shows what is meant by the truth of affections being consumed if these were not separated; which is signified by “devouring he hath also devoured our silver.”

4100. *For all the riches which God hath taken away from our father, they are ours and our sons’.* That this signifies that all things were from his own power (and that nothing was given by anyone) by flowing in from his Divine into that which he took to himself therefrom, is evident from what has been said and explained above (n. 4065, 4075, 4081).

4101. *And now all that God hath said unto thee, do.* That this signifies the Lord’s providence, is evident from the signification of

“doing all that God hath said,” as being to obey; but when predicated of the Lord, it signifies to provide; for he does not act from another, but from himself; neither does God say to himself that he should “do”; but he says, that is, acts, from himself.

4102. Verses 17, 18. *And Jacob arose, and lifted his sons and his women upon the camels. And he carried away all his acquisition, and all his substance which he had gathered, the acquisition of his purchase, which he had gathered in Paddan-aram, to go to Isaac his father in the land of Canaan.* “And Jacob arose,” signifies the elevation of the good meant by “Jacob”; “and lifted his sons and his women upon the camels,” signifies the elevation of truths and of the affections of them, and their orderly arrangement in generals; “and he carried away all his acquisition and all his substance which he had gathered,” signifies the separation of the truth and good derived from what was Laban’s; “the acquisition of his purchase,” signifies the things acquired by these from other sources; “which he had gathered in Paddan-aram,” signifies the knowledges of truth and good in the natural; “to go to Isaac his father in the land of Canaan,” signifies in order to be conjoined with the Divine good of the rational, to the intent that his human might be made Divine.

4103. *And Jacob arose.* That this signifies the elevation of the good meant by “Jacob,” is evident from the signification of “arising,” as involving elevation (see n. 2401, 2785, 2912, 2927); and from the representation of Jacob, as being the good of the natural (often spoken of before), here, the good which is drawing nearer to the Divine, because it was to be separated from the mediate good, or “Laban” (n. 4073). By the elevation which is signified by “arising,” is meant a drawing nearer to the Divine. As regards man, he is said to be “elevated” when he draws nearer to heavenly things, and this because heaven is believed to be elevated, or on high; but this is so expressed from the appearance, for heaven and consequently the things of heaven (that is, heavenly and spiritual things) are not on high, but are within (see n. 450, 1735, 2148). And therefore man is in heaven as to his interiors when he is in spiritual love and faith.

4104. *And lifted his sons and his women upon the camels.* That this signifies the elevation of truths and of the affections of them, and their orderly arrangement in generals, is evident from the signification of “sons,” as being truths (see n. 489, 491, 533, 1147, 2623); from the signification of “women,” here Rachel and Leah and also the handmaids, as being the affections of truth, of knowledges, and of memory-knowledges, as shown before; and from the signification of “camels,” as being general memory-knowledges in the natural (see n. 3048, 3071, 3143, 3145).

[2] He who does not know how the case is with representations and correspondences, cannot believe that these words, “he lifted his sons and his women upon the camels,” have such a signification; for they appear to him too remote from such matters to involve and contain within themselves any such spiritual meaning, for he thinks about sons, women, and camels. But the angels, who see and perceive all such things spiritually, do not think about sons, but when “sons” are mentioned they think of truths; nor do they think about women, but when “women” are mentioned they think of the affections of truth, of knowledges, and of memory-knowledges; nor do they think about camels, but instead they think of general things in the natural. For such is the correspondence of all these things; and such is angelic thought; and wonderful to say such is the thought of the internal spiritual man while living in the body, although the external man is entirely unaware of it. For the same reason, when a man who has been regenerated dies, he comes into the like thought, and can think and speak with angels, and this without instruction; which would be quite impossible unless he had had such interior thought. That the thought is of this character comes from the correspondence of natural and spiritual things; and from this it is evident that although the literal sense of the Word is natural, it nevertheless contains within itself and every particular of it spiritual things; that is, such as are of the interior or spiritual thought and the derivative speech; or in other words, such as exist in the thought and speech of the angels.

[3] As regards the elevation of truths and of the affections of them, and their orderly arrangement in generals, the case is this:

The truths and the affections are elevated when the things of eternal life and of the Lord's kingdom are set before those which belong to life in the body and to the kingdom of the world. When a man acknowledges the former as the principal and primary, and the latter as the instrumental and secondary, then with him truths and the affections of them are elevated; for in the same proportion the man is carried away into the light of heaven, within which there are intelligence and wisdom; and in the same proportion the things which are of the light of the world become to him images and as it were mirrors in which he sees the things of the light of heaven. The contrary happens when the man sets the things of the life of the body and of the kingdom of the world before those of eternal life and the Lord's kingdom; as when he believes that the latter have no existence because he does not see them, and because no one has come from there and made them known; and also when he believes that if they do exist, nothing worse will happen to him than to others; and when he confirms himself in these ideas, and lives the life of the world, and utterly despises charity and faith. With such a man, truths and the affections of them are not elevated, but are either suffocated, or rejected, or perverted; for he is in natural light, into which nothing of heavenly light inflows. From all this it is evident what is meant by the elevation of truths and of the affections of them.

[4] As regards their orderly arrangement in generals, this is a necessary consequence; for in so far as a man sets heavenly things before worldly ones, so far are the things in his natural arranged in order according to the state of heaven, so that as before said they appear therein as images and mirrors of heavenly things, for they are corresponding representatives. It is the ends that effect the arrangement into order, that is, the Lord through the ends in the man. For there are three things that follow in order, namely, ends, causes, and effects. Ends produce causes, and through causes, effects. Such therefore as are the ends, such come forth the consequent causes, and such the consequent effects. Ends are the inmost things with man; causes are middle or mediate, and are called mediate ends; and effects are ultimates, and are called last or ultimate ends. Effects are also what are called generals. From all this it is evident in what consists orderly arrangement in generals,

namely, that when the things of eternal life and of the Lord's kingdom are regarded as the end, all the middle ends or causes, and all the ultimate ends or effects, are arranged in order in accordance with the end itself; and this in the natural, because the effects are there; or what is the same, the generals are there.

[5] Every man of adult age who possesses any judgment, and will give the matter any consideration, is able to know that he is in two kingdoms, namely, in a spiritual kingdom and in a natural kingdom; and also that the spiritual kingdom is interior, and the natural kingdom exterior; and consequently that he can set one before the other, that is, he can regard one as the end in preference to the other; and thus that the one which he regards as his end, or prefers, rules with him. If therefore he regards the spiritual kingdom as his end, and prefers it (that is, the things that belong to this kingdom), he then acknowledges as the principal and primary, love to the Lord and charity toward the neighbor, and consequently all things that confirm this love and charity, and are said to be of faith; for these belong to that kingdom; and in this case all things in his natural are arranged and set in order in accordance therewith, in order that they may be subservient and obedient. But when a man has as his end and sets first the natural kingdom (that is, the things it contains), he then extinguishes all that is of love to the Lord and of charity toward the neighbor, and all that is of faith, insomuch that he makes them of no account whatever; but makes the love of the world and of self, and all that belongs thereto, to be everything. When this is the case, all things in his natural are arranged in order in accordance with these ends, thus in utter contrariety to the things of heaven; and in this way he makes hell in himself. To regard as an end is to love, for every end is of the love, because whatever is loved is regarded as the end.

4105. *And he carried away all his acquisition, and all his substance which he had gathered.* That this signifies the separation of the truth and good derived from what was Laban's, is evident from the signification of "carrying away," as being to separate; from the signification of "acquisition," as being truth; and from the signification of "substance," as being good. "Which he had gathered," has regard to Laban and his flock, by means of which

they had been procured. The reason why “acquisition” denotes truth, and “substance” good, is that in the original language “acquisition” is a word which also signifies cattle in general, and by “cattle” specifically are signified truths, when by “flocks” are signified goods; and by “substance” is signified the resources from which all these are procured. For when two things of nearly similar signification are mentioned in the Word, the one is predicated of truth, and the other of good, on account of the heavenly marriage of truth and good in every particular of the Word (see n. 683, 793, 801, 2173, 2516, 2712).

4106. *The acquisition of his purchase.* That this signifies the things procured by these from other sources, is evident from the signification of “acquisition,” as being truths (concerning which above); and from the signification of “purchase,” as being things procured from another source; for the acquisitions that were bought were from another source, but yet were from those that had been procured by means of the flock of Laban.

4107. *Which he had gathered in Paddan-aram.* That this signifies the knowledges of good and truth in the natural, is evident from the signification of “Paddan-aram,” as being the knowledges of good and truth (see n. 3664, 3680).

4108. *To go to Isaac his father in the land of Canaan.* That this signifies in order to be conjoined with the Divine good of the rational, to the intent that his human might be made Divine, is evident from the representation of Isaac, as being the Divine rational (see n. 1893, 2066, 2083, 2630); and specifically the Divine good of the rational (n. 3012, 3194, 3210); and from the signification of the “land of Canaan,” as being the Lord’s celestial kingdom (see n. 1607, 3481), and in the supreme sense, that is, when predicated of the Lord, his Divine human (n. 3038, 3705). This shows that by the words, “to go to Isaac his father in the land of Canaan,” is signified in order to be conjoined with the Divine good of the rational, to the intent that his human might be made Divine.

[2] As regards the conjunction of the rational and the natural in man, be it known that the rational is of the internal man and the natural of the external; and that their conjunction produces the human, of such a quality as is the conjunction, and that there is conjunction when they act as a one; and they act as a one when the natural ministers and is subservient to the rational. With man this is impossible unless it is done by the Lord; but with the Lord it was done by himself.

4109. Verses 19–21. *And Laban was gone to shear his flock; and Rachel stole the teraphim which were her father's. And Jacob stole the heart of Laban the Aramean, in that he told him not that he was fleeing. And he fled, he and all that he had; and he arose and passed over the river, and set his faces toward the mountain of Gilead.* “And Laban was gone to shear his flock,” signifies a state of use and of an end of good, which is the “flock of Laban”; “and Rachel stole the teraphim which were her father's,” signifies a change of the state signified by Laban in respect to truth; “and Jacob stole the heart of Laban the Aramean,” signifies a change of the state signified by Laban in respect to good (“Laban the Aramean” here denotes as before such good as does not contain Divine truth and good); “in that he told him not that he was fleeing,” signifies by the separation; “and he fled, he and all that he had,” signifies separation; “and he arose,” signifies elevation; “and passed over the river,” signifies a state wherein is conjunction; “and set his faces toward the mountain of Gilead,” signifies good therein.

4110. *And Laban was gone to shear his flock.* That this signifies a state of use and of an end of good, which is the “flock of Laban,” is evident from the signification of “shearing,” as being use, and thus end, for use is end (concerning which below); and from the signification of “a flock,” as being good (n. 343, 2566). This shows that a state of use and of end is signified by “going to shear.” The subject here treated of is the separation of the mediate good which is “Laban,” from the good procured by it which is “Jacob”; but how the case is with this separation cannot be known except from the societies of the spirits who are in that good, and from whom it

flows in with man, in regard to which I may state from experience the facts which follow.

[2] There are good spirits, there are spirits of a middle sort, and there are evil spirits, who are adjoined to man during his regeneration, to the end that by their means he may be introduced into genuine goods and truths, and this by the Lord by means of angels; but they are such spirits or societies of spirits as are not in agreement with the person to be regenerated, except for a time; and therefore, when they have performed their use, they are separated. Their separation is effected in various ways—that of the good spirits in one way, that of the spirits of a middle sort in another way, and that of the evil spirits in still another way. The separation of the good spirits is effected without their being aware of it, for they know that of the Lord's good pleasure it is well with them wherever they may be, or whithersoever they may be by him transferred. But the separation of the spirits of a middle sort is effected by many means, even until they withdraw in freedom. For they are remitted into the state of their good, and therefore into a state of use and of the consequent end, in order that they may perceive therein their delight and their bliss. But inasmuch as they had found pleasure in their previous association with the regenerating man, they are by turns brought to it and sent away from it, until at last they feel discomfort in any further stay, and so withdraw in freedom. The evil spirits also are indeed removed in freedom, but in a freedom which only appears to them as freedom. They are adjoined for the purpose of introducing opposing ideas and feelings which are to be rejected, in order that the man may be the better confirmed in truths and goods; and when he begins to be confirmed in these, they perceive a discomfort in remaining, and a delight in separation, and in this manner they are separated in a freedom that comes of their delight. Such is the case with the separation of the spirits from a man when he is being regenerated, and consequently with the changes of his state as to good and truth.

[3] That “to shear a flock” denotes to perform use, is evident from the fact that in the internal sense the “shearing of a flock” is nothing else than use, for wool is obtained thereby. That

“sheepshearing” denotes use, is also plain from these words in Moses:

Every firstling male which is born of thy herd and of thy flock thou shalt sanctify unto Jehovah thy God; thou shalt do no work with the firstling of thine ox, nor shear the firstling of thy flock; but thou shalt eat it before Jehovah thy God year by year in the place which Jehovah shall choose (Deut. 15:19);

where “not to shear the firstling of the flock” denotes not to make a household use from it. As “sheepshearing” signified use, it was in those days an office and function of distinction to shear the flock and to be present at the shearings, as may be seen from what is said of Judah, that “he sheared his flock” (Gen. 38:12, 13); and of the sons of David, in the second book of Samuel:

It came to pass after two years of days, that Absalom had sheepshearers in Baalhazor, which is in Ephraim; and Absalom called all the king’s sons; and Absalom came to the king, and said, Behold now thy servant hath sheepshearers; let the king, I pray thee, and his servants, go with thy servant (2 Sam. 13:23–24).

4111. *And Rachel stole the teraphim which were her father’s.* That this signifies a change of the state signified by “Laban” in respect to truth, is evident from the signification here of “stealing” as being to take away what is dear and holy, thus to change the state; from the signification of the “teraphim,” as being truths (concerning which below); and from the signification of “father,” here Laban, as being the good signified by him (concerning which above); “father” also signifies good (n. 3703). From all this it is evident that by “Rachel stole the teraphim which were her father’s,” is signified a change of the state signified by “Laban” in respect to truth.

[2] What these things involve may also be seen from the state of spirits when they are being separated. The states of spirits in respect to good and truth are in accordance with the societies in which they are; for as before shown all thought inflows through others, and proximately through those with whom the subjects of the thought are in society; and therefore when these are removed from one society and are sent into another, the states of their thoughts

and affections are changed, and consequently their state as to truth and good. But if they are sent into unaccordant societies, they have a sense of discomfort, and consequently a sense of restraint, and therefore they are separated from those societies and are carried away into accordant ones. It is for this reason that the evil cannot be present or stay in societies of the good, nor the good in societies of the evil; and that all spirits and angels have been distinguished into societies in accordance with the affections which are of love. But every affection of love contains within it manifold and various things (n. 3078, 3189, 4005); and yet one thing is regnant, so that each spirit can be in a number of societies, but still strives continually toward that one which is of his reigning affection, and is at last brought into it.

[3] As regards the good signified by “Laban,” and its change of state, so long as it was with the good represented by Jacob, it was nearer the Divine, for “Jacob” is that good in the natural; and as it was nearer the Divine, it was also then in a more perfect state of truth and good; but when it was separated from this good, it came into another state both as to truth and as to good. For speaking generally, the changes of state in the other life are nothing else than approaches to the Divine and removals from the Divine. From this it is now manifest what is meant by the change of state when the good signified by “Laban” was being separated.

[4] That “Rachel stole the teraphim which were her father’s,” signifies a change of state as to truths is because by the “teraphim” are meant his gods, as is evident from what follows, for Laban says to Jacob:

Wherefore hast thou stolen my gods? And Jacob answered, With whomsoever thou findest thy gods, he shall not live before our brethren (Gen. 31:30, 32);

and in the internal sense “gods” signify truths, for which reason in the Word “God” is named when the subject is truth (see n. 2586, 2769, 2807, 2822).

[5] The teraphim were idols that were used when they consulted or inquired of God, and because the answers which they received were to them truths Divine, truths were therefore signified by “teraphim,” as in Hosea:

The sons of Israel sat many days without king, and without prince, and without sacrifice, and without ephod and teraphim (Hos. 3:4);

“ephod and teraphim” denote the truths Divine they received by the answers, for when they inquired of God, they put on the ephod (1 Sam. 23:9–12). In Zechariah:

The teraphim speak iniquity, and the diviners see a lie, and the dreams speak vanity (Zech. 10:2);

where also the “teraphim” denote answers, but in that state iniquitous ones.

[6] And because such things were signified by “teraphim,” they were found with some, although they were forbidden; as with Micah, in the book of Judges:

Micah had a house of God, and he made an ephod and teraphim, and filled the hand of one of his sons, that he might become his priest. And some of the Danites said to their brethren, Do ye know that there is in these houses an ephod and teraphim, and a graven image and a molten image? And when these went into the house of Micah, they took the graven image, the ephod and the teraphim, and the molten image. And the priest's heart was good, and he took the ephod and the teraphim and the graven image. And Micah followed the sons of Dan, and said, Ye have taken away my gods which I made, and the priest, and are gone away, and what have I more? (Judg. 17:5; 18:14, 18, 20, 24).

Michal also, David's wife, had them, as related in the first book of Samuel:

And Michal took the teraphim, and laid them in the bed, and covered them with a garment. And Saul's messengers came, and behold, the teraphim were in the bed (1 Sam. 19:13, 16).

That nevertheless they were idols, which were forbidden, is manifest from what is said of them elsewhere (1 Sam. 15:23; 2 Kings 23:24; Ezek. 21:26).

4112. *And Jacob stole the heart of Laban the Aramean.* That this signifies a change of the state signified by “Laban” in respect to good, is evident from the signification of “stealing,” as being to take away what is dear and holy, and thus to change the state (as just above, n. 4111); from the signification of the “heart,” as being that which proceeds from the will; and when the will is a will of good, the “heart” denotes good (see n. 2930, 3313, 3888, 3889); and from the representation of Laban, as being mediate good, which is now being separated; and because it is being separated, Laban is now called “the Aramean,” as also in the following verse, n. 24; for “Laban the Aramean” denotes such good, in which there is not Divine good and truth as before. The reason why this is signified, is that Aram, or Syria, was separated from the land of Canaan by the river Euphrates, and was therefore outside the land of Canaan, by which in the internal sense is signified the Lord’s kingdom, and in the supreme sense the Lord’s Divine human (see n. 4108). “Aram” and “Syria” specifically signify the knowledges of truth and good (n. 1232, 1234, 3051, 3249, 3664, 3680), and this because the ancient church was there also, and the remains of it continued there a long time, as is evident from Balaam, who was from that country, and who had knowledge of Jehovah and also prophesied concerning the Lord. But after idolatry had grown there, and Abram had been called away, and the representative church had been instituted in the land of Canaan, Aram or Syria put on the representation of a region out of the church, or separate from the church, and therefore remote from the things of the Lord’s kingdom; although still retaining its signification of the knowledges of good and truth. The reason why Jacob is said to have “stolen the heart of Laban” by not telling him that he would flee, is that a change of state as to truth was spoken of just above, and here therefore a change of state as to good; for where truth is treated of in the Word, good is also treated of, because of the heavenly marriage of good and truth in every particular of the Word (n. 683, 793, 801, 2516, 2712).

4113. *In that he told him not that he was fleeing.* That this signifies by the separation, is evident without explication. By “Jacob stole the heart of Laban, in that he told him not that he was fleeing,” is meant in the historical sense that Jacob deprived Laban of the hope of getting possession of all things that were his, and reduced him to a state of distress. For Laban had believed that because Jacob served him, all things that were Jacob’s became his; not only his daughters who were Jacob’s wives, and their sons, but also his flocks, according to the known and received law of that time, as found in Moses:

If thou buy a Hebrew servant, six years he shall serve, and in the seventh he shall go out free for nothing. If his master give him a wife, and she bear him sons and daughters, the wife and her children shall be her master’s, and he shall go out with his body (Exod. 21:2, 4).

