

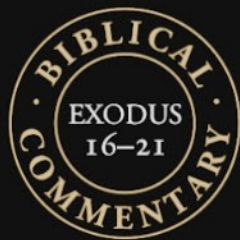
SECRETS *of* HEAVEN

Volume 12



EMANUEL
SWEDENBORG

Lisa Hyatt Cooper, translator



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SECRETS
OF
HEAVEN

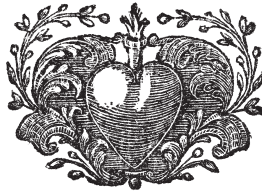
SECRETS
OF
HEAVEN

The Portable New Century Edition

EMANUEL SWEDENBORG

Volume 12

Translated from the Latin by Lisa Hyatt Cooper



SWEDENBORG FOUNDATION

Royersford, Pennsylvania

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6	Genesis 31–35	4	§§4056–4634	978-0-87785-491-3
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Conventions Used in This Work

MOST of the following conventions apply generally to the translations in the New Century Edition Portable series. For introductory material on the content and history of *Secrets of Heaven*, and for annotations on the subject matter, including obscure or problematic content, and extensive indexes, the reader is referred to the Deluxe New Century Edition volumes.

Volume designation *Secrets of Heaven* was originally published in eight volumes; in this edition all but the second original volume have been divided into two. Thus Swedenborg's eight volumes now fill fifteen volumes, of which this is the twelfth. It corresponds to approximately the first half of Swedenborg's volume 7.

Section numbers Following a practice common in his time, Swedenborg divided his published theological works into sections numbered in sequence from beginning to end. His original section numbers have been preserved in this edition; they appear in boxes in the outside margins. Traditionally, these sections have been referred to as "numbers" and designated by the abbreviation "n." In this edition, however, the more common section symbol (§) is used to designate the section numbers, and the sections are referred to as such.

Subsection numbers Because many sections throughout Swedenborg's works are too long for precise cross-referencing, Swedenborgian scholar John Faulkner Potts (1838–1923) further divided them into subsections; these have since become standard, though minor variations occur from one edition to another. These subsections are indicated by bracketed numbers that appear in the text itself: [2], [3], and so on. Because the beginning of the first *subsection* always coincides with the beginning of the *section* proper, it is not labeled in the text.

Citations of Swedenborg's text As is common in Swedenborgian studies, text citations of Swedenborg's works refer not to page numbers but to section numbers, which unlike page numbers are uniform in most editions.

In citations the section symbol (§) is generally omitted after the title of a work by Swedenborg. Thus “*Secrets of Heaven* 29” refers to section 29 (§29) of Swedenborg’s *Secrets of Heaven*, not to page 29 of any edition. Subsection numbers are given after a colon; a reference such as “29:2” indicates subsection 2 of section 29. The reference “29:1” would indicate the first subsection of section 29, though that subsection is not in fact labeled in the text. Where section numbers stand alone without titles, their function is indicated by the prefixed section symbol; for example, “§29:2”.

Citations of Swedenborg’s unnumbered sections Some material in *Secrets of Heaven* was not given a section number. Swedenborg assigns no section numbers to his quoting of a biblical chapter before he takes up each verse in turn. He also gives no section numbers to occasional prefatory material, such as his author’s table of contents in *Secrets of Heaven* (before §1), his prefaces to Genesis 16 and 18 (before §§1886 and 2135, respectively), and his preface to Genesis 22 (before §2760). The biblical material needs no section number, as it is referred to simply by chapter and verse. In this edition, references to the author’s unnumbered prefaces follow these models: “(preface to Genesis 22)”; “see the preface to Genesis 18.”

Citations of the Bible Biblical citations in this edition follow the accepted standard: a semicolon is used between book references and between chapter references, and a comma between verse references. Therefore “Matthew 5:11, 12; 6:1; 10:41, 42; Luke 6:23, 35” would refer to Matthew chapter 5, verses 11 and 12; Matthew chapter 6, verse 1; Matthew chapter 10, verses 41 and 42; and Luke chapter 6, verses 23 and 35. Swedenborg often incorporated the numbers of verses not actually represented in his text when listing verse numbers for a passage he quoted; these apparently constitute a kind of “see also” reference to other material he felt was relevant. This edition includes these extra verses and also follows Swedenborg where he cites contiguous verses individually (for example, John 14:8, 9, 10, 11), rather than as a range (John 14:8–11). Occasionally this edition supplies a full, conventional Bible reference where Swedenborg omits one after a quotation.

Discrepancies in verse numbering The divisions of the Bible into numbered chapters and verses—its versification, for short—were added centuries after the texts were written and are not uniform in all versions. In fact, the discrepancies among the various versions are many, and the dozen Bibles owned by Swedenborg are typical in this regard. These discrepancies complicate the structure of his exegesis because sometimes he

chose the versification of one source and sometimes that of another. In representing Swedenborg's choice of versification, the current edition has found it necessary to distinguish between two categories. The first is the versification of Swedenborg's *exegetical structure*; that is, the verse numbering of the chapters in Genesis and Exodus that are the focus of his explanations in *Secrets of Heaven*. The second is the versification of his biblical *cross-references*; for example, when discussing Exodus 1:15 in §6674, he quotes twenty-two passages from elsewhere in the Bible, starting with Matthew 18:20, John 1:12, and John 20:31, and then adds, without quotation, citations of Isaiah 18:7, Jeremiah 7:12, Isaiah 26:8, and twenty-eight further passages. For this second category, the biblical cross-references, the current edition always uses the versification of the New Revised Standard Version (NRSV), which is identical virtually throughout to that of the King James Version and many other widely used translations. But this practice could not be adopted in the first category, the exegetical structure, in four places where the NRSV differs from Swedenborg's versification: Exodus 7, 8, 21, and 22. To have imposed the NRSV versification on the structure of Swedenborg's exegesis in those chapters would have done violence to that structure and put his section numbers out of order. Therefore the current edition's exegetical structure generally reflects the versification of the NRSV; but where the versification of Swedenborg's first edition differs from that of the NRSV in Exodus 7, 8, 21, and 22, this edition adds the verse numbers of the NRSV as alternates in brackets after an equals sign. At the first occurrence of one of these double citations in a chapter, the abbreviation "NRSV" is included; for example, "7:26 [= NRSV 8:1]." Citations of subsequent such verses within the same chapter omit reference to the NRSV for the sake of brevity; for example, "7:27 [= 8:2]." Thus the numbering in brackets in such references matches the verse numbers used as cross-references elsewhere in *Secrets of Heaven*.

Quotations in Swedenborg's works Some features of the original Latin text of *Secrets of Heaven* have been modernized in this edition. For example, Swedenborg's first edition generally relies on context or italics rather than on quotation marks to indicate passages taken from the Bible or from other works. The manner in which these conventions are used in the original suggests that Swedenborg did not belabor the distinction between direct quotation and paraphrase; but in this edition, directly quoted material is indicated by either block quotations or quotation marks, and paraphrased material is usually presented without such indicators. In passages

of dialog as well, quotation marks have been introduced that were not present as such in the original. Furthermore, Swedenborg did not mark his omissions from or changes to material he quoted, a practice in which this edition generally follows him. One exception consists of those instances in which Swedenborg did not include a complete sentence at the beginning or end of a Bible quotation. The omission in such cases has been marked in this edition with added points of ellipsis.

Special use of singular verbs Swedenborg sometimes uses a singular verb with certain dual subjects such as love and wisdom, goodness and truth, and love and charity. The wider context of his works indicates that his reason for doing so is that he understands the two given subjects as forming a unity. This translation generally preserves such singular verbs.

Special use of singular nouns In the Bible we often find references to a plural number of persons to which is ascribed a single personal feature, such as a *heart, soul, mind, face, body, head, or life*; indeed, we might well term this usage the *biblical singular*. Swedenborg generally adopted this usage, and not only in his Bible translations. It has often been retained in this edition. For an example, see *Secrets of Heaven* 5573:2: “They engaged in commerce only for the sake of their job in the world, and beyond that they did not set their heart on [riches].”

Italicized terms Any words in indented scriptural extracts that are here set in italics reflect a similar emphasis in the first edition.

Special use of vertical rule The opening passages of the early chapters of *Secrets of Heaven*, as well as the ends of all chapters, contain material that derives in some way from Swedenborg’s experiences in the spiritual world. Swedenborg specified that the text of these and similar passages be set in continuous italics to distinguish it from exegetical and other material. For this edition, the heavy use of italic text was felt to be antithetical to modern tastes, as well as difficult to read, and so such passages are instead marked by a vertical rule in the margin.

Changes to and insertions in the text This translation is based on the first Latin edition, published by Swedenborg himself (1749–1756); it also reflects emendations in the third Latin edition, edited by P. H. Johnson, John E. Elliott, and others, and published by the Swedenborg Society (1949–1973). It incorporates the silent correction of minor errors, not only in the text proper but in Bible verse references and in section references to this and other volumes of *Secrets of Heaven*. As previously

noted, the text has usually been changed without notice where the verse numbering of the Latin Bible cited by Swedenborg differs from that of modern English Bibles. Throughout the translation, references or cross-references that were implied but not stated have been inserted in brackets; for example, [John 3:27]. In many cases, it is very difficult to determine what Swedenborg had in mind when he referred to other passages giving evidence for a statement or providing further discussion on a topic. Because of this difficulty, the missing references that are occasionally supplied in this edition should not be considered definitive or exhaustive. In contrast to such references in square brackets, references that occur in parentheses are those that appear in the first edition; for example, (1 Samuel 30:16), (see §42 above). Occasionally square brackets signal an insertion of other material that was not present in the first edition. These insertions fall into two classes: words likely to have been deleted through a copying or typesetting error, and words supplied by the translator as necessary for the understanding of the English text, though they have no direct parallel in the Latin. The latter device has been used sparingly, however, even at the risk of some inconsistency in its application. Unfortunately, no annotations concerning these insertions can be supplied in this Portable edition.

Biblical titles Swedenborg refers to Hebrew Scripture as the Old Testament and to Greek Scripture as the New Testament; his terminology has been adopted in this edition. As was the custom in his day, he refers to the Pentateuch (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) simply as “Moses”; for example, in §8495:1 he writes “as stated in Moses” and then quotes a passage from Exodus. Similarly, in sentences or phrases introducing quotations he sometimes refers to the Psalms as “David,” to Lamentations as “Jeremiah,” and to the Gospel of John, the Epistles of John, and the Book of Revelation as simply “John.” Conventional references supplied in parentheses after such quotations specify their sources more precisely.

Problematic content Occasionally Swedenborg makes statements that, although mild by the standards of eighteenth-century theological discourse, now read as harsh, dismissive, or insensitive. The most problematic are assertions about or criticisms of various religious traditions and their adherents—including Judaism, ancient or contemporary; Roman Catholicism; Islam; and the Protestantism in which Swedenborg himself grew up. These statements are far outweighed in size and importance

by other passages in Swedenborg's works earnestly maintaining the value of every individual and of all religions. This wider context is discussed in the introductions and annotations of the Deluxe edition mentioned above. In the present format, however, problematic statements must be retained without comment. The other option—to omit them—would obscure some aspects of Swedenborg's presentation and in any case compromise its historicity.

Allusive References in Expository Material

Swedenborg's use of pronouns that refer back to vague or distant antecedents may cause confusion for readers. Such allusive references occur in two situations in his expositions:

In mentions of Jesus If the pronoun *he* without a nearby antecedent appears in a proposition, the reader can assume that it refers to Jesus, the main topic of the exegesis as a whole.

In preview material Swedenborg's preview sections (see the Deluxe edition of *Secrets of Heaven*, vol. 1, pages 30–35) feature a series of propositions, each of which consists of a phrase of biblical text followed by a brief assertion of its inner meaning. These glimpses of the inner meaning quite often use pronouns that point back to other inner meanings mentioned earlier in the preview section. For instance, in *Secrets of Heaven* volume 7, §4962, a preview section, we read this:

And Joseph symbolizes spiritual heavenliness drawing on rationality. *Was taken down to Egypt* means to religious learning. *And Potiphar, Pharaoh's chamberlain, bought him* means that **it** had a place among items of inner knowledge. *The chief of the bodyguards* means **that** were of primary importance in interpretation. *An Egyptian man* symbolizes earthly truth.

The words “it” and “that” (shown here in boldface) are confusing: *What* had a place among items of inner knowledge? *What things* were of primary importance in interpretation? The answers lie in the fragments of inner meaning given in propositions earlier in the preview section: The “it” refers back to the “spiritual heavenliness” mentioned in the first proposition. The referent of “that” is the “items of inner knowledge” mentioned at the end of the immediately preceding proposition. Thus Swedenborg

has laid the propositions out in such a way that if put together, the five statements might read as follows:

And Joseph was taken down to Egypt, and Potiphar, Pharaoh's chamberlain, the chief of the bodyguards, an Egyptian man, bought him means that spiritual heavenliness drawing on rationality was brought to religious learning and given a place among items of inner knowledge and earthly truth that were of primary importance in interpretation.

SECRETS
OF
HEAVEN



Exodus 16

Teachings on Neighborly Love

IF we want to be saved, we have to confess our sins and repent.

To confess our sins is to recognize what is evil, see it in ourselves, acknowledge it, accept responsibility, and condemn ourselves for it. When we do this in the presence of God, we are confessing our sins.

To repent is to follow up on this confession of our sins by begging forgiveness for them with a humble heart, refraining from them, and leading a new life in keeping with the commandments of faith.

Some people acknowledge in a general way only that they are sinners, and claim to be guilty of all evil without examining themselves, that is, without looking at their sins. They do make a confession but not a repentant one, because they live the same way afterward as before.

People who lead a life of faith repent every day. They reflect on the evil inside them, acknowledge it, take precautions against it, and beg the Lord for help.

On our own we are constantly falling down, but by the Lord we are constantly being set back on our feet. We fall down on our own when we entertain evil intentions, and the Lord sets us back on our feet when we resist evil and therefore do not do it.

8387

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The latter state is the state of everyone intent on goodness. People intent on evil are always falling down, and they too are always being lifted up by the Lord, but into a milder hell to keep them from sinking into the grimmest hell of all (where they head on their own, most energetically).

8392

Repentance performed in a free state is effective; repentance performed in a forced state is not. A forced state is a state of sickness or depression over one's misfortunes or impending death—in short, any state of fear that denies one the use of sound reason. Evil people in a forced state might promise to repent and might do good, but once they enter a state of freedom they return to their earlier life of evil. Not so with good people; for them, forced states are states of being tested and winning.

8393

When we repent with our lips and not by the way we live, we are not repenting. It is not through repentance of the lips that sin is forgiven but through repentance in one's life.

The Lord constantly forgives us our sins, because he is mercy itself. Still, even if we consider our sins forgiven, they cling to us and are not moved aside unless we live by the commandments of faith. The more we live by those commandments, the more our sins are moved aside, and the more they are moved aside, the more they are forgiven.

The Lord withholds us from evil and maintains us in what is good, you see. The more we resisted evil during our physical life, the more we can be withheld from evil in the other life. The more we did sincere good during our physical life, the more we can be maintained in what is good in the other life.

From this you can see what forgiveness of sins is and what brings it about. Those who believe that sin is forgiven in any other way are badly mistaken.

8394

After we have examined ourselves, acknowledged our sins, and repented, we must stay on a good path all the way to the end of our life. If we afterward fall back into our prior evil life and embrace it, we commit profanation, because we are combining evil with goodness. That makes our subsequent state worse than our previous one. As the Lord said:

When the unclean spirit leaves a person, it goes through dry places seeking a resting place but does not find one. Then it says, "Let me go back to my house that I left," and when it comes and discovers it empty and swept and decorated for itself, it then goes and attaches to itself seven other spirits worse than itself and, entering, they settle there. *And*

the later stages of the person become worse than the first. (Matthew 12:43, 44, 45)



Exodus 16

1. And they traveled from Elim, and the whole congregation of the children of Israel came to the wilderness of Sin—which is between Elim and Sinai—on the fifteenth day in the second month of their going out from the land of Egypt.

2. And the whole congregation of the children of Israel murmured against Moses and against Aaron in the wilderness.

3. And the children of Israel said to them, “If only we had died at the hand of Jehovah in the land of Egypt when we sat at a pot of flesh, when we ate bread to the full! For you have led us out to this wilderness to kill this whole assembly with hunger.”

4. And Jehovah said to Moses, “Here now, I am making bread rain down from the sky for you, and the people shall go out and gather the matter for a day on that day so that I may test them [to see] whether they are walking in my law or not.

5. And it will happen on the sixth day that they should prepare what they have brought, and there will be double above what they gather day by day.”

6. And Moses and Aaron said to all the children of Israel, “In the evening you will know that Jehovah led you out of the land of Egypt.

7. And in the morning you will see the glory of Jehovah, when he hears your murmurings against Jehovah; and as for us, why is it that you murmur against us?”

8. And Moses said, “When Jehovah gives you flesh to eat in the evening, and bread to be filled with in the morning; when Jehovah hears your murmurings that you are murmuring against him, what are we? Your murmurings are not against us, because they are against Jehovah.”

9. And Moses said to Aaron, “Say to the whole congregation of the children of Israel, ‘Come near before Jehovah, because he has heard your murmurings.’”

10. And it happened as Aaron was speaking to the whole congregation of the children of Israel that they turned to face the wilderness, and look: the glory of Jehovah was seen in the cloud!

11. And Jehovah spoke to Moses, saying,

12. "I have heard the murmurings of the children of Israel. Speak to them, saying, 'Between the evenings you shall eat flesh, and in the morning you shall be filled with bread, and you shall know that I am Jehovah your God.'"

13. And it happened in the evening that the selav went up and covered the camp. And in the morning there was a layer of dew around the camp.

14. And the layer of dew lifted, and look! On the face of the wilderness, something tiny, round; something as tiny as hoar frost on the earth.

15. And the children of Israel saw and said, a man to his brother, "*Manna* is this?" because they did not know what it was. And Moses said to them, "This is the bread that Jehovah has given you for eating.

16. This is the word that Jehovah has commanded: Gather some of it, each according to what his or her mouth will eat; take an omer per head, the number of your souls, each individual for those who are in that individual's tent."

17. And the children of Israel did so, and they gathered it, [both] the one collecting it for the numerous and [the one collecting it] for the few.

18. And they measured by the omer, and it did not amount to too much for the numerous, and for the few it was not too little. Each according to what his or her mouth would eat they gathered.

19. And Moses said to them, "Let no one leave a remainder of it till morning."

20. And they did not listen to Moses, and some men left a remainder of it till morning, and it bred worms and rotted. And Moses was enraged over them.

21. And they gathered it morning by morning, each according to what his or her mouth would eat, and the sun grew hot, and it melted.

22. And it happened on the sixth day that they gathered double the bread, two omers for one person. And all the chieftains of the congregation came and told Moses.

23. And he said to them, "This is what Jehovah has spoken: 'There will be rest, a holy Sabbath to Jehovah tomorrow. Bake what you are going to bake, and boil what you are going to boil, and as for the whole remainder, lay this aside for yourselves to keep till morning.'"

24. And they laid it aside till morning, as Moses had commanded, and it did not rot, and there was no worm in it.

25. And Moses said, "Eat it today, because there is a Sabbath today to Jehovah; today you will not find it in the field.

26. Six days you shall gather it, and on the seventh day there will be a Sabbath; there will be none on that day."

27. And it happened on the seventh day that some of the people went out to gather it and did not find it.

28. And Jehovah said to Moses, "How long will you all refuse to keep my commandments and my laws?

29. See that, because Jehovah has given you the Sabbath, therefore on the sixth day he gives you bread for two days. Everyone rest quietly where you are; do not go out, any of you from your place, on the seventh day."

30. And the people rested on the seventh day.

31. And the house of Israel called its name manna, and it was like coriander seed, white, and its flavor like that of a cake made with honey.

32. And Moses said, "This is the word that Jehovah has commanded: 'Fill the omer with it to keep for your generations so that you can see the bread with which I fed you in the wilderness in my leading you out of the land of Egypt.'"

33. And Moses said to Aaron, "Take a jar and put a full omer of manna there and lay it aside before Jehovah to keep for your generations."

34. As Jehovah commanded to Moses, Aaron laid it aside before [the ark of] the testimony, to keep it.

35. And the children of Israel ate the manna forty years, until they came to an inhabited land. Manna they ate until they came to the border of the land of Canaan.

36. And an omer is a tenth of an ephah.

Summary

THE previous chapter was about the second trial of people in the spiritual church, a trial caused by their perception of truth as unpleasant. The current chapter in its inner meaning is about their third trial, which is triggered by a lack of goodness. The lack of bread and flesh that the children of Israel were murmuring about symbolizes a lack of goodness.

Comfort after their trial is symbolized and depicted by the manna they received and by the selav. Manna is spiritual goodness.

The Lord gave them spiritual goodness constantly, and they did not have to trouble themselves at all about it or help in any way. This is symbolized by the fact that they received manna daily and that if they gathered more, it bred worms.



Inner Meaning

8396 **E**XODUS 16:1. *And they traveled from Elim, and the whole congregation of the children of Israel came to the wilderness of Sin—which is between Elim and Sinai—on the fifteenth day in the second month of their going out from the land of Egypt.*

And they traveled from Elim symbolizes the next development. *And the whole congregation of the children of Israel came to the wilderness of Sin* means to another state of trial. *Which is between Elim and Sinai* symbolizes its extent and nature. *On the fifteenth day in the second month* symbolizes this state by comparison. *Of their going out from the land of Egypt* means by comparison with their state just after they had been delivered from persecution.

8397 *And they traveled from Elim* symbolizes the next development. This can be seen from the symbolism of *traveling*, [or setting out,] as developments and a continuation (discussed in §§4375, 4554, 4585, 5996, 8181, 8345) and from that of *Elim* as a state of comfort after trial (discussed at §8367). Traveling from Elim, then, symbolizes the next stage of life, so far as states of trial are concerned. When people whose religion is spiritual undergo trial, they are led from one trial into another. These are the developments symbolized here by the traveling.

The reason travel symbolizes the next stage of life is that like time, space does not exist in the other life; instead there are states (§§2625, 2837, 3356, 3387, 4321, 4882, 5605, 7381). So moving does not mean moving, traveling does not mean traveling; rather, they mean changes and developments in a person's state.

8398 *And the whole congregation of the children of Israel came to the wilderness of Sin* means to another state of trial, as the following shows: *Coming* symbolizes a stage in the developments symbolized by travel (§8397). *The congregation of the children of Israel* symbolizes people in the spiritual

church, as dealt with at §7843. A *wilderness* symbolizes a state in which one undergoes trial, as discussed at §8098. And *Sin* symbolizes the nature of that state, because names embrace the entire nature of the state of whatever quality is being talked about, as shown in various places above.

The murmuring over the lack of bread and meat symbolizes a time of trial, and the manna and selav symbolize comfort after the trial, from which you can see what *Sin* symbolizes: goodness growing out of truth. In a negative sense, then, *Sin*—a city in Egypt from which the wilderness of *Sin* took its name—symbolizes evil growing out of falsity, in Ezekiel:

I will pour my wrath out *on Sin*, the strength of Egypt, and cut off the thron of No. And I will put fire in Egypt; *Sin will be in terrible pain*, and No will exist to be cleft open, as will Noph, for its foes, daily. The youths of Aven and Pi-beseth will fall by the sword, and these [cities] will go into captivity. And in Tehaphnehes, the day will turn dark when I break the yokes of Egypt there. (Ezekiel 30:15, 16, 17, 18)

[2] This is about people with knowledge who use it to hatch falsity that leads to evil. Egypt in this case stands for knowledge. *Sin* stands for evil arising from falsity and *No* for falsity giving rise to evil. A deeper meaning lies hidden here than is apparent in the literal words, as anyone can see just from the fact that the Word is divine. If the passage did not contain a deeper meaning it would have hardly any intelligible meaning at all, let alone a meaning that carries something holy. It is therefore obvious that the names in the passage stand for something and that from the meanings of the names springs an overall meaning worthy of Jehovah and his Word. People who acknowledge that the Word is divine cannot possibly deny this, as long as they are willing to think rationally or to draw conclusions with an intellect that is at least slightly enlightened.

Which is between Elim and Sinai symbolizes its extent and nature. This can be seen from the symbolism of *Elim* and the symbolism of *Sinai*, which make it quite plain what this space *between* them symbolizes. *Elim* had springs and palm trees, so it symbolizes the truth and goodness that give comfort after times of trial (see the final verse of the previous chapter). And *Sinai* is where the law was issued, so it symbolizes goodness and the truth it gives rise to. As a result, the extent between them and its nature, as symbolized by *Sin*, consists in goodness arising from truth.

Goodness arising from truth is the goodness spiritual people have before being reborn. At that point they do good on the basis of truth (that is, because it has been so ordered) and consequently out of obedience.

Goodness that gives rise to truth, on the other hand, is the goodness spiritual people have after rebirth, since they then do good from desire. The former goodness is symbolized by Sin, the latter by Sinai.

8400

On the fifteenth day in the second month symbolizes this state by comparison. This is evident from the symbolism of the fifteenth, of a day, and of a month. A *month* symbolizes the end of a previous state and the beginning of the next, so it symbolizes a new state (§3814). A *day* symbolizes a state in general (23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, 7680). And *fifteenth* means new. Fourteen [days], or two weeks, symbolize an entire span of time, or a state from start to finish (728, 2044, 3845), so fifteen symbolizes something new. Here it means the new life symbolized by the manna the people received from heaven. Manna means truth-based goodness, which is the life force of a spiritual person. The symbolism of fifteen resembles that of eight, because an eighth day is the first day of a second week. For the meaning of eight as every beginning and therefore as something new and different from what has come before, see §§2044, 2866. For the idea that all numbers in the Word have symbolic meaning, see §§482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 6175.

8401

Of their going out from the land of Egypt means by comparison with their state just after they had been delivered from persecution. This is established by the symbolism of *going out* and being led out as being delivered (mentioned many times) and from that of the *land of Egypt* as persecution at the hand of spirits dedicated to evil and therefore to falsity (mentioned at §7278).

8402

Exodus 16:2, 3. *And the whole congregation of the children of Israel murmured against Moses and against Aaron in the wilderness. And the children of Israel said to them, "If only we had died at the hand of Jehovah in the land of Egypt when we sat at a pot of flesh, when we ate bread to the full! For you have led us out to this wilderness to kill this whole assembly with hunger."*

And the whole congregation of the children of Israel murmured symbolizes grief over the severity of the trial and so complaints about it. *Against Moses and against Aaron* symbolizes divine truth. *In the wilderness* symbolizes a state of trial. *And the children of Israel said to them* symbolizes the thinking that rose out of their distress. *If only we had died at the hand of Jehovah in the land of Egypt* means that it would have been better if the Lord had left them alone in the state in which they were being persecuted. *When we sat at a pot of flesh* symbolizes a life lived as they wished, in accordance with their cravings. *When we ate bread to the full* means

that they then enjoyed the goodness that was present in lowlier kinds of pleasure as much as they wanted. *For you have led us out* means after they were rescued. *To this wilderness* means that [they were brought into] a state of trial. *To kill this whole assembly with hunger* means that they would die from the lack of anything pleasurable or good.

And the whole congregation of the children of Israel murmured symbolizes grief over the severity of the trial and [so] complaints about it. This can be seen from the symbolism of *murmuring* as grief due to the harshness of a trial and as complaints, a symbolism discussed at §8351. The *congregation of the children of Israel* is people of the spiritual church, as above at §8398.

8403

This has to do with a third trial, a trial over the lack of anything pleasant or good. It comes next in line after the previous trial, which was due to a lack of truth.

[2] People who have not been taught about human rebirth imagine we can be reborn without being tested. Some suppose we can become reborn after undergoing a single crisis. It needs to be known, though, that no one is reborn without trials and that the trials come one after another in great numbers. The reason is that rebirth takes place in order to kill off the life of the old self and instill new, heavenly life. Struggle, then, is clearly inevitable. The life of the old self resists, not wanting to be snuffed out, and the life of the new self can enter only where the life of the old self has been snuffed out. So it is plain that both sides fight, and fight hard, since they are fighting for their life.