That he had so thought, is manifest from Jacob’s words in what follows in this chapter:

Except the God of my father, the God of Abraham, and the dread of Isaac had been with me, surely now hadst thou sent me away empty (Gen. 31:42);

and from Laban’s:

Laban answered and said unto Jacob, The daughters are my daughters, and the sons are my sons, and the flock is my flock, and all that thou seest is mine (Gen. 31:43);

not considering that Jacob was not a bought servant, nor indeed a servant at all, and that he was of a more noble family than he, and also that he had received as his reward both his wives and his flock; so that the law did not apply to Jacob. Now as Jacob by his fleeing had deprived Laban of this hope, and thus had reduced him to a state of distress, it is said that he “stole the heart of Laban the Aramean, by not telling him that he was fleeing.” But by these words in the internal sense is signified the change by the separation of the state signified by “Laban” in respect to good. Concerning change of state by separation, see what has been said just above (n. 4111).

4114. *And he fled, he and all that he had.* That this signifies separation, is evident from what has just been said, and without further explication.

4115. *And he arose.* That this signifies elevation, is evident from what has been said above concerning the signification of “arising” (n. 4103).

4116. *And he passed over the river.* That this signifies a state wherein is conjunction, is evident from the signification of the “river,” here the Euphrates, as being conjunction, namely, with the Divine. The “river” has this signification here, because it was the boundary of the land of Canaan on that side; and all the boundaries of the land of Canaan represented and thence signified what was last and what was first; what was last because there there was an ending, and what was first because there there was a beginning; for all boundaries are of such a nature as to be last to those who are going out, and first to those who are entering in. As Jacob was now entering in, that river was his first boundary, and consequently denotes conjunction, namely, in the supreme sense, with the Divine; for by the land of Canaan in the internal sense there is signified the Lord’s celestial kingdom (n. 1607, 3481); and in the supreme sense the Lord’s Divine human (n. 3038, 3705). From this it is evident what is here signified by Jacob’s passing over the river. (That all things in the land of Canaan were representative in accordance with their distances, situations, and boundaries, may be seen above, n. 1585, 3686; and that so were the rivers which bounded it, as the river of Egypt, the Euphrates, and the Jordan, n. 1866.)

4117. *And set his faces toward the mountain of Gilead.* That this signifies good therein, is evident from the signification of a “mountain,” as being the celestial of love, that is, good (n. 795, 1430), with which there was conjunction. “Gilead” signifies its quality. As the river was the boundary, and as before said the first of conjunction was there, therefore the “mountain of Gilead,” which was on the hither side of the Jordan, signifies the good with which this first of conjunction took place.

[2] The land of Gilead, where the mountain stood, was within the limits of the land of Canaan as understood in a broad sense. It was on the hither side of the Jordan,³ and passed as an inheritance to the Reubenites and the Gadites, and especially to the half tribe of Manasseh; and as the inheritances extended thus far, it is said that it was within the limits of the land of Canaan as understood in a broad sense. That it passed as an inheritance to them, is evident in Moses (Num. 32:1, 26–41; Deut. 3:8, 10–16; Josh. 13:24–31). Therefore when the land of Canaan was presented in one complex, it was said, “from Gilead even unto Dan,” and in another sense, “from Beer-sheba even unto Dan,” for Dan also was a boundary (n. 1710, 3923). As regards the expression “from Beer-sheba even unto Dan,” see above (n. 2858, 2859). “From Gilead even unto Dan” is found in Moses:

Moses went up from the plains of Noah upon Mount Nebo, to the top of Pisgah, that is over against Jericho; and Jehovah showed him all the land of Gilead even unto Dan (Deut. 34:1–2);

and in the book of Judges:

Gilead dwelleth in the passage of the Jordan; and Dan, why shall he fear the ships? (Judg. 5:17).

[3] Because Gilead was a boundary, it signified in the spiritual sense the first good, which is that of the senses of the body; for it is the good or the pleasure of these into which the man who is being regenerated is first of all initiated. In this sense is “Gilead” taken in the prophets, as in Jer. 8:20, 22; 22:6; 46:11; 50:19; Ezek. 47:18; Obad. 19; Micah 7:14; Zech. 10:10; Ps. 60:7; and in the opposite sense in Hos. 6:8; 12:12.

4118. Verses 22–25. And it was told Laban on the third day, that Jacob was fled. And he took his brethren with him, and pursued after him a way of seven days, and joined him in the mountain of Gilead. And God came to Laban the Aramean in a dream by night, and said unto him, Take heed to thyself lest thou speak with Jacob from good even to evil. And Laban came up with Jacob, and Jacob pitched his tent in the mountain; and Laban pitched with his brethren in the

mountain of Gilead. “And it was told Laban on the third day,” signifies the end; “that Jacob was fled,” signifies separation; “and he took his brethren with him,” signifies goods in place of those which it had lost; “and pursued after him,” signifies continued ardor of conjunction; “a way of seven days,” signifies the holy of truth; “and joined him in the mountain of Gilead,” signifies somewhat of conjunction thereby; “and God came to Laban the Aramean in a dream by night,” signifies the obscure perception of that good when left to itself; “and said unto him, Take heed to thyself lest thou speak with Jacob from good even to evil,” signifies that there was no longer any communication; “and Laban came up with Jacob,” signifies something of conjunction; “and Jacob pitched his tent in the mountain,” signifies the state of the love in which was the good now meant by “Jacob”; “and Laban pitched with his brethren in the mountain of Gilead,” signifies the state of this good in somewhat of that conjunction.

4119. *And it was told Laban on the third day.* That this signifies the end of the conjunction, is evident from the signification of the “third day,” as being that which is last, and also that which is complete, and thus the end (see n. 1825, 2788), and also the beginning (n. 2788); for the end of a state of conjunction is the beginning of the following state, which is one of separation, and is here signified by the “third day.”

4120. *That Jacob was fled.* That this signifies separation, is evident from the signification of “fleeing,” as being to be separated (see n. 4113, 4114).

4121. *And he took his brethren with him.* That this signifies goods in place of those which it had lost, is evident from the signification of “brethren,” as being goods (see n. 2360, 3160, 3303, 3459, 3803, 3815). By “brethren” in the internal sense are signified those who are in similar good and truth, that is, in a similar affection of good and truth. For in the other life all are consociated in accordance with the affections, and those who are consociated constitute a brotherhood. Not that they call themselves brethren, but that they are brethren by conjunction. In the other life it is

good and truth that produce that which on earth is called relationship by blood and by marriage; and therefore there is a correspondence between the two things; for regarded in themselves goods and truths acknowledge no other father than the Lord, for they are from him alone. Hence all who are in goods and truths are in brotherhood; but still there are degrees of relationship according to the quality of the goods and truths. These degrees are signified in the Word by “brothers,” “sisters,” “sons-in-law,” “daughters-in-law,” “grandsons,” “granddaughters,” and by other family names.

[2] On earth they are so named with reference to a common parentage, however they may differ in regard to affections; but this brotherhood or relationship is dissipated in the other life, and unless they have been in similar good on earth, they there come into other brotherhoods. At first indeed they for the most part come together, but in a short time are separated; for in that world it is not wealth that keeps men together, but as just said, affections, the quality of which is then manifest as in clear day, and also the kind of affection which one has had toward another.

And as these are manifest, and as everyone’s affection draws him to his society, those who have been of a discordant disposition are dissociated; and all the brotherhood and friendship which had been of the external man are obliterated on both sides, and that which is of the internal man remains. That by “he took his brethren with him” are signified goods in place of those which it had lost, is because as before said when one society is separated from another, it comes to a different society, and therefore to other goods in place of the former (n. 4077, 4110, 4111).

4122. *And pursued after him.* That this signifies a continued ardor of conjunction, is evident from the signification here of “pursuing,” as being a continued ardor of conjunction. In the internal sense the subject here treated of is the separation of mediate good from genuine good, after the mediate good had served its use. In this sense the process of separation is fully described, but it is of such a nature that it cannot even be observed by man to have any existence; and yet to the angels it is very manifest, together with

innumerable varieties; for in the man who is being regenerated, and with whom they are present as ministers, they see and perceive in this manner all the changes of his state; and according to them and by means of them from the Lord they lead him to good, in so far as the man suffers himself to be led; and because the process is of such great use in heaven, it is treated of so much at length here. Hence also it may appear what is the quality of the internal sense, namely, that it is the angelic Word.

4123. *A way of seven days.* That this signifies the holy of truth, is evident from the signification of a “way,” as being truth (n. 627, 2333); and from the signification of “seven,” as being what is holy (n. 395, 433, 716, 881). Here the signification is that there was the ardor of conjunction, that is, of conjoining itself with the holy of truth.

4124. *And joined him in the mountain of Gilead.* That this signifies somewhat of conjunction thereby, is evident from the signification of “joining,” as being conjunction; and from the signification of the “mountain of Gilead,” as being the good which is the first of conjunction (see n. 4117). Thus by “he joined him in the mountain of Gilead” is signified somewhat of conjunction.

4125. *And God came to Laban the Aramean in a dream by night.* That this signifies the obscure perception of that good when left to itself, is evident from the representation of Laban, as being mediate good, as shown above, who is called “the Aramean” when separated from the good represented by Jacob (n. 4112); and from the signification of a “dream by night,” as being what is obscure (n. 2514, 2528). The perception in this obscurity is signified by “God coming in a dream by night.”

4126. *And said unto him, Take heed to thyself lest thou speak with Jacob from good even to evil.* That this signifies that there was no longer any communication, is evident from the signification of “speaking from good even to evil,” as being to speak good and think evil, and from this at last to speak evil and do evil; for he who thinks evil, at last speaks it and does it. He who is such is no longer

conjoined with another, because it is thought and will which conjoin, but not words. In the world indeed words conjoin, but only when the hearer believes that the speaker also thinks good and wills good. But in the other life all thought is manifest, for it is communicated by a certain sphere (which is a spiritual sphere) that proceeds from the person and makes manifest of what kind of disposition (that is, of what kind of will and thought) he is; and conjunction is therefore effected in accordance with this sphere. From this it is manifest that by the words, “lest thou speak from good even to evil,” is signified in the internal sense that there was no longer any communication.

4127. *And Laban came up with Jacob.* That this signifies something of conjunction, may be seen from what is said above (n. 4124).

4128. *And Jacob pitched his tent in the mountain.* That this signifies the state of the love in which was the good now meant by “Jacob,” is evident from the signification of a “tent,” as being the holy of love (see n. 414, 1102, 2145, 2152, 3312); and of “pitching a tent,” as being the state of that love; and from the signification of “mountain,” as being good (as above, n. 4117); here, the good now meant by “Jacob” (concerning which see above, n. 4073).

4129. *And Laban pitched with his brethren in the mountain of Gilead.* That this signifies the state of this good in somewhat of that conjunction, is evident from the representation of Laban, as being the good now separated from the good represented by Jacob; from the signification of “pitching,” as being the state of this good (it is not said that he “pitched a tent,” because the state referred to was not a state of the holy of love, except by somewhat of that conjunction); from the signification of “brethren,” as being the goods with which the good signified by “Laban” had been consociated (see n. 4121); and from the signification of the “mountain of Gilead,” as being where there is the first and the last of conjunction (see n. 4117). From this it is manifest that by “Laban pitched with his brethren in the mountain of Gilead,” is signified the state of this good in somewhat of that conjunction.

What further is involved in the words that have now been explained cannot be so well set forth to the apprehension, except from the things that happen in the other life, when societies of spirits and angels are adjoined to a man by the Lord, and are separated from him; such being the process of their adjunction and separation, in accordance with the order there existing. The steps of this process have been fully described in this chapter, but as they are wholly unknown to man, to set them forth in detail would be to speak mere arcana, some of which have been already stated, where the subject treated of was the conjunction and the separation of societies with a man in the process of regeneration. Suffice it to know that the arcana of this process are here contained in the internal sense, and that they are so great and of such a nature, that they cannot be fully set forth to the apprehension even as to one thousandth part of them.

4130. Verses 26–30. *And Laban said to Jacob, What hast thou done, that thou hast stolen my heart, and hast carried away my daughters as captives of the sword? Wherefore hast thou concealed thyself to flee, and hast stolen me, and hast not told me? And I would have sent thee away with gladness, and with songs, with timbrel, and with harp. And thou hast not suffered me to kiss my sons and my daughters; now thou hast acted foolishly. Let my hand be to God to do you evil! And the God of your father spake unto me yesternight, saying, Take heed to thyself that thou speak not with Jacob from good even to evil. And now going thou hast gone, because longing thou hast longed toward thy father's house; wherefore hast thou stolen my gods?* “And Laban said to Jacob,” signifies a state of communication; “What hast thou done,” signifies indignation; “that thou hast stolen my heart,” signifies that it no longer had Divine good as before; “and hast carried away my daughters,” signifies nor the affections of truth as before; “as captives of the sword,” signifies that they were taken away from it. “Wherefore hast thou concealed thyself to flee, and hast stolen me, and hast not told me?” signifies the state if the separation had been effected in freedom; “and I would have sent thee away with gladness, and with songs,” signifies the state in which from its own it had believed itself to be in respect to truths; “with timbrel and with harp,” signifies in respect to spiritual good; “and thou hast not suffered me to kiss my sons and my daughters,”

signifies disjunction in a free state in accordance with the belief of that good; “now thou hast acted foolishly,” signifies indignation; “let my hand be to God to do you evil!” signifies a state of indignation if it possessed the power; “and the God of your father spake in to me yesternight,” signifies that it was not permitted by the Divine; “saying, Take heed to thyself that thou speak not with Jacob from good even to evil,” signifies that communication was forbidden; “and now going thou hast gone,” signifies that acting from its own it had separated itself; “because longing thou hast longed toward thy father’s house,” signifies a longing for conjunction with Divine good that flows in directly; “wherefore hast thou stolen my gods?” signifies indignation on account of a state in which truth had been lost.

4131. *And Laban said to Jacob.* That this signifies a state of communication, namely, of the good now signified by “Laban” with the good now represented by Jacob, is evident from the signification of “saying,” as here being communication (as n. 3060). Inasmuch as something of conjunction had been effected (concerning which see just above, n. 4124, 4127, 4129); and as the words “Laban said to Jacob” immediately follow, communication is signified by “saying.”

4132. *What hast thou done?* That this signifies indignation, is evident from the affection involved in these and the following words of Laban, which is one of indignation.

4133. *And thou hast stolen my heart.* That this signifies that it no longer had Divine good as before, is evident from the signification of “stealing the heart,” as being to take away that which is dear and holy (n. 4112); consequently that through this separation it no longer had Divine good as before.

4134. *And hast carried away my daughters.* That this signifies that neither had it any longer the affections of truth as before, is evident from the signification of “daughters,” in this case Rachel and Leah, as being the affections of truth (n. 3758, 3782, 3793, 3819).

4135. *As captives of the sword.* That this signifies that they (namely, the affections of truth) were taken away from it, is evident without explication. They are called “captives of the sword,” because a “sword” is predicated of truth (n. 2799). How the case herein is, has been explained above.

4136. *Wherefore hast thou concealed thyself to flee, and hast stolen me, and hast not told me?* That this signifies the state if the separation had been effected in freedom, is evident from the signification of “concealing thyself to flee,” as being to separate itself from that which was unwilling (that “to flee” denotes to be separated, see n. 4113, 4114, 4120); from the signification of “stealing me,” as being to take away that which is dear and holy (n. 4112, 4133); and from the signification of “not telling me,” as here denoting by separation (n. 4113); from all which it follows that by these words there is signified that the separation was made against its will, whereas it ought to have been done in freedom. This state of freedom is signified and described by the words which now follow, namely, “I would have sent thee away with gladness and with songs, with timbrel and with harp.” But these are the words of Laban according to his belief at that time. How the case is with the separation of mediate good from genuine good with those who are being regenerated, namely, that it is done in freedom, may be seen above (n. 4110–4111).

[2] That this is really the case is not apparent to the man, for he does not know how goods are varied with him, still less how the state of every good is changed, nor even how the good of infancy is varied and changed into the good of childhood, and this into the succeeding good which is that of youth, and afterwards into the good of adult age, and at last into the good of old age. With those who are not being regenerated, it is not goods that are changed, but affections and their delights. But with those who are being regenerated there are changes of state of goods, and this from infancy even to the close of life. For the Lord foresees what kind of a life a man is going to lead, and how he is going to suffer himself to be led by the Lord; and because all things are foreseen both in general and in particular—nay, the veriest singulars—they are also

provided. But the man knows nothing of how the case is then with the changes of state of the goods; and this chiefly because he has no knowledges on the subject, nor at this day does he desire to have any. And as the Lord does not inflow immediately with man and teach him, but as he inflows into his knowledges, thus mediately, the man cannot possibly be acquainted with the changes of state of these goods. And as man is in such a condition as to be without knowledges on this subject, and moreover as at the present day there are but few who suffer themselves to be regenerated, even if these things were more fully explained they would not be comprehended.

[3] That at the present day there are few who know anything of spiritual good, and also few who know anything of freedom, has been made known to me by experience from those who come into the other life from the Christian world. For the sake of illustration a single example may be given. There was a certain prelate who had believed himself to be more learned than others, and who during his life had been acknowledged to be so; but because he had led an evil life he was in such stupid ignorance concerning good and freedom, and concerning the consequent delight and bliss, that he was not aware of the least difference between infernal delight and freedom, and heavenly delight and freedom, and in fact he said that there was not any. Such being the ignorance even among those who are reputed to be more learned than others, it may be inferred into what shades, nay into what great and insane delusions would be turned what might here be said concerning good and freedom, which are the subjects here treated of in the internal sense. And yet the truth is that there is not so much as a single expression in the Word which does not involve a heavenly arcanum, although it may appear to man of no moment, and this because of the lack of knowledges or the ignorance in which at the present day man is, and is willing to be, in regard to heavenly things.

4137. *And I would have sent thee away with gladness, and with songs.* That this signifies the state in which from its own it (that is, the good signified by “Laban”) had believed itself to be in respect to truths, is evident from the signification of “I would have sent thee

away,” as being that it would have separated itself in freedom; but that it had not separated itself when in that state, is evident from what has been said above (n. 4113); which shows that these words were said by Laban in the state in which from his own he had believed himself to be; for to believe from one’s own is to believe from what is not true; whereas to believe not from one’s own, but from the Lord, is to believe from what is true. That the state here referred to is a state as to truths, is signified by “sending with gladness and with songs”; for “gladness” and “songs” are predicated of truths.

[2] There is occasional mention in the Word of “gladness” and of “joy,” and sometimes they are mentioned together; but “gladness” is mentioned when the subject treated of is truth and its affection, and “joy” when it is good and its affection, as in Isaiah:

Behold joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine (Isa. 22:13);

where “joy” is predicated of good, and “gladness” of truth. In the same:

There is a cry in the streets because of the wine; all gladness shall be made desolate, and all joy shall be banished (Isa. 24:11).

The redeemed of Jehovah shall return, and shall come to Zion with singing, and everlasting joy upon their head; they shall obtain joy and gladness, and sorrow and sighing shall flee away (Isa. 35:10; 51:11).

Jehovah shall comfort Zion; joy and gladness shall be found therein, confession and the voice of singing (Isa. 51:3).

In Jeremiah:

I will cause to cease from the cities of Judah and from the streets of Jerusalem the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, for the land shall become a waste (Jer. 7:34; 25:10).

The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that say, Confess ye to Jehovah Zebaoth (Jer. 33:11).

Gladness and exultation have been gathered from Carmel, and from the land of Moab (Jer. 48:33).

In Joel:

Is not the food cut off before our eyes, gladness and exultation from the house of our God? (Joel 1:16).

In Zechariah:

The fast shall be to the house of Judah joy and gladness and good feasts (Zech. 8:19).

[3] He who does not know that in everything of the Word there is the heavenly marriage (that is, the marriage of good and truth), might believe that joy and gladness are one thing, and that both are mentioned merely for the sake of greater emphasis, thus that one of the expressions is superfluous. But this is not the case, for not the smallest part of a word is used without a spiritual meaning. In the passages that have been adduced, and in others also, “joy” is predicated of good, and “gladness” of truth (see also n. 3118). That “songs” also are predicated of truth is evident from many passages in the Word, where “songs” are mentioned, as Isa. 5:1; 24:9; 26:1; 30:29; 42:10; Ezek. 26:13; Amos 5:23; and other places.

[4] Be it known that all things in the Lord’s kingdom relate either to good or to truth, that is, to the things of love, and to those of the faith of charity. Those which relate to good, or which are of love, are called celestial; but those which relate to truth, or which are of the faith of charity, are called spiritual. For in all things of the Word both in general and in particular the Lord’s kingdom is treated of, and in the supreme sense the Lord himself; and the Lord’s kingdom is the marriage of good and truth, or the heavenly marriage; and the Lord himself is he in whom is the Divine marriage, and from whom is the heavenly marriage; and therefore

in everything of the Word there is this marriage, as is especially evident in the prophets, where repetitions of one thing occur, with merely a change of words. But these repetitions are never without meaning, and by one of the expressions is signified what is celestial (that is, what is of love and good), and by the other what is spiritual (that is, what is of the faith of charity or of truth); all of which shows in what manner the heavenly marriage (that is, the Lord's kingdom), and in the supreme sense the Divine marriage itself (that is, the Lord) is in everything of the Word.

4138. *With timbrel, and with harp.* That this signifies in respect to spiritual good (namely, the state in which from its own that good had believed itself to be in respect to spiritual good), is evident from the fact that "timbrel" and "harp" are predicated of good, but of spiritual good (as may be seen from many passages in the Word). Spiritual good is what is called the good of faith, and is charity; but celestial good is what is called the good of love, and is love to the Lord. There are two kingdoms of the Lord in the heavens; one of which is called his celestial kingdom, and in this kingdom are those who are in love to the Lord; and the other is called his spiritual kingdom, and in this are those who are in charity toward the neighbor. These kingdoms are most distinct from each other, but still in the heavens they act as and make a one. Concerning these distinct celestial and spiritual kingdoms see what has already been frequently stated.

[2] In the churches of ancient times there were employed many kinds of musical instruments, such as timbrels, psalteries, pipes, harps, decachords, and various others. Some of these belonged to the class of celestial, and some to the class of spiritual things; and when they are mentioned in the Word, such things are implied, insomuch that it may be known from them what kind of good is treated of, whether spiritual good or celestial good. The timbrel and the harp belonged to the class of spiritual things, and therefore it is here said "in respect to spiritual good." (That the "harp" is predicated of spiritual things, and that by stringed instruments are signified spiritual things, but by wind instruments celestial things, may be seen above, n. 418–420.)

4139. *And thou hast not suffered me to kiss my sons and my daughters.* That this signifies disjunction in a free state in accordance with the belief of that good, is evident from the signification of “kissing” as being conjunction from affection (see n. 3573, 3574, 3800), wherefore “not suffering to kiss” denotes disjunction; from the signification of “sons,” as being truths, and of “daughters,” as being goods (concerning which see above); so that the signification is disjunction as to truths and goods. That this disjunction was in a free state in accordance with the belief of that good, is involved in the connection (see n. 4136, 4137).

4140. *Now thou hast acted foolishly.* That this signifies indignation, is evident from the affection contained in the words.

4141. *Let my hand be to God to do you evil!* That this signifies a state of indignation if it possessed the power, is evident from the signification of “hand,” as being power (see n. 878, 3387). That the state in which these things were said, and which is signified by them, was a state of indignation, is manifest.

4142. *And the God of your father spake unto me yesternight.* That this signifies that it was not permitted by the Divine, is evident without explication; for it was forbidden him in the dream to speak to Jacob from good even to evil, as also follows.

4143. *Saying, Take heed to thyself that thou speak not with Jacob from good even to evil.* That this signifies that communication was forbidden, is evident from the signification of “speaking from good even to evil,” as being no longer any communication (see above n. 4126), thus a forbidding of the communication.

4144. *And now going thou hast gone.* That this signifies that acting from its own it had separated itself, is evident from the signification of “going thou hast gone,” as being to be separated. That it is from its own is manifest.

4145. *Because longing thou hast longed toward thy father's house.* That this signifies a longing for conjunction with Divine good that

flows in directly, is evident from the signification here of “father’s house” (that is, the house of Isaac and Abraham), as being the good that inflows directly. (That “house” denotes good, see above, n. 2233, 2234, 3652, 3720; that “father” also denotes good, n. 3703; that “Isaac” is the good of the rational, see n. 3012, 3194, 3210.) and besides, Abraham together with Isaac represents the Divine good that inflows directly, and Laban collateral good, or that which does not inflow directly (see n. 3665, 3778). Collateral good, or that which does not inflow directly, is that good which has been called mediate good, for this good derives many things from worldly things which appear as goods, but are not goods; while the good that flows in directly is that which comes immediately from the Lord, or from the Lord mediately through heaven, and is Divine good separated from such worldly good as just referred to.

[2] Every man who is being regenerated is first in mediate good, in order that it may serve for introducing genuine goods and truths; but after it has served this use, this good is separated, and the man is brought to good which flows in more directly. Thus the man who is being regenerated is perfected by degrees. For example: he who is being regenerated believes at first that the good which he thinks and does is from himself, and that he also merits something; for he does not yet know, and if he knows he does not comprehend, that good can flow in from some other source, nor that it can be otherwise than that he should be recompensed, because he does it from himself. Unless at first he believed this, he would never do any good. But by this means he is initiated not only into the affection of doing what is good, but also into knowledges concerning good and also concerning merit; and when in this manner he has been led into the affection of doing what is good, he then begins to think differently and to believe differently, namely, that good flows in from the Lord, and that by the good which he does from his own he merits nothing; and at last when he is in the affection of willing and doing what is good, he altogether rejects self-merit, and even has an aversion for it, and is affected with good from good. When he is in this state, good flows in directly.

[3] Take also as an example conjugal love: the good which precedes and initiates is beauty, or agreement of manners, or an outward adaptation of the one to the other, or equality of condition, or a desired condition. These goods are the first mediate goods of conjugal love. Afterwards comes conjunction of minds, wherein the one wills as the other, and perceives delight in doing that which pleases the other. This is the second state; and then the former things, though still present, are no longer regarded. Finally there follows a union in respect to celestial good and spiritual truth, in that the one believes as the other, and the one is affected by the same good as the other. When this state comes, both are together in the heavenly marriage, which is that of good and truth, and thus are in conjugal love—for conjugal love is nothing else—and the Lord then flows into the affections of both as into one affection. This is the good that flows indirectly; but the former goods, which flowed in indirectly, served as means of introduction to this.

4146. *Wherefore hast thou stolen my gods?* That this signifies indignation on account of a state in which truth had been lost, is evident from what has been said and shown above (n. 4111), in regard to the teraphim which Rachel took away.

4147. Verses 31, 32. *And Jacob answered and said to Laban, Because I was afraid, for I said, Perchance thou wilt take away thy daughters from me by force. With whomsoever thou findest thy gods, he shall not live before our brethren; search thou what is with me, and take it to thee. And Jacob knew not that Rachel had stolen them.* “And Jacob answered and said to Laban, Because I was afraid, for I said, Perchance thou wilt take away thy daughters from me by force,” signifies the state if the separation were made in the freedom of that good, in that it would be injured in respect to the affections of truth; “with whomsoever thou findest thy gods, he shall not live before our brethren,” signifies that the truth was not his [Laban’s], and that his truth could not subsist in his [Jacob’s] good; “search thou what is with me, and take it to thee,” signifies that all things of that good were separated; “and Jacob knew not that Rachel had

stolen them,” signifies that they were of the affection of interior truth.

4148. *And Jacob answered and said to Laban, Because I was afraid, for I said, Perchance thou wilt take away thy daughters from me by force.* That this signifies the state if the separation were made in the freedom of that good, in that it would be injured in respect to the affections of truth, is evident from what precedes, where the separation in freedom on the part of the good signified by “Laban” has been treated of, to which an answer is here given. In the internal sense each word involves heavenly arcana, which cannot be expounded for the reason stated just above (n. 4136). It is evident that there is here signified the state that would exist if the separation had been effected in the freedom of that good; and that the affections of truth would in that case be injured is signified by the words, “Perchance thou wilt take away thy daughters from me by force”; for by “daughters” (here Rachel and Leah) are signified the affections of truth, as has already been frequently shown. How the case herein is can be better seen from what now follows.

4149. *With whomsoever thou findest thy gods, he shall not live before our brethren.* That this signifies that the truth was not his [Laban’s], and that his truth could not subsist in his [Jacob’s] good, is evident from the signification of “gods,” here the teraphim, as being truths (see n. 4111), yet not the truths of the good signified by “Laban,” but those of the affection represented by Rachel. As these truths are here signified by “gods,” it is therefore stated that Rachel stole them, and more is said of them in what follows, which would not have been told if that deed had not involved arcana that are manifest only in the internal sense. And as the truths which are here the subject treated of are not those of the good signified by “Laban,” but those of the affection of truth represented by Rachel, therefore by the words, “with whomsoever thou findest thy gods, he shall not live before our brethren,” is signified that the truth was not his, and that his truth could not subsist in his [Jacob’s] good.

[2] With this arcanum the case is this: Every spiritual good has its own truths; for where this good is, there are its truths. Regarded in

itself good is one, but it becomes various by means of truths; for truths may be compared to the fibers that compose one of the bodily organs, in accordance with the form of which fibers there results the organ, and consequently its operation, which operation is effected by means of the life that flows in through the soul; and this life is from the good which is from the Lord. It is thus that good, although one, is yet various with every individual, so various as never to be similar in every respect with one as with another. Hence also it is that the truth of one can never subsist in the good of another. For all the truths with everyone who is in good communicate with one another, and produce a certain form, and therefore the truth of one cannot be transferred into another; but when it is transferred, it passes into the form of him who receives it, and puts on another aspect. But this arcanum is too deep to be expounded in a few words. From this it follows that the mind of one is never altogether like that of another; but that great as is the number of men, so great is the variety in respect to affections and thoughts; and also that the universal heaven consists of angelic forms in perpetual variety, which being disposed by the Lord into the heavenly form act as and produce a one. For a one is never composed of the same things, but of things various in form, which make a one according to their form. From all this it is now evident what is meant by his [Laban's] truth not subsisting in his [Jacob's] good.

4150. *Search thou what is with me, and take it to thee.* That this signifies that all things of that good were separated, is evident from the meaning of the words, which is, that nothing which is thine is with me, that is, that nothing which is of the good signified by "Laban" is in the good which Jacob had, consequently that all things of that good were separated.

4151. *And Jacob knew not that Rachel had stolen them.* That this signified that they were of the affection of interior truth, is evident from the representation of Rachel, as being the affection of interior truth (see n. 3758, 3782, 3793, 3819); and from the signification of "stealing," as being to take away that which is dear and holy (see n. 4112, 4113, 4133). By Rachel stealing the teraphim, or Laban's gods, as narrated above, was signified the change of state

represented by Laban as to truth (see n. 4111); and here and in what follows, this change of state is further described, as resulting from the fact that after the good represented by Laban had been separated from the good which is "Jacob," it came through this separation into another state; for those truths which when the goods had been conjoined had appeared to the good represented by Laban as its own, were now perceived as if they had been taken away. This is the reason why Laban made complaint concerning them, and why he searched in the tents and did not find anything. For the truths signified by the teraphim in a good sense (n. 4111), were not his, but belonged to the affection of truth which is "Rachel."

[2] How the case herein is cannot be seen except from what happens in the other life; for the things which there happen near a man appear to him as if they were in him; and the case is nearly the same with the spirits in the other life. When societies of spirits which are in mediate good are in company with angels, it then appears to them exactly as if the truths and goods which belong to the angels are theirs, and indeed they know no otherwise. But when they are separated, they then perceive that this is not the case; and they therefore complain, as believing them to be taken away by those in whose company they have been. This is what is here signified in the internal sense by what is narrated concerning the teraphim.

[3] Speaking generally, the case is that no one ever has good and truth which is his own, but all good and truth flow in from the Lord, both immediately, and also mediately through angelic societies; and yet it appears as if the good and truth were the man's, to the intent that they may be appropriated to him, until he comes into a state to know, and then to acknowledge, and at last to believe, that they are not his, but the Lord's. Moreover it is known from the Word, and thereby in the Christian world, that all good and truth are from the Lord, and that nothing of good is from man; nay, the doctrinals of the church which are from the Word declare that man cannot even strive after good of himself, and thus cannot will it, and therefore cannot do it—for doing good is from

willing good—and that all faith also is from the Lord; so that a man can have no faith at all unless it flows in from the Lord.

[4] These things are declared by the doctrinals of the church, and are taught by preachings. But that few, nay, very few, believe it to be so, may be seen from the fact that they suppose all life to be in themselves, and scarcely any think that life flows in. All man's life consists in the faculty of being able to think and of being able to will; for if the faculty of thinking and willing is taken away, nothing of life remains. And the veriest life consists in thinking good and willing good, and also in thinking truth, and in willing that which we think to be true. As it is in accordance with the doctrinals of the church which are from the Word that these things are not of man, but of the Lord, and that they flow in from the Lord through heaven, those who possess any judgment and are able to reflect, might conclude therefrom that all life flows in.

[5] The same is the case with evil and falsity. According to the doctrinals from the Word, the devil is continually endeavoring to seduce man, and is continually inspiring evil; and therefore when anyone commits a great crime; it is said that he has suffered himself to be led astray by the devil. And this is the real fact, although few if any believe it; for as all good and truth are from the Lord, so all evil and falsity are from hell, that is, from the devil, for hell is the devil. From this we can also see that as all good and truth flow in, so also do all evil and falsity, and consequently also all the thinking and willing of evil. As these also flow in, all who have any judgment and are able to reflect, can infer that all life flows in, although it appears as if it were in man.

[6] That this is the case has frequently been shown to spirits who had come recently from the world into the other life. But some of them have said that if all evil and falsity also flow in, nothing of evil and falsity can be attributed to them, and they are not in fault, because these come from another source. But they received for answer that they had appropriated evil and falsity by believing that they think and will of themselves; whereas if they had believed as the case really is, they would not then have appropriated the evil

and falsity, for they would have believed all good and truth to be from the Lord; and if they had believed this, they would have suffered themselves to be led by the Lord, and therefore would have been in a different state; and then the evil which entered into their thought and will would not have affected them, because not evil but good would have gone out of them; for it is not the things that enter in, but those which go out that affect us; according to the Lord's words in Mark 7:15.

[7] Many can know this, but few believe it. Even those who are evil can know, but still not believe it, for they desire to be in what is their own, and they love this to such a degree that when they are shown that everything flows in, they come into anxiety and urgently entreat that they may be permitted to live in what is their own, insisting that if this should be taken away from them, they could live no longer. Such is the belief even of those who know. These things have been said in order that it may be known how the case is with societies of spirits which are in mediate good, when they are conjoined with others and when they are separated from them; namely, that when they are conjoined, they know no otherwise than that the goods and truths are their own, although they are not theirs.

4152. Verses 33–35. *And Laban came into Jacob's tent, and into Leah's tent, and into the tent of the two handmaids, and found them not; and he went out of Leah's tent, and came into Rachel's tent. And Rachel had taken the teraphim, and put them in the camel's straw, and sat upon them; and Laban felt about all the tent, and found them not. And she said to her father, Let there not be anger in the eyes of my lord, that I cannot rise up before thee, for the way of women is upon me. And he searched, and found not the teraphim.* "And Laban came into Jacob's tent, and into Leah's tent, and into the tent of the two handmaids, and found them not" signifies that in their holy things there were not such truths; "and he went out of Leah's tent, and came into Rachel's tent" signifies the holy of that truth; "and Rachel had taken the teraphim" signifies interior natural truths which were from the Divine; "and put them in the camel's straw" signifies in memory-knowledges; "and sat upon them" signifies that

they are interior; “and Laban felt about all the tent, and found them not” signifies that that which was his own was not there; “and she said to her father” signifies to good; “let there not be anger in the eyes of my lord, that I cannot rise up before thee” signifies that they cannot be revealed; “for the way of women is upon me” signifies that as yet they were among unclean things; “and he searched, and found not the teraphim” signifies that they were not his.

4153. *And Laban came into Jacob’s tent, and into Leah’s tent, and into the tent of the two handmaids, and found them not.* That this signifies that in their holy things there were not such truths, is evident from the signification of a “tent,” as being what is holy (see n. 414, 1102, 2145, 2152, 3210, 3312, 4128), here, holy things, because they were the tents of Jacob, Leah, and the handmaids. That the truths in question were not there, is signified by his not finding the teraphim there. (That in a good sense “teraphim” are truths, may be seen above, n. 4111.) By Jacob is represented the good of the natural; by Leah, the affection of external truth; and by the handmaids, external affections, as shown above; and as the truths which are here in question were not external, but internal, they were not found in the tents of these persons (that is, in their holy things), but were in Rachel’s tent, that is, in the holy of the affection of interior truth; for by Rachel is represented the affection of interior truth.

4154. *And he went out of Leah’s tent, and came into Rachel’s tent.* That this signifies the holy of that truth, is evident from what has just been said. The case with truths (as with goods) is that they are exterior and interior; for there is an internal man and an external. It is the goods and truths of the internal man that are called internal goods and truths, and the goods and truths of the external man are called external goods and truths. The goods and truths of the internal man are of three degrees, such as there are in the three heavens. The goods and truths of the external man are also of three degrees and they correspond to the internal ones; for there are goods and truths midway between the internal and external man (that is, mediating ones); for without middle or mediating goods

and truths no communication is possible. There are goods and truths proper to the natural man, which are called external goods and truths; and there are also goods and truths of the senses which are of the body, and thus outermost ones. These last mentioned goods and truths of three degrees belong to the external man, and as before said they correspond to as many goods and truths of the internal man; concerning which of the Lords Divine providence elsewhere.

[2] The goods and truths of each degree are most distinct from one another, and are by no means confused together. Those which are more interior are component, and those which are more exterior are composite. Although these goods and truths are most distinct from one another, they nevertheless do not appear to man as distinct. The sensuous man sees no otherwise than that all interior things, nay, internal things themselves, are only sensuous, for he sees from sensuous things, thus from outermost ones. Interior things cannot be seen from outermost things, but outermost things can be seen from interior things. He who is a natural man (that is, who thinks from memory-knowledges) knows no otherwise than that the natural things from which he thinks are inmost, when in fact they are external. The interior man, who judges and concludes from analytic principles that have been disclosed by virtue of natural memory-knowledges, believes in like manner that these are the inmost things which man possesses, because they appear as the inmost to him; and yet these are below his rational things, so that relatively to genuine rational things they are exterior or lower. Such is the case with man's apprehension. The things just spoken of are those of the natural or external man in three degrees; but as before said those of the internal man are also in three degrees such as there are in the three heavens.