[3] From this anyone who uses enlightened reason to think about it can see and perceive that we cannot be reborn without struggle—in other words, without spiritual trial. Such a person can also see that it takes not just one trial but many to regenerate us. After all, there are a great many different kinds of evil that made up the pleasure of our previous life, or constituted our old life. These varieties of evil cannot all be conquered at one and the same time. They hang on tenaciously, because they took root in our forebears for many ages back, are therefore born into us, and are reinforced by the evil we have actually committed on our own since childhood. All this evil is diametrically opposed to the heavenly goodness that needs to be instilled in us and will become the substance of our new life.

Against Moses and against Aaron symbolizes divine truth. This is established by the representation of *Moses* as divine truth coming directly from the Lord and therefore as inner truth, and from the representation of

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Aaron as truth coming from the Lord indirectly and therefore as outer truth. These are discussed in §§7009, 7089, 7382.

8405

In the wilderness symbolizes a state of trial. This can be seen from the symbolism of a *wilderness* as a state for undergoing trials, as dealt with in §§6828, 8098.

8406

And the children of Israel said to them symbolizes the thinking that rose out of their distress. This can be seen from the symbolism of *saying* as thinking, when it has to do with factors that affect the mind, as also in §§3395, 7094, 7244, 7937. Plainly the thinking rises out of distress, because it arises in a time of trial.

8407

If only we had died at the hand of Jehovah in the land of Egypt means that it would have been better if the Lord had left them alone in the state in which they were being persecuted, as the following shows: *If only* means that it would have been better, or preferable. *Being dead at the hand of Jehovah* means being left alone by the Lord. In a spiritual sense, being dead means being intent on evil and therefore falsity and consequently on damnation (§§5407, 6119, 7494). When the text speaks of dying *at the hand of Jehovah*, it means being left alone by the Lord, because people who are abandoned by him—that is, people who abandon him—plunge headlong into evil and therefore falsity and so into damnation. (That Jehovah in the Word means the Lord has been shown many times before.) And the *land of Egypt* symbolizes a state of persecution, as noted above at §8401.

For the idea that before being delivered by the Lord, people of the spiritual church (represented by the children of Israel) had been persecuted by spirits devoted to falsity-from-evil (represented by Pharaoh and the Egyptians), see §§6854, 6914, 7474, 7828, 7932, 8018, 8099, 8159, 8321.

8408

When we sat at a pot of flesh symbolizes a life lived as they wished, in accordance with their cravings, as the following shows: A *pot* symbolizes something that holds what is good, and in a negative sense, something that holds evil, as discussed below. And *flesh* symbolizes a heavenly selfhood and therefore goodness, while in a negative sense it symbolizes human selfhood and therefore evil, as also discussed below [in §8409]. Since flesh symbolizes selfhood, *sitting* at a pot of flesh symbolizes a life lived as one wishes, in accordance with one's cravings, because such a life is a self-directed one.

The reason a *pot* is something that holds what is good, and in a negative sense, something that holds evil, is that the flesh cooked in it symbolizes

goodness, and in a negative sense, evil. Since this is what a pot is, it also symbolizes either the bodily or the earthly level of a human being, because these are what hold either goodness or evil. In a broad sense, then, a pot means a person, and in a still broader sense, a people or a city. Under those circumstances, the flesh symbolizes what is good or bad in them, as in Ezekiel:

. . . the men who think wickedness and give evil advice in this city, saying, “[The time] is not near; *[the city] is the pot, we are the flesh.*” For which reason this is what the Lord Jehovih has said: “Your victims of stabbing that you put in its midst—*they are the flesh*, but *[the city] is the pot.*” (Ezekiel 11:2, 3, 7)

The pot stands for the city, or the people in it, and the flesh stands for evil, because the stabbing victims, who are called flesh, are people in whom goodness and truth have been wiped out (§4503). [2] In the same author:

Utter a parable against the house of rebellion and say to them, “This is what the Lord Jehovih has said: ‘*Put the pot on, put it on, and also pour pieces into it, every good piece, thigh and shoulder; with the choice of the bones fill it.*’ The Lord Jehovih has said, ‘*Doom to the blood-soaked city, to the pot whose scum is in it and whose scum has not gone out of it.*’” (Ezekiel 24:3, 4, 5, 6)

The pot stands for the city, or the people in it, who harbor the evil that consists in profaning what is good. The goodness (the flesh in the pot) is the thigh and shoulder; the evil is the resulting scum; the profanation of what is good is the lingering of the scum. Because this is the meaning, the city is also described as blood-soaked. [3] In Jeremiah:

Jehovah said to [me,] Jeremiah, “What do you see?” I said, “A *pot [over] fanned [flames]* I see, whose face is toward the north.” Then Jehovah said, “From the north, evil will open over all the inhabitants of the land.” (Jeremiah 1:11, 12, 13, 14)

The pot [over] fanned [flames] stands for a people in the grip of falsity. The north stands for the sensory, bodily level of a human being, which is the level from which evil wells up. The passage is about the last days of a religion, when the outer levels—the sensory and bodily levels—predominate, and along with them, falsity and evil. The Lord’s church

gradually moves from being internal to being external, then passes away.
[4] In Zechariah:

On that day, “Holiness to Jehovah” will be on the horses’ bells, and *there will be pots in Jehovah’s house* like the bowls before the altar. And *every pot in Jerusalem and Judah will be holiness to Jehovah Sabaoth*, and everyone sacrificing will come and take *of [the pots]* and *cook [meat] in them.* (Zechariah 14:20, 21)

This is about the salvation of the faithful. The faithful are the pots, and they are called pots because they hold goodness received from the Lord. That is why a pot is called holiness to Jehovah here. The horses’ bells with “Holiness” on them are truths corresponding to the goodness.

As pots are receptacles and containers of goodness, *they were made from bronze*, like the rest of the altar utensils (Exodus 38:3)—bronze symbolizing good qualities on the earthly plane (§§425, 1551).

[5] A pot also symbolizes theology because this contains within it the goodness characterizing a religion and the truth known to that religion. Theology is symbolized by the pot in which soup was cooked for the sons of the prophets on Elisha’s orders, an incident recorded this way in 2 Kings:

Elisha went back to Gilgal when there was famine in the land, when the sons of the prophets sat before him. He said to his boy, “*Put on the large pot* and cook soup for the sons of the prophets.” One went out into the field to gather edible plants and found a vine of the field and gathered bitter apples of the field off it, and *chopped them up into the pot of soup.* When they had eaten of the soup, they shouted, “*Death in the pot*, man of God!” But he said to *take some meal, which he threw into the pot*, and he said, “Pour out for the people and have them eat it”; *then there was nothing bad in the pot.* (2 Kings 4:38–41)

Keep in mind that all divine miracles involve subject matter relating to the Lord’s kingdom and the church (§§7337, 8364). Elisha represents the Lord’s Word (2762), and prophets represent theological teachings from the Word (2534, 7269). So you can see what aspect of the church was represented by this miracle: that when the goodness characterizing a religion has been distorted, truth from the Word restores its goodness. The famine is insufficient knowledge of what is true and good; the pot is theology; the soup is goodness in the outward rituals of the Jewish religion; the bitter apples from a vine of the field are the distortion of a thing; the

meal is truth from the Word (2177), which restores the goodness of that which has been distorted (the death in the pot).

The reason a pot symbolizes a holder for something good is that pots were among the equipment used for preparing food. Food in all its varieties symbolizes nourishment for the soul, so it symbolizes desires for goodness and truth (§§681, 1480, 3114, 4792, 5147, 5293, 5340, 5342, 5410, 5576, 5915).

Flesh symbolizes selfhood in both [positive and negative] senses. In the highest sense it symbolizes the Lord's divine selfhood, which is his divine humanity and is therefore the goodness that comes from his love for the entire human race. In a human sense, then, flesh is a selfhood brought to life by the selfhood of the Lord. In other words, it is the Lord's selfhood in us and is therefore the goodness that comes from our love for him. Concerning the symbolism of flesh in this sense, see §§3813, 7850. In a negative sense, on the other hand, flesh is human selfhood. So it is the evil of self-love and is therefore the cravings or lusts stemming from that love (§§999, 3813). For the idea that human selfhood is nothing but evil, see §§210, 215, 694, 874, 875, 876, 987, 1023, 1044, 1047, 3812, 5660, 5786.

The following passages make it even clearer that flesh is human selfhood and therefore evil of every kind. In Isaiah:

I will feed your oppressors with their own flesh, and they will become drunk on their blood as on new wine. (Isaiah 49:26)

Feeding people with flesh means filling them with their own wickedness. [2] In Jeremiah:

A curse on the man who trusts in humankind and *uses flesh as his arm*, while his heart withdraws from Jehovah. (Jeremiah 17:5)

Using flesh as one's arm stands for trusting in one's own power. *Eating the flesh of one's own arm* (Isaiah 9:20), then, stands for trusting in oneself. In Isaiah:

Egypt is a human and not God, *and its horses are flesh, not spirit. (Isaiah 31:3)*

Egypt's horses stand for knowledge produced by a twisted intellect (§6125). "Flesh" stands for something dead, "spirit" for something alive. For this reason the sons of Egypt are called *great in flesh* (Ezekiel 16:26). Evil is what leads to the description of a thing as dead, because evil confers spiritual death. Goodness is what leads to the description of a thing as alive,

because goodness confers spiritual life. [3] That is why the Word presents flesh and spirit as opposed to each other, as in John:

What has been born of the flesh is flesh, and what has been born of the spirit is spirit. (John 3:6)

In the same author:

The *spirit* is what gives life; *the flesh is of no use*. The words that I am speaking to you *are spirit* and are life. (John 6:63)

In Genesis:

Jehovah said, “*My spirit* will not denounce humankind forever, *because they are flesh*.” (Genesis 6:3)

Flesh stands for human selfhood here, as it also does in Matthew:

Jesus said, “Fortunate are you, Simon son of Jonah, because *flesh* and *blood* did not reveal it but my Father who is in the heavens.” (Matthew 16:17)

And in John:

As many as did accept him, to them he gave the power to be God’s children, to those believing in his name, who had their birth not from blood *or from the will of the flesh or from a man’s will* but from God. (John 1:12, 13)

The will of the flesh stands for the selfhood of the will, a man’s will for the selfhood of the intellect. God’s children stand for people who have been reborn, and everyone who is being reborn is brought to life by the Lord’s selfhood, which is his flesh and body and is divine goodness itself.

[4] Since flesh in a negative sense means human selfhood and therefore evil, it also means cravings, because the life of the flesh—the life belonging to the body—consists solely in gratification of the senses, satisfaction of the appetites, and cravings. The identification of flesh with cravings can be seen in these words in Moses:

The rabble that was in the people’s midst *had a strong craving*, so the children of Israel wept again and said, “*Who will feed us flesh?* Our soul is now parched; there is nothing but manna before our eyes.” And Jehovah said to Moses, “To the people you shall say, ‘Consecrate yourselves for tomorrow so that you may *eat flesh*. For you wept in Jehovah’s

ears, saying, “*Who will feed us flesh?* Because it was better for us in Egypt.” *Jehovah will give you flesh to eat*, for a month of days, until it comes out of your nose and becomes disgusting to you.” *The flesh was still between their teeth*, before it was swallowed down, when Jehovah’s anger blazed out against the people, and Jehovah struck a very strong blow among the people. *So he called the name of that place the Graves of Craving*, because there they buried the people who had *felt a craving*. (Numbers 11:4, 6, 18, 20, 33, 34)

From this you can now see what sitting at a pot of flesh in the land of Egypt symbolizes: a life lived as they wished, in accordance with their cravings, and therefore a self-directed life.

When we ate bread to the full means that they then enjoyed the goodness that was present in lowlier kinds of pleasure as much as they wanted, as the following shows: *Eating* symbolizes adoption (as discussed in §§3168, 3513 at the end, 3596, 4745) and also enjoyment (§7849). *Bread* symbolizes the goodness that is present in a heavenly life and in a negative sense the goodness that is present in an earthly life disconnected from heavenly life, which is the goodness present in the lower pleasures. In a spiritual sense bread means the main quality nourishing the soul and preserving its spiritual life. This quality is a loving goodness, as can be seen from the life force of heaven, which consists exclusively in that kind of goodness. In a negative sense bread means the main quality nourishing the inhabitants of hell and sustaining their life. This quality is the evil growing out of self-love and materialism, as can be seen from the life force of hell, which consists exclusively in that kind of evil. Such evil is good, as far as hell’s inhabitants are concerned, because nothing is sweeter or more pleasing to them. It is what is meant here by the goodness that is present in lowlier kinds of pleasure. And *to the full* means as much as they wanted, because the will is what fills up with goodness (in the good) or evil (in the evil).

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For you have led us out means after they were rescued. This can be seen from the symbolism of *leading people out* (out of the land of Egypt, in this case) as rescuing them (from a state in which they were being persecuted).

8411

To this wilderness means that [they were brought into] a state of trial. This is plain from the symbolism of a *wilderness* as a state for undergoing times of trial, as discussed at §8098.

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To kill this whole assembly with hunger means that they would die from the lack of anything pleasurable or good, as the following shows: *Killing* means depriving of life—here, of the life imparted by what is

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pleasurable and good, since that is what constitutes a person's life—as discussed in §§3607, 6767. The *assembly* symbolizes people of the spiritual church, as mentioned at §7843. And *hunger*, [or famine,] symbolizes a lack of anything good, as noted at §5893—here, a lack of the type of goodness belonging to lowlier kinds of pleasure, as symbolized by bread (§8410). Take away the food that nourishes people's spiritual life, or the life of their spirit, and they become hungry.

[2] I need to explain briefly how this matter stands. When the time comes to instill the neighborly kindness that constitutes our spiritual life, the delight in lower pleasures that previously constituted our earthly-level life is moved to the side. Once it is moved aside, we enter a time of trial. This is because we believe that if we are robbed of our delight in lower pleasures, we are being deprived of life altogether, because our earthly-level life consists in that delight, or that “goodness,” as we call it. We are unaware that when this component of our life is put aside, the Lord replaces it with spiritual delight and spiritual goodness. Such goodness is what the manna symbolizes. The earlier sort of goodness or pleasure is meant by the meat and bread in Egypt, and the removal of it is meant by the hunger.

[3] It is very important to note, though, that when we are being reborn, we are not stripped of delight in the lowly pleasures belonging to the body and to the lower mind. No, we enjoy these pleasures fully after rebirth, even more fully than before, but in inverse proportion. Before rebirth, enjoyment of the lower pleasures was our entire life, whereas after rebirth, the good we do out of neighborly love is our entire life. Enjoyment of the lower pleasures then serves as an intermediate plane and ultimate foundation on which spiritual goodness with all its happiness and bliss can rest.

Consequently, when the established order needs to be turned upside down, our delight in lower pleasures dies and disappears before a new delight with a spiritual origin is instilled in its place.

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Exodus 16:4, 5. *And Jehovah said to Moses, “Here now, I am making bread rain down from the sky for you, and the people shall go out and gather the matter for a day on that day so that I may test them [to see] whether they are walking in my law or not. And it will happen on the sixth day that they should prepare what they have brought, and there will be double above what they gather day by day.”*

And Jehovah said to Moses symbolizes comfort from the Lord. *Here now, I am making bread rain down from the sky for you* means that heavenly goodness will flow in. *And the people shall go out* symbolizes the life that results. *And gather the matter for a day on that day* means always as needed.

So that I may test them [to see] means this will bring under examination. *Whether they are walking in my law or not* means whether they can live a life of truth and goodness. *And it will happen on the sixth day* means at the end of every state. *That they should prepare what they have brought* symbolizes an orderly arrangement of the goodness they have adopted as their own. *And there will be double above what they gather day by day* means that it must form a bond [with truth].

And Jehovah said to Moses symbolizes comfort from the Lord. This is evident from the words that follow, because what *Jehovah said* was a message of comfort after their trials. For the idea that trials are followed by comfort, see §§8367, 8370.

Here now, I am making bread rain down from the sky for you means that heavenly goodness will flow in, as the following shows: *Rain* symbolizes a blessing, as discussed at §2445. Rain means a blessing because it falls from the sky and makes the ground fertile, just as divine goodness and truth come down to us from heaven and bless us. Plainly, then, rain in its first layer of meaning symbolizes an inflow, because everything good flows in from the Divine. And *bread* symbolizes heavenly goodness, as discussed below.

And the people shall go out symbolizes the life that results. This is established by the symbolism of *going* as life, which is discussed in §§1293, 3335, 4882, 5493, 5605. The symbolism is the same for *going out*, here—that is, going to gather manna. For the symbolism of “going” as life, see also §8420.

And gather the matter for a day on that day means always as needed, as the following shows: *Gathering* means receiving, because when rain symbolizes an inflow—an inflow of goodness from the Divine—gathering means receiving the inflow, since these correspond to each other. A *matter* means whatever is being talked about, which in this case is the bread or manna from the sky. And *for a day on that day* means always as needed. “Always” is meant because the people received it daily, and “daily” means always (see §2838); and “as needed” is meant because they were to gather as much as they required every day, and no more than that—an omer per person.

So that I may test them [to see] means this will bring under examination. This can be seen from the symbolism here of *testing* as examining, since the question “whether they are walking in my law or not” follows.

Whether they are walking in my law or not means whether they can live a life of truth and goodness. This can be seen from the symbolism of *walking* as living (discussed in §§519, 1794) and from that of the *law* as the Word

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(discussed in §§2606, 3382, 6752). Because the law symbolizes the Word, it symbolizes divine truth (§7463) and therefore teachings about goodness and truth as well. Walking in Jehovah's law, then, means living a life of truth and goodness in accordance with teachings about them.

Everyone knows that walking in the law means living by the law, because the expression is a part of our everyday language. So it is clear enough that walking means living and that the word *walk* itself, like many other words, has a metaphorical meaning similar to its spiritual sense. The only way to explain this is as an inflow from the spiritual world into the thoughts in our mind and therefore into the words we use. Without that inflow, who would ever say “walk” for “live” in such phrases as “walk in the law,” “in the statutes,” “in the commandments,” “in the fear of God”? The case is exactly the same with “go”; it too means “live,” as noted just above at §8417. It is also the same with “travel,” “advance,” and “emigrate.” The reason these mean “live” is that there is no such thing as space in the spiritual world, only states of life instead (§§2625, 2837, 3356, 3387, 4321, 4882, 5605, 7381).

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And it will happen on the sixth day means at the end of every state. This can be seen from the symbolism of a *day* as a state (dealt with in §§23, 487, 488, 493, 2788, 3462, 3785, 4850, 7680) and from that of the *sixth* as the end of a state. The sixth day means the end of a state because seven days (a week) symbolizes an entire time span, or a complete state (§§2044, 3845, 6508). The day before the seventh—the sixth day—therefore symbolizes the end of that state, and the next day—the eighth—symbolizes the beginning of the next state (§§2044, 8400).

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That they should prepare what they have brought symbolizes an orderly arrangement of the goodness they have adopted as their own, as the following shows: *Preparing* something, when it applies to adopted goodness, means arranging it in order. And *what they have brought*, when it refers to manna—a symbol for goodness—symbolizes goodness they have adopted as their own. Gathering manna every day symbolizes accepting goodness, and eating it symbolizes adopting it, so preparing what they have brought symbolizes arranging in order the goodness they have adopted. The Lord does this arranging at the end of every state, as symbolized by the sixth day. After the arrangement comes union, as symbolized by the seventh day.

8423

And there will be double above what they gather day by day means that it must form a bond [with truth], as the following shows: *Being double* means forming a bond, [or uniting]. (The reason doubling symbolizes the formation of a bond is that two means union, as discussed in §§1686,

3519, 5194.) And *gathering* means receiving (as above at §8418), while *day by day*, or every day, means always (also as above at §8418).

The reason two means union is that there are two things to which everything in the universe relates: goodness and truth, or what is the same, love and faith (since goodness relates to love, and truth to faith). As a result, there are also two things in us that constitute our life: the will and the intellect. The human will was formed to receive goodness, or love, and the human intellect to receive truth, or faith. The union of these two is called a marriage, because when they are united they behave like spouses. They share love, conceive, and give birth. Their offspring are called fruit. These comments now clarify why two or “double” symbolizes [the need for] union, because nothing is ever born or produced without a union of the two.

From this, I might add, it is quite plain that without love, or charity, faith cannot produce fruit; any fruit must come from both together.

Exodus 16:6, 7, 8. *And Moses and Aaron said to all the children of Israel, “In the evening you will know that Jehovah led you out of the land of Egypt. And in the morning you will see the glory of Jehovah, when he hears your murmurings against Jehovah; and as for us, why is it that you murmur against us?” And Moses said, “When Jehovah gives you flesh to eat in the evening, and bread to be filled with in the morning; when Jehovah hears your murmurings that you are murmuring against him, what are we? Your murmurings are not against us, because they are against Jehovah.”*

And Moses and Aaron said to all the children of Israel symbolizes instructions from divine truth. *In the evening you will know that Jehovah led you out of the land of Egypt* means that at the end of the previous state their deliverance will be revealed. *And in the morning you will see the glory of Jehovah* means that at the beginning of the new state the Lord will come. *When he hears your murmurings* means that their complaints are about to end. *Against Jehovah; and as for us, why is it that you murmur against us?* means that the complaints were against that which was divine, not against those representing it. *And Moses said,* symbolizes instructions. *When Jehovah gives you flesh to eat in the evening* means that at the end of the [previous] state, goodness will be adopted in the form of pleasure. *And bread to be filled with in the morning* means that at the start of the new state they will receive as much goodness as they can handle. *When Jehovah hears your murmurings* means that their complaints are therefore about to end. *That you are murmuring against him* means that the complaints were against that which was divine. *What are we? Your murmurings are not against us* means rather

than against the individuals representing what was divine. *Because they are against Jehovah* means that [people of the spiritual church] need to be careful from then on.

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And Moses and Aaron said to all the children of Israel symbolizes instructions from divine truth, as the following shows: *Saying*, when the message consists of Jehovah's orders to people of the spiritual church, symbolizes instructions, as also treated of at §§7769, 7793, 7825, 8041. *Moses and Aaron* represent divine truth—Moses representing inner truth, and Aaron outer truth—as treated of in §§7009, 7089, 7382. And the *children of Israel* represent people of the spiritual church, as treated of in §§6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223.

8426

In the evening you will know that Jehovah led you out of the land of Egypt means that at the end of the previous state their deliverance will be revealed, as the following shows: *In the evening* symbolizes the end of a previous state (discussed below), and *knowing* means being revealed, because knowledge that the Lord grants is called revelation. And *leading out* symbolizes deliverance, as in many previous instances. Here it means deliverance from the persecution symbolized by the land of Egypt (§7278).

[2] *In the evening* stands for the end of a previous state because changes of state in the other life resemble the times of day in this world, which are morning, afternoon, evening, and night (or twilight), then morning again.

It needs to be known that states in the spiritual world keep changing forever and that everyone there goes through changes. The goal is the constant betterment of the inhabitants, because no one there improves without changes of state, or without a variety of experiences following one after another without stop. The changes of state that follow one another in sequence like times of day and seasons of the year never return in precisely the same form but rather vary. The start of every state corresponds to earth's morning and is actually meant by morning in a number of passages in the Word. The end of every state corresponds to evening and is actually called evening in a number of passages in the Word.

When it is morning, the inhabitants feel love; when it is afternoon, they are bathed in light, or truth; but when it is evening, they are in the dark about truth, and the pleasure they enjoy belongs to an earthly type of love. This pleasure is what the selav they had in the evening symbolizes, and goodness is what the manna they had every morning symbolizes.

[3] This shows what evening symbolizes: the end of a state for the entity under discussion. As a consequence, it also symbolizes the end of a

state for the church. But see what has been shown before about the symbolism of evening: In the next life there are cycles of state, just as there are cycles of time in the world: 5672, 5962, 6110. Evening is the end of a previous religion, and morning the beginning of a new (2323, 7844); evening and morning therefore mean the Lord's coming (7844). In heaven there is evening and the half-light before morning but not night, which exists in hell: 6110.

And in the morning you will see the glory of Jehovah means that at the beginning of the new state the Lord will come. This is evident from the symbolism of *morning* as the start of a new state (discussed directly above at §8426) and from that of the *glory of Jehovah* as his presence and coming.

8427

The reason *glory* means the Lord's presence and coming is that *glory* in the highest sense is divine truth radiating from the Lord, and to the eyes of angels, divine truth looks like brilliant light coming from the sun—the sun being the Lord. For the idea that *glory* means divine truth radiating from the Lord, see §§5922, 8267; that it means the understanding and wisdom imparted by divine truth, §4809; and that it therefore means the Word's inner sense, since this is divine truth in its *glory*, §5922.

[2] The reason the text says they would see the *glory of Jehovah* in the morning is this: The light of the sun in heaven illuminates both the outer and inner vision of angels, and the Lord is that sun. So the rising of heaven's sun, the light it then sheds, and consequently the presence and coming of the Lord correspond to morning time on earth and are symbolized in the current verse by the morning. Heaven's morning sunlight, which is divine truth radiating from the Lord and therefore is the Lord, is his *glory*. Plainly, then, *glory* symbolizes the Lord's presence and coming. This meaning of *glory* can also be seen in many scriptural passages, such as in Moses:

The cloud covered the mountain, and *the glory of Jehovah settled on Mount Sinai*, and the cloud covered it six days. The *appearance of Jehovah's glory* was like a consuming fire on the head of the mountain before the eyes of the children of Israel. (Exodus 24:15, 16, 17, 18)

Clearly the presence of Jehovah—the Lord—in the form of cloud and fire on the mountain is being called the *glory of Jehovah* here. In the same author:

The cloud covered the meeting tent, and the *glory of Jehovah* filled the tabernacle, and Moses could not come into the meeting tent, because

the cloud had settled on it *and the glory of Jehovah had filled the tabernacle.* (Exodus 40:34, 35)

Here too the Lord's presence in the form of a cloud is being called glory.

[3] In the same author:

Moses and Aaron entered the meeting tent and went out and blessed the people; *then the glory of Jehovah appeared to the whole people.* (Leviticus 9:23, 24)

In the same author:

The *glory of Jehovah* appeared in the meeting tent before all the children of Israel. (Numbers 14:10, 11, 12)

Likewise in Numbers 16:19, 42. In 1 Kings:

Cloud filled the house of Jehovah, so that the priests could not stand there to minister, on account of the cloud, because the *glory of Jehovah filled the house of Jehovah.* (1 Kings 8:10, 11)

In John:

The temple was filled with smoke, and *with the glory of God and with his strength*, so that no one could enter the temple. (Revelation 15:8)

In the same author:

He showed me the great city, the holy Jerusalem, coming down out of heaven from God, *having the glory of God.* The city has no need for the sun or the moon to shine in it; *the glory of God lights it*, and its lamp is the Lamb. (Revelation 21:10, 11, 23)

In this passage the glory of God manifestly stands for light from the Lord—which is divine truth radiating from him—and consequently for the Lord's presence, since he is present in the truth that comes from him.

[4] The meaning of Jehovah's glory as his presence is still clearer in a passage in Moses:

Moses said to Jehovah, "*Please show me your glory.*" And [Jehovah] said to him, "I will make all my goodness go by before you, and *when my glory goes by*, it will happen that I will put you in the opening of a rock and cover my hand over you until I have gone by. But when I remove my hand, you will see my back, and my face will not be seen." (Exodus 33:18–end)

Here too Jehovah's glory obviously stands for his presence. In Matthew:

The disciples said to Jesus, "*Tell us what the sign of your coming will be.*" Jesus said, "Then will appear the sign of the Son of Humankind, and they will *see the Son of Humankind coming in the clouds of heaven with strength and glory.*" (Matthew 24:3, 30)

This is about the last stage of the previous church and the first stage of a new church. The Son of Humankind is divine truth coming from the Lord. The clouds of heaven are the Word in its literal meaning. The strength and glory are the inner meaning—and consequently divine truth—that will appear at that time. The Lord's coming stands for an acknowledgment of divine truth by people in the new church and a denial of it by people in the old church; see §4060 at the end.

[5] The idea that the Lord with his divine truth is the glory is clear in Isaiah:

The voice of one shouting in the wilderness, "Prepare the way for Jehovah! *The glory of Jehovah will be revealed*, and all flesh will see it together." (Isaiah 40:3, 5)

This is about the Lord, who is the glory. In John:

The Word became flesh and resided among us, and we *saw his glory: glory* like that of the Only-Born of the Father, who was full of grace and truth. (John 1:14)

In the same author:

These are the things Isaiah said *when he saw his glory* and spoke about him. (John 12:41)

The glory stands for the Lord. Likewise in Moses:

As I live, *the whole earth will be filled with the glory of Jehovah.* (Numbers 14:21)

The glory of Jehovah stands for the Lord's coming and the light shed by divine truth from him.