[3] From all that has been said it may now be seen how the case is with the truths signified by the "teraphim," in that they were not found in the tents of Jacob, Leah, or the handmaids, but in Rachel's tent, that is, in the holy of the affection of interior truth. All the truth that is from the Divine is in that which is holy, for it cannot be otherwise, because the truth that is from the Divine is

holy. It is said to be holy from the affection (that is, from the love) which flows in from the Lord, and causes the man to be affected with the truth.

4155. *And Rachel had taken the teraphim.* That this signifies interior natural truths which are from the Divine, is evident from the representation of Rachel, as being the affection of interior truth (concerning which above) and from the signification of the “teraphim,” as being truths from the Divine (n. 4111), thus interior truths, the nature of which, and where they are, has been stated just above (n. 4154).

4156. *And put them in the camel’s straw.* That this signifies in memory-knowledges, is evident from the signification of the “camel’s straw,” as being such knowledges (n. 3114). They are called “straw,” both because this is the food of a camel, and because they are relatively gross and devoid of order. For this reason memory-knowledges are also signified by “thickets” of trees and of the forest (n. 2831). (That “camels” denote the general memory-knowledges which are of the natural man, may be seen above, n. 3048, 3071, 3143, 3145.)

[2] That memory-knowledges are relatively gross and devoid of order, and are therefore signified by “straw,” and also by “thickets,” is not apparent to those who are in mere memory-knowledges, and are on this account reputed learned. These believe that the more a man knows, or the more memory-knowledge he possesses, the wiser he is. But that the case is very different has been made evident to me from those in the other life who when they had lived in the world had been in mere memory-knowledges, and thereby had gained the name and reputation of being learned, for they are sometimes more stupid than those who have no such skill in memory-knowledges. The reason of this has also been disclosed, namely, that memory-knowledges are indeed a means of becoming wise, but are also a means of becoming insane. To those who are in the life of good, memory-knowledges are a means of becoming wise; but to those who are in a life of evil, they are a means of becoming insane; for by means of memory-knowledges these

persons confirm not only their life of evil, but also principles of falsity, and this arrogantly and with persuasion, because they believe themselves to be wiser than others.

[3] From this it comes to pass that they destroy their rational; for it is not the man who can reason from memory-knowledges, even when he can apparently do so in a more lofty manner than others, who is in the enjoyment of the rational faculty; for this skill is the result of a mere fatuous light. But that man excels in the rational who is able clearly to see that good is good, and truth truth, consequently that evil is evil, and falsity falsity; whereas the man who regards good as evil and evil as good, and also the man who regards truth as falsity and falsity as truth, can by no means be said to be rational, but rather, irrational, however able he may be to reason. With him who clearly sees that good is good and that truth is truth, and on the other hand that evil is evil and falsity is falsity, light flows in from heaven, and enlightens his intellectual faculty, and causes the reasons which he sees in his understanding to be so many rays of that light. The same light also illuminates the memory-knowledges, so that they confirm the truth, and moreover disposes them into order and into heavenly form. But they who are against good and truth, as are all who are in the life of evil, do not admit that heavenly light, but are delighted solely with their own fatuous light, the nature of which is to see as one who in the dark beholds spots and streaks on a wall, and out of them fancifully makes all kinds of figures, which however are not really figures, for when the light of day is let in, it is seen that they are nothing but spots and streaks.

[4] From all this we can see that memory-knowledges are a means of becoming wise, and also a means of becoming insane; that is, that they are a means of perfecting the rational, and also a means of destroying the rational. In the other life therefore they who by means of such knowledges have destroyed their rational, are much more stupid than they who have not been versed in them. That these knowledges are relatively gross, is manifest from their belonging to the natural or external man; whereas the rational, which is cultivated by their means, belongs to the spiritual or

internal man. How far these differ and are distant the one from the other in regard to purity, may be known from what has been said and shown concerning the two memories (n. 2469–2494).

4157. *And sat upon them.* That this signifies that they are interior, being thus beneath her in the straw of the camel, is evident from the signification of the “straw of the camel,” as being memory-knowledges, as just shown. The truths signified by the “teraphim” were not memory-knowledges, but were within them. For as regards the truths of three degrees (concerning which just above, n. 4154), the more interior are within the more exterior; for so do they bestow themselves in order.

4158. *And Laban felt about all the tent, and found them not.* That this signifies that that which was his own was not there, is evident from the series of things in the internal sense, thus without further explication.

4159. *And she said to her father.* That this signifies to good, is evident from the signification of “father,” as being good (see n. 3703); and from the representation of Laban, who is here the “father,” as being mediate good, concerning which above.

4160. *Let there not be anger in the eyes of my lord, that I cannot rise up before thee.* That this signifies that they cannot be revealed, is also evident from the series of things in the internal sense, consequently without further explication. For to rise up would be to disclose and therefore to reveal the truths signified by the “teraphim”; and thus “not being able to rise up,” signifies that they could not be revealed.

4161. *For the way of women is upon me.* That this signifies that they were as yet among unclean things, is evident from the signification of the “way of women,” as being uncleannesses, thus that the things upon which she sat were unclean (Lev. 15:19–31); so that it means that they were as yet among unclean things. Interior truths are said to be among unclean things when they are among memory-knowledges which do not as yet correspond, or

which are in disagreement. Such things are removed when the man is being cleansed, that is, when he is being regenerated.

4162. *And he searched, and found not the teraphim.* That this signifies that they were not his (namely, that these truths were not Laban's) is evident from the signification of "searching and not finding." In the external historic sense these things involve that they were indeed Laban's, but were hidden; but in the internal sense, that they were not his. (That the "teraphim" denote truths from the Divine, may be seen above, n. 4111.) How the case herein is, namely, that these truths did not belong to the good signified by "Laban," but to the affection of interior truth, may be seen from what has been said above (n. 4151). From all this it is evident what arcanum lies concealed in that which is related concerning the teraphim.

[2] The reason why truths from the Divine are signified by the "teraphim," is that those who were of the ancient church distinguished the Divine (that is, the Lord) by various names, and this according to the different appearances in the effects; as for instance by the name "God Shaddai," from the temptations in which the Lord combats for man, and after which he confers benefits upon him (see n. 1992, 3667); his providence lest man should of himself enter into the mysteries of faith, they called "cherubs" (n. 308); the truths Divine which they received by answers, they said were "teraphim"; and other of the Divine attributes they also called by particular names.

[3] They who were wise among them understood by all these names none but the one only Lord; but the simple made for themselves so many representative images of that Divine; and when Divine worship began to be turned into idolatry, they fashioned for themselves so many gods. From this arose so many idolatries among the gentiles also, who increased the number of them. But as in ancient times Divine things were understood by these names, some of them were retained, as "Shaddai," and also "cherubs," and "teraphim," by which in the Word such things as have been stated

are signified. That by “teraphim” are signified the truths Divine which came from answers, is evident in Hosea 3:4.

4163. Verses 36–42. *And Jacob was wroth, and chided with Laban; and Jacob answered and said to Laban, What is my trespass? What is my sin, in that thou hast hotly pursued after me? Whereas thou hast felt about all my vessels, what hast thou found of all the vessels of thy house? Set it here before my brethren and thy brethren, and let them judge between us two. These twenty years have I been with thee; thy sheep and thy she-goats have not cast their young, and the rams of thy flock have I not eaten. The torn I brought not unto thee, I bore the loss of it, from my hand didst thou require it, whether stolen by day or stolen by night. Thus I was; in the day the heat consumed me, and the cold in the night, and my sleep has been chased from mine eyes. These twenty years have I served thee in thy house, fourteen years for thy two daughters, and six years for thy flock, and thou hast changed my reward ten ways. Except the God of my father, the God of Abraham, and the dread of Isaac, had been with me, surely now hadst thou sent me away empty. God hath seen my misery and the weariness of my hands, and judged last night.* “

“And Jacob was wroth, and chided with Laban,” signifies the zeal of the natural; “and Jacob answered and said to Laban, What is my trespass? What is my sin, that thou hast hotly pursued after me?” signifies that it was not of evil that he separated himself; “whereas thou hast felt about all my vessels, what hast thou found of all the vessels of thy house?” signifies that no truths of good had been his own, but all had been given; “set it here before my brethren and thy brethren, and let them judge between us two,” signifies that there be judgment from what is just and equitable; “these twenty years have I been with thee,” signifies his own; “thy sheep and thy she-goats have not cast their young,” signifies its state as to good and the good of truth; “and the rams of thy flock have I not eaten,” signifies the truth of good in that he had taken nothing of his; “the torn I brought not unto thee,” signifies that evil not by his fault was with that good; “I bore the loss of it,” signifies that good came of it; “from my hand didst thou require it,” signifies that it was from him; “whether stolen by day or stolen by night,” signifies the

evil of self-merit in like manner; “thus I was; in the day the heat consumed me, and the cold in the night, and my sleep has been chased from mine eyes,” signifies temptations; “these twenty years have I served thee in thy house,” signifies his own; “fourteen years for thy two daughters,” signifies the first period in order that he might acquire to himself therefrom the affections of truth; “and six years for thy flock,” signifies that he might afterwards acquire good; “and thou hast changed my reward ten ways,” signifies its state toward him when he was applying these goods to himself; “except the God of my father, the God of Abraham, and the dread of Isaac, had been with me,” signifies unless the Divine and the Divine human; “surely now hadst thou sent me away empty,” signifies that it would have claimed all things for itself; “God hath seen my misery and the weariness of my hands, and judged last night,” signifies that all things were from him by his own power.

4164. *And Jacob was wroth, and chided with Laban.* That this signifies the zeal of the natural, is evident from the signification of “becoming wroth” or “angry,” and the consequent “chiding,” as being zeal; and from the representation of Jacob, as being the good of the natural, concerning which above. That “becoming wroth” or “angry,” and the consequent “chiding” denotes zeal, is because in heaven, or with the angels, there is no anger, but in its stead zeal. For anger differs from zeal in there being evil in anger, but in zeal good; or in the fact that he who is in anger intends evil to the one against whom he is angry, whereas he who is in zeal intends good to the one toward whom he feels zeal. For this reason he who is in zeal can be good instantly, and when in the very act can be good toward others; but not he who is in anger. Although in the outward form zeal appears like anger, yet in the internal form it is altogether different.

4165. *And Jacob answered and said to Laban, What is my trespass? What is my sin, that thou hast hotly pursued after me?* That this signifies that it was not of evil that he separated himself, is evident from the signification of “transgression” and of “sin,” as being evil. It is manifest that the pursuing was because Jacob had separated himself, thus the signification is that it was not of evil that he separated himself.

4166. *Whereas thou hast felt about all my vessels, what hast thou found of all the vessels of thy house?* That this signifies that no truths of good had been his own, but all had been given, is evident from the signification of the “vessels of his house,” as being his own truths. (That “vessels” are truths, see above, n. 3068, 3079, 3316, 3318.) From this it is manifest that the “vessels of his house” denote his own truths. “To feel for them, and not to find,” denotes that none had been his, and consequently that all had been given. How the case herein is may be seen above (n. 4151).

4167. *Set it here before my brethren and thy brethren, and let them judge between us two.* That this signifies that there be judgment from what is just and equitable, is evident from the signification of “brethren,” as being goods (see n. 2360, 3803, 3815, 4121). It follows that “my brethren and thy brethren” denote what is just and equitable, and it is manifest that “let them judge between us two” denotes judgment. That “my brethren and thy brethren” denote what is just and equitable, is because the subject here treated of is the natural; for in the natural that is properly called what is just and fair which in the spiritual is called what is good and true. There are in man two planes upon which are founded the celestial and spiritual things which are from the Lord. The one plane is interior, and the other exterior. The planes themselves are nothing else than conscience. Without these planes (that is, without conscience) nothing celestial and spiritual from the Lord can possibly be fixed, for it would flow through like water through a sieve. For this reason they who are without such a plane (that is, without conscience) do not know what conscience is; nay, they do not believe that there is anything spiritual and celestial.

[2] The interior plane or interior conscience is where are good and truth in the genuine sense; for the good and truth that inflow from the Lord actuate this conscience. But the exterior plane is the exterior conscience, and is where there is what is just and equitable in the proper sense; for that which is just and equitable of both a moral and a civil kind, which likewise flows in, actuates it. There is also an outermost plane, which likewise appears as conscience, but is not conscience, namely, the doing of what is just and equitable

for the sake of self and the world, that is, for the sake of one's own honor or fame, and for the sake of the world's wealth and possessions, and also for fear of the law. These three planes are what rule man, that is, they are the means through which the Lord rules him. By means of the interior plane (that is, by means of a conscience of spiritual good and truth) the Lord rules those who have been regenerated. By means of the exterior plane (or by means of a conscience of what is just and equitable, that is to say, by means of a conscience of what is good and true of both a moral and a civic kind) the Lord rules those who have not yet been regenerated, but who can be regenerated, and also are being regenerated; if not in the life of the body, yet in the other life. But by means of the outermost plane, which appears like conscience, and yet is not conscience, the Lord rules all the rest, even the evil; for without this government these would rush into all wicked and insane things, and do so rush when they are without the restraints of this plane. All those who do not suffer themselves to be ruled by means of these planes are either insane, or are punished according to the laws.

[3] With the regenerate these three planes act as a one; for the one flows into the other, and an interior one disposes an exterior one. The first plane, or conscience of spiritual good and truth, is in man's rational; but the second plane, or conscience of moral and civic good and truth (that is, of what is just and equitable) is in man's natural. From this it is now manifest what the justice and equity are which are signified by the "brethren," namely, justice by "my brethren," and equity by "thy brethren"; for they are called justice and equity because the subject is the natural man, of which these are properly predicated.

4168. *These twenty years have I been with thee.* That this signifies his own, is evident from the signification of "twenty," as being the good of remains (n. 2280). But when predicated of the Lord these remains are nothing else than his own (n. 1906). "Twenty years" signify the states of this own. (That "years" denote states, see above, n. 487–488, 493, 893.) In the supreme sense the things contained in Jacob's words to Laban treat of the own in the natural which the

Lord acquired for himself by his own power, and in fact of the various states of this own.

4169. *Thy sheep and thy she-goats have not cast their young.* That this signifies its state as to good and the good of truth, is evident from the signification of a “sheep,” as being good (concerning which in what follows); and from the signification of a “she-goat,” as being the good of truth (see n. 3995, 4006). By “good” simply so called is meant the good of the will; but by the “good of truth” is meant the good of the understanding. The good of the will is to do good from good; but the good of the understanding is to do good from truth.

To those who do good from truth these two appear to be one and the same thing; but yet they differ much from each other; for to do good from good is to do it from the perception of good, and the perception of good exists solely with the celestial, whereas to do good from truth is to do it from memory-knowledge and the consequent understanding; but without the perception that it is so; and only because we have been so instructed by others, or by our own intellectual faculty have of ourselves arrived at the conclusion in question. This may indeed be a fallacious truth, but still if it has good as its end, that which the man does from this truth becomes as good.

[2] That “sheep” signify goods, may be seen from many passages in the Word, of which the following only shall be adduced. In Isaiah:

He was afflicted, and he opened not his mouth; he is led as a lamb to the slaughter, and as a sheep before her shearers, and he opened not his mouth (Isa. 53:7);

concerning the Lord, where he is compared to a sheep, not from truth, but from good. In Matthew:

Jesus said to the twelve whom he sent out, Go not into the way of the gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel (Matt. 10:5–6);

the “gentiles to whom they should not go,” denote those who are in evils. (That the “gentiles” denote evils may be seen above, n. 1259, 1260, 1849.) The “cities of the Samaritans” denote those who are in falsities; “sheep,” those who are in goods.

[3] In John:

Jesus after his resurrection said to Peter, Feed my lambs; the second time he said, Feed my sheep; and the third time, Feed my sheep (John 21:15–17);

“lambs” here denote those who are in innocence; “sheep” as first mentioned, those who are in good from good; and “sheep” as last mentioned, those who are in good from truth. In Matthew:

When the son of man shall come in his glory, he shall set the sheep on his right hand, and the goats on his left; and he shall say unto them on his right hand, Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world; for I was a hungered, and ye gave me to eat; I was thirsty, and ye gave me to drink; I was a stranger, and ye took me in; I was naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me (Matt. 25:31–40);

that “sheep” here denote goods (that is, those who are in good) is very evident. All kinds of the goods of charity are here contained in the internal sense, as of the Lord’s Divine mercy will be shown elsewhere. By “he-goats” are specifically signified those who are in faith and in no charity.

[4] In like manner in Ezekiel:

As for you, O my flock, saith the Lord Jehovih, behold I judge between cattle and cattle, between the rams of the sheep, and the he-goats (Ezek. 34:17);

that the “he-goats” are specifically those who are in the faith of no charity, may be seen from the signification of “he-goats,” as being in a good sense those who are in the truth of faith, and thence in

some charity; but in the opposite sense, those who are in the faith of no charity, and who reason concerning salvation from the starting point that faith saves. The same appears also from what the Lord says concerning the goats in Matthew, as cited above. But they who are in no truth of faith, and at the same time in no good of charity, are carried away into hell without such a judgment, that is, without any conviction that they are in falsity.

4170. *And the rams of thy flock have I not eaten.* That this signifies the truth of good, in that he had taken nothing of his, is evident from the signification of “rams,” as being the truths of good; for “sheep” signify goods, and hence “rams,” because they belong to the sheep, signify the truths of good; and from the signification of “eating,” as being to appropriate (see n. 3168, 3513, 3596, 3832), and thus to take; for that which is appropriated from another is taken from him.

4171. *The torn I brought not unto thee.* That this signifies that evil not by his fault was with that good, is evident from the signification of “torn,” as being death inflicted by another, and thus evil not by his fault. Evils with man have many origins. The first origin is from inheritance by continual derivations from grandparents and great-grandparents into the father, and from the father, in whom the evils are thus accumulated, to one’s self. The second origin is from what is actual, that is, what a man acquires to himself by a life of evil. This evil he in part receives by inheritance, as from an ocean of evils, and carries into act; and in part adds thereto many things of himself. From this comes the own which man acquires for himself. But this actual evil, which man makes his own, has also various origins—in general two: one, that he receives evil from others through no fault of his own; and the other, that he receives it of his own accord, thus through his own fault. That which a man receives from others without any fault of his own, is what is signified in the Word by “what is torn”; but that which he receives of his own accord, thus through his own fault, is signified in the Word by a “carcass.”

[2] Hence it was that, as in the ancient church, so also in the Jewish, it was forbidden to eat that which had died of itself, or a carcass, and also that which had been torn; concerning which we read in Moses:

Every soul that eateth a carcass and that which is torn, whether he be homeborn or a stranger, he shall wash his clothes, and bathe himself in water, and be unclean until the even; then shall he be clean. And if he wash them not, nor bathe his flesh, he shall bear his iniquity (Lev. 17:15–16).

A carcass and that which is torn he shall not eat, to defile himself therewith: I am Jehovah (Lev. 22:8);

“that which is torn” denotes the evil which is from falsity that is injected by the evil, who are the wild beasts in the forest which tear; for in the Word the infernals are compared to wild beasts. In the same:

Men of holiness shall ye be unto me; therefore ye shall not eat any flesh that is torn in the field, ye shall cast it to the dogs (Exod. 22:30).

In Ezekiel:

The prophet says to Jehovah, my soul hath not been defiled; and a carcass and that which is torn have I not eaten from my youth up, neither came there abominable flesh into my mouth (Ezek. 4:14).

The priests shall not eat of any carcass or that which is torn, of fowl or of beast (Ezek. 44:31);

speaking of the Lord’s kingdom, that the new earth is there.