[6] Glory stands for the Lord's divinity in Isaiah:

I am Jehovah: this is my name, *and my glory I will not give to another.* (Isaiah 42:8)

In Mark:

. . . *when the Son of Humankind comes in the glory of his Father*, with his holy angels. (Mark 8:38)

In Luke:

Christ had to suffer these things and *enter into his glory*. (Luke 24:26)

Since Jehovah's glory symbolizes the Lord and his divine truth, it also symbolizes divine wisdom and understanding, which is a quality of divine truth and comes from the Lord. Wisdom and understanding from the Divine is meant by the *glory* in Ezekiel 1:28; 8:4; 9:3; 10:4, 18, 19; 11:22, 23, which was represented there by a rainbow such as appears in a cloud.

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When he hears your murmurings means that their complaints are about to end, as the following shows: *Hearing*, when ascribed to Jehovah, means having compassion and helping, so it means that the complaints are about to end. And *murmurings* symbolize grief due to the harshness of a trial and the resulting complaints, as discussed at §8351.

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Against Jehovah; and as for us, why is it that you murmur against us? means that the complaints were against that which was divine, not against those representing it. This can be seen from the fact that *Jehovah* stands for that which is divine—here, for the divine truth that Moses and Aaron were representing—and from the symbolism of *murmuring* as complaints, as directly above at §8428. Because the text says they murmured against Jehovah, not against Moses and Aaron, the symbolism is that their complaints were against the divine truth Moses and Aaron represent (§8425), not against those representing it. That is why the next verse also says, “*What are we? Your murmurings are not against us.*” The person who represents something divine cannot compare to it. Besides, people who murmur against a representative, when that representative is speaking on behalf of the Divine, are murmuring not against the person but against the Divine.

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And Moses said, symbolizes instructions, as above at §8425.

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When Jehovah gives you flesh to eat in the evening means that at the end of the [previous] state, goodness will be adopted in the form of pleasure, as the following shows: *Evening* symbolizes the end of a state, as discussed above at §8426. *Flesh* symbolizes a selfhood brought to life, or a heavenly selfhood, which we receive from the Lord, so it symbolizes the doing of good out of love (§§148, 149, 780, 3813, 7850, 8409 at the beginning). Here, though, it symbolizes the doing of good out of faith, because it was the flesh of a bird, a flying creature called a selav. A

creature of the air symbolizes something spiritual, or something relating to faith, so its flesh symbolizes goodness of that type. Here it symbolizes what the earthly self considers good, which is pleasure.

It is important to know that manna symbolizes what the inner, spiritual self considers to be good, while the selav symbolizes what the outer, earthly self considers to be good, which is called pleasure. This symbolism can be seen from the fact that the manna was sent at morning time, the selav at evening time. What is sent in the morning symbolizes spiritual goodness, and what is sent in the evening symbolizes earthly-level goodness, or pleasure. A morning state in the other life occurs when light shines on the spiritual goodness of the inner self and darkness shrouds the earthly-level goodness of the outer self. An evening state occurs when light shines on the earthly-level goodness of the outer self and darkness shrouds the spiritual goodness of the inner self.

The two states alternate this way so that we can be perfected, and especially so that we can adopt what is good, which pleasure enables us to do in an evening state.

And bread to be filled with in the morning means that at the start of the new state they will receive as much goodness as they can handle, as the following shows: *Bread* symbolizes a loving goodness, as discussed in §§2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915, 8410. Here, though, the bread symbolizes truth-based goodness—the goodness found in a spiritual religion—because it refers to manna, which is discussed below. *Morning* symbolizes the start of a new state, as above at §8427. And *to be filled with*, or to the full, means as much as they wanted, as mentioned above at §8410. Here it means as much as they could handle, because goodness flowing in from the Lord comes not in the amount people want but in the amount they can receive. Evil, on the other hand, they may have in any amount they want.

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When Jehovah hears your murmurings means that their complaints are therefore about to end, as is evident from the comments above at §8428, where the same words occur.

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That you are murmuring against him means that the complaints were against that which was divine, and *what are we? Your murmurings are not against us* means rather than against the individuals representing what was divine. This too is evident from comments above, at §8429, where similar words occur.

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Because they are against Jehovah means that [people of the spiritual church] need to be careful from then on. This can be seen from the fact that the text is saying once again that their murmurings are *against*

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Jehovah, that is, against the Divine. That is why the clause now means that from then on they need to be careful not to make such complaints during their trials.

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Exodus 16:9, 10, 11, 12. *And Moses said to Aaron, "Say to the whole congregation of the children of Israel, 'Come near before Jehovah, because he has heard your murmurings.'" And it happened as Aaron was speaking to the whole congregation of the children of Israel that they turned to face the wilderness, and look: the glory of Jehovah was seen in the cloud! And Jehovah spoke to Moses, saying, "I have heard the murmurings of the children of Israel. Speak to them, saying, 'Between the evenings you shall eat flesh, and in the morning you shall be filled with bread, and you shall know that I am Jehovah your God.'"*

And Moses said to Aaron symbolizes an inflow of divine truth that comes directly from the Lord through divine truth that comes indirectly. *Say to the whole congregation of the children of Israel* symbolizes instruction. *Come near before Jehovah* symbolizes a receptive state and submission to [that inflow]. *Because he has heard your murmurings* means so that he can help, considering the grief they felt when being put to the test. *And it happened as Aaron was speaking to the whole congregation of [the children of] Israel* symbolizes being taught by the Divine through inflow. *That they turned to face the wilderness* symbolizes a memory of the challenging state they had experienced. *And look: the glory of Jehovah was seen in the cloud!* symbolizes the Lord's presence within truth adapted to human comprehension. *And Jehovah spoke to Moses, saying,* symbolizes truth emanating from the Lord's divine nature, in which the Lord is present. *I have heard the murmurings of the children of Israel* means that complaints arising out of the trials are about to end. *Speak to them, saying,* symbolizes instructions delivered through an inflow. *Between the evenings you shall eat flesh* means that at the end of the state, goodness will be adopted in the form of pleasure. *And in the morning you shall be filled with bread* means that at the start of a new state they will receive as much goodness as they can handle. *And you shall know that I am Jehovah* means so that they can see that the Lord alone is God.

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And Moses said to Aaron symbolizes an inflow of divine truth that comes directly from the Lord through divine truth that comes indirectly. This can be seen from the symbolism of *saying* as an inflow, when the divine truth that comes directly from the Lord, as represented by *Moses*, speaks through the divine truth that comes indirectly and is represented by *Aaron*. For the idea that saying can mean flowing in, see §§5743, 6152,

6291, 7291, 7381, 8221, 8262. For the idea that Moses is truth coming directly from the Lord and Aaron truth coming indirectly, §§7009, 7010, 7089, 7382. For an explanation of what truth coming directly from the Lord is and what truth coming indirectly is, §§7055, 7056, 7058.

Say to the whole congregation of the children of Israel symbolizes instruction. This is established by the symbolism of *saying* as instruction, when divine truth is telling people in the church what they must do on divine command (as also in §§7186, 7267, 7304, 7380, 7517, 8127), and by that of the *congregation of the children of Israel* as people of the spiritual church (mentioned at §7843).

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Come near before Jehovah symbolizes a receptive state and submission to [that inflow]. This is clear from the symbolism of *coming near before Jehovah* as an inflow (discussed at §8159) and therefore as being receptive to that inflow too. Reception is the other side of inflow; they correspond to each other.

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The more open we are to inflow from the Divine, the more we are said to come near before him. To accept the inflow is precisely what coming near before Jehovah means in a spiritual sense. It is through faith and love that we draw close to him, and since both faith and love come from Jehovah, or the Lord, to go near him is also to accept the goodness and truth flowing in from him.

The reason coming near also means submission is that we have not really accepted an idea if we do not comply with it too, by putting it to use. An inflow from the Divine passes first into our awareness—human awareness being a function of the intellect—then into our will and finally into action (or good deeds, which are the use to which the inflow is put), where it comes to rest. When the inflow of goodness and truth from the Lord completes this passage, the goodness and truth become ours. This is because their inflow then reaches all the way to the outermost level of the divine design, that is, to the outermost plane of the physical world, to which all divine inflow extends. A person in whom divine inflow makes this journey can be called a path to heaven.

This shows that coming near before Jehovah symbolizes a receptive state and submission to [that inflow]. Here it symbolizes a state receptive to the goodness symbolized by manna and the pleasure symbolized by the selav.

Because he has heard your murmurings means so that he can help, considering the grief they felt when being put to the test, as the following shows: When Jehovah is said to *hear*, it means having compassion and helping, so

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it also means bringing to an end, as noted above at §8428. And *murmurings* symbolize grief in times of trial, and complaints, as treated of in §§8351, 8428, 8433.

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And it happened as Aaron was speaking to the whole congregation of [the children of] Israel symbolizes being taught by the Divine through inflow, as the following shows: When the Divine *speaks* through truth coming indirectly from the Lord, as represented by Aaron, it symbolizes being taught through inflow, because any divine inflow into us acts on the truth in which we have been instructed. For the meaning of speaking as an inflow, see §§2951, 5481, 5797, 7270, 8128, and for its meaning as instruction, §§7226, 7241. And *Aaron* represents truth coming indirectly from the Lord, as treated of in §§7009, 7382.

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That they turned to face the wilderness symbolizes a memory of the challenging state they had experienced. This is established by the symbolism of *turning to face* something as thought and reflection (dealt with at §7341) and therefore as a memory (since anyone who thinks and reflects remembers) and by the symbolism of a *wilderness* as a state for undergoing trials (dealt with in §§6828, 8098).

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And look: the glory of Jehovah was seen in the cloud! symbolizes the Lord's presence within truth adapted to human comprehension, as the following shows: The *glory of Jehovah* symbolizes the Lord's presence and coming, as discussed above in §8427. And a *cloud* symbolizes the literal meaning of the Word, as discussed in the preface to Genesis 18 and §§4391, 5922, 6343 at the end, 6752, 8106; so it symbolizes truth adapted to human comprehension, because that is what the Word's literal meaning is. The glory within the cloud is divine truth that, because it lies above sensory illusions and outward appearances, has not been adapted to human comprehension this way. So the glory is also the inner meaning of the Word (preface to Genesis 18 and §§5922, 8427). The reason it is the Word's inner meaning is that this meaning is about the church and the Lord's kingdom; and the very highest meaning, which holds divine truth at its most divine, is about the Lord himself.

[2] There are many levels of divine truth, not just one. On the first and second level, divine truth is truth emanating directly from the Lord, which transcends an angel's ability to understand it. On the third level, divine truth is the kind found in the third or inmost heaven, which by its very nature is incapable of being grasped even in part by people on earth. Divine truth on the fourth level is the kind found in the second

or middle heaven, which is also unintelligible to people on earth. Divine truth on the fifth level is the kind found in the first or outermost heaven. People are somewhat capable of perceiving this type of truth, as long as they are enlightened, but its character is still such that little of it can be expressed in human language. When it filters down into our thoughts, it enables us to perceive and believe it is so. Divine truth on the sixth level, though, is the kind we on earth possess and is adapted to our comprehension, so it is the literal meaning of the Word. This meaning, or this kind of truth, is represented by the cloud, and the deeper levels of truth are represented by the glory in the cloud. That is why Jehovah (the Lord) so often appeared in a cloud to Moses and to the children of Israel (for example, Exodus 24:15, 16; 40:34, 35; 1 Kings 8:10, 11; Matthew 24:30; and other passages). The Lord appears both by means of divine truth and in the form of divine truth.

[3] The meaning of a cloud as truth adapted to human comprehension comes from visual representations in the other world. The speech of angels in higher heavens appears to anyone below as a light and as the glow from that light, but the speech of angels in a lower heaven appears as a white cloud. The cloud appears in various shapes and thicker or thinner, depending on the quality of the truth [being spoken].

From this it can be seen that the *glory of Jehovah seen in the cloud* symbolizes the Lord's presence within truth adapted to human comprehension.

And *Jehovah spoke to Moses, saying*, symbolizes truth emanating from the Lord's divine nature, in which the Lord is present, as the following shows: *Speaking* symbolizes inspiration and instruction, as above at §8441. *Moses* represents truth emanating from the Lord's divine nature, as discussed in §§6752, 6771, 6827, 7010, 7014, 7089, 7382. The Lord's presence in truth coming from his divine nature is symbolized by Jehovah's speaking with Moses out of the cloud in which Jehovah's glory was seen. This is because Jehovah's glory is the presence of the Lord within truth emanating from him (§8427).

I have heard the murmurings of the children of Israel means that complaints arising out of the trials are about to end, as above in §§8428, 8433, where similar words occur.

Speak to them, saying, symbolizes instructions delivered through an inflow. This can be seen from the symbolism of *speaking* in the narrative books of the Word as instructions (as at §8041) and of *saying* as an inflow (§§6291, 7291, 7381, 8221, 8262).

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8447 *Between the evenings you shall eat flesh* means that at the end of the state, [goodness] will be adopted in the form of pleasure. See §8431 above, where similar words occur.

8448 *And in the morning you shall be filled with bread* means that at the start of a new state they will receive as much goodness as they can handle, as also above, at §8432.

8449 *And you shall know that I am Jehovah* means so that they can see that the Lord alone is God. This can be seen from earlier remarks and explanations in §§7401, 7444, 7544, 7598, 7636.

8450 Exodus 16:13, 14, 15. *And it happened in the evening that the selav went up and covered the camp. And in the morning there was a layer of dew around the camp. And the layer of dew [lifted], and look! On the face of the wilderness, something tiny, round; something as tiny as hoar frost on the earth. And the children of Israel saw and said, a man to his brother, "Manna is this?" because they did not know what it was. And Moses said to them, "This is the bread that Jehovah has given you for eating."*

And it happened in the evening symbolizes the end of the state. *That the selav went up* symbolizes earthly-level pleasure leading to something good. *And covered the camp* means that it filled the earthly plane in a person. *And in the morning* symbolizes the start of a new state. *There was a layer of dew around the camp* symbolizes peaceful truth attaching itself. *And the layer of dew lifted* symbolizes the instilling of truth. *And look! On the face of the wilderness* symbolizes a new power of will. *Something tiny, round* symbolizes goodness as it first forms out of truth. *Something as tiny as hoar frost on the earth* symbolizes truth in the form of goodness, which is dependable and abundant. *And the children of Israel saw* symbolizes a perception. *And said, a man to his brother* symbolizes astonishment. *"Manna is this?" because they did not know what it was* means because of its unfamiliarity. *And Moses said to them* symbolizes instructions delivered through truth imparted by the Divine. *This is the bread that Jehovah has given you for eating* means that this is the goodness that must be adopted and become their life, and in the highest sense, that this is the Lord in you.

8451 *And it happened in the evening* symbolizes the end of the state. This is evident from the discussion above at §8426 of the symbolism of *evening* as the end of a state.

8452 *That the selav went up* symbolizes earthly-level pleasure leading to something good. This can be seen from the symbolism of a *selav* as earthly-level pleasure.

The selav stands for earthly-level pleasure because it was a seabird, and a seabird symbolizes an earthly-level quality, while its flesh—which the people desired—symbolizes pleasure, as noted above at §8431. The reason it also stands for that which leads to something good is that it was sent in the evening. When a state corresponding to evening arrives in the other world, good spirits and even angels return to the state of earthly desires that were theirs in the world, so they return to the pleasures of their earthly self. The reason they return is in order for something good to result, and the good result they seek is their betterment (§8426). We are all perfected by having faith and neighborly love planted in our outer, earthly self, because if they are not planted there, goodness and truth cannot flow in from our inner, spiritual self (or rather from the Lord through that self); they are not accepted. And if they are not accepted, the inflow stops and dies. In fact, the inner self even closes down. This shows that the earthly plane really must adapt and become welcoming. Pleasure is the means of adapting, because the kind of goodness found in the earthly self *feels* good and is therefore called pleasure.

[2] Again, the selav stands for earthly-level pleasure because it was a seabird. After all, it is said to have been brought from the sea: “A wind set out from Jehovah and *brought the selav from the sea* and deposited it on the camp” (Numbers 11:31). So it was a seabird, and a seabird and its flesh symbolize earthly-level pleasure. In a negative sense they symbolize pleasure that feeds a craving. That is what the selav in the following passage in Moses symbolizes:

The rabble in the people’s midst who *had a strong craving* and wanted to have *flesh* said, “Our soul is now parched, and there is nothing but manna before our eyes.” A wind set out from Jehovah and *brought the selav from the sea* and deposited it on the camp. The people got up all that day and all night and all the next day and gathered the selav. The one who [gathered] the least gathered ten homers, which they spread widely among themselves around the camp. The flesh was still between their teeth, before it was swallowed down, when Jehovah’s anger blazed out against the people, and Jehovah struck a very strong blow among the people. So he called the name of that place the *Graves of Craving*, because there they buried the people who had *felt a craving*. (Numbers 11:4, 6, 31, 32, 33, 34)

The selav here stands for pleasure that feeds a craving.

[3] When the pleasure associated with some bodily or worldly love controls us and monopolizes our attention to the point where it wipes out the

religious goodness and truth in us, it is called pleasure that feeds a craving. This kind of pleasure is what is being depicted as the reason for striking the people a strong blow.

The earthly-level pleasure symbolized in the current chapter by the selav given to the people in the evening is not the kind that feeds a craving. No, the kind symbolized here is pleasure in the earthly or outer self that corresponds to what is good in the spiritual or inner self. This kind of pleasure has spiritual goodness inside it, but the pleasure that feeds a craving dealt with in Numbers 11 has hellish evil inside it. Both are called pleasure, and both feel pleasurable, but there is a huge difference between them. The one contains heaven; the other, hell. In fact, the one becomes our heaven and the other our hell when we shed our outer covering.

The two types of pleasure are like a pair of women whose faces look equally pretty and whose behavior seems equally charming on the outside but who are completely different on the inside. One is chaste and sound, the other lewd and diseased. One is therefore an angel in her spirit, the other a devil. Their true nature is not visible, though, until their outer surface is rolled back to reveal their inner core.

The purpose of these remarks has been to define the earthly-level pleasure symbolized by the selav in the current chapter, which contains what is good, and the earthly-level pleasure symbolized by the selav in Numbers 11, which contains what is evil.

8453

And covered the camp means that it filled the earthly plane in a person. This can be seen from the symbolism of *covering* as filling and from that of a *camp* as goodness and truth (mentioned in §§8193, 8196). In this case the camp symbolizes the earthly plane, which is a container, because it contains goodness and truth. Without goodness and truth the earthly plane is not alive, nor do the goodness and truth belonging to the outer, earthly self have any existence without the earthly plane. That is why a camp, which symbolizes truth and goodness, also symbolizes the earthly plane on which they exist.

8454

And in the morning symbolizes the start of a new state. This is evident from the discussion in §8427 of the symbolism of *morning* as the start of a new state.

8455

There was a layer of dew around the camp symbolizes peaceful truth attaching itself. This is established by the symbolism of *dew* as truth marked by peace, as discussed in §3579. Dew symbolizes peaceful truth because it comes down out of the sky in the morning—settling on the meadow like

misty rain but bearing with it an even more delightful sweetness than rain, which makes the grasses and crops in the field rejoice—and morning is a state of peace (§2780). For a definition of peace, see §§2780, 3696, 4681, 5662, where it is described as resembling the dawn on earth, which gladdens and delights all minds. Truth that comes of peace is like the light at dawn.

This truth, which I am calling peaceful truth, is divine truth itself from the Lord as it exists in heaven. It affects everyone there, without exception, and makes heaven heavenly. Within peace, you see, lies trust in the Lord: trust that he is in complete charge, takes care of everything, and leads it to a good outcome. When we believe this, we are at peace, because we then fear nothing and have no worries about the future to disturb us. The more we love the Lord, the more we enter this state.

[2] Evil, and especially arrogant self-assurance, always does away with a state of peace.

There is an assumption that the evil are at peace when they feel happy and calm because everything is going well for them, but this is not peace, it is the calm of appetites satisfied, which merely imitates a state of peace. In the other life it turns to dissatisfaction, because it is the opposite of peaceful satisfaction; displeasure lies hidden inside it.

In the other life our outer layers are gradually peeled away down to the core. Peace lies at the core of all happiness and even of unhappiness in people committed to what is good. The more they shed their outer layers, then, the more a state of peace is revealed and they experience joy, bliss, and happiness, whose origin is the Lord himself.

[3] About the state of peace existing in heaven it can be said that by its very nature it is indescribable and that as long as we are still in the world no worldly concept can introduce it into our thoughts or perceptions. It transcends all our earthly senses. The calm disposition, contentment, and cheerfulness that success brings are nothing by comparison. These have a merely superficial effect, whereas peace affects our very deepest elements, our first substances, and the beginnings of our substances. From there peace branches and pours out into developments from those substances and beginnings, lending an appealing quality to them and joy and bliss to the wellspring of our thoughts and consequently to the purposes of our life. In this way it makes our mind a heaven.

And the layer of dew lifted symbolizes the instilling of truth. This can be seen from the symbolism of *lifting* in this case as dissolving and therefore

disappearing from sight, and from that of *dew* as peaceful truth (discussed directly above). The falling of the dew on the manna symbolizes the instilling of truth. Peaceful truth is the divine truth in heaven emanating from the Lord, and because this is the inmost kind of truth, it inserts itself into the truth below it, bringing this lower truth to life the way dew brings to life the grasses or crops it falls on in the morning. When peaceful truth has brought the truth below it to life, it lifts. That is, it seems to vanish, and the truth that has received life from it comes into view. This is how religious truth is born. No theological or scriptural truth is true in us until it has received life from the Divine, and it receives life by the incorporation of the truth emanating from the Lord, which I am calling peaceful truth. This truth is not the truth that leads to faith. Rather it is the life or soul of such truth, and it rearranges into a heavenly pattern all the elements of the truth described as leading to faith. Later it also arranges genuine truths in relation to each other.

This shows the role peaceful truth has in instilling truth in us.

It is important to know that the lower or more superficial levels in a person who is being reborn receive life from consecutively higher or more inward levels. So religious truth receives life from peaceful truth, which receives life from the Lord himself. In people being reborn, the Lord instills life in a sequential pattern, starting with himself and proceeding through the inmost plane through the inner planes to the outer planes. In people who have been reborn, then, the path lies open all the way to the Lord, but in those who have not been reborn, the path lies closed.

8457

And look! On the face of the wilderness symbolizes a new power of will. This can be seen from the symbolism of a *wilderness* in this case as a new power of will resulting from the introduction of truth. In a person whose religion is spiritual, a new will is formed from goodness by means of truth, and it appears in that person as a conscience. On the point that this conscience is based on truth, see previous explanations of a spiritual person's rebirth.

Strictly speaking, a wilderness means a place that is undeveloped and uninhabited. In a spiritual sense it means a place where there is no goodness or truth and therefore where there is no life either (§§1927, 2708, 3900). So when the text says dew appeared on the face of the wilderness, and manna under it, the wilderness symbolizes a new power of will.

8458

Something tiny, round symbolizes goodness as it first forms out of truth. This is clear from the symbolism of *tiny* as relating to truth and of *round* as relating to goodness, so that *tiny, round* describes truth-based goodness.

Truth-based goodness is the name for the goodness that people of a spiritual religion have, a goodness that is actually truth not only in its origin but also in its essence. It looks like truth but feels like goodness, so in its role as truth it forms the intellectual side of the mind, and in its role as goodness it forms the new volitional side. (What distinguishes the intellectual from the volitional in us is this: The intellect presents items to itself in a definite form so as to view them in a kind of light. The will, on the other hand, feels their effect, so it senses them as pleasing, too, and therefore as being good, depending on the nature of the form.)

[2] The use of *tiny* to describe truth and of *round* to describe goodness traces its origin to the appearance of truth and goodness in the other world. When truth and goodness stand visible (and in the other world they are completely visible to the eyes of spirits and angels), truth presents itself as a quantity of individual units and therefore as a lot or else a tiny amount, depending on its nature. It also presents itself in various angular shapes, and as white. Goodness, on the other hand, presents itself there as a quantity of something continuous and consequently not as a lot or a tiny amount. It also presents itself as round (which is a continuous shape), and as blue, yellow, or red in color.

Goodness and truth look this way when rendered visible because of differences in their nature, which expresses and represents itself in these types of physical forms when it becomes visible. That is why worldly objects of similar form symbolize either truth or goodness. There is nothing in the universe whose nature does not belong to the category either of goodness or of truth.

Something as tiny as hoar frost on the earth symbolizes truth in the form of goodness, which is dependable and abundant. This can be seen from the symbolism of *tiny*, which relates to truth (discussed directly above), and from that of *as hoar frost*, which means in the form of goodness.

Truth-based goodness (the goodness of a person whose religion is spiritual, §8458) is being likened to hoar frost because, compared to snow, it is continuous. As snow is small and white, it is associated with truth, but as hoar frost is continuous, it is associated with truth that has turned into goodness, or truth-based goodness.

The association of snow with truth is evident from the following passages. In Mark:

When Jesus was transfigured, his clothes became radiant, *very white, like snow*. (Mark 9:3)

In Matthew:

The angels at the tomb had an appearance like lightning, and *clothing white as snow*. (Matthew 28:2, 3)

In John:

I saw in the middle of the seven lampstands one like the Son of Human-kind, his head and *hair white, like white wool, like snow*. (Revelation 1:13, 14)

In Jeremiah:

The Nazirites were whiter than snow; they were whiter than milk. (Lamentations 4:7)

In David:

You will purge me with hyssop, and I will become clean; you will wash me, *and I will be whiter than snow*. (Psalms 51:7)

In Daniel:

I was looking, until thrones were overturned, and the Ancient One sat. *His clothing was like white snow*, and the hair of his head was like clean wool. (Daniel 7:9)

In these passages snow is associated with truth because of its whiteness, and clothes are compared to it because in a spiritual sense they are truths (§§4545, 4763, 5248, 5319, 5954, 6914, 6917, 6918). All this shows what hoar frost is, namely, truth in the form of goodness.

I speak of truth in the form of goodness as dependable and abundant because truth is a form embodying goodness, and goodness is the vital force and “soul” of that form.

8460

And the children of Israel saw symbolizes a perception. This is evident from the symbolism of *seeing* as understanding and perceiving, as dealt with in §§2150, 2325, 2807, 3764, 4403–4421, 4567.

8461

And said, a man to his brother symbolizes astonishment, as the following shows: *Saying* includes what follows it, in this case the fact that they were astonished when they saw the manna, since they said, “*Manna is this?*” because they did not know what it was.” And a *man to his brother* means mutually, as discussed at §4725.

8462

“*Manna is this?*” because *they did not know what it was* means (astonishment) because of its unfamiliarity. This can be seen from the fact that

in its own language, *manna* means *what?* and therefore refers to something unfamiliar.

The bread given to the children of Israel in the wilderness was called manna for the above reason because that bread symbolizes the doing of good out of neighborly love, when this goodness is produced by faith with its truth. This goodness is totally unknown to us before rebirth, and we do not even realize there is such a thing. Before rebirth, the pleasures of self-love and materialism are what we call good, and we do not believe there can possibly be anything good that does not come from those pleasures or resemble them. Suppose we were told at that stage that there is a deeper kind of goodness we cannot perceive and therefore cannot recognize as long as the pleasures of self-love and materialism control us. Suppose someone said that this kind of goodness is the kind enjoyed by good spirits and angels. Such concepts would strike us as utterly unheard-of and impossible. Yet this kind of goodness vastly transcends the pleasures of self-love and materialism. (See §8037: People who love themselves and their material advantages do not know what neighborly love and faith are, or what it is to do good without repayment, or that this constitutes heaven in us. They believe they would have no joy or life remaining to them if they were deprived of the pleasures of self-love and materialism, when in reality this is the starting point for heavenly joy.)

From this discussion it is now plain why the name for manna came from the question, “What is this?”

And Moses said to them symbolizes instructions delivered through truth imparted by the Divine. This is established by the symbolism of *saying* as instructions (as in §§7769, 7793, 7825, 8041) and by the representation of *Moses* as truth in the law imparted by the Divine (discussed in §§6771, 6827).

This is the bread that Jehovah has given you for eating means that this is the goodness that must be adopted and become their life, and in the highest sense, that this is the Lord in you. This can be seen from the symbolism of *bread* as heavenly and spiritual goodness and in the highest sense as the Lord, symbolisms discussed in §§276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915. Here the bread symbolizes spiritual goodness, or goodness in people of a spiritual religion, which is truth-based goodness, as described just above at §8458. Since this bread was manna, it follows that manna symbolizes such goodness. This is also apparent from the description of manna in verse 31 of the current chapter as being “like coriander seed, white, and its flavor like

8463

8464

that of a cake made with honey.” The description in Numbers 11 too makes the symbolism clear:

The manna was like coriander seed and its appearance was like the appearance of bdellium. They ground it with mills or crushed it in the mortar and cooked it in the pot and made cakes from it. Its flavor was like the flavor of the first pressing of oil. (Numbers 11:7, 8)

[2] Every detail here shows that in a spiritual sense, manna is truth-based goodness, or the goodness of a spiritual religion. So it is also called the grain of the heavens in David:

He commanded the heights of the sky above, and the doorways of the heavens he opened, and he *rained manna on them*, and the *grain of the heavens* he gave to them. (Psalms 78:23, 24)

Grain stands for truth-based goodness; see §§5295, 5410.

Manna also stands for truth-based goodness given to people undergoing times of trial who come out victorious, in John:

To those who conquer I will grant to eat of the hidden manna, and I will give them a white pebble. (Revelation 2:17)

The meaning of manna in the highest sense as the Lord in us can be seen from the Lord’s own words in John:

Your ancestors *ate manna* in the wilderness and died. This is the *bread that comes down from heaven* so that anyone who eats of it will not die. *I am the living bread who came down from heaven*. If anyone *eats of this bread*, that person will live forever. (John 6:49, 50, 51, 58)

This passage makes it obvious that manna in the highest sense symbolizes the Lord. The reason it symbolizes him is that manna is truth-based goodness, and everything good comes from the Lord. The Lord is therefore within what is good and is goodness itself.

The fact that this goodness must be adopted by them and become their life is symbolized by *eating* (§§3168, 3513, 3596, 4745). Goodness from the Lord creates the life of heaven in us and nourishes and sustains that life ever after.

8465

Exodus 16:16, 17, 18. “*This is the word that Jehovah has commanded: Gather some of it, each according to what his or her mouth will eat; take an omer per head, the number of [your] souls, each individual for those who are in that individual’s tent.*” And the children of Israel did so, and they gathered

it, [both] the one collecting it for the numerous and [the one collecting it] for the few. And they measured by the omer, and it did not amount to too much for the numerous, and for the few it was not too little. Each according to what his or her mouth would eat they gathered.

This is the word that Jehovah has commanded symbolizes the requirements of the Divine in this regard. *Gather some of it, each according to what his or her mouth will eat* symbolizes intake and adoption in proportion to everyone's unique ability. *Take an omer per head* symbolizes the amount for each individual. *The number of your souls* symbolizes the amount for the community as a whole. *Each individual for those who are in that individual's tent* symbolizes sharing with everyone there, which results in an overall goodness. *And the children of Israel did so* means that it was carried out. *And they gathered it, [both] the one collecting it for the numerous and [the one collecting it] for the few* symbolizes intake in proportion to the capacity of each community. *And they measured by the omer* symbolizes the capacity to take in goodness. *And it did not amount to too much for the numerous, and for the few it was not too little* means that the proportion was just right for everyone in particular and in general. *Each according to what his or her mouth would eat they gathered* symbolizes intake in proportion to everyone's ability.

This is the word that Jehovah has commanded symbolizes the requirements of the Divine in this regard. This is clear from the symbolism of a *word* as the matter under discussion and from that of *commanding*, when done by Jehovah, as his requirements. 8466

Gather some of it, each according to what his or her mouth will eat symbolizes intake and adoption in proportion to everyone's unique ability, as the following shows: When mentioned in relation to the truth-based goodness symbolized by manna, *gathering* means taking in. And *each according to what his or her mouth will eat* symbolizes adoption in proportion to everyone's unique ability. When it has to do with food, "according to what his or her mouth will eat" means in the amount needed for nourishment, but when it is said of truth-based goodness, it means in keeping with one's ability to accept it and make it one's own. After all, eating in a spiritual sense means adopting (§§3168, 3513 at the end, 3596, 4745). 8467

Take an omer per head symbolizes the amount for each individual. This can be seen from the symbolism of an *omer* as a sufficient amount (discussed below) and from that of *per head* as for each individual. 8468

An omer means a sufficient amount because it was a tenth of an ephah, as the final verse of the chapter makes plain. Ten symbolizes what is full

(§3107), so a tenth symbolizes a sufficient amount—here, enough for everyone individually, which is what “per head” means.

The current chapter contains the only mention of omers. Elsewhere there is the homer, a measure holding ten ephahs that accordingly symbolized something full, as in Hosea:

I acquired the adulterous woman for fifteen pieces of silver and a *homer of barleycorns* and a *half homer* of barleycorns. (Hosea 3:2)

The adulterous woman means the house of Israel and in a spiritual sense its religion. This religion was acquired at its full price, which is symbolized by the fifteen pieces of silver and the homer of barleycorns. Fifteen pieces of silver relates to truth, a homer of barleycorns to goodness. [2] In Ezekiel:

You shall have honest scales and an honest ephah and an honest bath. The measure of an ephah and of a bath will be the same, *for holding tenths of a homer in a bath and a tenth of a homer in an ephah*. Your measure shall be according to the homer. This is the raised offering that you shall raise: a *sixth of an ephah out of a homer of wheat* [and] of barleycorns. And the statute of the oil—the bath for oil—is a tenth of a bath out of a kor, *ten baths being a homer; for ten baths are a homer*. (Ezekiel 45:10, 11, 13, 14)

This is about the new land and the new temple, which symbolize the Lord’s spiritual kingdom. Anyone can see that in that kingdom there will be no homers, ephahs, baths, kors, and also no wheat, barley, or oil. Clearly, then, these items symbolize things that belong to that kingdom, which of course are spiritual attributes, attributes that can be categorized as either the goodness that comes from neighborly love or the truth that leads to faith. A homer is mentioned in relation to goodness, because it measures wheat and barley, and the same is true of an ephah. A bath, though, is mentioned in relation to truth, because it measures wine. It also measures oil, which symbolizes a loving goodness, so the passage says that a bath, like an ephah, must be determined by the homer. In a spiritual sense this means that everything there relates to goodness and that the truth there must actually be goodness. It also means that this [truth-based goodness] will be given in full measure, because a homer symbolizes what is full. [3] In Isaiah:

Many houses will become ruined—large, beautiful ones—so that there is no inhabitant, since ten acres of vineyard will yield a single bath, and *the sowing of a homer will yield an ephah*. (Isaiah 5:9, 10)

The ten acres means “full” and also “much,” as a homer does, but a bath and an ephah mean “little.” When ten means “much,” a tenth means “little.” In Moses:

If a man consecrates to Jehovah part of a field in his possession, your appraisal shall be according to its sowing, the *sowing of a homer of barley* for fifty shekels of silver. (Leviticus 27:16)

The sowing of a homer and the fifty shekels stand for an appraisal at full value. Because a homer symbolizes a full amount, *ten homers* means too much and a surplus (Numbers 11:32).

The number of your souls symbolizes the amount (of truth-based goodness symbolized by the manna) for the community as a whole. This can be seen from the symbolism of per the *number of souls* as the amount sufficient for the community as a whole. Since “an omer per head” symbolizes the amount sufficient for each individual, per “the number of souls” symbolizes the amount for the community as a whole.

8469

The subject here is the goodness characterizing citizens of the Lord’s spiritual kingdom, which is the goodness symbolized by the manna. The passage is saying that this goodness will be given in a sufficient amount for each individual and in a sufficient amount for the community. Every household of the children of Israel represented one community in heaven (§§7836, 7891, 7996, 7997).

In regard to the communities of heaven: Heaven consists of countless communities distinct and separate from each other. Each community has an overall goodness that is distinct from the good quality of other communities, and each member of a community has a specific kind of goodness distinct from the good quality of fellow members. Out of the good qualities of a community’s members—qualities that are distinct and therefore different but still compatible—arises a form that is called a heavenly form. Heaven at its broadest consists of such forms. The groupings are called forms in respect to their goodness but communities in respect to the people in them.

All this was represented by the division of the children of Israel into tribes, clans, and households.

Each individual for those who are in that individual’s tent symbolizes sharing with everyone there, which results in an overall goodness. This can be seen from the symbolism of a *tent* as the good quality of a given community. In this instance a tent has the same symbolism as a house, because when the people were on the move they lived in tents.

8470

That each individual took [manna] for those in the tent symbolizes sharing with them, so it also symbolizes the overall goodness that results.

[2] This phrase involves various features of the communities in heaven, as mentioned directly above at §8469, so I need to say more about the way it all works. The reader will then be able to see what is meant by sharing with other members of a community and interacting with the overall goodness that results, as symbolized by every individual's taking some for those who were in that individual's tent.

In a heavenly community, each member shares the goodness she or he has with all the other members, and everyone there shares with each individually. From this arises the goodness of all in general—in other words, an overall goodness. This goodness interacts with the overall goodness of other communities, which gives rise to a still more general goodness and finally to the most general goodness of all.

[3] That is how people share with one another in heaven, which is why they are unified, exactly like the organs, limbs, and viscera of the human body. Even though these are varied and dissimilar, they still exhibit unity by sharing in this way.

Only love, which is a spiritual bond, makes this sharing of good qualities possible. The universal agent that forms and organizes everything in general and particular is divine goodness born of divine love from the Lord.

8471

And the children of Israel did so means that it was carried out, as can be seen without explanation.

8472

And they gathered it, [both] the one collecting it for the numerous and [the one collecting it] for the few symbolizes intake in proportion to the capacity of each community. This can be seen from the symbolism of *gathering* as taking in (as above at §8467) and from that of the *one collecting it for the numerous and [the one collecting it] for the few*, which means in proportion to the capacity of each community.

The situation in all this needs to be explained by various features of the communities in heaven, because manna is heavenly bread, heavenly bread is goodness and truth, and goodness and truth in heaven are the Lord, because they are from the Lord. These procedures established for the manna, then, are the kinds of phenomena that exist in heavenly communities.

Here is how matters stand: Divine goodness, which emanates from the Lord, is shared with everyone in heaven collectively and individually, but always in keeping with the recipient's capacity to accept it. Some accept little of it, some much. Those who accept little live on the edges of heaven,

while those who accept much live more toward the center. All in heaven have the capacity to receive divine goodness in proportion to the type and amount of goodness they acquired in the world. The difference in capacity is what the numerous and the few symbolize.

And they measured by the omer symbolizes the capacity to take in goodness. This can be seen from the symbolism of an *omer* as a sufficient amount (discussed above at §8468) and therefore as a capacity too.

8473

And it did not amount to too much for the numerous, and for the few it was not too little means that the proportion was just right for everyone in particular and in general, as the following shows: *Not amounting to too much and not being too little* means enjoying just the right proportion. And the *numerous and few* symbolizes a difference in capacity, as mentioned just above at the end of §8472. This time it means in keeping with the capacity of everyone in particular and in general.

8474

Each according to what his or her mouth would eat they gathered symbolizes intake in proportion to everyone's ability. This can be seen from the discussion above at §8467, where similar words occur.

8475

Exodus 16:19, 20. *And Moses said to them, "Let no one leave a remainder of it till morning." And they did not listen to Moses, and some men left a remainder of it till morning, and it bred worms and rotted. And Moses was enraged over them.*

8476

And Moses said to them symbolizes an urgent message. *Let no one leave a remainder of it till morning* means that they must not fret about acquiring it themselves. *And they did not listen to Moses* symbolizes disbelief and consequent disobedience. *And some men left a remainder of it till morning* means that they abused divine goodness by trying to procure it themselves. *And it bred worms* means that this led to something foul. *And rotted* means that it led to something hellish. *And Moses was enraged over them* means that as a result they turned away from divine truth.

And Moses said to them symbolizes an urgent message. This can be seen from the symbolism of *saying*, which includes what comes after it, in this case a message urging them not to leave a remainder till morning. For the idea that "saying" can symbolize an urgent message, see §§7090, 8178.

8477

Let no one leave a remainder of it till morning means that they must not fret about acquiring it themselves. This can be seen from the fact that manna was sent every day and that worms bred in the remainder. The symbolism of this is that the Lord daily provides what they need, so that they should not fret about acquiring the necessities themselves.

8478

That is also what is meant by the *daily bread* in the Lord's Prayer and by the Lord's words in Matthew too:

Do not worry for your soul, what you are to eat or drink, or for your body, what you are to put on. Why do you worry about clothes? Consider how the lilies of the field grow: they do not toil or spin thread. So do not worry, saying, "What will we eat and what will we drink?" or "What will we put on?" because the surrounding nations seek all of those. Does your heavenly Father not know that you need all these? Seek the kingdom of the heavens and its justice first, then all these will be given to you as well. So do not worry about tomorrow, because tomorrow will have its own worries. (Matthew 6:25–end)

Likewise in Luke 12:11, 12, 22–31.

[2] The current verse and the next in their inner meaning are about concern over the future, not only banning but even condemning it. (A ban on such concern is symbolized by the warning not to leave a remainder of the manna till morning. A condemnation of it is symbolized by the fact that the remainder bred worms and rotted.) As a consequence, anyone who examines the question without looking beyond the literal meaning is apt to believe we must reject all worries about the future and wait for life's necessities to come from heaven one day at a time. However, people who look deeper than the literal text—as those who consider the inner meaning do—are capable of seeing what concern over the future really means.

It does not mean taking the trouble to acquire food and clothing or resources in advance, because providing for ourselves and our family is not out of line. No, the people with concern over the future are those who chafe under their lot, rely on themselves rather than the Divine, and focus solely on worldly and earthly rather than heavenly considerations. Anxiety about what is to come wholly consumes them, as does the lust to own everything and dominate everyone—a lust that burns and grows bit by bit until it exceeds all bounds. They grieve if they do not achieve their desires and become frantic when deprived of them. There is no comfort for the loss, because they are then furious with the Divine, reject him, discard all belief in him, and call curses down on themselves. That is what people with concern over the future are like.

[3] The case is totally different with people who rely on the Divine. Although they are concerned about the future, they are not concerned, because they do not contemplate the future with anxiety, let alone distress.

They are serene whether they achieve their desires or not, and when deprived of them they do not grieve; they are content with their lot. If they grow rich, they do not set their heart on wealth; if they rise to high position they do not regard themselves as more important than others. If they become poor, they are not downcast; if their status is lowly, they are not depressed. They know that people who trust in the Divine are always moving forward to a state of eternal happiness, and that no matter what happens to them in the course of time, it still contributes to that state.

[4] It is important to realize that divine providence is universal, meaning that it is involved in the minutest possible details. Anyone who goes with the flow of providence is constantly being carried to a happy destination, no matter what the appearance is along the way. People who trust the Divine and give him all the credit are the ones who are in the flow of providence. People who trust themselves alone and take all the credit for themselves are not in the flow of providence. They oppose providence, because they strip it from the Divine and claim it for themselves.

Be aware too that the more we go with the flow of providence, the more at peace we are. Then again, the more at peace we are because of a religiously inspired goodness, the more we are under divine providence.

People of this type are the only ones who see and believe that the Lord's divine providence is involved in everything large and small, including even the very smallest details of all (for a demonstration of which, see §§1919 at the end, 4329, 5122 at the end, 5894 at the end, 6058, 6481, 6482, 6483, 6484, 6485, 6486, 6490, 7004, 7007), and that divine providence looks to eternity (§6491).

[5] People who are opposed to providence, though, are barely willing even to use the word. Instead they ascribe everything to human prudence, and if not to prudence, then to luck or chance. Some ascribe everything to fate, which they trace back not to the Divine but to the material world. Anyone who does not attribute everything to herself or himself or else to the material world, they label naive.

From this too you can see what those people are like who have concern over the future, and what those people are like who do not.

And they did not listen to Moses symbolizes disbelief and consequent disobedience. This is established by the symbolism of *listening* as perceiving, believing, and obeying, as dealt with in §§5017, 7216, 8361.

And some men left a remainder of it till morning means that they abused divine goodness by trying to procure it themselves. This can be seen from the symbolism of *leaving a remainder till morning* as fretting about acquiring

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goodness oneself, as discussed above at §8478. Because it symbolizes this, it symbolizes an abuse of divine goodness. When something looks the same on the surface but has a contrary origin, it is called an abuse.

Goodness springs from a contrary origin when it comes from us, not the Lord. The Lord is goodness itself, so he is the source of everything good. Goodness from him holds something divine in it and is therefore good to its core and in its primary reality. Goodness from us, on the contrary, is not good, because on our own we are pure evil. Anything good from us is consequently evil in its primary reality, even if it might look good on the outside.

It is like flowers painted in a picture compared to flowers growing in a garden. Real flowers are beautiful to the core, because the more deeply they are examined, the more beautiful they are. Painted flowers, though, are beautiful only on the outside. On the inside they are simply mud mixed with a heap of jumbled minerals, as the Lord even teaches when he says:

Solomon in all his glory was not clothed like one of the lilies of the field. (Matthew 6:29)

[2] Such is the relationship between goodness from us and goodness from the Lord.

We on earth cannot tell that the difference between the two is so vast, because we judge by outward appearances, whereas angels perceive accurately what the source and therefore what the quality of the goodness in a person is. The angels we have with us possess and in effect dwell in goodness from the Lord and cannot inhabit goodness from us. They extricate themselves from merely human goodness so far as they can, because deep down it is evil. After all, goodness from the Lord contains heaven. This kind of goodness in visible form is the pattern for heaven and hides the Lord himself away at its very center, since all goodness emanating from the Lord contains his image and consequently the image of heaven. Goodness from us, though, contains our image, and since on our own we are pure evil, it contains an image of hell. Such is the magnitude of the difference between goodness from the Lord and goodness from us.

[3] Goodness from the Lord is present in people who love the Lord more than anything and love their neighbor as themselves. Goodness from a merely human source is present in people who love themselves more than anything and despise their neighbor in comparison with themselves.

The latter are also people who worry about the future, because they rely on themselves, while the former do not worry about the future, because they rely on the Lord, as discussed above at §8478.

People who rely on the Lord are constantly receiving goodness from him, because whatever happens to them, whether it looks favorable or unfavorable, is still good, because it contributes as a means to their eternal happiness. People who rely on themselves, however, are constantly bringing evil down on themselves, because whatever happens to them, even if it looks favorable and fortunate, is still evil and so contributes as a means to their eternal misfortunes.

All this is what is symbolized by the idea that the people were to leave no remainder of the manna till morning and that the remainder would breed worms and rot.

And it bred worms means that this led to something foul. This can be seen from the symbolism of *breeding worms* as producing something foul, because worms breed in what is foul and rotten. The falsity-from-evil that underlies goodness from a merely human source is being compared to a worm because it behaves like one: it gnaws at us, causing pain and torment.

There are two things that make hell, just as there are two things that make heaven. The two that make heaven are goodness and truth, while the two that make hell are evil and falsity. The two qualities in heaven, then, are what create the happiness there, and the two in hell are what cause the torment there. The torment that falsity causes in hell is compared to a worm, and the torment caused by evil there is compared to fire. That is what happens in Isaiah:

As the new heavens and the new earth that I make will stand before me, so will your seed and your name stand. Eventually it will happen, from month to month, and from one Sabbath to the next, that they will stand before me. Then they will go out and see the corpses of the men who have transgressed against me, *because their worm will not die and their fire will not be put out*. And they will be disgusting to all flesh. (Isaiah 66:22, 23, 24)

The Lord says the same in Mark:

. . . where *their worm will not die and the fire will not be put out*. (Mark 9:44, 46, 48)

This is about Gehenna, or hell.

The foul uncleanness of falsity is also compared to a worm in Moses:

You will plant and cultivate vineyards but not drink wine or gather anything, *because the worm will eat it.* (Deuteronomy 28:39)

Wine stands for truth that comes of goodness and in a negative sense for falsity that comes of evil (§6377).

8482

And rotted means that it led to something hellish. This can be seen from the symbolism of *rotting* as hellish filth. The rot has to do with evil, and the worm with falsity. A conversion of goodness into evil is like the rotting of meat or bread. Falsity growing out of that evil is like a worm produced by rotting food.

8483

Moses was enraged over them means that [as a result] they turned away from divine truth, which can be seen from the symbolism of *being enraged*, or angry. When it is ascribed to Moses, who represents divine truth, being enraged means turning away from that truth, as discussed in §§5034, 5798. It seems to be the Lord who turns away, but it is really we who do so; see §5798.

The Word repeatedly attributes to Jehovah anger, wrath, and even fury against various people, when he actually cherishes pure love and pure mercy toward us, and not a bit of anger. The Word speaks in those terms because of appearances. When we oppose the Divine and therefore shut off from ourselves any inflow of love and mercy, we cast ourselves into the evils that punishment carries with it and into hell. This looks like ruthlessness and revenge from the Divine in return for the evil we have done, although in fact there is nothing of the kind in the Divine, only in evil itself. But see previous explanations of this in §§1857, 2447, 6071, 6832, 6991, 6997, 7533, 7632, 7643, 7679, 7710, 7877, 7926, 8197, 8214, 8223, 8226, 8227, 8228, 8282.

From these remarks it is plain that *Moses was enraged over them* means that [as a result] they turned away from divine truth.

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Exodus 16:21, 22, 23, 24. *And they gathered it morning by morning, each according to what his or her mouth would eat, and the sun grew hot, and it melted. And it happened on the sixth day that they gathered double the bread, two omers for one person. And all the chieftains of the congregation came and told Moses. And he said to them, "This is what Jehovah has spoken: "There will be rest, a holy Sabbath to Jehovah tomorrow. Bake what you are going to bake, and boil what you are going to boil, and as for the whole remainder, lay this aside for yourselves to keep till morning." And they laid it aside till*

morning, as Moses had commanded, and it did not rot, and there was no worm in it.

And they gathered it morning by morning symbolizes unceasing intake of goodness from the Lord. *Each according to what his or her mouth would eat* means by each in keeping with that individual's capacity to adopt it. *And the sun grew hot, and it melted* means that it gradually vanishes as cravings increase. *And it happened on the sixth day* means at the end of each state. *That they gathered double [the bread]* symbolizes a bond based on the goodness taken in. *Two omers for one person* symbolizes the capacity then. *And all the chieftains of the congregation came and told Moses* symbolizes reflections based on primary truths. *And he said to them* symbolizes instruction. *This is what Jehovah has spoken* symbolizes an inflow from the Divine. *There will be rest* symbolizes a state of peace, free of trials. *A holy Sabbath to Jehovah tomorrow* symbolizes a union of goodness and truth lasting forever. *Bake what you are going to bake* symbolizes preparation for uniting goodness. *And boil what you are going to boil* symbolizes preparation for uniting truth. *And as for the whole remainder, lay this aside for yourselves to keep till morning* means enjoying everything good and true then, seemingly on one's own. *And they laid it aside till morning* symbolizes forthcoming enjoyment. *As Moses had commanded* means in keeping with the lessons of divine truth. *And it did not rot, and there was no worm in it* means that it contained nothing foul, because in this case the Lord was the one who had assigned it to them as theirs.

And they gathered it morning by morning symbolizes unceasing intake of goodness from the Lord. This can be seen from the symbolism of *gathering* (gathering manna, that is) as taking in goodness (as above in §§8467, 8472) and from that of *morning by morning* as unceasingly. "Morning by morning" means every future day, and a future day symbolizes eternity (§3998), so it also means perpetually and unceasingly.

Each according to what his or her mouth would eat means by each in keeping with that individual's capacity to adopt it. This can be seen from the comments above at §8467, where the same words appear.

And the sun grew hot, and it melted means that it gradually vanishes as cravings increase. This is clear from the symbolism of the *sun's growing hot* as cravings increasing (discussed below) and from that of *melting* as vanishing.

The reason *the sun grew hot* stands for cravings increasing is that in a good sense the sun symbolizes heavenly love. This is because the Lord

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is the sun of the other world. The warmth radiating from that sun is love with its goodness, and the light is faith with its truth. (For the idea that the Lord is the sun and that this sun radiates heavenly love, see §§1053, 1521, 1529, 1530, 1531, 2120, 2441, 2495, 3636, 3643, 4060, 4321 at the end, 4696, 5084, 5097, 5377, 7078, 7083, 7171, 7173, 7270.) In a negative sense, then, the sun is self-love and materialism, and the warmth or heating up from the sun in this sense is cravings.

[2] I must explain briefly what it means to say that the truth-based goodness symbolized by manna gradually vanished as cravings increased (symbolized by the melting of the manna as the sun grew hot). People whose religion is spiritual receive truth-based goodness, or spiritual goodness, when they are being reborn. However, this goodness is the opposite of the pleasure that goes along with self-love and love for one's material advantages (which had previously constituted their life), so it kills off all such pleasure. As a result, pure truth-based goodness cannot stay long with such people. Instead the Lord tempers it with the pleasure belonging to the two types of love that had previously made up their life. If it were not tempered in this way, it would become offensive to them and provoke their disgust. Such is the nature of the initial heavenly goodness experienced by people being reborn.

The higher the pleasures of self-love and materialism rise in the sky, then, the greater the extent to which the goodness associated with heavenly love evaporates. As just mentioned, the two are opposites. The reverse is therefore true as well.

[3] That is why heaven has cycles of state, which correspond to cycles of time in the world (§8426), and why these cycles send the inhabitants back to the enjoyment of earthly pleasures. If their states did not change this way, heavenly love with its goodness would come to seem dry and worthless to them. Not so if the goodness belonging to heavenly love is tempered with earthly delights that either accompany it or come along after it.

This is the reason that when the children of Israel started to receive manna every morning, at first they also received the selav in the evening. The selav symbolizes earthly-level pleasure and also pleasure that feeds a craving (§8452).

[4] Be aware, though, that the cravings to which heaven's inhabitants regress in their evening are not cravings opposed to heavenly goodness but cravings somewhat harmonious with it. Such cravings include the pleasure of helping others above and beyond what is normal and winning

some recognition for it—a pleasure that nonetheless contains goodwill and an eagerness to serve. They also include the pleasures of a magnificently beautiful house and wardrobe and so on.

These are the kinds of urges that do not destroy a goodness born of heavenly love, but they do send it into hiding. Eventually, bit by bit as we regenerate, they become the lowest plane of heavenly goodness, at which point they no longer qualify as cravings but rather as delights.

The fact that heavenly love with its goodness turns dry and then is disdained as worthless when it is not tempered with these pleasures is symbolized by the way the children of Israel described the manna when they were no longer receiving the selav. They called it dry and worthless bread, which is recorded this way in Moses:

The rabble that was in their midst had a strong craving, so the children of Israel too wept again and said, “Who will *feed us flesh?* *Our soul is now dried up;* there is nothing but *manna before our eyes.*” (Numbers 11:4, 6)

In the same author:

The people spoke against God and against Moses: “Why did you bring us up from Egypt to die in the wilderness? There is no bread or water; *our soul already despises this terribly worthless bread.*” (Numbers 21:5)

And elsewhere in the same author:

Jehovah *afflicted you* and made you hungry *and fed you with manna*—which you did not recognize and your ancestors did not recognize—to teach you that humankind does not live by bread alone; rather by every utterance of Jehovah’s mouth does humankind live. (Deuteronomy 8:3)

[5] Like manna, unleavened bread symbolizes goodness free of falsity (§8058), and it is called the *bread of misery* (Deuteronomy 16:3) for the same reason [that manna is called dry and worthless].

This discussion now shows what is meant by the gradual disappearance of truth-based goodness as cravings increase, symbolized by the melting of the manna as the sun grew hot.

And it happened on the sixth day means at the end of each state. This is evident from the discussion in §8421 above of the symbolism of the *sixth day* as the end of each state.

That they gathered double [the bread] symbolizes a bond based on the goodness taken in, as the following shows: *Gathering* some manna

symbolizes taking in goodness. (For the symbolism of gathering as taking in, see §§8467, 8472, and for that of manna as truth-based goodness, §8464.) And *double* symbolizes a bond, as treated of at §8423.

8490

Two omers for one omer symbolizes the capacity then. This can be seen from the symbolism of an *omer* as a sufficient amount and therefore a capacity, which is discussed in §§8468, 8473. Here it symbolizes a sufficient amount and capacity for forming a bond, because the seventh day, or Sabbath, symbolizes the union of goodness and truth.