[3] From these passages it may be seen what is meant in the internal sense by “that which is torn”; but to make this still more manifest, let us take an example. If a man who is leading a life of good, or who does well to another from willing well, suffers himself to be persuaded by another who is in evil that the life of good effects nothing toward salvation, for the reason that all are born in sins; and because no one can will good of himself, and therefore

cannot do it; and that on this account a means of salvation has been provided which is called faith; and therefore that a man can be saved by faith without a life of good, and this even though he should receive faith in death's last hour—if such a person who has lived in a life of good suffers himself to be so persuaded, and then becomes careless in regard to life, and even treats it with contempt, he is said to be “torn”; for “torn” is predicated of good into which falsity is insinuated, and thereby the good becomes no longer living.

[4] Take also as an example the conjugal, which in the beginning some one regards as heavenly, but afterwards one of the married partners or both of them suffer themselves to be persuaded that it is only for the sake of order in the world, and for the education and individual care of children, and for the sake of inheritance; and further that the bond of marriage is nothing but a matter of compact, which may be dissolved or relaxed by either party, provided that it is done by consent; the result being that after he has received this persuasion the individual has no heavenly idea of marriage; and supposing that lasciviousness is the consequence, there then comes into existence that which is called “torn”; and so in all other cases.

[5] That it is the evil who tear, and this by reasonings from external things, into which internal things cannot be insinuated on account of the evil of life, may be seen from the following passages. In Jeremiah:

A lion out of the forest hath slain the great ones, a wolf of the deserts hath laid them waste, a leopard watcheth over their cities, everyone that goeth out from thence is torn, because their transgressions are multiplied, their backslidings are increased (Jer. 5:5–6).

And in Amos:

Edom did pursue his brother with the sword, and destroyed his compassions, and his anger did tear perpetually, and he keeps his fury continually (Amos 1:11).

4172. *I bore the loss of it.* That this signifies that good came of it, is evident from the signification of “bearing the loss,” as being to make good; here, that good came of it. As regards the evil of fault, and the evil not of fault, which as before shown are signified by a “carcass” and “what is torn,” the case is this. The evil of fault, or the evil which a man has contracted by actual life, and has also confirmed in thought even to belief and persuasion, cannot be amended, but remains to eternity; whereas the evil not of fault, which a man has not confirmed by thought, and of which he has not inwardly persuaded himself, does indeed remain, but only adheres in externals; for it does not penetrate to the interiors and pervert the internal man. Such is the evil through which good comes; for the internal man, which has not yet been affected and given consent, can see it in the external as evil, and therefore it can be removed. And as the internal man can see it, it can on that account at the same time see good more clearly; for good is seen more clearly from what is opposite than from what is not opposite; and the man is then also more sensibly affected by good. This then is what is meant by good coming of it.

4173. *From my hand didst thou require it.* That this signifies that it was from him, is evident from the signification of “hand,” as being power (see n. 878, 3387), thus that it was from him; for that which is from his own power is from him.

4174. *Whether stolen by day or stolen by night.* That this signifies the evil of self-merit in like manner, is evident from the signification of “stolen” or of “theft,” as being the evil of self-merit. There is the evil of self-merit when a man ascribes good to himself, and supposes that it is from himself, and on this account desires to merit salvation. This evil is what is signified in the internal sense by “theft.” But in regard to this evil, all who are being reformed at first suppose that good is from themselves, and therefore that by the good which they do they merit salvation; for their supposing that they merit salvation by the good which they do is the result of their supposing that the good is from themselves, for the one idea coheres with the other. But they who suffer themselves to be regenerated do not confirm this in their thought, or persuade themselves that it is so; but the idea is gradually dissipated.

For so long as anyone is in the external man, as is the case with all in the beginning of their reformation, he cannot do otherwise than think so, because he thinks solely from his external man. But when the external man together with its concupiscences is being removed, and the internal man is beginning to work; that is, when the Lord flows in through the internal man with the light of intelligence, and thereby enlightens the external man; the man then begins to believe otherwise, and ascribes good not to himself, but to the Lord. From this it is plain what is here meant by that evil of self-merit through which comes good, in like manner as through the evil which is not of fault, concerning which above. But if when he has arrived at adult age a man confirms in his thought, and altogether persuades himself that he merits salvation by the good he does, the evil in question inheres radically and cannot be amended. For such men claim to themselves that which is the Lord's, and thus do not receive the good which continually flows in from the Lord; but immediately on its flowing in, divert it to themselves, and into their own, and consequently defile it. These are the evils which in the proper sense are signified by "thefts" (see n. 2609).

4175. *Thus I was; in the day the heat consumed me, and the cold in the night, and my sleep has been chased from mine eyes.* That this signifies temptations, is evident from the signification of "heat" and "cold," as being that which is of too much love, and that which is not at all of it, thus the two extremes; "day" signifies a state of faith or truth when it is at its height; and "night" a state of no faith or truth (see n. 221, 935, 936); and from the signification of "sleep driven from the eyes," as being continually or without rest. Inasmuch as these are such things as are experienced in temptations, therefore by these words are signified temptations in general. The reason why "heat" signifies too much love, is that spiritual fire and heat are love; and on the other hand, spiritual cold is no love. For man's very life is nothing but love; for without love man has no life whatever; nay, if he will reflect he can know that all the vital fire and heat in his body are from this source. Yet "cold" does not signify the privation of all love, but the privation of spiritual and heavenly love, and the privation of this is what is called spiritual death.

When man is deprived of this love, he is kindled with the love of self and of the world. This love is relatively cold, and also becomes cold, not only with man when living in the body, but also when he comes into the other life. If when living in the body the love of self and of the world is taken away from him, he becomes so cold as to have scarcely any life; and it would be the same if he were compelled to think in a holy manner of heavenly and Divine things. In the other life, when such a man comes among the infernals, he is in the fire or heat of cupidities; but if he approaches heaven, this fire and heat are turned into cold, the more intense the nearer he approaches, with an increase of torment in like degree. This cold is what is meant by the “gnashing of teeth” which is ascribed to those who are in hell (Matt. 8:12; 13:42, 50; 22:13; 24:51; 25:30; Luke 13:28).

4176. *These twenty years have I served thee in thy house.* That this signifies his own, is evident from the signification of “twenty,” as being the good of remains (see n. 2280), and which when predicated of the Lord denotes that which he acquired to himself (n. 1906), thus his own; and from the signification of “serving,” as being when predicated of the Lord his own power (n. 3975, 3977).

4177. *Fourteen years for thy two daughters.* That this signifies the first period in order that he might acquire to himself therefrom the affections of truth, is evident from the signification of “fourteen,” or two weeks as being the first period; for in the Word “weeks” signify nothing else than an entire period great or small (see n. 2044, 3845), and when two weeks are named as one, the signification is the same, for to double a number and to multiply it into itself does not take away its signification; whence it is manifest what is meant here by “fourteen,” or two weeks; and from the signification of the “two daughters,” here Rachel and Leah, as being the affections of truth (n. 3758, 3782, 3793, 3819); “daughters” signify affections (n. 2362).

4178. *And six years for thy flock.* That this signifies that he might afterwards acquire good, is evident from the signification of “six,” as being combat and labor (see n. 720, 737, 900), here, that which remained of combat and labor, and thus what came afterwards; and

from the signification of “flock,” as being good (n. 343, 2566, 3518).

4179. *And thou hast changed my reward ten ways.* That this signifies its state toward him when he was applying these goods to himself, is evident from the signification of “reward,” when predicated of the Lord, as denoting from himself (see n. 3996, 3999), thus when he was applying goods to himself; and from the signification of “changing” them, as being the state of the good signified by “Laban” toward him. “Ten ways” denote a very great change (see n. 4077).

4180. *Except the God of my father, the God of Abraham, and the dread of Isaac, had been with me.* That this signifies unless the Divine and the Divine human, is evident from the signification of “the God of my father,” when predicated of the Lord, as being the Divine as to good; the “father” being the Divine good, and the “son” the Divine truth (n. 2803, 3704), here, the Divine good of each essence; from the signification of “the God of Abraham,” as being the Divine itself which is called the Divine essence, for Abraham represents the Lord as to the Divine itself (n. 2011, 3439); and from the signification of the “dread of Isaac,” as being the Divine human. The “dread” is mentioned because the Divine truth is meant, for the Divine truth carries with it fear, dread, and terror to those who are not in good; but not so the Divine good, which terrifies no one. The same is meant further on in this chapter: “Jacob swore by the dread of his father Isaac” (verse 53). For as Laban was then separated from Jacob (that is, the mediate good separated from good Divine) he was in such a state as to wish to inflict evil, as is manifest from what is said of Laban. Therefore as he was in such a state, it is said the “dread of Isaac.” That the “dread of Isaac” means the God of Isaac, everyone can see, and also that Laban was in that state. Isaac represents the Lord’s Divine human, and this as to the Divine rational (n. 1893, 2066, 2072, 2083, 2630, 3012, 3194, 3210, 3973).

[2] As to the Divine truth which is from the Lord carrying fear with it to those who are not in good, but not the Divine good, the

case is this: The holy which proceeds from the Lord has in itself Divine good and Divine truth. These proceed continually from the Lord. From them is the light which is in the heavens, and therefore the light which is in human minds, and consequently wisdom and intelligence, for these are within that light. But that light, or wisdom and intelligence, affects all according to their reception. Those who are in evil do not receive the Divine good, for they are in no love and charity; for all good is of love and charity. The Divine truth however can be received even by the evil, but only by their external man, not by their internal.

[3] This is like the heat and light from the sun. Spiritual heat is love, and thus good; but spiritual light is faith, and thus truth. When heat is received from the sun, the trees and flowers vegetate and produce leaves, flowers, and fruits or seeds. This comes to pass in the time of spring and summer. When however heat is not received from the sun, but only light, nothing vegetates, but all vegetation grows torpid, as in the time of autumn and winter. So also it is with spiritual heat and light, which are from the Lord. If man is like spring or summer, he receives the good of love and charity, and produces fruits; but if he is like autumn and winter, he does not receive the good of love and charity, and accordingly does not produce fruits. Yet he may still receive light, that is, may know the things of faith or truth. Wintry light has a similar effect, for it presents colors and beauties and makes them conspicuous, like summer light, but with the difference that it does not penetrate toward the interiors, because there is no heat in it, and hence no quickening.

[4] When therefore good is not received, but only light, it is as when heat is not received in objects, but only an image of form and beauty from the light, and hence there is cold within; and where there is cold within, there is a torpor of everything there, and as it were a shrinking and shuddering when light introduces itself there. This is what causes fear, dread, and terror in living things. By this comparison it may in some degree be comprehended how it is with the fear, dread, and terror that come to the evil—that is, that they do not come from the Divine good, but from the Divine truth, and

this when they do not receive the Divine good, and yet receive the Divine truth. Also, that Divine truth without good cannot penetrate toward the interiors, but merely adheres to the extremes, that is, to the external man, and mostly to its sensuous part; and that from this a man sometimes appears beautiful in the external form, when yet he is foul in the internal form. From this it may also be seen what is the nature of the faith that exists with very many, which they say saves without good works, that is, without willing well and acting well.

[5] As the Divine truth proceeds from the Divine human, but not from the Divine itself, it is therefore the Divine human which is here signified by the “dread of Isaac”; for, as just now said, it is the Divine truth which terrifies, but not the Divine good. That the Divine truth proceeds from the Lord’s Divine human, but not from the Divine itself, is an arcanum not hitherto disclosed. The case is this: Before the Lord came into the world the Divine itself flowed into the whole heaven; and as heaven then consisted for the most part of the celestial, that is, of those who were in the good of love, through this influx, by the Divine Omnipotence, there was brought forth the light which was in the heavens, and thereby wisdom and intelligence. But after the human race had removed itself from the good of love and charity, that light could no longer be produced through heaven, nor, consequently, the wisdom and intelligence that would penetrate down to the human race. For this cause, from the necessity of their being saved, the Lord came into the world, and made the human in himself Divine, in order that as to his Divine human he might become the Divine light, and might thus illuminate the universal heaven and the universal world. From eternity he had been the light itself, for that light was from the Divine itself through heaven. And it was the Divine itself which took on the human, and made this Divine; and when this was made Divine, he could then thereby illuminate not only the celestial heaven itself, but also the spiritual heaven, and likewise the human race, which received and receives the Divine truth in good, that is, in love to him and in charity toward the neighbor, as is manifest in John:

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

[6] From what has now been said we can see what is signified by these words in John:

In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men. That was the true light, that lighteth every man that cometh into the world (John 1:1–4, 9 seq.).

The “Word” here signifies the Divine truth. Nevertheless that the Lord is Divine good as to each essence, and that the Divine truth proceeds from him, may be seen above (n. 3704). For the Divine good cannot be received by man, nor even by an angel, but only by the Lord’s Divine human, as is meant by these words in John:

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

But the Divine truth can be received, but in such a quality as is possible with the man who receives; and in this the Divine good can dwell, with a difference according to the reception.

[7] Such are the arcana which are presented to the angels when these words are read by man: “Except the God of my father, the God of Abraham, and the dread of Isaac, had been with me.” From this it is manifest how much that is heavenly there is in the Word, and in every particular of it, even when nothing of it is apparent in the sense of the letter; and also what angelic wisdom is in comparison with human wisdom; and that the angels are in the highest arcana while the man does not even know that there is any arcanum within. Rut these things which have been mentioned are only a very few, for in these arcana the angels see and perceive things innumerable, nay, things relatively unlimited, which cannot

possibly be uttered, because human speech is not adequate to express them, nor is the human mind capable of receiving them.

4181. *Surely now hadst thou sent me away empty.* That this signifies that it would have claimed all things for itself, is evident from the signification of “sending away empty,” as being to take all things away from him, and thus to claim all things for itself.

4182. *God hath seen my misery and the weariness of my hands, and judged last night.* That this signifies that all things were from him by his own power, is evident from the signification of “misery,” and of the “weariness of the hands,” as being temptations; and as by temptations and victories the Lord united the Divine to the human, and made this also Divine, and this from his own power, these things are signified by the same words. (That by temptations and victories the Lord united the Divine to the human, and made this Divine by his own power, may be seen above, n. 1661, 1737, 1813, 1921, 2776, 3318; and also that the “hollow of the hand,” or the “hand,” is power, n. 878, 3387; consequently that “my palms,” or “hands,” denote his own power.) “God hath seen, and hath judged,” signifies the Lord’s Divine, in that the Divine which was in him, and which was his, did it.

4183. Verse 43. *And Laban answered and said unto Jacob, The daughters are my daughters, and the sons are my sons, and the flock is my flock, and all that thou seest is mine; and what can I do this day unto these my daughters, or unto their sons which they have borne?* “And Laban answered, and said unto Jacob,” signifies an obscure state of perception; “the daughters are my daughters, and the sons are my sons, and the flock is my flock,” signifies that all the affections of truth, and all the truths and goods, were its own; “and all that thou seest is mine,” signifies that so was all the perceptive and intellectual faculty; “and what can I do this day unto these my daughters, or unto their sons which they have borne?” signifies that it did not dare to claim them for itself.

4184. *And Laban answered and said unto Jacob.* That this signifies an obscure state of perception, is evident from the signification of

“answering and saying,” as being perception. (That in the historic parts of the Word “to say” denotes to perceive, may be seen above, n. 1898, 1919, 2080, 2862, 3395, 3509.) That the state of perception is obscure is evident from what Laban says, namely, that the daughters, the sons, and the flock were his, whereas they were not his; and from the internal sense, that the mediate good claimed all goods and truths as its own. (As regards these things said by Laban, see above, n. 3974, 4113.)

4185. *The daughters are my daughters, and the sons are my sons, and the flock is my flock.* That this signifies that all the affections of truth, and all the truths and goods, were its own, is evident from the signification of “daughters,” here Rachel and Leah, as being the affections of truth (see n. 3758, 3782, 3793, 3819); from the signification of “sons,” as being truths (n. 489, 491, 533, 1147, 3373); and from the signification of “flock,” as being goods (n. 343, 1565, 2566). That it claimed them for itself as if they were its own, is manifest, for Laban said, “The daughters are my daughters, and the sons are my sons, and the flock is my flock.”

4186. *And all that thou seest is mine.* That this signifies that so was all the perceptive and intellectual faculty, is evident from the signification of “seeing,” as being to perceive and understand (see n. 2150, 3863), thus that all the perceptive and intellectual faculty of truth and good belonged to it. How the case herein is has already been stated, and has been illustrated by what takes place in the other life, namely, that when spirits, especially those of a mediate kind, are in an angelic society, they do not then know otherwise than that the affections of good and truth which flow into them from the society are theirs, such being the communication of affections and thoughts in the other life; and in proportion as they are conjoined with that society, so do they think. When these same spirits are separated from the society, they are indignant; and when they come into this state of indignation, they also come into an obscure state (spoken of above, n. 4184); and in this state having no interior perception, they claim for themselves the goods and truths which belong to the angelic society, and which they had by the communication above mentioned. It is this state which is

described in this verse. Moreover by much experience it has been given me to know how the affections of good and truth are communicated to others. Spirits of this kind have sometimes been with me, and when conjoined by somewhat of affection, they knew no otherwise than that my thoughts and affections were theirs. And I was informed that the like takes place with all men; for every man has spirits with him, who as soon as they come to him and enter into his affections, know no otherwise than that all things which are the man's (that is, all things of his affection and thought) are theirs. In this way spirits are conjoined with a man, and through them he is ruled by the Lord (n. 2488); concerning which facts something shall be stated from experience hereafter, at the end of the chapters.

4187. And what can I do this day unto these my daughters, or unto their sons which they have born? That this signifies that it did not dare to claim them for itself, is evident from the signification of "daughters," as being the affections of truth; and of "sons," as being truths (spoken of just above, n. 4185). That its not daring to claim them for itself is signified by "what can I do this day unto them?" is manifest from what precedes, namely, that God said to him in a dream, "Take heed to thyself lest thou speak with Jacob from good even to evil" (verse 24).

4188. Verses 44–46. And now come, let us make a covenant, I and thou, and let it be for a witness between me and thee. And Jacob took a stone, and set it up for a pillar. And Jacob said unto his brethren, Gather stones; and they took stones, and made a heap, and they did eat there upon the heap. "And now come, let us make a covenant, I and thou, and let it be for a witness between me and thee," signifies the conjunction of the Divine natural with the goods of works, in which are they who are aside, or the gentiles; "and Jacob took a stone, and set it up for a pillar," signifies such truth and the derivative worship; "and Jacob said unto his brethren," signifies those who are in the good of works; "gather stones; and they took stones, and made a heap," signifies truths from good; "and they did eat there upon the heap," signifies appropriation from good Divine.

4189. *And now come, let us make a covenant, I and thou, and let it be for a witness between me and thee.* That this signifies the conjunction of the Divine natural with the goods of works, in which are they who are aside, or the gentiles, is evident from the signification of a “covenant,” as being conjunction (see n. 665–666, 1023, 1038, 1864, 1996, 2003, 2021); from the representation here of Laban, who is “I,” as being the goods of works, as shown in what follows; and from the representation of Jacob, who here is “thou,” as being the Divine natural.

[2] That by “Laban” are here signified the goods of works in which are those who are aside, or the gentiles, is for the reason that as Laban is now separated from Jacob (that is, mediate good from the good Divine of the natural), he can no longer represent mediate good; but as he had served for a means, he therefore represents some good, and indeed good that is aside, or collateral good. Before Laban had been thus conjoined with Jacob, he represented collateral good (see n. 3612, 3665, 3778), and accordingly good that is aside, the nature of which will be stated in what follows. It is similar with Laban as with Lot and Ishmael. So long as Lot was with Abraham, he represented the Lord as to the external sensuous man (n. 1428, 1434, 1547, 1597, 1598, 1698); but when he had been separated from Abraham, he represented those who are in external worship, but yet in charity (n. 2317, 2324, 2371, 2399), and also several states of the church successively (n. 2422, 2459).