8491

And all the chieftains of the congregation came and told Moses symbolizes reflections based on primary truths. This can be seen from the symbolism of *chieftains of the congregation* as primary truths (§§1482, 2089, 5044) and from that of *telling* as reflection (dealt with at §§2862, 5508).

8492

And he said to them symbolizes instruction. This is plain from the symbolism of *saying*, which includes what comes after it, in this case instruction in the procedures for gathering manna the day before a Sabbath. For the idea that “saying” can symbolize instruction, see §§6879, 6881, 6883, 6891, 7186, 7267, 7304, 7380.

8493

This is what Jehovah has spoken symbolizes an inflow from the Divine, as can be seen from the fact that Jehovah, or the Lord, instructs us by flowing in, which is expressed in the Word’s narrative books as saying and speaking. For the idea that “speaking” symbolizes an inflow in other passages as well, see §§2951, 5481, 5797, 7270, 8128.

8494

There will be rest symbolizes a state of peace, free of trials. This can be seen from the symbolism of *rest*—the kind of rest they had on Sabbath days—as something that represented a state of peace in which goodness and truth unite. The six days beforehand represented combat and labor and therefore trials leading up to a state of peace, since conditions become peaceful after times of trial, and goodness and truth then unite. Concerning the symbolism of the six days leading up to the seventh, or Sabbath, as combat and labor, see §§720, 737, 900. For the idea that calm and peace ensue after times of trial, §§3696, 4572, 5246, 6829, 8367, 8370 at the end. The symbolism of the Sabbath as the union of goodness and truth will be covered in what immediately follows.

8495

A holy Sabbath to Jehovah tomorrow symbolizes a union of goodness and truth lasting forever. This can be seen from the symbolism of a *Sabbath* as the union of goodness and truth (discussed below) and from that of *tomorrow* as forever (noted at §3998).

Anyone who does not know what a Sabbath represented or therefore what it symbolized is also incapable of seeing why it was considered extremely holy. It was considered extremely holy because in the highest

sense it represented the oneness of divinity and divine humanity in the Lord, and in a secondary sense, the bond the Lord's divine humanity has with the human race. That is why the Sabbath was very holy. Because it represented those connections, it also represented heaven in respect to the union of goodness and truth, a union called the heavenly marriage.

Since it is the Lord alone who unites goodness and truth—we do nothing to bring it about—and since they are united in a state of peace, people were strictly forbidden to do any work on a Sabbath. The ban was so harsh that the soul who did work was to be cut off, as stated in Moses:

You shall keep the Sabbath, because it is holy to you; those who profane it shall surely die. Because all who do work on it—those souls shall be cut off from the midst of their people. (Exodus 31:14)

That is the reason for the stoning of anyone who merely *gathered sticks on that day* (Numbers 15:32-36). It is the reason the commandment about the Sabbath is the third of the Ten Commandments, coming as it does right after the two about the sacred worship of Jehovah (Exodus 20:8; Deuteronomy 5:12). And it is the reason the Sabbath is called an eternal pact (Exodus 31:16), since a pact symbolizes union (§§665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804).

[2] The remarks above now show what the words of the following passages on the Sabbath mean in their inner sense. Take these words in Isaiah:

Fortunate is the person *keeping the Sabbath* by not profaning it. This is what Jehovah has said: "To the eunuchs *who keep my Sabbaths* and choose what I delight in and *hold to my pact*: I will give them, in my house and within my walls, a place and a name better than sons and daughters; an eternal name I will give them, which will not be cut off. *All who keep a Sabbath by not profaning it and who hold to my pact*—I will bring them onto my holy mountain and gladden them in my house of prayer." (Isaiah 56:2-7)

This shows that people who keep the Sabbath holy stand for those who have a bond with the Lord. They will be in heaven, as is symbolized by the statement that in Jehovah's house they will be given a place and a name better than sons and daughters, an eternal name that will not be cut off, and that they will be brought onto his holy mountain. [3] In the same author:

If you turn your foot from [breaking] the Sabbath, so that you do not do your own will on my holy day; if instead you refer to the Sabbath as holy

pleasures honoring Jehovah, and you honor it by not going your own ways then and not gaining your own desire or speaking a word [of your own]; then you will delight in Jehovah, and I will feed you with the inheritance of Jacob. (Isaiah 58:13, 14)

Here it is obvious what their doing no work on the Sabbath day represented: that they must do nothing under their own power, only under the Lord's. The state of angels in heaven, after all, is such that they do not intend or do anything or even think or say anything on their own, or under their own power. Their connection with the Lord consists precisely in this. The autonomy they must not exercise is symbolized by the prohibitions on doing their own will, going their own ways, gaining their own desire, and speaking a word [of their own]. This state in angels is the epitome of the heavenly state. When they are in such a state, they have peace and rest. The Lord has rest too, since once they are united to him he no longer has to labor over them, because they then live in him. These circumstances are symbolized by the clauses saying, "then you will refer to the Sabbath as holy pleasures to Jehovah," and that they will delight in Jehovah.

The Lord's rest is symbolized by the fact that he rested on the seventh day (Genesis 2:2), after creating for six days.

[4] These words in Jeremiah have a similar meaning:

If you listen intently to me, *not bringing a burden in through the gates of this city on the Sabbath day, and you keep the Sabbath day holy by not doing any work on it*, then through the gates of this city will enter monarchs and chieftains, sitting on David's throne, riding on a chariot and horses, they and their chieftains, [each] a man of Judah, and residents of Jerusalem; and this city will be inhabited forever. (Jeremiah 17:24, 25)

Work on the Sabbath symbolizes anything that rises out of a sense of autonomy. The state of people who are led not by themselves but by the Lord is depicted in the words "Through the gates of the city will enter monarchs and chieftains, sitting on David's throne, riding on a chariot and horses." Monarchs symbolize religious truths, chieftains the primary ones. Sitting on the throne of David means that these come from the Lord. The chariot and horses symbolize religious teachings and intellectual matters of faith.

It needs to be known that everything coming out of human autonomy is evil, and everything coming from the Lord is good. In people

led by the Lord, everything—down to the smallest element in the life of both their intellect and their will, and therefore down to each and every component of faith and neighborly love—comes from outside them; see the abundant evidence of experience in §§2886, 2887, 2888, 6053–6058, 6189–6215, 6307–6327, 6466–6495, 6598–6626, 6982, 6985, 6996, 7004, 7055, 7056, 7058, 7147, 7270.

[5] The traditional use of the Sabbath as a representation of the bond the Lord has with the human race can be seen in Ezekiel:

My Sabbaths I have given to them to serve as a sign between me and them, [for them] to acknowledge that I, Jehovah, am consecrating them. (Ezekiel 20:12; Exodus 31:13)

So lighting a fire on the Sabbath day was also forbidden (Exodus 35:3), because fire symbolized all living qualities, while kindling a fire symbolized anything alive with human selfhood.

This discussion makes it plain that the Lord is Lord of the Sabbath, as he says in Matthew 12:1–9. It also shows why the Lord performed so many healings on Sabbaths (Matthew 12:10–14; Mark 3:1–6; Luke 6:6–11; 13:10–17; 14:1–6; John 5:9–18; 7:22, 23; 9:14, 16). The maladies the Lord healed suggested spiritual disorders, which are caused by evil (§§7337, 8364).

Bake what you are going to bake symbolizes preparation for uniting goodness; *and boil what you are going to boil* symbolizes preparation for uniting truth. This can be seen from the symbolism of *baking*, which uses fire, as preparation for uniting goodness, and from that of *boiling*, which uses water, as preparation for uniting truth. Water symbolizes faith with its truth (§§2702, 3058, 3424, 4976, 5668), and fire symbolizes love with its goodness (§§934, 5215, 6314, 6832, 6834, 6849, 7324, 7852).

The fact that it means preparation for union is plain, because what was being baked and boiled was being prepared for the next day's Sabbath, and a Sabbath symbolizes union, as demonstrated directly above. (Kindling a fire on the Sabbath day was proscribed [Exodus 35:3], so baking and boiling then were also proscribed.)

Baking, which used fire, is given as the cooking method for bread and the *minha* (see Isaiah 44:15, 19; 1 Samuel 28:24; Ezekiel 46:20; Leviticus 6:17), and *boiling*, which used water, for flesh (Exodus 29:31; Leviticus 6:28; 1 Samuel 2:13, 15).

And as for the whole remainder, lay this aside for yourselves to keep till morning means enjoying everything good and true then, seemingly on

one's own, as the following shows: *Laying the remainder aside till morning* means enjoying it on the Sabbath day. The reason it means enjoying goodness and truth is that the remainder to be put aside was left over from the baked and boiled foods and that it was to be eaten then. Baking means preparing goodness, boiling means preparing truth (as shown directly above at §8496), and eating means enjoying it and adopting it as one's own (§§3168, 3513 at the end, 3596, 3832, 4745, 7849). And *for yourselves to keep* means seemingly on one's own.

The reason this is the symbolism of the clause is that goodness and truth, which flow in from the Lord, unite and seem to become one's own. That is what the bond between heaven (or rather heaven's inhabitants) and the Lord is.

[2] I say "seemingly on one's own" because the goodness of faith and neighborly love cannot be given to people on earth or to angels for their very own. People and angels are mere vessels, or forms designed to receive life and therefore to receive goodness and truth from the Lord. Genuine life comes from nowhere else. Since life comes from the Lord, the closest we can come to adopting it is *seemingly* as our own. However, people who live in the Lord can tell clearly that life comes from outside them, so they can tell that goodness and truth do too, since these go to make up life.

The reason life seems to be ours is that the Lord in his divine love wants to give everything he has to us and to graft it onto us. He does graft it on, too, so far as he can. This sense of self-life, given by the Lord, is called a heavenly autonomy, a discussion of which may be seen in §§731, 1937, 1947, 2882, 2883, 2891, 3812, 5660.

8498

And they laid it aside till morning symbolizes forthcoming enjoyment. This can be seen from the explanation directly above at §8497.

8499

As Moses had commanded means in keeping with the lessons of divine truth. This is evident from the symbolism of *commanding* as lessons and from the representation of *Moses* as divine truth (mentioned often).

8500

And it did not rot, and there was no worm in it means that it contained nothing foul, because in this case the Divine was the one who had assigned it to them as theirs. This is evident from the symbolism of *rotting* as a hellish foulness connected with evil (dealt with above at §8482) and from that of a *worm* too as a hellish foulness, but of a type connected with falsity (dealt with at §8481). These qualities are found in the accomplishments of human autonomy, but heavenly and divine qualities are found in anything the Divine does (see §8478).

Exodus 16:25, 26, 27. *And Moses said, “Eat it today, because there is a Sabbath today to Jehovah; today it will not be found in the field. Six days you shall gather it, and on the seventh day there will be a Sabbath; there will be none on that day.” And it happened on the seventh day that some of the people went out to gather it and did not find it.*

8501

And Moses said, symbolizes instructions concerning this. *Eat it today* symbolizes adopting something as one’s own forever. *Because there is a Sabbath today to Jehovah* means because the Lord has united goodness with truth. *Today it will not be found in the field* means that goodness will no longer be acquired through truth after that. *Six days you shall gather it* means receiving truth before it is united to goodness. *And on the seventh day there will be a Sabbath* symbolizes a bond between them ever after. *There will be none on that day* means that goodness will no longer be acquired through truth. *And it happened on the seventh day* symbolizes a state of goodness and truth united. *That some of the people went out to gather it and did not find it* means that they wanted to acquire it but could not.

And Moses said, symbolizes instructions concerning this. This can be seen from the symbolism of *saying*, which includes what comes after it—in this case instructions about the manna, that they would not find it on the Sabbath day.

8502

Eat it today symbolizes adopting something as one’s own forever. This is established by the symbolism of *eating* as adopting (discussed in §§3168, 3513 at the end, 3596, 4745) and from that of *today* as forever (discussed in §§2838, 3998, 4304, 6165, 6984).

8503

Because there is a Sabbath today to Jehovah means because the Lord has united goodness with truth. This is clear from the symbolism of a *Sabbath* as the union of goodness and truth (discussed above at §8495) and from that of *today* as forever (mentioned directly above at §8503). The fact that *Jehovah* in the Word is the Lord has been shown many times before.

8504

Today it will not be found in the field means that goodness will no longer be acquired through truth [after that], as the following shows: *Not finding* means no longer acquiring, when the object is goodness that comes by way of truth. And a *field* symbolizes a human being—here, a human mind in which goodness has been planted by means of truth. A person is called a field by virtue of taking in religious truths, which are seeds, and bringing forth the fruit of those seeds, which is goodness.

8505

[2] Let me explain a bit. Before we have been reborn, truth motivates our behavior, but through truth we acquire goodness. (Truth becomes

goodness in us when it becomes part of our will and therefore part of our life.) After we have been reborn, goodness motivates our behavior, and through goodness we procure truth.

To make it easier to understand: Before rebirth we act out of obedience, but after rebirth we act out of genuine desire. These two states are the reverse of each other. In the former state, truth is in charge; in the latter, goodness. In the former state we look down or back behind; in the latter we look up or forward.

[3] On achieving the latter state, in which we act out of genuine desire, we are no longer allowed to look back and to do good at the urging of truth, because the Lord is then flowing into the goodness in us and is leading us by means of that goodness. If we were then to look back, or do good at the urging of truth, we would be acting on our own. People who act on truth are leading themselves, whereas people who act on goodness are being led by the Lord.

That is the meaning of the Lord's words in Matthew:

When you see the ruinous abomination, those who are on top of the house should not go down to take anything from their house. And those in the field should not turn back behind to take their clothes. (Matthew 24:15, 17, 18)

And in Luke:

On that day, people who are on top of their house and whose belongings are in the house are not to go down to take those things. And people who are in the field likewise should not turn back to [that] which is behind them. Remember Lot's wife. (Luke 17:31, 32)

For more information, see the explanations at §§3652, 5895 at the end, 5897, 7923, and below at §§8506, 8510.

This is what is symbolized on an inner level by the statement that manna would not be found in the field on the seventh day and that some of the people went out to gather it and did not find it.

8506

Six days you shall gather it means receiving truth before it is united to goodness. This is clear from the symbolism of *six days* as states of labor and combat, a symbolism mentioned above at §8494. Here it symbolizes a state in which truth is received, or in which goodness is acquired by means of truth, as discussed directly above at §8505. Labor and combat are features of this state. In such a state we are subjected to times of trial, which are battles with the evil and falsity we possess. During them the Lord fights both on our behalf and at our side. After this state, though,

comes a state of union between goodness and truth and therefore a state of rest even for the Lord. This is the state that was represented by rest on the seventh, or Sabbath, day. The reason the Lord rests then is that once goodness is united to truth in us, we live in the Lord and are led by him without labor or combat. This is the state meant by the second state described directly above at §8505.

And on the seventh day there will be a Sabbath symbolizes a bond between them ever after. This can be seen from the symbolism of the *seventh*, or Sabbath, *day* as a bond between goodness and truth, which is mentioned above at §8496. 8507

There will be none on that day means that goodness will no longer be acquired through truth. This can be seen from the explanation above at §8505. 8508

And it happened on the seventh day symbolizes a state of goodness and truth united. This can be seen from the symbolism of the *seventh day*, or Sabbath, as the union of goodness and truth, as above at §8507. 8509

That some of the people went out to gather it and did not find it means that they wanted to acquire it but could not. This can be seen from the explanation above at §8505. That section clarifies what it is to act at the urging of truth (an attribute of faith) and what it is to act at the urging of goodness (an attribute of neighborly love). The passage shows that people whose behavior is motivated by faith with its truth are not yet in heaven's mold, but those who act on neighborly love with its goodness *are* in that mold. 8510

Ideally the Lord leads us by means of the way we use our will and consequently by means of goodness (which relates to the will). Our intellectual activity is then subservient, and truth (which relates to the intellect) is consequently subservient too.

When this state exists, there is a Sabbath, because the Lord then has rest. The state comes into being when goodness has united with truth. The fact that this state is the Lord's rest can be seen from Genesis 2:2: on the seventh day, after the six days' labor of creation, Jehovah (the Lord) rested from all his work. This state is the state of heaven, which is why heaven itself is called a Sabbath. In other words, the Sabbath in heaven never ends. (For the idea that the creation described in Genesis 1 means a new creation, or rebirth, and that the six days mentioned there mean trials and struggles, see the explanations of Genesis 1 and 2.)

Exodus 16:28, 29, 30, 31. *And Jehovah said to Moses, "How long will you all refuse to keep my commandments and my laws? See that, because Jehovah has given you the Sabbath, therefore on the sixth day he gives you bread for* 8511

two days. Everyone rest quietly where you are; do not go out, any of you from your place, on the seventh day.” And the people rested on the seventh day. And the house of Israel called its name manna, and it was like coriander seed, white, and its flavor like that of a cake made with honey.

And Jehovah said to Moses means that the visibility of the Divine was obscured. *How long will you all refuse to keep my commandments and my laws?* means because they were not acting in accordance with the divine plan. *See that* means that they should observe and reflect. *Because Jehovah has given you the Sabbath* symbolizes a uniting of goodness and truth by the Lord. *Therefore on the sixth day he gives you bread for two days* means that on this account he supplies goodness through truth right at the end of the previous state, in sufficient quantities for a union to take place. *Everyone rest quietly where you are* symbolizes a state of peace. *Do not go out, any of you from your place, on the seventh day* means that they are then to remain in that state. *And the people rested on the seventh day* symbolizes a representation of goodness and truth then [united] in a state of peace. *And the house of Israel called its name manna* symbolizes its quality in them. *And it was like coriander seed, white* symbolizes the truth within, that it is pure. *And its flavor like that of a cake made with honey* symbolizes the goodness [in truth-based goodness], that it is delightful, since it has been transformed from truth into goodness by means of pleasure.

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And Jehovah said to Moses means that the visibility of the Divine was obscured. This can be seen from the symbolism of *Jehovah said*, which includes what comes after it. Here it includes the charge that they were not keeping his commandments and laws and consequently that the visibility of the Divine had become obscured among them. That is what happens when we do not live by the divine commandments. When we do live by them, we live by the divine plan, because the divine commandments lay out what that plan determines to be true and good. And when we live by the plan, we live in the Lord, because the Lord *is* the plan. It follows, then, that people who do not live by the commandments and laws that constitute the divine plan do not live in the Lord, so their sight of the Divine is obscured.

When I speak of living by the divine plan here, I mean being led by the Lord by means of goodness. When I speak of not yet living by that plan, I mean being led by means of truth; and when we are led by means of truth, the Lord is invisible. As a result we then go about in the dark, which keeps us from seeing what is good. When we are led by goodness, it is quite different: we then see in the light.

How long will you all refuse to keep my commandments and my laws? means [because] they were not acting in accordance with the divine plan. This can be seen from the points laid out directly above in §8512. 8513

Let me add something more to show what is meant by acting in accordance with the divine plan and not acting in accordance with the divine plan. Everything that happens in accordance with the divine plan lies open inside all the way to the Lord, so it contains heaven. Everything that does not happen in accordance with the divine plan is closed off inside, so it does not contain heaven. [2] The divine plan, then, is for the Lord to flow through our inner levels into our outer levels and consequently through our will into our actions. This is indeed what happens when we dwell in goodness—that is, when we enjoy doing good for its own sake rather than for our sake. When we do good for our sake, not for its own sake, our inner reaches close off, and the Lord, working through heaven, cannot lead us. Instead, we lead ourselves. Love determines how we are led, because what we love leads every one of us. If we love ourselves more than our neighbor, we are led by ourselves, but if we love what is good, we are led by goodness and so by the Lord, the source of everything good.

[3] This reveals the difference between living by the divine plan and not living by it. (How to live by the divine plan is something taught by the Word and by religious teachings based on the Word.)

People who look no deeper than the surface cannot possibly grasp such concepts. They do not know what our inner depths are and hardly that there is such a thing, let alone that our inner depths can be opened up, and that when they are open, we find heaven inside us. The worldly-wise are especially ignorant on the subject, and the ones who do propose that there is an inner realm still have either an absurd idea of it or no idea at all. That is why they are skeptical and use their knowledge to prove that the material world is all there is.

See that means that they should observe and reflect. This is evident from the symbolism of *seeing* as understanding (dealt with in §§2325, 3863, 4403–4421, 5114) and therefore as perceiving (§§2150, 3764, 4567, 4723, 5400) and also as reflecting (§§6836, 6839). 8514

Because Jehovah has given you the Sabbath symbolizes a uniting of goodness and truth by the Lord. This can be seen from the symbolism of the *Sabbath* as a union of goodness and truth, which is discussed at §8495. The fact that they are united by the Lord is symbolized by *Jehovah has given*, because Jehovah in the Word is the Lord. 8515

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Therefore on the sixth day he gives you bread for two days means that on this account he supplies goodness through truth right at the end of the previous state, in sufficient quantities for a union to take place, as the following shows: The *sixth day* symbolizes the end of the previous state, as dealt with at §8421. Manna—the *bread* here—symbolizes truth-based goodness, as dealt with in §§8462, 8464. And the Sabbath, and therefore the *bread for two days* (since the manna provided on the sixth day was for the Sabbath as well), symbolizes the union of goodness and truth, as dealt with at §8495.

Because the Sabbath symbolized a uniting of goodness and truth, the fact that no manna was found on the seventh day means that when the two are united in us, we base our actions on what is good, no longer on what is true—and rightfully so. This was shown above at §8510.

[2] This state of affairs seems paradoxical, so let me explain a little further. Everyone ought to be led to Christian goodness (which is called charity) by means of the truth taught by the faith. Faith with its truth must teach not only what charity is but also what kind of charity we ought to have. Incapable of knowing these things on our own, we must first learn them from the teachings of our church or we will never become ready and fit to welcome such goodness. For example, we need to learn from religious teachings that charity does not consist in doing good for selfish reasons, or in order to be repaid, so it does not consist in using charitable deeds to earn salvation. We need to learn that all charitable goodness comes from the Lord and not a bit of it from ourselves. Not to mention many other lessons teaching what charity is and what its nature ought to be. Clearly, then, it is only through religious truth that we can be led to Christian goodness.

We also need to learn that truth does not actively make itself part of goodness. No, goodness adopts truth and attaches truth to itself. Our memory acts as a field on which religious truths lie spread out beneath the gaze of the inner eye. Goodness from the Lord operates through this inner eye, flowing in and choosing those truths that are compatible, which it joins to itself. The truths lying below cannot flow into the goodness above, because it is completely out of order—not to mention impossible—for anything on a lower level to flow into something on a higher level (§5259).

[3] From this discussion you can now see how Christian goodness is born in us while we are regenerating. As a result, you can also see what we need to be like after we have been regenerated: we must base our behavior on goodness rather than truth. That is, we must be led by the Lord by means of goodness, no longer by means of truth, because by then we

possess love for our neighbor—in other words, a sincere desire to do Christian good. All the inhabitants of heaven are led by means of goodness, because such leading is in accordance with the divine plan. Everything they think and do therefore flows spontaneously and freely. The case would be entirely different if they based their thoughts and deeds on truth, because they would then wonder whether they should act in such and such a way or not, which would bog them down in minutiae. They would be darkening the light within. In the end they would obey their prejudices and consequently the inflow of arguments justifying those prejudices. To do this is to be led by oneself, not by the Lord.

From this consideration in turn you can see what it means to say that goodness must no longer be acquired through truth, as symbolized by the fact that for six days they gathered manna and on the seventh day it was not found (discussed in §§8505, 8506, 8510).

Everyone rest quietly where you are symbolizes a state of peace. This can be seen from the discussion above at §8494 of the symbolism of *resting quietly* as a state of peace. On the Sabbath day the people were to rest and do no work, not even light a fire or prepare food for themselves to eat, and this stillness served to represent a state of peace, in which the Lord brings about a union of goodness and truth. All union of goodness and truth takes place in such a state.

When we are at peace we are being led by the Lord by means of goodness. Were we then to lead ourselves we would dispel the state of peace, even if we were following the truth. Then there would be no union. See directly above at §8516.

Do not go out, any of you from your place, on the seventh day means that they are then to remain in that state. This is established by the explanations above at §§8494, 8517.

And the people rested on the seventh day symbolizes a representation of goodness and truth then united in a state of peace. This is established by the remarks above at §§8494, 8517.

And the house of Israel called its name manna symbolizes its quality in them. This is established by the symbolism of a name and *calling a name* as the quality of a thing, which is discussed in §§144, 145, 1896, 2009, 2724, 3006, 3421, 6674. For the idea that it was called *manna* because of its unfamiliarity and that it stands for truth-based goodness—the goodness of people in a spiritual religion—see §§8462, 8464.

And it was like coriander seed, white symbolizes the truth within, that it is pure. This is clear from the symbolism of *seed* as the truth belonging to faith, which is discussed in §§255, 1940, 2848, 3038, 3310, 3373. The text

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refers to *coriander* seed because of its whiteness. The word *white* is used in reference to truth, and truth is also represented as being white (§§3301, 3993, 4007, 5319).

The text is now describing the truth-based goodness symbolized by the manna—what both the true and the good elements in it are like. The nature of the truth involved is depicted as being like coriander seed, white, and the nature of the goodness involved as having a flavor like that of a cake made with honey.

[2] Truth-based goodness, which is the kind of goodness that members of the Lord's spiritual kingdom have, is entirely different from the kind of goodness that members of his heavenly kingdom have.

The truth-based goodness that members of the spiritual kingdom have is planted in the intellectual side of their mind. That is where the Lord forms their new will—a will to abide by the truth they had absorbed from the teachings of their religion [during life in the world]. When they intend and act on that truth, it becomes goodness in them and is called both spiritual goodness and truth-based goodness. They believe such truth to be truly true, because they trust their doctrines, but they have no *perception* of its truth. Or rather they have no perception except what they seem to themselves to have because they had proved the validity of the truth to their own satisfaction. The proof came partly from the Word's literal meaning and partly from misguided thinking that favored their preconceived notions. They fail to consider that absolutely anything—even falsity itself—can be proved convincingly enough to appear true (§§4741, 5033, 6865, 7012, 7680, 7950). That is why all without exception consider their dogmas true, even Socinians, even Jews themselves.

[3] This reveals the nature of the truth that turns into goodness in many people in the church. The only individuals among them who can see whether the teachings of their religion are true are those who desire truth for the sake of using it in their lives. People with this goal are constantly receiving light from the Lord, not only while they are living in the world but afterward as well. They alone can accept [the truth], because the Lord uses goodness to lead them and by that means grants them the ability to see truth and thus believe it.

These observations clarify the source and nature of the goodness possessed by members of the Lord's spiritual kingdom.

The goodness that members of the Lord's heavenly kingdom have, on the other hand, is planted not in the intellectual side of their mind but in the volitional side. An inner perception from the Lord tells people

with this kind of goodness whether a thing is true. Regarding the one kind of goodness and the other and the difference between them, see §§2048, 2088, 2227, 2669, 2715, 2718, 3235, 3240, 3241, 3246, 4138, 4493, 5113, 6500, 6865, 7233, 7977, 7992.

And its flavor like that of a cake made with honey symbolizes the goodness [in truth-based goodness], that it is delightful, since it has been transformed from truth into goodness by means of pleasure, as the following shows: The symbolism of *flavor* relates to the delights afforded by anything good, because flavor corresponds to the pleasure in being wise, as discussed in §§3502, 4793. A *cake* symbolizes spiritual goodness, as discussed at §7978. And *honey* symbolizes earthly-level pleasure, as discussed in §§5620, 6857. It follows from this that *its flavor like that of a cake made with honey* symbolizes the goodness, that it is delightful because it has been transformed from truth [into goodness] by means of pleasure.

The current phrase describes spiritual goodness—where it comes from, how it manifests itself, and consequently what it is like. To be specific, spiritual goodness starts out as truth, which turns into goodness by being put into action willingly and therefore with sincere desire. Whatever we sincerely will we see as good. This goodness, though, cannot manifest itself except in pleasure felt by the earthly self. Pleasure introduces the spiritual self to what is good, and the introduction, once made, gives the spiritual self a sense of the goodness. That is what is symbolized by the fact that the flavor of the manna was like a cake made with honey.

Exodus 16:32, 33, 34. *And Moses said, “This is the word that Jehovah has commanded: ‘Fill the omer with it to keep for your generations so that you can see the bread with which I fed you in the wilderness in my leading you out of the land of Egypt.’” And Moses said to Aaron, “Take a jar and put a full omer of manna there and lay it aside before Jehovah to keep for your generations.” As Jehovah commanded to Moses, Aaron laid it aside before [the ark of] the testimony, to keep it.*

And Moses said, “This is the word that Jehovah has commanded,” symbolizes a requirement. *Fill the omer with it* symbolizes the highest level of capacity. *To keep for your generations* means which is possessed by people of the spiritual church. *So that you can see the bread with which I fed you in the wilderness* symbolizes the truth-based goodness they had in a state of trial. *In my leading you out of the land of Egypt* means after they had been delivered from persecution. *And Moses said to Aaron* symbolizes an inspiration. *Take a jar* symbolizes truth. *And put a full omer of manna there* means that it holds as much goodness as it can. *And lay it aside before*

Jehovah means that this happens in the presence of the Divine. *To keep for your generations* means to serve as a measure for people in that spiritual religion. *As Jehovah commanded to Moses* means in accordance with the requirement. *Aaron laid it aside before [the ark of] the testimony, to keep it* means that it happens in the presence of the Divine.

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And Moses said, "This is the word that Jehovah has commanded," symbolizes a requirement. This can be seen from the symbolism of the *word of Jehovah that he commanded* as a divine requirement, as above at §8466 too.

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Fill the omer with it symbolizes the highest level of capacity. This can be seen from the symbolism of an *omer* as a sufficient amount and a capacity, as discussed in §§8468, 8473. Since an omer means a sufficient amount, or the extent of one individual's capacity, it also symbolizes that individual's highest level of capacity.

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To keep for your generations means which is possessed by people of the spiritual church. This can be seen from the symbolism of *generations* as attributes of faith and neighborly love, a symbolism discussed in §§613, 2020, 2584, 6239. Because generations symbolize this, in a more limited sense they symbolize people of the spiritual church, because these are the people with faith and neighborly love. They are also the people represented by the children of Israel, whose generations are the ones meant. *For them to keep* means so as to be a reminder.

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So that you can see the bread with which I fed you in the wilderness symbolizes the truth-based goodness they had in a state of trial. This can be seen from the symbolism of manna—the *bread* here—as truth-based goodness (discussed in §§8462, 8464) and from that of the *wilderness* as a state for undergoing times of trial (discussed in §8098).

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In my leading you out of the land of Egypt means after they had been delivered from persecution. This can be seen from the symbolism of *leading out* as delivering and from that of the *land of Egypt* as persecution (noted in §7278). The land of Egypt stands for persecution because the Egyptians and Pharaoh symbolize spirits who harassed the upright in the other life and continue to harass them today (§§7097, 7220, 7228, 7317, 8148).

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And Moses said to Aaron symbolizes an inspiration. This can be seen from the symbolism of *saying* as an inspiration, when the inner divine truth represented by Moses is saying something to the outer divine truth represented by Aaron. Divine inspiration flows through the truth that comes directly from the Lord into the truth that comes indirectly. On the point that in a representative sense Moses and Aaron are those two kinds of truth, see §§7009, 7010, 7382.

Take a jar symbolizes truth. This can be seen from the symbolism of the *jar* here as truth. The jar stands for truth because it was a vessel for holding manna, which symbolizes goodness, and all truth is like a container for goodness. For this reason containers in general symbolize truth (§§3068, 3079, 3316, 3318), so specific containers also symbolize truth, including the jar here.

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The idea that truth is a vessel for holding goodness can be illustrated by various features of the physical world, such as light, which is a container for warmth from the sun. Light even symbolizes truth, while the warmth within it symbolizes goodness. It is the same with truth and goodness [as with light and heat]. Truth and goodness also bear the same relation to each other as clothing bears to the body, or the body to the soul. Again, they bear the same relation as blood vessels and nerve fibers bear to the blood and animal spirit they enclose. Again, they bear the same relation as the lungs to the heart and consequently as the breathing of the lungs to the beating of the heart. In short, truth and goodness bear the same relation to each other as every organic structure of the body bears to the life force within it.

These comparisons show what truth is like without goodness, or what faith is like without neighborly love: it is like the organic structures of the body without their vitality. It is like the breathing of the lungs without the beating of the heart, or like the lungs themselves without the heart. It is like a blood vessel or nerve fiber without the blood or animal spirit. It is like a body without a soul. As a result it resembles an inanimate object; and if the goodness is replaced with evil, truth is like a corpse.

And put a full omer of manna there means that it holds as much goodness as it can. This can be seen from the symbolism of a *full omer* as the largest amount something can hold and from that of *manna* as spiritual goodness, or truth-based goodness, which is discussed in §§8462, 8464.

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And lay it aside before Jehovah means that this happens in the presence [of the] Divine, as is self-evident.

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To keep for your generations means to serve as a measure for people in that spiritual religion. This can be seen from the fact that the omer of manna being laid aside for them to *keep* symbolizes a sufficient amount (discussed at §8468) and therefore a measure, too—a measure of how much goodness that religion had. See above at §8526 for the meaning of *your generations* as people of the spiritual church.

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Regarding the measure or level of goodness a religion has, be aware that in the other world, goodness has its boundaries in regard to quality and in

regard to quantity, and the boundaries are set in each of us while we are living in this world. What determines where the boundaries lie is the type and amount of faith and neighborly love we each expressed in our lives.

In the other world, when the Lord allows, angels see plainly what kind of goodness every individual has, and how much, because in heaven's light this can be represented visually; in this world's light it cannot. The same is true on a general plane—in other words, for the goodness a whole religion has.

The quantity and quality of goodness in each individual and in the church is represented by weights and measures in the Word. In the current case, the omer of manna that was being laid aside for them to keep before Jehovah represents the amount of goodness in the spiritual religion represented by the children of Israel.

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As Jehovah commanded to Moses means in accordance with the requirement. This is clear from the symbolism of *commanding* done by Jehovah as a requirement, as above in §§8466, 8524.

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Aaron laid it aside before [the ark of] the testimony, to keep it means that it happens in the presence of the Divine. This can be seen from the symbolism of *laying aside to keep* as laying aside for a reminder (as above in §§8526 at the end, 8533), and from the symbolism of *before the testimony*, which means in the presence of the Divine. The fact that the testimony is the Divine is plain from [parallelism with] the earlier clause in which Moses tells Aaron to lay it aside before Jehovah (§8532) and accordingly before the Divine.

The reason the testimony is the Divine is that in the broadest sense the testimony means the Word and therefore the Lord, since the Word is divine truth. The fact that the Lord is the Word is clear in John:

In the beginning there was the *Word*, and the *Word* was with God, and the *Word* was *God*. And *the Word became flesh* and resided among us.
(John 1:1, 14)

The fact that the testimony is the Lord in his divine truth can be seen from the ark, and within the ark the law laid out from Sinai, which is what is being called the testimony. This arrangement provided the tabernacle with all its holiness, and the testimony was the actual embodiment of divine holiness, as is evident from the following details: Above the testimony was the appeasement cover with its guardian beings. Right outside the nearby veil were the golden tables with the loaves of bread and with the lamps. Aaron conducted the most sacred worship there. And later on, Jehovah spoke with Moses there, above the appeasement cover,

between the two guardian beings—in other words, from the testimony. On these subjects, see Exodus 25:16, 21, 22; 40:20.

Exodus 16:35, 36. *And the children of Israel ate the manna forty years, until they came to an inhabited land. Manna they ate until they came to the border of the land of Canaan. And an omer is a tenth of an ephah.* 8536

And the children of Israel ate the manna forty years symbolizes the adoption of truth-based goodness in every state of trial. *Until they came to an inhabited land* means before they reached heaven, where goodness is everywhere. *Manna they ate until they came to the border of the land of Canaan* means that what they had been adopting till they came within range of heaven was truth-based goodness. *And an omer is a tenth of an ephah* symbolizes the amount of goodness they then possessed.

And the children of Israel ate the manna forty years symbolizes the adoption of truth-based goodness in every state of trial, as the following shows: The *children of Israel* represent people of the spiritual church, as discussed in §§6426, 6637, 6862, 6868, 7035, 7062, 7198. *Eating* symbolizes adoption, as discussed in §§3168, 3513 at the end, 3596, 4745. *Manna* symbolizes truth-based goodness, as discussed in §8464. And *forty years* symbolize a state of trial. For the meaning of years as states, see §§482, 487, 488, 493, 893, and for that of forty as trials, §§730, 862, 2272, 2273, 8098.

Until they came to an inhabited land means before they reached heaven, where goodness is everywhere. This can be seen from the symbolism of a *land*—in this case the land of Canaan—as the Lord’s kingdom and therefore as heaven, which is discussed in §§1607, 3038, 3481, 3686, 3705, 4240, 4447, 5136. Heaven is being called an inhabited land for its goodness, because *inhabited*, [or resided in,] means alive with goodness (§§2268, 2451, 2712, 3613, 8269, 8309). 8537

Manna they ate until they came to the border of the land of Canaan means that what they had been adopting till they came within range of heaven was truth-based goodness, as the following shows: *Manna* symbolizes truth-based goodness. *Eating* symbolizes adoption, as just above at §8537. The *land of Canaan* symbolizes heaven, as directly above at §8538, so its *border* is the entrance to heaven, or the general area where heaven begins. *Manna they ate until they came to the border of the land of Canaan*, then, plainly means that truth-based goodness was assigned to them as theirs till [they came within] range of heaven. 8538

[2] What has been said before about the acquisition of goodness through truth shows what the situation is in all this: Before rebirth all goodness is procured through truth, but after rebirth we are led by the Lord by means of goodness. The former state is symbolized by the six days preceding the 8539

seventh; the latter, by the seventh day or Sabbath. Clearly, then, the former state was represented by the forty years of travel in the wilderness by the children of Israel, the latter state by their entrance into the land of Canaan. The fact of the matter is that we stand outside heaven as long as we act on truth rather than goodness and that we enter heaven when we act on goodness. We enter then because the Lord then governs us according to the code of heaven. We do not come under that code, and consequently do not enter heaven, where the code prevails, until we have been prepared—prepared by truth for goodness. Regarding each of these two states, see what was shown above in §§7923, 8505, 8506, 8510, 8512, 8516.

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And an omer is a tenth of an ephah symbolizes the amount of goodness they then possessed, as the following shows: An *omer* was a tenth of an ephah, so it symbolizes a sufficient amount, because ten symbolizes what is full (§3107) and a *tenth* accordingly symbolizes a sufficient amount (§8468). And an *ephah* symbolizes what is good.

An ephah stands for something good because like the homer, it measured dry foodstuffs (wheat, barley, flour), and foodstuffs symbolize what is good. The bath and hin measured liquids used for drink, so they symbolize truth. These containers take their symbolism from their contents.

[2] The following passages show that an ephah was used as a measure. In Moses:

You shall have an *honest ephah* and an honest hin. (Leviticus 19:36)

In Ezekiel:

The measure of an ephah and of a bath will be the same, because a tenth of a homer is an *ephah*. (Ezekiel 45:11)

In the same author:

You shall have honest scales and an *honest ephah* and an honest bath. (Ezekiel 45:10)

It stands for a measure in Amos 8:5 as well.

[3] The meaning of an ephah as goodness can be seen in passages that treat of the *minha*. The meal or flour for the *minha* was measured *by the ephah* (Leviticus 5:11; Numbers 5:15; 28:5; Ezekiel 45:24; 46:7, 11), and the *minha* symbolizes goodness. The meaning of an ephah can also be seen from this passage in Zechariah:

The angel speaking within me said to me, “Please lift your eyes; what is this that issues out?” And I said, “What is it?” He said, “*This is an ephah*

issuing out.” Then he said, “This is their eye in all the earth.” And here, a talent of lead [covering the ephah] was lifted, and in addition there was a certain woman *sitting in the middle of the ephah*. And he said, “She is wickedness,” and *threw her into the middle of the ephah* and threw the stone of lead onto its mouth. And I lifted my eyes and looked, when here, two women were issuing out, and the wind was in their wings. They had two wings like wings of a stork. And they *lifted the ephah up* between the earth and the sky. And I said to the angel speaking within me, “*Where are they taking the ephah?*” And he said to me, “To build it a house in the land of Shinar. And it will be readied and will remain there on its base.” (Zechariah 5:5–11)

[4] Anyone wanting to know what these words symbolize would need to rely on the inner meaning and to learn from that meaning what is meant by the ephah, the woman in the middle of the ephah, the stone of lead on its mouth, and Shinar. Unpacking the individual words reveals that what is being symbolized is profanation existing in the church at that time. The ephah, you see, symbolizes goodness. The woman symbolizes wickedness, as the passage explicitly says. The stone of lead symbolizes falsity-from-evil acting as a lid, since a stone stands for outer truth, and in a negative sense for falsity (§§643, 1298, 3720, 6426), and lead stands for evil (8298). The woman in the middle of the ephah that had the lead stone on its mouth, then, symbolizes wickedness closed up inside goodness by falsity, which is the same as profanation. After all, profanation consists in uniting evil with goodness (6348). The two women lifting the ephah up between the earth and sky stand for churches (252, 253) that banished the profanation. Shinar, to which the ephah with the woman inside was carried off, stands for external devotion that is profane at its core (1183, 1292).



The Spirits and Inhabitants of Jupiter (Continued)

IN regard to their divine worship, the main element is an acknowledgment of our Lord as the Supreme Being who rules heaven and earth. They call him the one Lord. Since they acknowledge and worship him during bodily life, after death they look for and find him. He is the same as our Lord.

I asked them whether they know that the one Lord is a person. “Everyone knows that,” they answered, “because he has appeared as a person to many on our planet. He teaches us the truth, keeps us safe, and grants eternal life to those of us who believe in him.

“He has revealed to us how we should live and what we should believe,” they continued, “and parents hand this revelation on to their children, which means that the teaching spreads to all clans and so to an entire nation descended from one ancestor.

“It seems to us that we have the teaching engraved on our minds,” they added. “What leads us to this conclusion is the fact that when others tell us how to live the life of heaven, we instantly perceive whether it is true or not and acknowledge it of what feels like our own volition.”

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They are very careful not to let anyone fall into warped opinions about the one Lord. If they notice that anyone is starting to think improperly about him, first they warn the person, and then they use threats and finally punishment as deterrents.

“We have observed that if anything like this creeps into a family, the family is removed from society’s midst,” they have said. “Not by peers administering capital punishment but by spirits who deprive family members of breath and so of life, after first warning them they will die.” You see, on that planet, spirits talk with the inhabitants, and chastise them if they have done wrong or even formed an intent to do wrong (§§7801–7812). If people think wrongly about the one Lord, then, and fail to come to their senses, they are threatened with death. That is how worship of the Lord, their Supreme Divine, is preserved from harm there.

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They do not know that their one Lord was born as a person on this planet. They said it was not important for them to know that, only that he is a person and rules the universe.

When I told them that on our planet he is called Jesus Christ, *Christ* meaning “Anointed” or “Monarch,” and *Jesus* meaning “Savior,” they said they do not worship him as Monarch, because monarchy smacks too much of the world, but do worship him as Savior.

Spirits from our planet questioned whether this one Lord of theirs was really the same as ours. Their spirits removed the doubt by recalling that they had seen him in the sun and recognized him as the one they saw on their own planet. (Concerning this event, see §7173. For our Lord as the sun of heaven, see §§1053, 3636, 3643, 4060, 4321 at the end, 5097, 7078, 7083, 7171, 7173.)

After some spirits of Jupiter had stayed with me for many weeks, they were suddenly struck with doubt as to whether their one Lord was the same as our Lord. But this doubt, which had struck suddenly, was just as quickly dispelled. It had come from some spirits from our planet. To my surprise the spirits of Jupiter then felt so ashamed just for doubting it momentarily that they told me not to publish it on this planet. They did not want to be accused of any incredulity for it, seeing that they now know it better than others do.

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There were spirits from Jupiter with me as I was reading the seventeenth chapter of John, concerning the Lord's love and his glorification. When they heard what was said there, they were filled with awe and declared that everything in the passage was divine. At the same time, though, some spirits of our planet, who were unbelievers, kept bringing up various obstacles to belief, saying that the Lord was born as a baby, lived as a person, looked like any other person, was crucified, and so on. The spirits of Jupiter paid no attention. "This is just what our devils are like," they said, "and we abhor them. Nothing heavenly ever occupies their minds, only the 'slag' of earthbound thoughts."

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"We learned this by discovering that when they heard we go naked on our planet, obscene ideas immediately filled their thoughts. They spent no time whatever thinking about the heavenly way we live, even though they heard about that too." (See §8375.)

I talked about the Lord with the spirits of Jupiter another time too, saying that we cannot do any good on our own, only under the power of the Lord, who is goodness itself and is consequently the fount of everything good. In all modesty they answered that they think we can indeed do good on our own and that they know nothing to the contrary. However, when I showed them that everything good comes from the Lord alone, they said they had phrased it the way people in this world do. The other way of putting it was heavenly, they said, and their angels think that way, as do they themselves so far as they become angels. They added that it is easier to talk the worldly way. I was then allowed to reply that when people live innocent lives devoid of intellectual sophistication, the Lord leaves it to them to speak that way, as long as they realize that nothing good comes from them, only from the Lord.

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The spirits of Jupiter were deeply moved and filled with great joy when they heard the following said: The one Lord is the only human. It is on his account that any of us can be called human. And we are

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human only so far as we are images of him, in other words, so far as we love him and love our neighbor, and therefore so far as we are engaged in what is good—since the goodness urged by love and faith is an image of the Lord.



Exodus 17

Teachings on Neighborly Love

ANYONE who does not receive spiritual life—anyone who is not born anew from the Lord—cannot go to heaven. This the Lord teaches in John: **8548**

Truly, truly, I say to you: unless one is born anew, one cannot see the kingdom of God. (John 3:3)

We are born from our parents into earthly life, not spiritual life. Spiritual life is to love God above all and to love our neighbor as ourselves, and to do this in keeping with the precepts of faith as taught by the Lord in the Word. Earthly life, on the other hand, is to love ourselves and our worldly advantages more than we love our neighbor, and in fact more than we love God himself. **8549**

From our parents we are each born into the evil that accompanies self-love and materialism. Every variety of evil that we have acquired by habit as a kind of second nature we pass on to our offspring. So we hand down a cumulative heritage from our parents, grandparents, and great-grandparents going back in a long line. Inherited evil therefore becomes so massive in the end that any life we possess on our own is pure evil. **8550**

The only way to break or change this ongoing pattern of inheritance is through a life of faith and neighborly love granted by the Lord.

What we acquire by heredity is what we are always leaning toward and falling into. As a result, we strengthen this evil in ourselves and also pile new evil of our own on top. **8551**

Such evil is diametrically opposed to spiritual life and destroys it. So if in our spiritual life we are not conceived anew, born anew, and brought up anew—that is, created anew—by the Lord, we are damned, because our desires and therefore our thoughts focus only on that which comes from hell. **8552**

In people like this, the structure of life is upside-down. What ought to rule is subordinate, and what ought to be subordinate rules. This pattern **8553**

has to be completely inverted in a person if that person is to be saved. Being regenerated by the Lord effects the change.



Exodus 17

1. And the whole congregation of the children of Israel set out from the wilderness of Sin, setting out on their travels at [the word of] Jehovah's mouth. And they camped in Rephidim. And there was no water for the people to drink.

2. And the people wrangled with Moses and said, "Give us water and let us drink." And Moses said to them, "Why are you wrangling with me? Why are you testing Jehovah?"

3. And the people thirsted there for water, and the people murmured against Moses and said, "Why is it that you have brought us up from Egypt to cause me and my sons and my livestock to die with thirst?"

4. And Moses cried out to Jehovah, saying, "What shall I do with this people? A little more and they stone me."

5. And Jehovah said to Moses, "Pass before the people and take with you some of the elders of Israel; and your staff with which you struck the river take in your hand, and you are to go.

6. Look: It is I standing before you there on the rock in Horeb, and you are to strike the rock, and water will issue from it; and have the people drink." And Moses did so before the eyes of Israel's elders.

7. And he called the name of the place Massah and Meribah because of the wrangling of the children of Israel and because of their testing Jehovah, saying, "Is Jehovah in our midst or not?"

8. And Amalek came and fought with Israel in Rephidim.

9. And Moses said to Joshua, "Choose men for us, and go out, fight against Amalek. Tomorrow I [will] stand on the head of the hill, and God's staff will be in my hand."

10. And Joshua did as Moses had told him, fighting against Amalek. And Moses, Aaron, and Hur climbed the head of the hill.

11. And it happened when Moses raised his hand that Israel prevailed, and when he lowered his hand, that Amalek prevailed.

12. And Moses' hands were heavy, and they took a stone and put it under him, and he sat on it. And Aaron and Hur supported his hands, one on this side and one on that side. And it happened that his hands were steady till the setting of the sun.

13. And Joshua weakened Amalek and his people by the mouth of the sword.

14. And Jehovah said to Moses, "Write this reminder in the book—and put in the ears of Joshua—that I will utterly wipe out the memory of Amalek from under the heavens."

15. And Moses built an altar and called its name Jehovah Nissi.

16. And he said, "Since their hand is against Jah's throne, Jehovah will have war against Amalek from generation to generation."

Summary

THE inner meaning of the previous chapter was about a third trial, involving a shortage of anything good. The inner meaning of the current chapter (now that the people had been supplied with goodness) is about a fourth trial, involving a shortage of truth. This trial is symbolized by the murmurs of the children of Israel to the effect that they had no water. In response, the Lord gave them religious truth, as symbolized by water from the rock of Horeb.

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After that the text deals with the battle of falsity-from-evil against religious truth and goodness, a battle represented by Amalek's fight against Israel. People with religious truth and goodness win when they look up to the Lord and lose when they look down. This is represented by the fact that the children of Israel won as long as Moses was holding his hands up but lost whenever he let them drop.

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Inner Meaning

EXODUS 17:1, 2, 3. *And the whole congregation of the children of Israel set out from the wilderness of Sin, setting out on their travels at [the word*

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of] *Jehovah's mouth*. *And they camped in Rephidim*. *And there was no water for the people to drink*. *And the people wrangled with Moses and said, "Give us water and let us drink."* *And Moses said to them, "Why are you wrangling with me? Why are you testing Jehovah?"* *And the people thirsted there for water, and the people murmured against Moses and said, "Why is it that you have brought us up from Egypt to cause me and my sons and my livestock to die with thirst?"*

And the whole congregation of the children of Israel set out symbolizes a step forward in spiritual life. *From the wilderness of Sin* means from a state of trial in regard to goodness. *Setting out on their travels* means in accordance with a pattern of life designed to embrace the life of heaven. *At [the word of] Jehovah's mouth* means in the Lord's providence. *And they camped in Rephidim* symbolizes reorganization of the inner depths for the purpose of undergoing trial in regard to truth—*Rephidim* being the nature of that trial. *And there was no water for the people to drink* symbolizes a lack of truth and of its restorative powers. *And the people wrangled with Moses* symbolizes a vehement complaint against divine truth. *And said, "Give us water and let us drink,"* symbolizes an ardent longing for truth. *And Moses said to them* symbolizes an answer in the form of an inflow into their thinking. *Why are you wrangling with me?* means [an answer] to the effect that they should be more temperate in their complaints. *Why are you testing Jehovah?* means against the Divine, whose help they despair of. *And the people thirsted there for water* symbolizes an increased longing for truth. *And the people murmured against Moses* symbolizes a whole new level of grief. *Why is it that you have brought us up from Egypt?* means why were we delivered from persecution? *To cause me and my sons and my livestock to die with thirst* means only to watch everything involved in spiritual life pass away for lack of truth.

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And the whole congregation of the children of Israel set out symbolizes a step forward in spiritual life. This is established by the symbolism of *setting out* as the continuing developments of a life, a symbolism discussed in §§4375, 4554, 4585, 5996, 8181, 8345, 8397. Here it symbolizes a development or step forward in spiritual life—that is, an increase of spiritual life—which is what constantly results from times of trial. The reason times of trial bring an increase in spiritual life is that through them religious truth is confirmed and is united with neighborly kindness.

For the meaning of the *congregation of the children of Israel* as people of the spiritual church, see §§7830, 7843.

From the wilderness of Sin means from a state of trial in regard to goodness. This is established by the symbolism of a *wilderness* as a state for undergoing times of trial (discussed in §§6828, 8098) and by that of *Sin* as the nature and state of a trial targeting what is good (discussed at §8398).

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Setting out on their travels means in accordance with a pattern of life designed to embrace the life of heaven. This is established by the symbolism of *travels* as a step forward in spiritual life (dealt with just above at §8557) and therefore as the pattern of that life (§1293). The reason it means a pattern designed to embrace the life of heaven is that the way the Lord gives us heavenly life is through trials, which are being depicted as the travels of the children of Israel in the wilderness.

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The life of heaven is to be led by the Lord by means of what is good. If we are to reach that life, goodness must be planted in us by means of truth; that is, neighborly love must be planted in us through faith. During the process, we are on the way to heaven but are not yet in heaven. In order to strengthen religious truth in us at that time and to unite it with goodness, we are put to the test, because trials are the means for uniting goodness and truth. So once we possess goodness, or once we like to do good for its own sake and consequently for the sake of our neighbor, we are taken up to heaven. After all, we are then following the pattern of heaven and are led by the Lord by means of what is good. This shows what is meant by the life of heaven.

At [the word of] *Jehovah's mouth* means in the Lord's providence. This can be seen from the symbolism of *Jehovah's mouth* as divine truth that governs the way we are led. *Jehovah's mouth* in this passage is taken to mean a divine pronouncement and being led in accordance with it, which is providence.

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Divine providence differs from all other guidance and watchful care in this, that providence constantly looks to eternity and constantly leads to salvation. The means of achieving this goal are varying states—now cheerful, now grim—that we cannot possibly comprehend, although all of them contribute to our eternal life. All this is symbolized by travels at [the word of] *Jehovah's mouth*. (For the fact that *Jehovah* in Scripture is the Lord, see §§1343, 1736, 2004, 2005, 2018, 2025, 2156, 2329, 2447, 2921, 3023, 3035, 5041, 5663, 6281, 6303, 6905.)

And they camped in Rephidim symbolizes reorganization of the inner depths for the purpose of undergoing trial in regard to truth—*Rephidim* being the nature of that trial. This can be seen from the symbolism of

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camping as the arrangement of truth and goodness for the undergoing of trials, as discussed in §§8130, 8131, 8155. Here the purpose is the undergoing of trials in regard to truth, as represented by their not having water, which is discussed next.

It is the inner depths that I speak of as being reorganized because truth and goodness constitute the inner depths of a person in the church.

Rephidim symbolizes the nature of that trial because place-names symbolize the nature of the state of whatever is being discussed. This particular name symbolizes the nature of a state in which one is tested in regard to truth, since that is the current topic under discussion.

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And there was no water for the people to drink symbolizes a lack of truth and of its restorative powers. This can be seen from the symbolism of *water* as faith with its truth (discussed in §§2702, 3058, 3424, 4976, 5668) and from that of *drinking* as being taught religious truth and accepting it (discussed in §§3069, 3772, 4017, 4018). In this case drinking symbolizes being revived, because truth and a knowledge of it revive our spiritual life in the same way water and drink revive our physical life. This is because when we are focused on our spiritual life, we long to sustain that life with what is called heavenly food and drink—the good actions and true ideas taught by faith—just as much as when we are focused on our physical life, we long to sustain that life with physical food and drink.

[2] The reason the focus here is on being tested in regard to truth is that the focus just before was on being tested in regard to goodness, and after that test the people received manna, which symbolizes goodness. When the Lord gives us goodness, a yearning for truth comes over us, and the intensity of that yearning matches our shortfall in truth. Goodness constantly seeks truth. Any genuine desire for truth comes from goodness. It is like food, which cannot nourish our physical life without drink. Food seeks drink to combine with so that it can serve a use.

This, then, is the reason a trial relating to truth follows directly after a trial relating to goodness. A trial is an attack on what we love and desire (§§4274, 4299).

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And the people wrangled with Moses symbolizes a vehement complaint against divine truth. This is evident from the symbolism of *wrangling* as a vehement complaint (since one who wrangles in times of trial is complaining bitterly) and from the representation of *Moses* as divine truth (discussed in §§6723, 6752, 6771, 6827, 7010, 7014, 7089, 7382).