[3] It was so with Ishmael: so long as he was with Abraham, he represented the Lord’s first rational (n. 1893, 1949–1951); but when he was afterwards separated, he represented those who are called the spiritual (n. 2078, 2691, 2699, 3263, 3268). Such also is the case with Laban. The reason is, that although a separation has been made, conjunction still remains, but not that which existed before. It is for this reason that Laban here and in what now follows represents the goods of works, such as are with those who are aside, that is, with the gentiles. The gentiles are said to be aside, or in collateral good, because they are outside of the church. Those within the church who are in truth and good are not in a collateral line, but in the direct line, for they have the Word, and through the

Word they have direct communication with heaven, and through heaven with the Lord; but not so the gentiles, for these have not the Word, and know not the Lord. For this reason they are said to be aside. Those gentiles are meant who are in the goods of works, that is, who are in externals within which there is the good of charity. These are what are called the “goods of works,” but not “good works”; for good works may exist without having goods within, but not so the goods of works.

4190. *And Jacob took a stone, and set it up for a pillar.* That this signifies such truth and the derivative worship, is evident from the signification of a “stone,” as being truth (see n. 643, 1298, 3720); and from the signification of a “pillar,” as being the derivative worship, that is, the worship which is from truth (n. 3727). From this it is manifest that such truth and the derivative worship are signified by these words. It is said “such truth,” namely, such as exists with the gentiles; for although the gentiles know nothing about the Word, and accordingly nothing about the Lord, they nevertheless have external truths such as Christians have; as for instance that the deity is to be worshiped in a holy manner, that festivals are to be observed, that parents are to be honored, that we must not steal, must not commit adultery, must not kill, and must not covet the neighbor’s goods; and thus such truths as those of the decalog; which also are for rules of life within the church. The wise among them observe these laws not only in the external form, but also in the internal. For they think that such things are contrary not only to their religious system, but also to the general good, and thus to the internal duty which they owe to man, and that consequently they are contrary to charity, although they do not so well know what faith is. They have in their obscurity somewhat of conscience, contrary to which they are not willing to act, and in fact some of them cannot do so. From this it is evident that the Lord rules their interiors, although they are in obscurity; and thus that he imparts to them the faculty of receiving interior truths, which they do also receive in the other life. (See what has been shown above respecting the gentiles, n. 2589–2604.)

[2] It has at times been given me to speak with Christians in the other life concerning the state and lot of the gentiles outside of the church, in that they receive the truths and goods of faith more easily than do Christians who have not lived according to the precepts of the Lord; and that Christians think cruelly about them, in assuming that all who are out of the church are damned, and this from the received canon that without the Lord there is no salvation. This indeed, as I have said to them, is true; but the gentiles who have lived in mutual charity, and have done from a kind of conscience what is just and equitable, receive faith and acknowledge the Lord more easily in the other life than those within the church who have not lived in such charity. Moreover Christians are in what is false, in believing that heaven is for them alone, because they have the book of the Word, written on paper but not in their hearts; and because they know the Lord, and yet do not believe that he is Divine as to his human; but acknowledge him only as a common man in respect to his other essence, which they call his human nature, and therefore when left to themselves and their own thoughts, they do not even adore him. Thus it is they who are out of the Lord, for whom there is no salvation.

4191. *And Jacob said unto his brethren.* That this signifies those who are in the good of works, is evident from the representation of Jacob, as being the Lord's Divine natural (concerning which above); and from the signification of "brethren," as being goods (see n. 3815, 4121); here, those who are in the goods of works, and who are gentiles, as has been shown above (n. 4189). For all who are in good are conjoined with the Divine of the Lord, and on account of this conjunction are called by the Lord "brethren"; as in Mark:

Jesus looking round on them which sat about him, saith, Behold my mother, and my brethren; for whosoever shall do the will of God, the same is my brother, and sister, and mother (Mark 3:31, 34–35).

All conjunction is through love and charity, as everyone can see; for spiritual conjunction is nothing else than love and charity. That love to the Lord is conjunction with him is manifest; and that

charity toward the neighbor is the same, is evident from the words of the Lord in Matthew:

Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me (Matt. 25:40);

the subject treated of here being the works of charity.

4192. *Gather stones; and they took stones, and made a heap.* That this signifies truths from good, is evident from the signification of “stones,” as being truths (concerning which just above, n. 4190); and from the signification of a “heap,” as being good. That a “heap” signifies good, is because in old time, before they built altars, they made heaps, and ate together upon them, for a witness that they were joined together by love. But afterwards, when the representatives of the ancients were regarded as holy, instead of heaps they built alters; which also were of stones, but arranged in a more orderly manner (Josh. 22:28, 34). This is the reason why a “heap” has the same signification as an “altar,” namely, the good of love; and by the “stones” in it are signified the truths of faith.

4193. *And they did eat there upon the heap.* That this signifies appropriation from good Divine, is evident from the signification of “eating together,” as being communication, conjunction, and appropriation (see n. 2187, 2343, 3168, 3513, 3596, 3832); and from the signification of a “heap,” as being good (concerning which just above, n. 4192); here, good Divine.

4194. Verses 47–50. *And Laban called it Jegar-sahadutha, and Jacob called it Galeed. And Laban said, This heap is a witness between me and thee this day; therefore he called the name of it Galeed; and Mizpah; for he said, Jehovah watch between me and thee, for we shall be hidden a man from his fellow. If thou shalt afflict my daughters, and if thou shalt take women over my daughters, there is no man with us; see, God is witness between me and thee.* “And Laban called it Jegar-sahadutha,” signifies its quality on the part of the good represented by Laban; “and Jacob called it Galeed,” signifies its quality on the part of the good of the Divine natural; “and Laban

said, This heap is a witness between me and thee this day; therefore he called the name of it Galeed,” signifies that it will be so to eternity, hence its quality again; “and Mizpah; for he said, Jehovah watch between me and thee,” signifies the presence of the Lord’s Divine natural; “for we shall be hidden a man from his fellow,” signifies separation in respect to what is of the church; “if thou shalt afflict my daughters, and if thou shalt take women over my daughters, there is no man with us,” signifies that the affections of truth are to remain within the church; “see, God is witness between me and thee,” signifies confirmation.

4195. *And Laban called it Jegar-sahadutha.* That this signifies its quality on the part of the good represented by Laban, is evident from the signification of “calling,” and of “calling by name,” as being the quality (see n. 144, 145, 1754, 2009, 2724, 3421). In the idiom of Syria whence Laban came, “Jegar-sahadutha” means “the heap of witness.” In ancient times such heaps were for a sign, or for a witness, and afterwards were also for worship; here, for a sign and for a witness; for a sign, that the boundary was there; and for a witness, that a covenant was made there, and that neither of them should pass it to do evil to the other; as is evident also from Laban’s words:

This heap be witness, and the pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap to me, and this pillar, for evil (Gen. 31:52).

From this it is manifest what “Jegar-sahadutha” (or “the heap of witness”) involves. But in the internal sense it signifies the quality of good from truths on the part of Laban, that is, on the part of those who are in the goods of works, that is, on the part of the gentiles.

4196. *And Jacob called it Galeed.* That this signifies its quality on the part of the good of the Divine natural, is evident from the representation of Jacob, as being the Lord’s Divine natural, as frequently shown above. In the Hebrew idiom, or in that of Canaan, whence Jacob came, “Galeed” means “a heap” and “a

witness,” or a “witness heap.” What a “witness heap” is in the internal sense, now follows.

4197. *And Laban said, This heap is a witness between me and thee this day; therefore he called the name of it Galeed.* That this signifies that it will be so to eternity, hence its quality again is evident from the signification of a “heap” as being good (see n. 4192); and from the signification of a “witness” as being the confirmation of good by truth (concerning which below); from the signification of “this day” as being eternity (n. 2838, 3998); and from the signification of “calling a name” as being the quality (n. 144, 145, 1754, 2009, 2724, 3421). The quality itself is contained in the name “Galeed”; for in ancient times the names imposed contained the quality (n. 340, 1946, 2643, 3422). From this it is manifest what is signified by, “Laban said, This heap is a witness between me and thee this day; therefore he called the name of it Galeed,” namely, a testification of the conjunction of the good here signified by “Laban” with the good Divine of the Lord’s natural, consequently the conjunction of the Lord with the gentiles by good; for this good is what is now represented by Laban (n. 4189). The truths of this good are what testify of the conjunction; and yet so long as they live in the world their good is aside, because they have not truths Divine. But they who live in this good (that is, in mutual charity), although they have no truths Divine direct from the Divine fountain (that is, from the Word), they nevertheless have not their good closed up, but such that it can be opened; and it also is opened in the other life, when they are there instructed in the truths of faith, and concerning the Lord.

It is otherwise with Christians, of whom those who are in mutual charity, and still more those who are in love to the Lord, are in direct good while living in the world, because they are in truths Divine; and therefore they enter into heaven without such instruction, provided there have not been in their truths falsities, which must first be dispelled. But those Christians who have not lived in charity have closed heaven against themselves, and very many of them to such a degree that it cannot be opened; for they

know truths, and deny them, and also harden themselves against them, if not with the mouth, yet in the heart.

[2] Laban's first calling the heap "Jegar-sahadutha" in his own idiom, and then "Galeed" in the idiom of Canaan, when both have nearly the same meaning, is for the sake of the application, and of the conjunction thereby. To speak in the idiom of Canaan, or "with the lip of Canaan," is to apply one's self to the Divine; for by "Canaan" is signified the Lord's kingdom, and in the supreme sense the Lord (n. 1607, 3038, 3705); as is manifest in Isaiah:

In that day there shall be five cities in the land of Egypt that speak with the lips of Canaan, and that swear to Jehovah Zebaoth. In that day shall there be an altar to Jehovah in the midst of the land of Egypt, and a pillar at the border thereof to Jehovah. And it shall be for a sign and for a witness to Jehovah Zebaoth in the land of Egypt (Isa. 19:18–20).

[3] That a "witness" denotes the confirmation of good by truth, and of truth by good, and that hence a "testimony" denotes the good from which is truth, and the truth which is from good, may be seen from the Word in other passages. That a "witness" denotes the confirmation of good by truth and of truth by good, is evident from the following passages. In Joshua:

Joshua said unto the people, Ye are witnesses against yourselves, that ye have chosen Jehovah to serve him. And they said, We are witnesses. Now therefore put away the strange gods which are in the midst of you, and incline your heart unto Jehovah the God of Israel. And the people said unto Joshua, Jehovah our God will we serve, and unto his voice will we be obedient. And Joshua made a covenant with the people that day, and set them a statute and a judgment in Shechem. And Joshua wrote these words in the book of the law of God; and he took a great stone, and set it up there under an oak that was in the sanctuary of Jehovah. And Joshua said unto all the people, Behold, this stone shall be for a witness to us, for it hath heard all the words of Jehovah which he spake unto us; and it shall be to you for a witness, lest ye deny your God (Josh. 24:22–27);

that a "witness" here is confirmation, is manifest, and indeed the confirmation of a covenant, and accordingly of conjunction; for a "covenant" signifies conjunction (n. 665, 666, 1023, 1038, 1864,

1996, 2003, 2021). And as conjunction with Jehovah or the Lord is not possible except by good; nor the good which conjoins except that which has its quality from truth; it follows that a “witness” denotes the confirmation of good by truth. The good here meant is conjunction with Jehovah or the Lord by their choosing him to serve him; the truth by which the confirmation was made being the “stone.” (That a “stone” denotes truth may be seen above, n. 643, 1298, 3720.) In the supreme sense, the “stone” is the Lord himself, because all truth is from him, and therefore he is called the “stone of Israel” (Gen. 49:24); and it is also said, “Behold, this stone shall be for a witness to us, for it hath heard all the words of Jehovah which he spake unto us.”

[4] In John:

I will give unto my two witnesses, that they shall prophesy a thousand two hundred and sixty days, clothed in sackcloth. These are the two olive trees and the two lampstands that stand before the God of the earth. And if any man desire to hurt them, fire proceedeth out of their mouth, and devoureth their enemies; these have power to shut heaven. And when they shall have finished their testimony, the beast that cometh up out of the abyss shall make war with them, and shall overcome them, and shall kill them. And after three days and a half, the breath of life from God entered into them, so that they stood upon their feet (Rev. 11:3–7, 11);

that the “two witnesses” here mentioned are good and truth (that is, the good in which is truth, and the truth which is from good), both confirmed in hearts, is manifest from its being said that the two witnesses are the two olive trees and the two lampstands. (That an “olive tree” is such good, may be seen above, n. 886.) The “two olive trees” denote celestial good and spiritual good. Celestial good is that of love to the Lord, and spiritual good is that of charity toward the neighbor. The “lampstands” are the truths of these goods, as will appear when of the Lord’s Divine mercy the subject of lampstands is treated of. That these goods and truths have power to shut heaven and to open heaven may be seen in the preface to the twenty-second chapter. That “the beast out of the abyss (that is, out of hell) will kill them,” signifies the vastation of good and truth within the church; and that “the spirit of life from God entered

into them, so that they stood upon their feet,” signifies a new church.

[5] That as in ancient times heaps were placed as witnesses, so afterwards were altars, is evident in Joshua:

The Reubenites and the Gadites said, Behold the pattern of the altar of Jehovah which our fathers made, not for burnt offering, and not for sacrifice; but it is a witness between us and you. And the sons of Reuben and the sons of Gad called the altar, A witness between us that Jehovah is God (Josh. 22:28, 34).

(An “altar” is the good of love, and in the supreme sense the Lord himself, n. 921, 2777, 2811.) In the internal sense a “witness” denotes the confirmation of good by truth.

[6] As by a “witness” is signified the confirmation of good by truth and of truth by good, therefore in the supreme sense by a “witness” is signified the Lord, because he is the Divine truth that confirms; as in Isaiah:

I will make an everlasting covenant with you, even the true mercies of David; behold I have given him for a witness to the peoples, a prince and commander to the peoples (Isa. 55:4).

In John:

And from Jesus Christ, who is the faithful witness, the firstborn from the dead, and the prince of the kings of the earth (Rev. 1:5).

These things saith the faithful and true witness, the beginning of the creation of God (Rev. 3:14).

[7] The command given in the representative church, that all truth shall stand on the word of two or three witnesses, and not on that of one (Num. 35:30; Deut. 17:6, 7; 19:15; Matt. 18:16), is founded on the Divine law that one truth does not confirm good, but a number of truths; for one truth without connection with others is not confirmatory, but a number together, because from one may be seen another. One does not produce any form, and

thus not any quality, but only a number that are connected in a series. For as one tone does not produce any melody, still less harmony, so neither does one truth. These are the things on which the law in question is founded, although in the outward form it appears to be founded in the civic state; the one however is not contrary to the other, as is also the case with the precepts of the decalogue, concerning which see above (n. 2609).

[8] That a “testimony” denotes the good from which is truth, and the truth which is from good, follows from what has been said; and also from the fact that the ten precepts of the decalog written upon the tables of stone are called in one word the “testimony,” as in Moses:

Jehovah gave unto Moses, when he had made an end of speaking with him upon Mount Sinai, the two tables of the testimony, tables of stone, written with the finger of God (Exod. 31:18).

Moses went down from the mount, and the two tables of the testimony were in his hand, tables that were written on their two sides (Exod. 32:15).

And as the tables were placed in the ark, the ark is called the “ark of the testimony,” as in Moses:

Jehovah said to Moses, Thou shalt put into the ark the testimony which I shall give thee (Exod. 25:16, 21).

Moses took and put the testimony into the ark (Exod. 40:20).

I will meet with thee, and I will speak with thee from above the mercy seat from between the two cherubim which are upon the ark of the testimony (Exod. 25:22).

That the cloud of incense may cover the mercy seat, that is upon the testimony (Lev. 16:13).

The rods of the twelve tribes were left in the tent of meeting before the testimony (Num. 17:4).

(That from this the ark was also called the “ark of the testimony,” see, besides the passage cited, Exod. 25:22; 31:7; Rev. 15:5.)

[9] The precepts of the decalog were therefore called the “testimony,” because they were of the covenant, thus of the conjunction between the Lord and man; which conjunction cannot come into existence unless man keeps the precepts, not only in external form, but also in internal. What the internal form of these precepts is, may be seen above (n. 2609); and therefore it is good confirmed by truth, and truth derived from good, which is signified by the “testimony.” Because this is so, the tables were also called the “tables of the covenant”; and the ark, the “ark of the covenant.” From all this it is manifest what in the genuine sense is signified in the Word by the “testimony” (as in Deut. 4:45; 6:17, 20; Isa. 8:16; 2 Kings 17:15; Ps. 19:7; 25:10; 78:5; 93:5; 119:2, 22, 24, 59, 79, 88, 138, 167; 122:3–4; Rev. 6:9; 12:17; 19:10).

4198. *And Mizpah; for he said, Jehovah watch between me and thee.* That this signifies the presence of the Lord’s Divine natural, namely, in the good which is now represented by Laban, is evident from the signification of “looking,” or “watching,” as being presence; for he who looks at another, or sees him from a high outlook, is present with him by sight. Besides, “to see,” when predicated of the Lord, denotes foresight and providence (n. 2837, 2839, 3686, 3854, 3863), thus also presence, but by foresight and providence. As regards the presence of the Lord, he is present with everyone, but according to the reception; for everyone’s life is from the Lord alone. They who receive his presence in good and truth, are in the life of intelligence and wisdom; but they who do not receive his presence in good and truth, but in evil and falsity, are in the life of insanity and folly; but yet are in the capacity of understanding and being wise. That they are nevertheless in this, may be seen from their knowing how to feign and simulate what is good and true in the outward form, and thereby to captivate men, which would be by no means the case if they had not this capacity. The quality of the presence is signified by “Mizpah”; here, the quality with those who are in the goods of works, that is, with the

gentiles, who are here represented by Laban; for in the original language the name “Mizpah” is derived from “looking.”

4199. *For we shall be hidden a man from his fellow.* That this signifies separation in respect to what is of the church, is evident from the signification here of “being hidden,” as being separation; and from the signification of “a man from his fellow,” as being those who are within the church, and those who are without it. These are said to be “hidden,” because they are separated in respect to good and truth, and thus in respect to the things of the church.

4200. *If thou shall afflict my daughters, and if thou shalt take women over my daughters, there is no man with us.* That this signifies that the affections of truth are to remain within the church, is evident from the signification of “daughters,” here Rachel and Leah, as being the affections of truth (see n. 3758, 3782, 3793, 3819); from the signification of “women,” as being the affections of a truth that is not genuine, thus such as are not of the church; for the affections of truth make the church; so that to “take women over them” signifies that there would be other affections than those of genuine truth; from the signification of “no man with us,” as being when a man shall be hidden from his fellow, that is, when they are separated (concerning which just above, n. 4199). From this it is manifest that by these words is signified that the affections of genuine truth are to remain within the church, and not to be defiled with truths not genuine.

4201. *See, God is witness between me and thee.* That this signifies confirmation, here from the Divine, is evident from the signification of “witness,” as being confirmation (see n. 4197).

4202. Verses 51–53. *And Laban said to Jacob, Behold this heap, and behold the pillar which I have set up between me and thee. This heap be witness, and the pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap to me, and this pillar, for evil. The God of Abraham and the God of Nahor judge between us, the God of their father; and Jacob sware by the dread of his father Isaac.* “And Laban said to Jacob, Behold this heap, and

behold the pillar which I have set up between me and thee” signifies conjunction; “this heap be witness, and the pillar be witness” signifies confirmation; “that I will not pass over this heap to thee, and that thou shalt not pass over this heap to me, and this pillar, for evil” signifies the limit defining how much can flow in from good; “the God of Abraham and the God of Nahor judge between us” signifies the Divine flowing into both; “the God of their father” signifies from the supreme Divine; “and Jacob sware by the dread of his father Isaac” signifies confirmation from the Divine human, which in this state is called “the dread.”