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And said, "Give us water and let us drink," symbolizes an ardent longing for truth. This can be seen from what was shown just above at §8562 about the symbolism of water and of drinking.

And Moses said to them symbolizes an answer in the form of an inflow into their thinking. This can be seen from the symbolism of *saying* as an answer, when divine truth represented by *Moses* is the one talking. Since any answer from the Divine comes as an inflow, specifically an inflow into a person's thinking, that is the symbolism.

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Why are you wrangling with me? means [an answer] to the effect that they should be more temperate in their complaints. This can be seen from the symbolism of *wrangling* as a vehement complaint, as above at §8563. The idea that they should be more temperate is also implied because the text says that their wrangling tests Jehovah.

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Why are you testing Jehovah? means against the Divine, whose help they despair of. This can be seen from the symbolism of *testing Jehovah* as complaining against the Divine. The reason it means to the point where they despair of his help is that this is what complaints during challenging times involve. Spiritual crisis consists of endless despair over one's salvation—mild at first but gradually more serious—until it finally becomes a skepticism that almost denies the presence and assistance of the Divine. Spiritual life is usually brought to this extreme in times of trial, because that is how a worldly life is snuffed out. Even during our despair, the Lord keeps our inmost parts engaged in a fight against falsity; therefore our despair is soon broken by the comfort he then instills. All spiritual trial is followed by comfort and by new life, so to speak. For the idea that trials continue till they reach a point of despair, see §§1787, 2694, 5279, 5280, 7147, 7155, 7166, 8165; and that comfort follows times of trial, see §§3696, 4572, 5246, 6829, 8367, 8370 at the end.

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And the people thirsted there for water symbolizes an increased longing for truth. This is clear from the symbolism of *thirsting* as longing and yearning and as that which is predicated of truth (just as hunger is predicated of goodness), and from the symbolism of *water* as faith with its truth (mentioned above at §8562).

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It is quite plain in many Scripture passages that thirsting means longing and yearning—specifically, for the truth symbolized by water. In Amos, for example:

Watch! The days will come in which I send *famine* into the land; not starvation for bread, *nor thirst for water*, but *for hearing Jehovah's words*. And they will wander from sea to sea, and from the north all the way to the east. And they will *dash about to seek Jehovah's word* and will not find it. On that day the beautiful young women and the young men will faint with *thirst*. (Amos 8:11, 12, 13)

A longing to know truth is depicted here as thirst. A longing for truth is symbolized by “I will send a thirst not for water but for hearing Jehovah’s words” and by “they will dash about to seek Jehovah’s word.” To lack truth and therefore to be deprived of spiritual life is depicted by “On that day the beautiful young women and the young men will faint with thirst.” The beautiful young women stand for people with a desire for goodness, and the young men for people with a desire for truth. [2] In Isaiah:

Oh, *everyone who is thirsty, come to the water*, and whoever does not have silver, come, buy, eat; come and buy *wine and milk* without silver and without the price. (Isaiah 55:1)

“Everyone who is thirsty, come to the water” obviously means someone longing for faith with its truth. Buying wine and milk without the price means acquiring from the Lord—and accordingly for free—the truth and goodness that belong to faith. (For the idea that water means the truth belonging to faith, see §8562 above; that wine means the goodness belonging to faith, §6377; and that milk has the same meaning, §2184.) As regards this coming to the water and buying wine and milk, anyone can see that it is not wine and milk that are meant but something that has to do with heaven and the church. [3] Similarly in John:

To the thirsty I will give a drink from the spring of the water of life for free.
(Revelation 21:6)

The spring of the water of life stands for faith with its truth and goodness. The thirsty stand for people with a sincere longing, in keeping with the Lord’s words in John:

Jesus said to the Samaritan woman, “Anyone who drinks this water will be thirsty again. *But those who drink the water that I give them will never be thirsty to eternity*; instead, the *water that I give* will become a spring of life gushing up in them to provide eternal life.” (John 4:13, 14)

Plainly the water stands for truth leading to faith that comes from the Word—and therefore from the Lord. Not being thirsty means that people will no longer lack truth. [4] Likewise in another place in John:

Jesus said, “I am the bread of life; those who come to me will not starve. *And those who believe in me will never be thirsty to eternity.*” (John 6:35)

And in the same author:

Jesus shouted, saying, “*If any are thirsty*, let them come to me, and let any who believe in me *drink*. As the scripture said, *from their belly will flow rivers of living water*.” (John 7:37, 38)

Being thirsty means desiring truth; drinking means being taught. Rivers of living water stand for divine truth from the Lord alone. [5] In Isaiah:

Bring water to meet the thirsty, you who inhabit the land of Tema; approach the wanderers with bread for them. (Isaiah 21:14)

Bringing water to meet the thirsty stands for teaching truth to those who desire it, refreshing the life of their soul. In the same author:

The stupid will speak stupidity, and their heart will do wickedness, to do hypocrisy and to speak an error against Jehovah, to starve the soul of the *hungry* and to *cause the [soul] of those thirsting for drink to faint*. (Isaiah 32:6)

The hungry stand for people who long for goodness, while those thirsting for drink stand for people who long for truth. [6] In the same author:

The poor and needy are *seeking water*, but there is none. *Their tongue fails from thirst*. I will open *rivers* on the slopes, and in the middle of valleys I will set *springs*; [I will make] the desert into a *pool of water*, and *dry land into founts of water*. (Isaiah 41:17, 18)

It is obvious to anyone that seeking water means seeking truth and that fainting from thirst means being deprived of spiritual life by a lack of truth. It is also clear that the rivers, springs, pool, and founts of water mean religious truth that people need to learn about. [7] In the same author:

Say, “Jehovah has redeemed his servant Jacob.” *Then they will not grow thirsty*; in wastelands he will lead them. *Water from rock he will bring flowing out for them*, and he will *split rock* so that *water can gush out*. (Isaiah 48:20, 21)

“They will not grow thirsty” means that they will not run out of truth. The water manifestly stands for the truth that leads to faith. In the same author:

They will not be hungry and not be thirsty, and neither heat nor sun will strike them, for one who has mercy on them will lead them, so that he will even guide them *along founts of water*. (Isaiah 49:10)

“They will not be hungry” means they will not lack goodness; “they will not be thirsty” means they will not lack truth. Founts of water stand for true concepts from the Word. [8] Likewise in Moses:

Jehovah [is the one] who led you through a large and terrifying wilderness [where there was] serpent, fire snake, and scorpion, and a wilderness of *thirst, where there was no water*; the one *who brought water out of the craggy rock for you*. (Deuteronomy 8:15)

In Isaiah:

Watch: your God will come. *Then water will burst forth in the wilderness, and rivers in the wilderness plain. And dry land will turn into a pool, and the thirsty place into founts of water.* (Isaiah 35:4, 6, 7)

The water that will burst forth in the wilderness, and the rivers, pool, and founts of water plainly stand for religious truth and a knowledge of it, which the Lord was to grant when he came into the world. [9] In David:

God, my God, I seek you by morning. *My soul thirsts for you; my flesh longs for you in a land of drought, and I am faint without water.* (Psalms 63:1)

The thirsting relates to truth. “Being faint without water” stands for the absence of truth.

In Isaiah thirst stands for a lack of truth and a consequent end to spiritual life:

Therefore my people will go into exile because they do not recognize [what Jehovah has done], and their nobles will be victims of famine, and *their multitude will be parched with thirst.* (Isaiah 5:13)

In the same author:

I am turning the *rivers* into a wilderness; their fish are rotting *because there is no water* and will *die of thirst.* (Isaiah 50:2)

[10] This discussion now shows what is symbolized in this chapter by *there was no water for the people to drink* (verse 1); *they said, “Give us water and let us drink”* (verse 2); *the people thirsted there for water* (verse 3); and *water will issue from the rock* (verse 6). The people’s murmurs over the lack of water, then, symbolize trials due to a lack of truth. When we are brought into a time of trial by a lack of truth, a desire for it is firmly maintained in

us, as well as a consequent despair over our eternal salvation. These emotions arouse the grief we then feel and cause our complaints.

And the people murmured against Moses symbolizes a whole new level of grief. This can be seen from the symbolism of *murmuring* as grief over the harshness of the trial, which is discussed at §8351. The fact that it is a whole new level of grief is plain from Moses' words when he cried out to Jehovah, "A little more and they stone me" (verse 4).

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Why is it that you have brought us up from Egypt? means why were we delivered from persecution? as the following shows: *Bringing them up* (that is, leading them out) means delivering them. And *Egypt* symbolizes persecution, as stated at §7278. After all, Egyptians symbolize spirits who persecute people of the church in the other world (§§6854, 6914, 7474, 7828, 7932, 8018, 8099, 8159, 8321).

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To cause me and my sons and my livestock to die with thirst means only to watch everything involved in spiritual life pass away for lack of truth, as the following shows: *Dying* symbolizes passing away—here, the passing away of spiritual life. And *me, my sons, and my livestock* symbolize everything involved in spiritual life. "Me," or a person in the church, symbolizes the goodness produced by neighborly love and faith; sons symbolize inner truth that goes to make up faith; and livestock symbolize outer truth that leads to something good. The three of them therefore symbolize everything that enters into spiritual life, because spiritual life consists in the goodness produced by neighborly love and faith and in the inner and outer truth that go to make up faith. (For the meaning of a person, [or human,] as goodness, see §4287. For that of sons as the truth that goes to make up faith, 489, 491, 533, 2623, 2803, 2813, 3373, 3704. And for that of livestock as truth that leads to goodness, 6016, 6045, 6049.) And *thirst* symbolizes a lack of truth, as discussed just above at the end of §8568.

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Exodus 17:4, 5, 6. *And Moses cried out to Jehovah, saying, "What shall I do with this people? A little more and they stone me." And Jehovah said to Moses, "Pass before the people and take with you some of the elders of Israel; and your staff with which you struck the river take in your hand, and you are to go. Look: It is I standing before you there on the rock in Horeb, and you are to strike the rock, and water will issue from it; and [have] the people drink." And Moses did so before the eyes of Israel's elders.*

8572

And Moses cried out to Jehovah, saying, symbolizes inner mourning and intercession. *What shall I do with this people?* means for those complaining so vehemently about not receiving truth. *A little more and they stone me* means that they are not far from doing violence to truth from the Divine.

And Jehovah said to Moses symbolizes help. *Pass before the people* means that he should lead and teach them. *And take with you some of the elders of Israel* means some of the most important truths. *And your staff with which you struck the river* symbolizes divine power as a means of dispelling falsity. *Take in your hand, and you are to go* means that, equipped with this power, he will carry out the order. *Look: It is I standing before you there on the rock in Horeb* symbolizes the Lord as truth—the truth associated with faith. *And you are to strike the rock* means that they should insist on asking him. *And water will issue from it* means that from him will come the truth that belongs to faith. *And have the people drink* means which will revive them and give them spiritual life. *And Moses did so before the eyes of Israel's elders* means that it was accomplished by means of the most important truths.

8573

And Moses cried out to Jehovah symbolizes inner mourning and intercession. This can be seen from the symbolism of *crying out*—when the cry is for divine help, which the people in their intense grief were demanding—as inner mourning (as before at §7782) and as intercession, [or intervention] (as at §8179).

Since “Moses cried out to Jehovah” symbolizes intercession by the divine truth that Moses represents, I need to say briefly what intercession is and how it works.

People who do not know what intercession is can form no other picture of it than one in which the Lord constantly prays to the Father and intercedes on behalf of a sinner who pleads devoutly and promises to repent. In fact, the uneducated believe the Lord sits with the Father, talking to him about the sinner and making the request: “Grant this sinner to me to be part of my kingdom and to enjoy eternal happiness.” This is many people’s image of intercession as referred to in the Word, where it says that the Lord will ask his Father on their behalf.

However, who does not see that this phrasing accords with the thinking of a human mind? No one in those days—and few today either—could help thinking of the heavenly kingdom as resembling an earthly kingdom (since we form a concept of the heavenly kingdom from earthly kingdoms). This is quite plain from the Lord’s own apostles James and John, who sought to sit one on his right, the other on his left, in his kingdom (Mark 10:35, 36, 37). The same thing is clear in regard to the other apostles. An argument arose among them over which of them was going to be greatest in the Lord’s kingdom. So the Lord told them they would eat and

drink at his table in his kingdom and sit on thrones judging the twelve tribes of Israel (Luke 22:24, 30), meaning that they would reign with him.

This was said in accordance with their idea of the subject and therefore in accordance with their mental grasp. Obviously it means something else on an inner level—something that could not very well be brought out in the open at the time. (For the symbolism of the twelve thrones on which the apostles were to sit, see §§2129, 6397.)

[2] Here is how it works: Intercession is present in all love and accordingly in all mercy, because mercy is part of love. One who loves or has mercy is constantly interceding, as examples can illustrate: A husband who loves his wife wants her to be received kindly by others and treated well. He does not say it in so many words but is always thinking it, so he is always asking it silently and interceding for her. Parents do the same for their children, whom they love. People with charity do the same for their neighbor, and friends do the same for friends. Clearly, then, intercession is present in all love all the time.

It is similar with the Lord's intercession on behalf of the human race, and specifically on behalf of people with the goodness and truth that belong to faith. People are the objects of divine (or infinite) love and of divine (or infinite) mercy. The Lord does not pray to the Father for them, interceding on their behalf, because to do this would be to behave in a thoroughly human way. Instead, he constantly excuses them and constantly forgives them, because he is constantly showing mercy. It is the Lord himself who does this, because he and the Father are one (John 14:8-12).

[3] I will tell an even deeper secret hidden in the term *intercession*: Divine truth radiating from the Lord is always interceding in this way because it radiates from divine love. While the Lord was in the world, he was divine truth, but now that he has been glorified (which happened at his resurrection), he is divine goodness (§7499). Divine goodness is what is meant in the Word's inner sense by the Father, and divine truth by the Son (§§2803, 3704, 7499). Because divine truth, which radiates from divine goodness, holds constant intercession within it, the Son is said to ask the Father and to intercede for us. People were capable of grasping this latter idea but had difficulty with the rest.

What shall I do with this people? means for those complaining so vehemently about not receiving truth. This can be seen from the symbolism of *what shall I do with this people?* as implying these ideas. After all, the people's wrangling against Moses symbolizes vehement complaints

(§§8563, 8566), and the fact that there was no water for them to drink symbolizes a lack of truth (§§8562, 8568).

8575

A little more and they stone me means that they are not far from doing violence to truth from the Divine, as the following shows: *A little more* means that it is not far off. And *stoning* symbolizes being punished for inflicting violence on the truth embodied in worship, as discussed at §7456. Here, in an opposite sense, it means inflicting violence on truth imparted by the Divine, this truth being represented by Moses. The fact that Moses is truth from the Divine has been shown many times.

8576

And Jehovah said to Moses symbolizes help. This can be seen from the symbolism of *saying*, which includes what comes after it. Here it includes the idea that they would be given truth (whose shortage they complained so bitterly about), as symbolized by the water from Horeb. So “saying” here implies help.

8577

Pass before the people means that he should lead and teach them, as the following shows: *Passing before* means leading, so it also means teaching, since people who teach others lead them spiritually. And the children of Israel—the *people*—represent adherents of the spiritual church, as noted many times.

8578

And take with you some of the elders of Israel means some of the most important truths. This can be seen from the symbolism of the *elders of Israel* as the most important elements of wisdom and understanding, which harmonize with goodness and with truth (discussed in §§6524, 6525, 6890, 7912), and therefore as the most important truths, since truth leads to understanding and wisdom.

8579

And your staff with which you struck the river symbolizes divine power as a means of dispelling falsity, as the following shows: *A staff* symbolizes power, as discussed in §§4013, 4015, 4876, 4936, 6947, 7011, 7026. This particular staff symbolizes divine power because it was Moses’, and Moses represents the Lord as divine truth. And a *river*, in this case Egypt’s river, symbolizes falsity, as discussed at §6693.

The text says *with which you struck the river* in order to symbolize the dispersal of falsity, because falsity is actually dispelled by the divine power that imparts truth. The truth imparted is symbolized by the water from the rock in Horeb.

8580

Take in your hand, and you are to go means that, equipped with this power, he will carry out the order. This can be seen from the symbolism of *taking* (the staff) *in his hand* as being equipped with that power. The

fact that *you are to go* means carrying out the order is evident without explanation.

Look: It is I standing before you there on the rock in Horeb symbolizes the Lord as truth—the truth associated with faith—as the following shows: A *rock* symbolizes faith. Here it symbolizes faith from the Lord, or the Lord as faith, because Jehovah (the Lord) says, “*Look: it is I standing on the rock.*” And *Horeb* symbolizes the divine law. So the clause as a whole symbolizes the Lord as the truth associated with faith, the truth that comes from his law, or from the Word.

8581

Many passages in the Word demonstrate that a rock stands for the Lord as faith, and in regard to a person, for faith from the Lord. In Moses, for instance:

I will give greatness to our God; He is a Rock whose work is perfect. He made them keep watch on the heights of the earth and fed them with the produce of the fields; *he made them suck honey from a crag and oil from a boulder of rock.* But when Jeshurun grew fat, he kicked up; he deserted the God who made him and *despised the Rock of his salvation.* *The Rock that gave you birth* you have ceased to remember, and you have forgotten the God who formed you. *Their Rock* sold them, and Jehovah shut them in. *For their rock is not like our Rock . . .* when it is said, “Where are their gods, the *rock in which they trusted?*” (Deuteronomy 32:3, 4, 13, 15, 18, 30, 31, 37)

From this passage you can see that Jehovah (the Lord) is who is being called a rock. It is Jehovah (the Lord) as faith who is the rock, as the inner meaning of the individual words makes clear. [2] In Daniel:

You were looking, *until a stone was cut out* that was not [cut out] by hands, and it struck the statue on its feet, which were iron and clay, and crushed them. Then iron, clay, bronze, silver, and gold were crushed together and became like straw off the summer’s threshing floors, so that the wind took them away and no place was found for them. *The stone that struck the statue, though, turned into a big rock* and filled all the earth. The God of the heavens will raise up a kingdom that will not be destroyed to eternity. Neither will his kingdom be left to another people; it will crush and consume all those kingdoms, but it itself will stand forever. Because you saw *that a stone was cut out from rock* that was not [cut out] by hands, and it crushed iron, bronze, clay, silver, and gold, . . . (Daniel 2:34, 35, 44, 45)

This is about the Lord and his kingdom. The stone means faith, and the rock means the Lord as faith. This symbolism of stone and rock is clear to those who ponder the question. A stone in the Word also symbolizes the truth taught by faith (see §§643, 1298, 3720, 3769, 3771, 3773, 3789, 3798, 6426), so the Lord as divine truth is also called the Stone of Israel (§6426).

A rock stands for the Lord as truth—the truth associated with faith—because a rock is also taken to mean a bulwark against falsity. Faith's truth is the bulwark itself, because both the battle against falsity and the battle against evil are waged from there.

[3] These remarks also show that a rock means the Lord as faith—and faith imparted by the Lord—in the words the Lord spoke to Peter in Matthew:

I say to you: *you are Peter, and on this rock I will build my church.* And the gates of hell will not prevail over it. And I will give you the keys to the kingdom of the heavens; and whatever you bind on earth will be bound in the heavens, and whatever you unbind on earth will be unbound in the heavens. (Matthew 16:18, 19)

For the idea that the rock in this passage means the Lord as faith and also means faith imparted by the Lord, which Peter represents, see the preface to Genesis 22 and §§3750, 4738, 6000, 6073 at the end, 6344 at the end. Besides, anyone using sound reason to think about it can see that the Lord alone has the authority to open heaven and close hell to the good and to open hell and close heaven to the evil. Such a person can also see that this power belongs to faith, because faith comes from the Lord and therefore is the Lord's, which is to say that the Lord himself is present within faith. What is more, all power in the other life comes through the truth belonging to faith, when this truth is born of goodness (§§4932, 6344, 6423, 8200, 8304). People who think rationally can also form the conclusion that the Lord's church is built not on any human being and therefore not on Peter but on the Lord himself and therefore on faith in him.

[4] From this discussion you can see the nature and number of errors people fall into when they insist narrowly on the literal meaning of the Word. You can see how eagerly church leaders seize on the idea that this kind of authority was given to Peter and consequently to those who call themselves his successors, since it promotes their own interests. You can see how grudgingly they let themselves be persuaded that it means anything else, since each of them wants to amass as much power as possible.

And you can see how imperative it is to know the inner-level symbolism of a rock, keys, the gates of hell, and many other details.

[5] The fact that Jehovah is called a rock and this means the Lord as faith is evident from many other Scripture passages as well, such as the following, which I would like to quote without further explanation. In Isaiah:

Send the lamb of the land's ruler *from the rock by the wilderness* to Mount Zion. (Isaiah 16:1)

In the same author:

You forgot your salvation, *and the rock of your refuge* you have not remembered. (Isaiah 17:10)

In the same author:

Assyria will fall by a sword that is not a man's; *his rock will also* pass away because of his fright. (Isaiah 31:8, 9)

In the same author:

Let *those who live on the rock* sing; from the head of the mountains let them shout. (Isaiah 42:11)

In the same author:

Listen to me, you who pursue righteousness, who seek Jehovah: *look back to the rock from which you were cut*. (Isaiah 51:1)

In Jeremiah:

Leave the cities and *live in the rock*, you residents of Moab. (Jeremiah 48:28)

In the same author:

I am against you, destroying mountain, destroying the entire earth; and I will stretch my hand out against you and *roll you down from the rocks* and make you a mountain on fire, and they will not take a *cornerstone* or a *foundation stone* from you. (Jeremiah 51:25, 26)

This is about Babylon. In David:

He brought me up from the pit of devastation, out of the muddy clay, and *set my feet on a rock*. (Psalms 40:2)

In the same author:

From the end of the earth I shout to you when my heart faints; to the *rock high above me you lead me.* (Psalms 61:2)

In the same author:

He fed them from the fat of the wheat, and *with honey from the rock I satisfied them.* (Psalms 81:16)

[6] Because a rock symbolized the Lord as faith and also symbolized faith from the Lord, there were miracles that took place on a rock, as recounted in Judges:

The angel of Jehovah told Gideon to take the flesh and the unleavened loaves and *put them on the rock* and pour out the broth; *and fire went up from the rock* and consumed the flesh and the unleavened loaves. (Judges 6:20, 21)

And elsewhere in the same book:

Manoah (Samson's father) took a kid of the goats and *offered it on a rock.* Then the angel did a miraculous thing and went up in the flame. (Judges 13:19, 20)

The symbolism these words had can be seen if the representation that Gideon and Samson's father Manoah had and the symbolism that the flesh and unleavened loaves, the broth, the kid of the goats, and the fire had is unfolded from the inner meaning. Each and every one of these had a representation or symbolism.

[7] The symbolism of a rock as faith also indicates what is meant by the fact that Moses was put in an *opening of a rock* when he saw Jehovah (Exodus 33:20, 21, 22, 23). An opening in a rock symbolizes a dim sight of faith.

The churches realize that the rock in Horeb from which water came symbolizes the Lord, but it has now been shown that it symbolizes the Lord as faith and also faith from the Lord.

The symbolism of the rock in Horeb is echoed in the symbolism of this passage in Isaiah:

Say, "Jehovah has redeemed his servant Jacob." Then [Jacob] will not grow thirsty. In wastelands [Jehovah] will lead them; *water from rock he*

will bring flowing out for them when he splits rock so that water can gush out. (Isaiah 48:20, 21)

The reason the people were given water from no other rock than the one in Horeb is that Horeb symbolizes divine law. The reason Horeb symbolizes divine law is that the law was proclaimed there. And faith from the Lord comes from the divine law, or the Word, since it is through the Word that the Lord teaches what faith is and gives us faith.

And you are to strike the rock means that they should insist on asking him (namely, the Lord). This can be seen from the symbolism of *striking* as insisting on asking but with a humble heart. The symbolism here of striking the rock as asking insistently but with a humble heart is clear from the fact that, because Moses [at another time] struck the rock with a hard heart and therefore in a demanding way, he was put on notice that he would not be leading the people into the land of Canaan. He himself records this in Numbers:

8582

Moses and Aaron gathered the assembly before the rock. And he said to them, "Listen, please, you rebels: Shall we bring water out of this rock for you?" And Moses raised his hand and struck the rock with his staff two times. Nonetheless, much water came out. Then Jehovah said to Moses and Aaron, "Because you did not believe in me and venerate me in the eyes of the children of Israel, therefore you will not bring this assembly into the land that I have given them." (Numbers 20:10, 11, 12)

And water will issue from it means that from him will come the truth that belongs to faith. This can be seen from the symbolism of the rock from which the water would issue as the Lord as faith (discussed just above at §8581) and from that of *water* as the truth belonging to faith (discussed in §§2702, 3058, 3424, 4976, 5668, 8568).

8583

And have the people drink means which will revive them and give them spiritual life. This can be seen from the symbolism of *drinking* as being taught religious truth and therefore as giving someone spiritual life and reviving that life, which is treated of above at §8562.

8584

And Moses did so before the eyes of Israel's elders means that it was accomplished by means of the most important truths. This is clear from the symbolism of *Moses did so* as accomplishment and from that of *Israel's elders* as the most important truths (mentioned above at §8578).

8585

The text said earlier [verse 5] that Moses took with him some of the elders of Israel, and now it says that he did as commanded before the

eyes of Israel's elders. This is because faith is given by means of truth, and specifically, primary truths. The primary truths radiate the light that enables us to perceive clearly the truths flowing from them, which are called secondary.

8586

Exodus 17:7. *And he called the name of the place Massah and Meribah because of the wrangling of the children of Israel and because of their testing Jehovah, saying, "Is Jehovah in our midst or not?"*

And he called the name of the place Massah symbolizes the nature of the state of trial. *And Meribah* symbolizes the nature of the complaining. *Because of the wrangling of the children of Israel* symbolizes complaints over a trial so severe that they will soon succumb. *And because of their testing Jehovah* means against the Divine, whose help they despair of. *Saying, "Is Jehovah in our midst?"* means that they will soon believe that the Lord does not help his own.

8587

And he called the name of the place Massah symbolizes the nature of the state of trial. This is evident from the symbolism of a name and of *calling a name* as the nature of a thing (discussed in §§144, 145, 1754, 1896, 2009, 2628, 2724, 3006, 3421, 6674, 6887) and from that of a *place* as a state (discussed in §§2625, 2837, 3356, 3387, 4321, 4882, 5605, 7381). The reason it means the nature of a state of trial is that the current topic is a trial. The nature of that state of trial is symbolized by *Massah*. Besides, *massah* in the original language means a trial. The nature of the trial will be discussed directly below.

8588

And Meribah symbolizes the nature of the complaining. This can be seen from the fact that *meribah* in the original language means strife or wrangling, and wrangling symbolizes complaint (§§8563, 8566). Moreover, names symbolize the nature of a thing (§8587), so *Meribah* here means the nature of the complaining.

Regarding this particular trial and its nature, be advised that the text is depicting people on the verge of succumbing in times of trial. They complain about heaven, they complain about the Divine himself, and they end by almost disbelieving in divine providence. That is what is symbolized in an inner sense by the preceding verses and by the rest of this verse. That is the nature of the state of trial (symbolized by *Massah*) and the nature of complaints during the trial (symbolized by *Meribah*).

The symbolism here of *Meribah* as such a quality is evident in David:

In distress you called on me and I rescued you; I answered you in a secret place. *I tested you by the waters of Meribah.* (Psalms 81:7)

[2] The inner narrative meaning, however, which is about the religiosity of the Israelite nation, depicts that nation's attitude toward Jehovah, which was one of unwillingness to pray and ask him for help; instead, its people made a demand. This was because they acknowledged Jehovah as the highest God not in their heart but only with their lips, and only when they saw miracles. Their failure to acknowledge him at heart is quite clear from the Egyptian calf they made for themselves and worshiped, saying these were their gods [Exodus 32:1–4]. It is also clear from their frequent apostasy, concerning which, see §8301.

These are the qualities described in the inner narrative meaning here. The inner spiritual meaning, though, describes what the experience of a crisis is like for people who are pushed to its furthest limit before being delivered.