4203. *And Laban said to Jacob, Behold this heap, and behold the pillar which I have set up between me and thee.* That this signifies conjunction, is evident from what has been said above; for the heap and the pillar were for a sign and for a witness that a covenant was made (that is, friendship) thus in the internal sense the signification is conjunction.

4204. *This heap be witness, and the pillar be witness.* That this signifies confirmation, is evident from the signification of “witness,” as being confirmation; namely, of good by truth which is the “pillar,” and of truth from good which is the “heap” (concerning which above, n. 4197).

4205. *That I will not pass over this heap to thee, and that thou shalt not pass over this heap to me, and this pillar, for evil.* That this signifies the limit defining how much can flow in from good, is evident from the signification here of “passing over” as being to flow in; from the signification of a “heap” as being good (n. 4192); and from the signification of a “pillar” as being truth (concerning which n. 3727–3728, 4090); and also because both the heap and the pillar were for a sign or for a witness; but here, for a sign of the limit. As conjunction is treated of, the connection involves that in the internal sense the signification is the limit defining how much can flow in from good. It has been stated above that conjunction is effected by good, and that good flows in according to the reception. But the reception of good is not possible in any other way than according to truths, truths being that which good flows into; for

good is the agent, and truth is the recipient; and therefore all truths are recipient vessels (n. 4166). As truths are that which good flows into, truths are what limit the inflow of good; and this is what is here meant by the limit that defines how much can flow in from good.

[2] How the case herein is shall be briefly stated. The truths with man, no matter what they may be, or of whatever nature, enter into his memory by means of affection, that is, by a certain delight which is of love. Without affection (or without the delight which is of love) nothing can enter to man, for in these is his life. The things which have entered are reproduced whenever a similar delight recurs, together with many other things which have associated or conjoined themselves with them; and in the same way when the same truth is reproduced by one's self or by another, the affection or delight of love which there was when it entered, is in like manner excited again; for being conjoined they cohere. From this it is evident how the case is with the affection of truth; for the truth which has entered together with an affection of good, is reproduced when a similar affection recurs; and the affection also is reproduced when a similar truth recurs. It is also manifest from this that no truth can ever be implanted with genuine affection, and become rooted interiorly, unless the man is in good; for the genuine affection of truth is from the good which is of love to the Lord and of charity toward the neighbor. The good flows in from the Lord, but is not fixed except in truths; for in truths good is welcomed, because they are in accord. From all this it is also evident that the reception of good is according to the nature of the truths. The truths that exist with those gentiles who have lived in mutual charity are of such a nature that the good which inflows from the Lord can also find in them a welcome; but so long as they live in this world, not in the same way as with those Christians who have truths from the Word and live from them in spiritual charity (n. 2589–2604).

4206. *The God of Abraham and the God of Nahor judge between us.* That this signifies the Divine flowing into both, namely, into the good which those have who are within the church, and into the

good which those have who are outside the church, is evident from the signification of the “God of Abraham” as being the Divine of the Lord regarding those who are within the church; and from the signification of the “God of Nahor” as being the Divine of the Lord regarding those who are without the church. From this it is manifest that by these words is signified the Divine flowing into both. The reason why the “God of Abraham” denotes the Divine of the Lord regarding those who are within the church, is that Abraham represents the Divine of the Lord, and consequently that which comes directly from the Lord (n. 3245, 3878). Hence they who are within the church are specifically meant by the “sons of Abraham” (John 8:39). And the reason why the “God of Nahor” denotes the Divine of the Lord regarding those who are out of the church, is that Nahor represents the church of the gentiles, and his sons those therein who are in brotherhood (n. 2863, 2864, 3052, 3778, 3868). For this reason also Laban, who was Nahor’s son, here represents good that is aside, such as the gentiles have from the Lord. That such various things of the Lord are represented, is not because various things are in the Lord, but because his Divine is variously received by men. This is like the life in man, which flows in and acts upon the various sensory and motive organs of the body, and upon the various members and viscera, and everywhere presents variety. For the eye sees in one way, the ear hears in another, the tongue perceives in another; so the arms and hands move in one way, and the loins and the feet in a different way; the lungs act in one way and the heart in another; the liver in one way and the stomach in another, and so on; but nevertheless it is one life which actuates them all so variously, not because the life itself acts in different ways, but because it is differently received; for the form of each organ is that according to which the action is determined.

4207. *The God of their father.* That this signifies from the supreme Divine, is evident from the signification of the “God of a father” as being the supreme Divine; for wherever “father” is mentioned in the Word, it signifies in the internal sense good (see n. 3703); and the “father” of the Lord, or the “father” when named by the Lord, is the Divine good that is in him (n. 3704). The Divine good is the supreme Divine, but the Divine truth is that

which is from the Divine good, and is also called the “son.” Moreover by “father” is here meant Terah, who was the father of both Abraham and Nahor, and represents the common stock of the churches, as may be seen above (n. 3778). Hence in the relative sense Abraham represents the genuine church; and Nahor the church of the gentiles (as said just above, n. 4206).

4208. And Jacob swore by the dread of his father Isaac. That this signifies confirmation from the Divine human, which in this state is called “the dread,” is evident from the signification of swearing” as being confirmation (see n. 2842, 3375) and from the signification of the “dread of Isaac” as being the Lord’s Divine human (n. 4180). (That oaths were made in the name of the Lord’s Divine human may be seen above, n. 2842.)

[2] The reason why it is here said, “the God of Abraham, the God of Nahor, the God of their father” (that is, of Terah) and “the dread of Isaac,” Jacob’s father, is that the sons of Terah acknowledged this number of gods, for they were idolaters (n. 1353, 1356, 1992, 3667). And it was a peculiarity in that house that each family worshiped its own god. This is the reason why it is here said, “the God of Abraham, the God of Nahor, the God of their father, and the dread of Isaac.” Nevertheless it was enjoined upon the family of Abraham to acknowledge Jehovah as their God; and yet they did not acknowledge him otherwise than as another god, by whom they might distinguish themselves from the gentiles, thus they acknowledged Jehovah merely as to the name, and it was in consequence of this that they so often fell away to other gods, as may be seen from the historic parts of the Word. The reason of this merely nominal acknowledgment was that they were solely in externals, and what internal things were they knew not at all, and did not desire to know.

[3] In so far as they were concerned the very rituals of their church were merely idolatrous, because they were separated from internal things; for when separated from its internal every ritual of the church is idolatrous. Nevertheless what is genuine of the church could be represented by them; for representations do not regard the

person, but the thing (n. 665, 1097, 1361, 3147). Yet in order that a representative church might come into existence, and that there might thus be some communication of the Lord through heaven with man, it was of especial importance that they should be kept in the acknowledgment of Jehovah, if not in heart, still with the mouth; for with them the representatives did not issue from internal, but from external things; and it was in this way that they had communication with the Lord; quite otherwise than in the genuine church, in which the communication is effected by means of internal things. For this reason their Divine worship did not at all affect their souls, that is, did not make them blessed in the other life, but only prosperous in this world.

[4] Therefore in order that they might be kept in these external things, there were so many miracles performed among them, which would never have taken place if they had been in internal things; and for this reason they were so many times driven to their worship by punishments, captivities, and threats; whereas no one is driven by the Lord to internal worship, but this is implanted through freedom (n. 1937, 1947, 2874–2881, 3145, 3146, 3158, 4031). Their principal external was that they should confess Jehovah; for Jehovah was the Lord, who was represented in all things of that church. (That Jehovah was the Lord may be seen above, n. 1343, 1736, 2921, 3035.)

4209. Verses 54, 55. *And Jacob sacrificed a sacrifice in the mountain, and called his brethren to eat bread; and they did eat bread, and tarried all night in the mountain. And in the morning Laban arose early, and kissed his sons and his daughters, and blessed them; and Laban departed and returned to his place.* “And Jacob sacrificed a sacrifice in the mountain” signifies worship from the good of love; “and called his brethren to eat bread” signifies the appropriation of good from the Lord’s Divine natural; “and they did eat bread” signifies the effect; “and tarried all night in the mountain” signifies tranquillity; “and in the morning Laban arose early” signifies the enlightenment of this good from the Lord’s Divine natural; “and kissed his sons and his daughters” signifies the acknowledgment of these truths and of the affections of the same; “and blessed them” signifies the consequent joy; “and Laban

departed and returned to his place” signifies the end of the representation by Laban.

4210. *And Jacob sacrificed a sacrifice in the mountain.* That this signifies worship from the good of love, is evident from the signification of a “sacrifice” as being worship (see n. 922, 923, 2180); and from the signification of a “mountain” as being the good of love (n. 795, 796, 1430). “Sacrifice” signifies worship because sacrifices and burnt offerings were the chief things of all the worship in the later or Hebrew representative church. They also sacrificed on mountains, as is evident from various passages in the Word, because “mountains,” from their height, signified things which are high, such as are those which are of heaven and are called celestial; and hence in the supreme sense they signified the Lord, whom these people called the most high. They thought in this way from the appearance, for things which are more interior appear higher, as does heaven to man. This is interiorly within him, yet man supposes that it is on high. For this reason where what is high is mentioned in the Word, in the internal sense there is signified that which is interior. In the world it must be supposed that heaven is on high, both because the visible heavens spread above us are so called, and because man is in time and place, and therefore thinks from ideas thence derived; and also because few know what that which is interior is, and still fewer that there is there neither place nor time. It is for this reason that the language of the Word is in agreement with the ideas of man’s thought; and if instead of being so it had been in accordance with angelic ideas, the result would have been that men would have perceived nothing at all; but everyone would have stood wondering what it was, and whether it was anything at all, and so would have rejected it as being destitute of anything fit for the understanding.

4211. *And called his brethren to eat bread.* That this signifies the appropriation of good from the Lord’s Divine natural, is evident from the signification of “brethren” as being those who were now conjoined by a covenant, that is, by friendship; and in the internal sense those who are in good and truth (that these are called “brethren” may be seen above, n. 367, 2360, 3303, 3459, 3803, 3815, 4121, 4191); from the signification of “eating” as being

appropriation (see n. 3168, 3513, 3832; and that banquets and feasts with the ancients signified appropriation and conjunction by love and charity, see above, n. 3596); and from the signification of “bread” as being the good of love (n. 276, 680, 1798, 3478, 3735), and in the supreme sense the Lord (n. 2165, 2177, 3478, 3813). As in the supreme sense “bread” signifies the Lord, it therefore signifies everything holy which is from him, that is, everything good and true; and because there is nothing else good, which is good, except that which is of love and charity, “bread” signifies love and charity. Nor did the sacrifices of old signify anything else, for which reason they were called by the one word “bread” (n. 2165). They also ate together of the flesh of the sacrifices, in order that the heavenly feast might be represented, that is, conjunction by the good of love and charity. This is what is now signified by the holy supper; for this succeeded in the place of sacrifices, and of the feasts from the sanctified things; and the holy supper is an external of the church that contains within itself an internal, and by means of this internal it conjoins the man who is in love and charity with heaven, and through heaven with the Lord. For in the holy supper also, “eating” signifies appropriation, the “bread” celestial love, and the “wine” spiritual love; and this so entirely that when a man is in a holy state while eating it, nothing else is perceived in heaven.

[2] The reason why the expression “the appropriation of good from the lord’s divine natural” is made use of, is that the subject treated of is the good of the gentiles, and it is this good which is now represented by Laban (n. 4189). Man’s conjunction with the Lord is not a conjunction with his supreme Divine itself, but with his Divine human; for man can have no idea whatever of the Lord’s supreme Divine, which so transcends his idea as altogether to perish and become nothing; but he can have an idea of his Divine human. For everyone is conjoined by thought and affection with one concerning whom he has some idea, but not with one concerning whom he has no idea. If when anyone is thinking about the Lord’s human, he has holiness in his idea, he is thinking also of that holy which coming from the Lord fills heaven, so that he is also thinking of heaven; for in its complex heaven bears relation to a man, and it does this from the Lord (n. 684, 1276, 2996, 2998, 3624–3649); and this accounts for the fact that no conjunction is

possible with the Lord's supreme Divine, but only with his Divine human, and through his Divine human with his supreme Divine. Hence it is said in John that no one hath seen God at any time, except the only begotten son (1:18); and that no one can come to the father except through him; and hence also he is called the mediator. That such is the case may be very well known from the fact that all within the church who say they believe in a supreme being, and make no account of the Lord, are precisely those who believe nothing at all, not even that there is a heaven, or that there is a hell, and who worship nature. Moreover, if such persons are willing to be instructed by experience, they will see that the evil, even the worst of them, say the same thing.

[3] But as regards the Lord's human, men think in various ways, one in one way and another in another, and one in a more holy way than another. They who are within the church are able to think that his human is Divine, and also that as he says he is one with the father, and that the father is in him, and he in the father. But they who are without the church cannot do this, both because they know nothing about the Lord and because they have no idea of the Divine except from the images which they see with their eyes, and the idols which they can touch with their hands. And yet the Lord conjoins himself with these by means of the good of their charity and obedience that is within their gross idea of him. For this reason it is here said that such have an "appropriation of good from the Lord's Divine natural"; for the conjunction of the Lord with man is according to the state of his thought and the derivative affection.

They who are in the most holy idea concerning the Lord, and at the same time in the knowledges and affections of good and truth—as those can be who are within the church—are conjoined with the Lord in respect to his Divine rational; whereas they who are not in such holiness, nor in such interior idea and affection, and yet are in the good of charity, are conjoined with the Lord in respect to his Divine natural. They who have a holiness of a still grosser kind are conjoined with the Lord in respect to his Divine sensuous; and this conjunction is what is represented by the brazen

serpent, in that those who looked at it recovered from the bite of the serpents (Num. 21:9). In this conjunction are those among the gentiles who worship idols, and yet live in charity in accordance with their religion. From all this it is now evident what is meant by the appropriation of good from the Lord's Divine natural, which is signified by Jacob's calling his brethren to eat bread.

4212. *And they did eat bread.* That this signifies the effect, namely, in the external sense friendship, and in the supreme sense conjunction by good and truth in the Lord's natural, is evident.

4213. *And tarried all night in the mountain.* That this signifies tranquillity, is evident from the signification of "tarrying all night" as being to have peace (see n. 3170), thus tranquillity. It was also a rite that those who entered into a covenant should tarry all night in one place, because tarrying all night in one place signified that there was no longer any hostility, and in the internal sense, that there was tranquillity and peace; for they who are conjoined in respect to good and truth are in tranquillity and in peace. It is therefore said here, "in the mountain," because by a "mountain" is signified the good of love and charity (see n. 4210); for the good of love and charity confers peace. (What peace and tranquillity are, may be seen above, n. 92, 93, 1726, 2780, 3170, 3696, 3780.)

4214. *And in the morning Laban arose early.* That this signifies the enlightenment of this good from the Lord's Divine natural, is evident from the signification of "rising early in the morning" as being enlightenment (see n. 3458, 3723); and from the representation of Laban, as being such good as is that of the gentiles (n. 4189). That the enlightenment of this good here meant is from the Lord's Divine natural, is manifest from the series. As regards enlightenment, it is all from the Lord, and through the good that is in the man; and such as is the good, such is the enlightenment.

[2] Most people believe that those men are enlightened who are able to reason about good and truth and about evil and falsity; and that their enlightenment is the greater in proportion to the subtlety and acuteness with which they can speak about these things, and at

the same time confirm them by many memory-knowledges, and likewise make what they say appear probable by comparisons, especially those drawn from things of sense, and by other modes of persuasion. And yet such men may be in no enlightenment, in spite of their power of imagination and perception. This power is of two kinds, one which comes from the light of heaven, and the other from a fatuous light; and in the outward form these two appear alike, although in the inward form they are quite different. That which is from the light of heaven is in good, that is, is with those who are in good, and who from good are able to see truth, and to know as in clear day whether a thing is so, or is not so. But that which is from fatuous light is in evil, that is, is with those who are in evil; and their being able to reason about such things comes from the fact that they possess some capacity of knowing them, but no affection of doing them; and that this is to be in no enlightenment everyone can comprehend.

[3] As regards fatuous light the case in the other life is this: They who have been in such light in this world are in the like in the other life, and there reason about good and truth and about evil and falsity, and this much more perfectly and excellently than when in the life of the body; for their thoughts are not there beclotted and impeded by the cares of the body and of the world, nor so terminated or bounded in them, as when they were in the body and the world. But still it at once appears (not to them, but to good spirits and angels) that their reasonings are those of fatuous light, and that the light of heaven that inflows with them is instantly turned into such a light; so that that which was the light of heaven with them is either suffocated, as when the light of the sun falls upon something opaque and becomes black; or is reflected, as with those who are in principles of falsity; or is perverted, as when the sun's light flows into ugly and unclean objects, and produces repulsive colors and offensive smells. Such is the case with those who are in fatuous light and believe themselves to be more enlightened than others simply because they are able to reason intelligently and wisely, while nevertheless living an evil life.

[4] Who these are, and what is their character, appears from everything they speak, provided they do not counterfeit what is good for the sake of deceiving. Among them are those who deny or despise the Lord, and within themselves ridicule those who confess him. Among them are those who love adulteries, and who ridicule those who believe marriages to be holy, and by no means to be violated. Among them are those who believe the precepts and doctrinal things of the church to be for the sake of the common people, that they may thereby be kept in bonds, and who in themselves make them of no account. Among them in like manner are those who ascribe all things to nature, and believe those to be simpleminded and of feeble judgment who ascribe them to the Divine. Among them also are those who attribute everything to their own prudence, and who say, and have confirmed themselves in the opinion, that there is a supreme being that exercises some government in general or in the universal, but nothing in particular or individually. And so in other cases.

[5] Such persons are in fatuous light even in the other life, and among their like they also reason acutely; but when they approach any heavenly society, this light is extinguished and becomes darkness; and consequently their thought is obscured to such a degree that they cannot think at all; for they are then cramped and constricted by the light of heaven, which as before said is with them either suffocated, reflected, or perverted; and they therefore throw themselves down headlong, and cast themselves into hell, where such light prevails. From all this can be seen what true enlightenment is, namely, that it comes from the good which is from the Lord; and also what false enlightenment is, namely, that it comes from the evil which is from hell.

4215. *And kissed his sons and his daughters.* That this signifies the acknowledgment of these truths, and of the affections of the same, is evident from the signification of “kissing” as being conjunction from affection (see n. 3573–3574), consequently acknowledgment (for where there is conjunction by means of good and truth, there is the acknowledgment of these); from the signification of “sons” as being truths or verities (n. 489, 491, 533, 1147, 2623, 3773); and

from the signification of “daughters,” here Rachel and Leah as being the affections of the same, that is, of truths (n. 3758, 3782, 3793, 3819).

[2] It is from the correspondence that “kissing” signifies conjunction from affection; for there is a correspondence of heaven with all the organs and members of the body, as shown at the end of the chapters. There is a correspondence of the internal things of man with all things of the face, and hence the animus shines forth from the countenance, and the interior animus or mind from the eyes. There is also a correspondence of the thoughts and affections with the actions and gestures of the body; as is well known in regard to those which are of a voluntary as well as those which are of an involuntary character.

For humiliation of heart produces kneeling, which is an external gesture of the body; humiliation still greater and more internal produces prostration to the earth; gladness of heart and joy of mind produce singing and joyful shouting; sadness and internal mourning produce weeping and wailing; but conjunction from affection produces kissing. From all this it is evident that because such external acts correspond, they are signs of things internal; and that in them as signs there is an internal from which they take their quality. But with those who desire to counterfeit internal things by means of external, such externals are also signs, but signs of simulation, hypocrisy, and deceit.

Such is the case with kissing, by which everyone wishes to signify that he loves another from the heart; for he knows that the act of kissing comes from such love, and is a mark of conjunction from affection, and he thereby desires to persuade his neighbor that he loves him for the sake of the good that is in him; when in fact it may be for his own sake, and for his own honor and gain, and thus not for the sake of good, but of evil. For he who regards himself as the end, and not as an intermediate end to good, and desires to be conjoined with another as to that end, is in evil.

4216. *And blessed them.* That this signifies the consequent joy, is evident from the signification of “blessing” as being to devoutly wish success and happiness (see n. 3185); thus to testify joy when anyone is going away.

4217. *And Laban departed and returned to his place.* That this signifies the end of the representation by Laban is evident from the signification of “returning to his place” as being to return to the former state. (That “place” is state, see above, n. 2625, 2837, 3356, 3387, 3404.) Consequently by these words is signified the end of the representation by Laban. From all that has been shown it may be seen that all things in the Word both in general and particular contain interior things, and that the interior things are of such a nature as to be adapted to the perception of the angels who are with man. For example: when “bread” is mentioned in the Word, the angels become aware not of material but of spiritual bread; thus instead of bread they perceive the Lord, who is the bread of life, as he himself teaches in John 6:33, 35.

And because they perceive the Lord, they perceive what is from the Lord, thus his love toward the universal human race; and they then perceive at the same time man’s reciprocal love to the Lord; for these two things cohere in one idea of thought and affection.

[2] Not unlike this are the thoughts of the man who is in a holy state when receiving the bread of the holy supper; for he then thinks not of bread, but of the Lord and his mercy, and of what is of love to him and of charity toward the neighbor, because he thinks of repentance and amendment of life; but this with variety according to the holiness in which he is, not only as to his thought, but also as to his affection. From this it is manifest that “bread” as mentioned in the Word suggests to the angels no idea of bread, but the idea of love, together with innumerable things that are of love. It is the same with “wine,” which when read of in the Word, and also when received in the holy supper, suggests to the angels no thought of wine, but of charity toward the neighbor. This being the case, and as in this way there is a connection of man with heaven, and through heaven with the Lord, the bread and wine have

become symbols, and unite the man who is in holiness of life with heaven, and through heaven with the Lord.

[3] The same is the case with everything in the Word, and therefore the Word is a medium uniting man with the Lord; and unless there were such a uniting medium, heaven could not inflow with man; for without a medium there would be no union, but heaven would remove itself away from man; and if this were removed, no one could any longer be led to good, not even to corporeal and worldly good; but all bonds whatever, even those which are external, would be broken.

For the Lord rules the man who is in good by means of internal bonds, which are of conscience; but one who is in evil by external bonds alone; and if these should be broken, every such man would become insane; even as is the man who is without fear of the law, without fear for his life, and without fear of the loss of honor and gain, and thus of reputation—for these are the external bonds—and so the human race would perish. From all this it may be seen why the Word exists, and what the character of the Word is. (That the church of the Lord where the Word exists is like the heart and the lungs, and that the church of the Lord where the Word does not exist is like the rest of the viscera which live from the heart and the lungs may be seen above, n. 637, 931, 2054, 2853.)

CONTINUATION CONCERNING THE GRAND MAN, AND CONCERNING CORRESPONDENCE

4218. At the end of the preceding chapters, I have related matters granted me to see and perceive in the world of spirits and in the heavens of angels; and in the last place the subject of the grand man and correspondence has been dealt with. In order to make fully known how the case is with man, and that he is in connection with heaven, not only as to the thoughts and affections, but also as to the organic forms both interior and exterior, and that without this

connection he could not subsist for a single moment, we may in this volume continue the consideration of the subject of correspondence with the grand man which was commenced at the end of the preceding chapters.

4219. In order that the reader may have a general knowledge of how the case is with the grand man, let him bear in mind that the universal heaven is the grand man, and that heaven is called the grand man because it corresponds to the Divine human of the Lord; for the Lord alone is man, and an angel and a spirit, and also a man on earth, are men in exact proportion to what they have from him. Let no one believe that man is man from his possession of a natural human face, body, brain, and organs and members; for all these are common to him with brute animals, and therefore these are what die and become a carcass. But man is man from being able to think and will as a man, and thus to receive what is Divine, that is, what is of the Lord. By this man distinguishes himself from beasts and wild animals; and in the other life also his quality as a man is determined by what he has received from the Lord and made his own in the life of the body.

4220. They who in the life of the body have received the Divine things of the Lord, that is, his love toward the universal human race; and consequently they who have received charity toward the neighbor; and also they who have received reciprocal love to the Lord, are in the other life endowed with intelligence and wisdom, and with ineffable happiness; for they become angels and thus truly men. But they who in the life of the body have not received the Divine things of the Lord, that is, who have not received love toward the human race, and still less reciprocal love to the Lord, but who have loved and indeed worshiped themselves only, and consequently have had as their end what is of self and of the world, they, in the other life, after some brief passages of life there, are deprived of all intelligence, and become utterly stupid, being among the stupid infernals there.

4221. In order that I might know that such is the case, I have been permitted to speak with those who have lived in this manner,

and likewise with one with whom I had been acquainted in the life of the body. During this man's life on earth, all the good he had done to the neighbor had been done for the sake of himself, that is, for his own honor and gain. All who could not be made subservient to these ends he had despised, and even hated. He had indeed made an oral confession of God, but at heart acknowledged him not; and when I was permitted to speak to him there exhaled from him a sphere that was as it were corporeal. His speech was not like that of spirits, but was like that of a mortal still in the flesh; for the speech of spirits is distinguished from that of men in being full of ideas, or in having within it something spiritual, thus something alive that is inexpressible; but this was not the case with this man's speech. Such was the sphere that exhaled from him and that was perceived in everything that he said. He appeared there among the vile; and I was told that persons of this character successively become so gross and stupid in respect to their thoughts and affections, that no one in this world is more so. They have their abode under the buttocks, where their hell is. From the same place there had previously appeared a certain person (not as a spirit, but as a grossly corporeal man, appears), in whom there was so little of the life of intelligence which is properly human, that you would call it stupidity personified. From these examples it was evident what kind of spirits those become who are in no love toward the neighbor, nor toward the state, and still less toward the Lord's kingdom; but who are exclusively in the love of self, and who in everything regard themselves alone, even adoring themselves as gods, and also desiring to be so adored by others, and having this intent in everything they do.

4222. As regards the correspondence of the grand man with the things that appertain to man, it is a correspondence with all things of him both in general and in particular, that is to say, with his organs, members, and viscera, and this so perfect that there is not a single organ or member in the body, nor any part in an organ or member, nor even any particle of a part, with which there is not correspondence. It is well known that each organ and member in the body consists of parts, and of parts of parts—as the brain, for example, which consists in general of the cerebrum, cerebellum, medulla oblongata, and medulla spinalis, for this last is a

continuation, or kind of appendix. Again, the cerebrum consists of many members, which are its parts, namely, of the membranes called the dura mater and pia mater, of the corpus callosum, the corpora striata, the ventricles and cavities, the smaller glands, the septa, in general of the cineritious substance and the medullary substance, and furthermore of the sinuses, blood vessels, and plexuses. The like is the case with the bodily organs of sense and motion, and with the viscera, as is well known from anatomical studies. All these things both in general and in particular correspond most exactly to the grand man, and to so many heavens, as it were, therein. For the heaven of the Lord is distinguished in like manner into lesser heavens, and these into heavens still less, and these into least, and finally into angels, each one of whom is a little heaven corresponding to the greatest. These heavens are most distinct from one another, each one belonging to its own general heaven, and the general heavens to the most general, or whole, which is the grand man.

4223. But as regards this correspondence, the fact is that although the heavens above mentioned do indeed correspond to the very organic forms of the human body, and therefore it is said that these societies or those angels belong to the province of the brain, to the province of the heart, to the province of the lungs, or to the province of the eye, and so on, they nevertheless correspond chiefly to the functions of these viscera or organs. The case herein is as with the organs or viscera themselves, in that their functions constitute a one with their organic forms; for no function can be conceived of except from forms, that is, from substances, for the substances are the subjects from which they exist. Sight, for example, cannot be conceived of apart from the eye; nor breathing apart from the lungs. The eye is the organic form from which and by means of which the sight exists, and the lungs are the organic form from which and by means of which the breathing exists; and so with all the rest. It is the functions therefore to which the heavenly societies chiefly correspond; and as they correspond to the functions, they correspond also to the organic forms; for the one is indivisible and inseparable from the other, inasmuch that whether you speak of the function or the organic form by which and from which is the function, it comes to the same thing. Hence there is

correspondence with the organs, members, and viscera, because there is with the functions; and therefore when the function is brought into exercise, the organ also is excited. The same is the case with everything that man does; when he wills to do this or that, in this manner or that, and is thinking of it, the organs then move in concurrence, thus in accordance with the intention of the function or use; for it is the use that commands the forms.

[2] This shows that the use existed before the organic forms of the body came forth; and that the use produced and adapted them to itself, and not the reverse. But when the forms have been produced, and the organs adapted, the uses proceed from them; and then it appears as if the forms or organs were prior to the uses, when yet such is not the case. For use flows in from the Lord, and this through heaven, according to order, and according to the form in which heaven has been ordained by the Lord, thus according to correspondences. Thus does man come into existence, and thus also does he subsist. And hence again does it appear why it is that man corresponds to the heavens in regard to both generals and particulars.

4224. Organic forms are not only those apparent to the eye, and that can be detected by microscopes; for there are also organic forms still more pure, which can never be discovered by any eye, whether naked or assisted. The latter forms are interior forms such as are those of the internal sight, and which in the last analysis are of the understanding. These are inscrutable, but still they are forms, that is, substances; for no sight, not even intellectual sight, is possible except from something. This is also known in the learned world; that is to say, that without a substance, which is the subject, there is not any mode, nor any modification, nor any quality which manifests itself in an active manner. These purer or interior forms which are inscrutable are those which form and set forth the internal senses and also produce the interior affections. It is to these forms that the interior things of heaven correspond, because they correspond to the senses which they set forth, and to the affections of these senses. But as very many things have been disclosed to me respecting these matters and their correspondence, they cannot be

clearly presented unless each one is treated of specifically; and therefore of the Lord's Divine mercy I may continue below the consideration of the subject of the correspondence of man with the grand man that was commenced in a preceding volume, to the intent that man may at last know, not from any ratiocination, and still less from any hypothesis, but from experience itself, how the case is with him, and with his internal man which is called his soul, and in consequence with his conjunction with heaven, and through heaven with the Lord; and consequently whence man is man, and by what he is distinguished from beasts; and furthermore, how man himself separates himself from this conjunction, and conjoins himself with hell.

4225. At the outset it must be stated who are within the grand man, and who are out of it. All those are within the grand man who are in love to the Lord and in charity toward the neighbor, and who do good to the neighbor from the heart according to the good that is in him, and who have a conscience of what is just and equitable; for these are in the Lord, and consequently in heaven. But all those are outside the grand man who are in the love of self and the love of the world and the derivative concupiscences, and who do what is good solely on account of the laws, and for the sake of their own honor and the world's wealth and the consequent reputation, and who thus are interiorly unmerciful and in hatred and revenge against the neighbor for their own and the world's sake, and are delighted with the neighbor's injury when he does not favor them for these are in hell. These do not correspond to any organs and members in the body, but to various corruptions and diseases induced in them, concerning which also of the Lord's Divine mercy I shall speak from experience in the following pages.

[2] They who are out of the grand man (that is, out of heaven), cannot enter into it, for their lives are contrary to it. Nay, if in any way they do enter, which is sometimes done by such as have learned in the life of the body to counterfeit angels of light; nevertheless on arriving there, as is sometimes permitted in order that they may learn their own character, they are admitted only to the first entrance, that is, to those who are as yet simpleminded, and who have not as yet been fully instructed. And even there those

who enter as angels of light are scarcely able to tarry a few moments, because the life there is that of love to the Lord and love toward the neighbor; and as there is nothing there which corresponds to their life, they are hardly able to breathe. (That spirits and angels breathe, may be seen above, n. 3884–3893.) Consequently they begin to be distressed, for respiration takes place in accordance with freedom of life; and wonderful to say they are finally scarcely able to move, but become like those who are in anguish and torment taking possession of their interiors, and they therefore cast themselves down headlong, even into hell, where they recover their respiration and power of motion. Hence it is that in the Word life is represented by mobility.

[3] But they who are in the grand man breathe freely when they are in the good of love; but nevertheless they are distinguished according to the quality and the amount of the good. Hence there are so many heavens, which in the Word are called “mansions” (John 14:2). And everyone when in his own heaven is in his life, and receives influx from the universal heaven, each person there being a center of all the influxes, and therefore in the most perfect equilibrium; and this according to the amazing form of heaven, which is from the Lord alone; thus with all variety.

4226. Spirits recently arrived, who when they lived in the world had been inwardly evil, but had outwardly assumed the appearance of good by means of the works which they had done to others for the sake of themselves and the world, have sometimes complained that they were not admitted into heaven; for they had no other notion about heaven than that of admission from favor. But they have sometimes received for answer that heaven is denied to no one; and that if they desire it, they will be admitted. Some have also been admitted into the heavenly societies nearest the entrance; but on arriving there, they, as before said, observed a cessation of their breathing on account of the contrariety and resistance of their life, together with distress and torment as it were infernal, and they cast themselves down and afterwards said that to them heaven was hell, and that they would never have believed heaven to be of such a character.

4227. There are many of both sexes who in this life have been of such a character that whenever possible they sought by art and deceit to subjugate to themselves the minds of others, with the end of ruling over them, especially those who were powerful and rich, in order that they alone might rule in their name; and who had acted in a secret manner, and had removed other men, especially the upright, and this in various ways—not indeed by censuring them, for uprightness defends itself; but by other modes, such as by misrepresenting their suggestions by calling these simple and evil; and by attributing to them any misfortunes that might occur; together with other similar detractions. They who have been of this character in the life of the body are the same in the other life, for the life of everyone follows him.

[2] I discovered this by living experience among such spirits when they have been with me, for they then acted in a similar manner, but still more craftily and ingeniously; for spirits act more subtly than men, being released from all connection with the body and from the bonds of gross modes of sensation. They were so subtle that sometimes I did not perceive that their intention and end was to exercise command; and when they spoke among themselves they took care that I should not hear and perceive it; but I was told by others who heard them that their designs were wicked; and that they were studying to attain their end by magic arts, and thus by assistance from the diabolical crew. The murder of the upright they accounted as a matter of no moment; and as for the Lord (under whom they said that they desired to exercise command), they made him very cheap, regarding him merely as another man, to whom worship is paid by ancient custom, as among other nations which made men gods and worshiped them, and whom they durst not speak against, because they were born in that worship, and would thereby injure their reputation. Concerning these spirits I am able to state that they obsess the thoughts and the will of the men who are like them, and insinuate themselves into their affection and intention, so that without the Lord's mercy the men cannot possibly know that such spirits are present, and that they themselves are in a society of such.

[3] These spirits correspond to the corruptions of man's purer blood, called the animal spirit, into which corruptions enter in a disorderly manner; and wherever they diffuse themselves they are like poisons which induce cold and torpor upon the nerves and fibers, from which break forth the most grievous and fatal diseases. When such act together in company, they are known by their acting—so to speak—in a quadruped manner,⁴ and they beset the back of the head under the cerebellum to the left; for they who act under the occiput operate more clandestinely than others, and they who act upon the back parts desire to exercise command.

[4] They reasoned with me about the Lord, and said that it was strange that when they prayed he did not hear their prayers, and thus did not aid those who made supplication. But I was permitted to reply that they could not be heard, because they had as their end such things as are contrary to the welfare of the human race; and because they pray for themselves against all others; and that when they pray in this manner heaven is closed, for they who are in heaven attend solely to the ends of those who are praying. These things they indeed would not acknowledge, but still they could make no answer.

[5] I have met male spirits of this kind who were accompanied by some of the female sex, and who said that they can avail themselves of many of the suggestions of women, because these are more quick-witted and deft in seeing how to manage such matters. These men are greatly pleased with the society of women who had been harlots. In the other life such persons for the most part apply themselves to secret and magical arts; for a host of such arts are there known which are quite unknown in this world; and no sooner do persons of this character arrive in the other life than they apply themselves to these arts, and learn to fascinate those with whom they are, and especially those under whom they desire to reign. For wicked deeds they have no abhorrence. Their hell, and the nature of this their abode when not in the world of spirits, shall be spoken of elsewhere. From all that has been said it is evident that after death every man's life remains with him.

4228. The subject of the grand man and correspondence will be continued at the end of the following chapter, where correspondence with the senses in general will be treated of.

Critical Notes

Genesis 28, numbers 3650–3750

1. The Latin here has “come down.”

Genesis 29, numbers 3751–3896

1. Translated “magicians” in the passages cited.
2. The Latin has *Rex*, but elsewhere *Deus*—as in n. 8331.
3. *Jehovae*; but elsewhere *prophetae*, in accordance with the Hebrew—as in *Apocalypse Explained*, n. 624.
4. Elsewhere, “Mark the perfect man”—as in n. 612.
5. Swedenborg writes *sextuplo*, “six”; but the Hebrew has “seven.”
6. Although the term “woman” in this connection may be puzzling to some English-speaking people, it is necessary to keep the word that is used in the original, which is *mulier*, “woman,” and not *uxor*, “wife.” Rachel and Leah were not the wives of Jacob, but merely his “women,” because (as we read in *Arcana Coelestia* n. 1907) there is no marriage possible except that of “one man with one wife,” and Jacob was a polygamist.

Genesis 30, numbers 3897–4055

1. The Latin here has *aquilis*, eagles. Elsewhere sometimes *pardis*, leopards, as in *Apocalypse Explained*, n. 281, 355; but *aquilis* in n. 780 of that work. In the Hebrew the two words are nearly alike in form. Schmidius reads *pardis*.
2. *Esse*, here rendered “being,” and *existere*, here rendered “coming forth,” are terms difficult to translate with precision, for in English “being” is often used in the sense of living existence as distinguished from a thing without life; as, “a human being,” “human beings,” “the Divine being”; and as for the expression “to exist,” this has come to mean the same as “to be.”

3. In the [KJV] Bible the word “corn” always means the various farinaceous grains, such as wheat, rye, barley, maize, oats.
4. The Latin is *mea*, “mine.”
5. The Latin is *Ego, ecce Ego*, “I, behold I.”
6. The Latin is *acquisitio*. The Hebrew *mikneh* means “what is acquired,” but is limited to cattle.
7. Strictly, she-goats; but the Latin is the common word for a flock of goats.
8. There is no paragraph 4032 in the original Latin.

Genesis 31, numbers 4056–4228

1. This refers to the numbering of the original Latin volumes. Volume 3 of the Latin ends with chapter 30 of Genesis.
2. This statement was published in the year 1752, five years before the last judgment on the church in question.
3. That is, on the side next Syria, where Jacob at present was, and thus was really “beyond Jordan,” in the ordinary sense of the expression.
4. That is, with “a quadruplicate step, so that the sound is like a quadruped” (*Spiritual Diary* 1031, 1127). The reason why the speech and action of such spirits is attended with this bestial sound is doubtless on account of the abnormal development within them of what is merely natural. A quadruped has no hands, but only feet, and the feet correspond to that which is lowest and most external in man.