[3] The fact that the quarrel with Moses at Massah and Meribah depicts the nature of the Israelite nation and its religiosity can also be seen in David:

Do not shut off your heart *as in Meribah, as on the day of Massah in the wilderness*, where your ancestors tested me. They tested me and saw the work I performed. Forty years I was *disgusted with this generation*. And I said, "They are a people going astray at heart, and they do not know my ways, [a people] to whom I swore in my anger, 'If they come to my resting place, . . . !'" (Psalms 95:8, 9, 10, 11)

In Moses:

You must not test Jehovah your God *as you tested him in Massah*. (Deuteronomy 6:16)

In the same author:

In addition, in Taberah *and in Massah* and in Kibroth-taavah you were rebellious with Jehovah from the day I knew you. (Deuteronomy 9:22, 24)

In the same author:

Of Levi he said, "Your Thummim and your Urim belong to the holy man *whom you tested in Massah; you quarreled with him at the waters of Meribah*." (Deuteronomy 33:8)

The holy man stands for the Lord, whom they tested, and whom Moses and Aaron failed to venerate.

[4] In the inner narrative sense, which is about the religiosity of the Israelite nation, Moses and Aaron represent not divine truth but the religiosity of that nation, whose leaders and heads they were (§7041). Since its religious culture was as described above, Moses and Aaron were told they would not lead the people into the land of Canaan, an event recorded this way in Numbers:

Jehovah said to Moses and Aaron, “Because you did not believe in me and venerate me in the eyes of the children of Israel, therefore you will not bring this assembly into the land that I have given them.” *These are the waters of Meribah, because the children of Israel quarreled with Jehovah.* (Numbers 20:12, 13; 27:14)

And in the same book:

Aaron will be gathered to his people and will not come into the land that I have given to the children of Israel, because you rebelled against my mouth *at the waters of Meribah.* (Numbers 20:24)

The same applied to Moses (Deuteronomy 32:51, [52]).

[5] Representational worship of the Divine was established with that nation anyway because such worship could have been established with any nation that had the sacred trappings of worship and an almost idolatrous way of worshiping. After all, representation has to do not with people but with the entity represented (§1361), and the mindset of that nation more than any other was to wholeheartedly worship superficialities as sacred and divine apart from any inner dimension. For instance, the people of that nation revered as minor deities their ancestors, Abraham, Isaac, and Jacob, and the later figures of Moses and David. In addition, every stone and stick consecrated to their worship of the Divine—the ark, the tables near it, the lamp, the altar, Aaron’s garments, the Urim and Thummim, and later the Temple—they considered to be sacred and semidivine, and worshiped it as such.

At that time, in the Lord’s providence, such objects enabled communication between heaven’s angels and humankind. The church, or at least a representation of a church, needs to exist somewhere if heaven is to communicate with the human race. So because that nation more than any other could equate worship of God with something superficial and in doing so create the representation of a church, it was the nation selected.

[6] Here is how the use of representations established communication with angels in heaven in those days: The Israelites’ outward worship

was communicated to angelic spirits, who are unsophisticated and do not reflect deeply but still are inwardly good. Spirits of this kind are the ones in the universal human who correspond to the skin. They pay no attention whatever to the inner dimension of people on earth, only the outer dimension. If someone looks reverent on the outside, they think of that person as reverent. Angels on deeper planes of heaven would see in these spirits the attributes that were being represented and consequently the heavenly and divine qualities that corresponded. They were capable of being with these spirits and of seeing these elements, but they were not capable of being with the people except through the spirits. Angels dwell with us in our inner reaches, but if we have no inner level, they dwell in the inner reaches of the unsophisticated spirits. They cannot apply their wisdom to any aspect of the representations except the spiritual and heavenly elements contained within. From these brief remarks you can see how communication with heaven could be established through such a people.

But see previous reports on this subject: Reverent worship among Jews [of that time] was miraculously lifted up into heaven, which was outside them (§§4307, 4311); no matter what their character was, Jacob's descendants could represent something holy as long as they strictly observed the required rituals (§§3147, 3479, 3480, 3881 at the end, 4208, 4281, 4288, 4289, 4293, 4307, 4444, 4500, 4680, 4825, 4844, 4847, 4899, 4912, 6304, 6306, 7048, 7051, 8301 at the end).

Because of the wrangling of the children of Israel symbolizes complaints over a trial so severe that they will soon succumb. This can be seen from the symbolism of *wrangling* as vehement complaints, which is mentioned at §8563. The fact that matters had reached the point where they would soon succumb can be seen from the kind of wrangling they were doing: they were almost ready to stone Moses, they tested Jehovah, and they said, "Is Jehovah in our midst?"

8589

And because of their testing Jehovah means against the Divine, whose help they despair of. This can be seen from the discussion above at §8567, where similar words occur.

8590

Saying, "Is Jehovah in our midst?" means that they will soon believe that the Lord does not help his own. This is self-evident.

8591

Exodus 17:8, 9. *And Amalek came and fought with Israel in Rephidim. And Moses said to Joshua, "Choose men for us, and go out, fight against Amalek. Tomorrow I [will] stand on the head of the hill, and God's staff will be in my hand."*

8592

And Amalek came symbolizes falsity generated by inner evil. *And fought with Israel in Rephidim* means that [the one party] attacked when [the other party] was enduring severe trial. *And Moses said to Joshua* symbolizes a divine inflow into battle-ready truth. *Choose men for us* means to the effect that it should equip other truths for battle. *And go out, fight against Amalek* means against the falsity generated by inner evil. *Tomorrow I [will] stand on the head of the hill* symbolizes a union of divine truth with charitable goodness, and an inflow from it. *And God's staff will be in my hand* means that this yields power.

8593

And Amalek came symbolizes falsity generated by inner evil. This can be seen from the discussion below, which lays out the representation of *Amalek* as falsity generated by inner evil.

First I will identify and describe people who are devoted to the falsity that comes of inner evil. Inner evil is evil that lies hidden within a person, sealed up in the person's will and consequently in the person's thoughts. Not a trace of it shows on the outside, in the person's behavior, words, or facial expression. People who harbor this kind of evil diligently use every method and ploy to hide the fact and to conceal it under a guise of decency and fair-mindedness and of love for their neighbor. Yet in private they never stop thinking how they can do harm. Whenever they can, they use others to inflict damage, taking care to prevent their own involvement from appearing. They also disguise the evil itself so that it would not seem evil. The greatest pleasure of their life is to muse on these possibilities and work at them in secret. That is what is called inner evil.

People with this kind of evil are called evil demons, and in the other world they are kept completely separate from people with outer evil, who are called spirits. The evil demons have their hell behind us, at our back, in various caves there, but evil spirits have their hell in front of us and to the sides. In the universal human, these demons relate to the region of the cerebellum and to the part of the medulla spinalis that sends out the nerve fibers and nerves of the involuntary nervous system.

[2] Further in regard to the falsity generated by this kind of evil: It is not like the falsity generated by the evil of evil spirits, because it is actually a form of evil itself [rather than falsity]. People devoted to this kind of evil do not attack the truth taught by faith but rather the goodness taught by faith. They operate by means of depraved emotions, which they use to pervert good thoughts, employing a method that is almost incomprehensible.

Because they are like this, their hells are entirely separate from the hells of evil spirits, to the point where there is hardly any communication between the two parties. The aim is to keep the demons away from people of the spiritual church, because if they flowed in from their hells, it would spell doom for the people of that church. The demons would act on such people's conscience in a very surreptitious way and corrupt it by inspiring depraved emotions in them.

These hellish demons never attack us openly and never when our resistance is high, only when it looks as though we are slipping and about to succumb. Then suddenly they are there to give us a final push.

This is represented by the fact that Amalek attacked Israel now, and also later, when the children of Israel set themselves against Jehovah and shrank in fear from the nations in the land of Canaan:

Then too Amalek, along with the Canaanite, came down from the mountain and struck the children of Israel all the way to Hormah. (Numbers 14:43, 45)

[3] All this evidence shows the nature of the people represented by Amalek. It also shows why Jehovah's judgment upon them is that he will war against them forever and that the memory of them will be wiped out from under heaven, in keeping with these words in the final verse of the current chapter:

Since the hand of the evil is against Jah's throne, Jehovah will have war against Amalek from generation to generation.

And in Deuteronomy:

Remember what Amalek did to you on the way when you went out of Egypt, that he met you on the way and *cut off all the weak among you at your tail when you were tired and weary*; and he did not fear God. When Jehovah your God gives you rest, *you must wipe out the memory of Amalek from under heaven*; you must not forget. (Deuteronomy 25:17, 18, 19)

And in 1 Samuel:

Jehovah said to Saul through Samuel, "*I have decided to punish what Amalek did to Israel* when he set [himself] against [Israel] on the way as [Israel] went up from Egypt. So go and strike Amalek and exterminate everything that is his, and you are not to spare him but rather to kill [all,] from man to woman, from toddler to nursing baby, from ox to

sheep, from camel to donkey.” But Saul spared King Agag and the fattest of the flock and of the cattle and the second best and the rams and all that was outstanding. The verdict was therefore delivered to Saul that he would no longer be monarch over Israel. (1 Samuel 15:1–end)

The symbolic meaning of the fact that the memory of Amalek would be wiped out and that everything there would be exterminated was that evil demons were to have no contact at all with people of the spiritual church. It is not with people intent on truth that these demons communicate but with people who promote falsity at the urging of evil desires.

[4] Surely anyone can see that Jehovah would never have spoken this way without some deeply hidden reason. He would not have said that he would have war against Amalek forever, that the memory of Amalek would be wiped out from under heaven, or that everything there would be exterminated—which in fact did not happen. The deeper reason for which these things were said and done is enclosed within Samuel’s words to Agag, monarch of the Amalekites, when Saul spared him:

Agag, monarch of Amalek, went to Samuel pleasantly. But Samuel said, “Just as your sword has bereaved women, so shall your mother become more bereaved than other women,” and Samuel cut him in pieces before Jehovah. (1 Samuel 15:32)

Going pleasantly symbolizes being outwardly appealing, as these individuals are in the presence of others. “Your sword has bereaved women” means that their distortions inflict violence on good desires. “Your mother shall become more bereaved than other women” means that evil desires rising out of their will rather than their intellect will control them. “And Samuel cut him in pieces before Jehovah” means that these demons were separated from spirits devoted to the falsity generated by evil rising out of the intellect; it was noted above that such demons were separated from spirits. (For the meaning of women as desires, see §§568, 6014, 8337. For that of a sword as falsity fighting and inflicting devastation, §§2799, 4499, 7102.)

8594

And fought with Israel in Rephidim means that [the one party] attacked when [the other party] was enduring severe trial. This can be seen from the symbolism of *fighting* as using falsity generated by inner evil to attack someone and from that of *Rephidim* as the nature of a trial concerning truth (mentioned at §8561).

The implications of this explanation can be seen from the discussion directly above at §8593: In the other world, the people represented by

Amalek attack individuals in crisis who are sinking and are about to go under.

And Moses said to Joshua symbolizes a divine inflow into battle-ready truth, as the following shows: In the current context, *saying* symbolizes an inflow [from the other world], since it is an inflow into the battle-ready truth represented by Joshua. The reason it is a divine inflow is that *Moses* represents divine truth, or truth radiating directly from the Lord. Because this kind of truth is purely divine, it flows into all religious truth of every type, causing it to be true. And *Joshua* represents battle-ready truth. This representation of Joshua can be seen from the fact that he was ordered to fight Amalek, that is, to fight the falsity produced by inner evil. This kind of falsity can be fought only by truth that has been rendered battle ready through an inflow of divine truth. Divine truth itself radiating directly from the Lord does not do battle; it creates peace. It is the very embodiment of peace, because it comes from the divine goodness characterizing the Lord's divine love. In order to become battle ready, it flows into the kind of angels who have a burning zeal for all that is true and good and who fight when stirred by that zeal. That is where the battle-ready truth represented by Joshua comes from.

8595

[2] Because Joshua represented this kind of truth, he became leader of the children of Israel after Moses, led them into the land of Canaan, and fought the nations there.

For the same reason, there appeared to Joshua when he came into the land of Canaan an angel of Jehovah with an unsheathed sword in his hand, who called himself the leader of Jehovah's army (Joshua 5:13, 14, 15). The unsheathed sword in his hand symbolizes battle-ready divine truth in all its power. For the meaning of a sword as truth engaged in battle, see §§2799, 4499. For the meaning of an unsheathed sword as [truth] that is continuously battling falsity and evil, 8294. And for the meaning of a hand as power, 878, 4931–4937, 7518, 8050, 8153. For the idea that the nations in the land of Canaan symbolize falsity and evil that need to be fought against, see §8054.

Choose men for us means to the effect that it should equip other truths for battle. This can be seen from the symbolism of *men* as truths (dealt with in §§265, 749, 1007, 3134). Equipping those truths for battle is symbolized by Joshua's *choosing* the men. Since Joshua represents divine truth that fights, the men he chose and attached to himself symbolize truths equipped for battle.

8596

8597

And go out, fight against Amalek means against the falsity generated by inner evil. This can be seen from the discussion above at §8593 of the representation of *Amalek* as falsity generated by inner evil.

8598

Tomorrow I [will] stand on the head of the hill symbolizes a union of divine truth with charitable goodness, and an inflow from it, as the following shows: Moses, the one standing on the head of the hill, represents divine truth, as mentioned many times. *Standing* means uniting and flowing in. The reason standing in this case means uniting is that Moses was then on the head of a hill, and a hill symbolizes goodness that comes of neighborly love, [so Moses' standing on the hill symbolizes a union of divine truth with charitable goodness]. The reason it also means flowing in is that Moses looked out from the hill over the battle and directed it from there. His direction of the battle is signaled by the fact that Israel prevailed when Moses raised his hand and that Amalek prevailed when Moses lowered his hand. And a *hill* symbolizes charitable goodness, as discussed at §6435.

[2] I must explain a little about the way charitable goodness unites with and flows into battle-ready truth. As mentioned above [§8595], divine truth becomes battle ready when internalized by the zealous. People with zeal fight, although not out of any enmity or hostility but rather out of love for their neighbor. What differentiates zeal from anger is this: Zeal harbors a goodness born of neighborly love, so when it fights, it merely removes those intent on falsity and evil, to prevent them from harming anyone devoted to goodness and truth. Anger, on the other hand, not only removes them but also pursues them with hatred and revenge. Zeal, motivated by the neighborly love it contains, wishes well even to people intent on evil and falsity, and it treats them well, too, so far as they refrain from hurting good people. Anger, motivated by the hatred and vengefulness it contains, wishes ill to everyone it fights, whether that other is good or evil. These remarks show what is meant by an inflow of charitable goodness into battle-ready truth. (For the idea that zeal has goodness within it, while anger has evil within, see §§4164, 4444.)

8599

And God's staff will be in my hand means that this yields power. This is clear from the symbolism of *God's staff* as divine power (discussed in §§4013, 4015, 4876, 4936, 7026) and from that of a *hand* too as power (8595 at the end). The reason the text speaks of God's staff in his hand is that a staff symbolizes outward power, and a hand inward power. In other words, a staff symbolizes earthly power, and a hand spiritual power (6947, 7011). The reason I speak of "power yielded" is that the power in truth

engaged in battle comes from goodness. All power that truth has comes from the goodness it holds. This is because the Divine is present in goodness and through goodness in truth but not in truth without goodness. For the idea that all the power in truth comes from goodness, see §§3563, 4932. The fact that all the power in goodness comes from the Divine is plain.

Exodus 17:10, 11, 12, 13. *And Joshua did as Moses had told him, fighting against Amalek. And Moses, Aaron, and Hur climbed the head of the hill. And it happened when Moses raised his hand that Israel prevailed, and when he lowered his hand, that Amalek prevailed. And Moses' hands were heavy, and they took a stone and put it under him, and he sat on it. And Aaron and Hur supported his hands, one on this side and one on that side. And it happened that his hands were steady till the setting of the sun. And Joshua weakened Amalek and his people by the mouth of the sword.*

8600

And Joshua did as Moses had told him means that it was carried out according to the instruction given to battle-ready truth by divine truth. *Fighting against Amalek* means against the falsity produced by inner evil. *And Moses, Aaron, and Hur* symbolize different kinds of divine truth in sequence. *Climbed the head of the hill* means within the goodness characterizing neighborly love. *And it happened when Moses raised his hand* means when faith among people of the spiritual church looked toward the Lord. [*That*] *Israel prevailed* means that then the truth engaged in battle was winning. *And when he lowered [his] hand* means when their faith looked down, away from the Lord, toward themselves and their worldly advantages. *That Amalek prevailed* means that then falsity was winning. *And Moses' hands were heavy* means that the power to look up toward the Lord failed. *And they took a stone* symbolizes divine truth on the last level of the divine design. *And put it under him, and he sat on it* symbolizes its correspondence with truth on the first level of the divine design. *And Aaron and Hur* symbolize different kinds of truth in sequence. *Supported his hands* symbolizes support for [the power of] truth engaged in battle. *One on this side and one on that side* means in every direction. *And it happened that his hands were steady* symbolizes strong power at that stage. *Till the setting of the sun* means when that state ended. *And Joshua weakened Amalek and his people* symbolizes a decrease in power among demons devoted to the falsity that springs from inner evil. *By the mouth of the sword* means through truth engaged in battle.

And Joshua did as Moses had told him means that it was carried out according to the instruction given to battle-ready truth by divine truth, as

8601

the following shows: *Doing* symbolizes something carried out. *Joshua* represents battle-ready truth, as discussed just above at §8595. And *as Moses had told him* means according to instruction received from divine truth. Moses represents divine truth, and “Moses said” means being instructed by it.

8602

Fighting against Amalek means against the falsity produced by inner evil. This is established by the discussion above in §8593 of the representation of *Amalek* as the falsity produced by inner evil.

8603a

And Moses, Aaron, and Hur symbolize different kinds of divine truth in sequence, as the following demonstrates: *Moses* represents divine truth coming directly from the Lord, as treated of at §7010. *Aaron* represents divine truth coming indirectly from the Lord, as treated of at §7009. And *Hur* represents divine truth coming indirectly through this in turn. So they stand for different kinds of truth in sequence.

[2] I should say briefly what these different kinds of truth in sequence are. Absolutely everything everywhere in the physical world arises out of a series of inner levels; everything derives and develops [from something deeper than itself]. Inner levels do not merge into outer levels along a continuum, though. No, they are distinct from each other. What connects them is fiberlike extensions through which they communicate.

The nature of these derived elements and of secondary developments from them can be presented to the mind’s eye in a general way by fruits, such as lemons, apples, and so on. Their very outermost parts are the layers of skin that envelop them. Within the skin is the enveloped flesh. Still deeper within are the seeds, which are surrounded on the outside by an encasement, the next layer in being a membrane. Under this lies the inner flesh [of the seed], containing a rudimentary form that is like a soul, from which again come new trees and new fruit.

[3] All these components come in sequence and are distinct from as well as connected with each other. The inner parts communicate with the outer parts in the most marvelous way by means of what are essentially fibrous passageways.

In the beginning, while they are being formed, these elements are nearly intermeshed, but over time they separate. The rudimentary form that is at the core of the seed must gradually open up before it can expand into forms resembling those of its parents. When it opens and starts to grow, the surrounding flesh accommodates, serving at first as a kind of soil for this germ and then as a juice that makes it fertile. After this period—its time in the womb—it is born and is then left to [be nurtured by] the soil itself in which it had been planted as a seed.

[4] From this description you can form some idea how matters stand with a sequence of derived elements.

The situation in the animal kingdom resembles that in the plant kingdom but is much more perfect. In the animal kingdom there are outer, inner, and inmost levels, again in sequential order, which are distinct from each other but connected too. The difference is that forms in the animal kingdom were created to receive life. Just as forms receptive of life come in sequence, then, so do the different types of life that result. The forms or substances receiving the life are passive, while changes in and modifications to those forms produce active forces, which must be referred to as different types of life, since they are vital forces.

From this discussion it can now be seen what different kinds of divine truth in sequence are. All living entities relate to truth, and their perfection relates to goodness. In a negative sense, all living entities relate to falsity, and their imperfection, to evil.

The transitions from one kind to another in sequence are also called planes.

[*Climbed the head of the hill* means within the goodness characterizing neighborly love. This can be seen from the symbolism of a *hill* as neighborly love, which is discussed at §6435. The goodness characterizing that love is symbolized by the *head* of the hill.]

8603b

[*And it happened when Moses raised his hand* means when faith among people of the spiritual church looked toward the Lord. This can be seen from the representation of *Moses* as divine truth (mentioned often) and from that of *raising a hand* as directing one's spiritual power upward, toward the Lord. For the meaning of a hand as spiritual power, see §§6947, 7011. Since a hand means spiritual power, it means faith, because all power in the spiritual world, that is, all power against the falsity generated by evil, belongs to truth arising from goodness—in other words, faith arising from neighborly love (§§3563, 4932).

8604

[2] For what looking toward the Lord is, what looking toward worldly advantages and ourselves is, and therefore what looking above ourselves and below ourselves is, see §§7814–7821. For the idea that looking above ourselves means focusing on our neighbor, our country, our religion, heaven, and therefore the Lord, 7814, 7815, 7817. For the idea that looking below ourselves means focusing on worldly advantages and ourselves, 7817. For the idea that looking to something above or below means adopting it as a goal and loving it more than anything else, 7818. For the idea that what differentiates us from brute animals is our ability to look above or below

ourselves and that when we look above we are human but when we look below we are animals, 7821. For the idea that to look above ourselves is to be lifted up by the Lord, 7816.

[3] The Lord flows into each of us through the truth he radiates, and by this means he gives us life. After all, light from the Lord is divine truth and is life (John 1:4). This divine truth from the Lord flows into the goodness in each of us, using it to draw us closer to him. Life from the Lord has drawing power because it comes from love, and all love holds a power for drawing others close. This is because love wants to unite with others so closely as to be one with them. If we have goodness, then, and if goodness provides us with truth, we are drawn to the Lord and united with him. That is what looking up toward the Lord means.

If we do not have goodness, though, and so do not have the truth provided by goodness, we are still drawn in by the Lord but cannot be lifted up by him, because evil and its consequent falsity are averse to him. That is what looking down toward ourselves and our worldly advantages means. The Lord himself teaches in John that he draws us to himself:

I, if I am raised up from the earth, *will draw everyone to myself*. (John 12:32)

These comments now show how to understand the idea that when faith looked toward the Lord, truth that was engaged in battle won, and that when it looked down, away from the Lord toward self-aggrandizement and materialism, falsity won, as symbolized by Israel's prevailing when Moses raised his hand and Amalek's prevailing when he lowered it.

8605

[That] Israel prevailed means that then the truth engaged in battle was winning. This can be seen from the symbolism of *prevailing* as winning and from the representation of *Israel* as people in the spiritual church—in this case, people who use truth to battle the falsity generated by inner evil.

8606

And when he lowered [his] hand means when their faith looked down, away from the Lord, toward themselves and their worldly advantages. This can be seen from the explanation just above at §8604.

The reason faith wins when it looks toward the Lord is that the Lord then fights, because he *is* faith, since faith comes from him. The reason faith loses when it looks away from the Lord toward us and our worldly advantages is that we then fight on our own.

8607

That Amalek prevailed means that then falsity was winning. This can be seen from the symbolism of *prevailing* as winning and from the representation of *Amalek* as falsity generated by inner evil (discussed at §8593).

The fact that Israel was winning at one point and Amalek at another represented the idea that people whose religion is spiritual cannot maintain a faith that constantly looks toward the Lord. Instead they alternate between that and a faith that looks toward themselves and their worldly advantages. People of such a religion are dim-sighted and therefore weak in their faith. (On the point that they are like this, see §§2708, 2715, 2718, 2831, 2935, 2937, 3833, 6289, 6500, 6639, 6865, 6945, 7233.) That is why Amalek was not obliterated by Joshua or later by the judges or by the monarchs in Canaan, even though it had been ordered that he be wiped out (§8593).

And Moses' hands were heavy means that the power to look up toward the Lord failed, as the following shows: *Hands* symbolize powers that belong to faith, as discussed above at §8604. And *heavy*, in the sense that the strength to raise his hands dwindled, means that the power to look up toward the Lord failed. Raising one's hands symbolizes faith looking up toward the Lord (§8604), while lowering a hand symbolizes faith looking down, away from the Lord (§8606).

8608

And they took a stone symbolizes divine truth on the last level of the divine design. This is established by the symbolism of a *stone* as truth (§§643, 1298, 3720, 3769, 3771, 3789, 3798, 6426). Here it symbolizes truth on the last level of the divine design because it was put under Moses and he sat on it. Besides, an ordinary stone symbolizes a lowly type of truth, whereas a precious stone symbolizes a higher or inner type of truth.

8609

The discussion concerning different kinds of truth in sequence above at §8603a shows what truth on the last level of the divine design is. To be specific, there are inner kinds and outer kinds, and "truth on the last level of the divine design" means the very outermost type.

And put it under him, and he sat on it symbolizes its correspondence with truth on the first level of the divine design. This can be seen from the fact that the stone supported Moses, and Moses represents truth on the first level of the design, or divine truth emanating directly from the Lord. When truth on the last level corresponds to truth on the first level, the former supports the latter, because they then operate as one. You see, it is correspondence that unites inner levels with outer levels and ultimately with the very outermost. When there is correspondence, first-level truth finds strength on the last level, because it is present on that level and operates by means of it. If there is no correspondence, they are disconnected, and first-level truth consequently lacks any strength on the last level. (What correspondence is can be seen from the extensive material

8610

introduced at the ends of many chapters, concerning the correspondence of everything in a human being with the universal human.)

8611

And Aaron and Hur symbolize different kinds of truth in sequence. This is clear from the representation of *Aaron and Hur* as truth on lower levels in sequence, compared to truth on the first level of the divine design, as represented by Moses. The representation is discussed above at §8603a.

8612

Supported his hands symbolizes support for the power of truth engaged in battle. This can be seen from the symbolism of *hands* as power, as discussed in §§878, 4931–4937, 7518, 8050, 8153. Here they symbolize the power of the truth engaged in battle represented by Joshua (§8595). The reason support for truth engaged in battle is what is symbolized by Aaron and Hur's support of Moses' hands is that the raising of Moses' hands enabled Joshua to prevail.

8613

One on this side and one on that side means in every direction. This can be seen from the fact that *one on this side and one on that side* means to the right and to the left, and in a spiritual sense, to the right and to the left means in every direction. After all, right and left do not point toward certain compass points, they point toward *any*, because they apply no matter which way we turn. This is even more the case in the spiritual world, where spatial directions work in an entirely different manner than in the physical world. In the spiritual world, an object on our right appears on our right no matter how much or in what direction we turn, and an object on our left likewise stays on our left; see §§4321, 4882.

8614

And it happened that his hands were steady symbolizes strong power at that stage. This can be seen from the symbolism of *hands* as power, which is mentioned just above at §8612. Because hands symbolize power, strong power is symbolized by the fact that Moses' hands were held *steady* by the support he received.

8615

Till the setting of the sun means when that state ended—a state of combat against the falsity generated by inner evil. This can be seen from the fact that the times of day from sunrise to sunset to a new sunrise symbolize the changes of state experienced by people in the next life. The end of such a state is symbolized by the time when the sun sets. That is why *till the setting of the sun* means that the state ended. (For the idea that times of day from sunrise to sunset symbolize states and changes of state, see §§5672, 5962, 6110, 8426.)

[2] Anyone who weighs the question can see that secrets invisible in the literal meaning are contained in the details related in these verses: that Moses stood on a hill, for instance; that he had his staff in his hand;

that Joshua won when Moses raised his hands, and Amalek won when Moses let his hands down; that they put a stone under him, on which he sat; and that Aaron and Hur supported his hands, and did so till the sun set. Unless every one of these details had corresponded with something in heaven, none of them could have made any difference in the fight with Amalek.

[3] Correspondence is all-powerful. In fact, anything that happens on earth in keeping with correspondence prevails in heaven, because correspondence comes from the Divine. People with a goodness based on love or on faith are in correspondence [with heaven], and everything that happens with them is done by the Divine, because he is the source of all the goodness inspired by love and all the goodness inspired by faith. All the miracles recorded in the Word were accomplished through correspondence. The Word was written in such a way that everything in it, down to the smallest particular, corresponds to something in heaven. As a consequence, the Word has divine force. It unites heaven with earth, because when it is read on earth, angels in heaven feel moved at the holy content of the inner meaning. The correspondence of everything in the Word is what accomplishes this.

And Joshua weakened Amalek and his people symbolizes a decrease in power among demons devoted to the falsity that springs from inner evil. This can be seen from the symbolism of *weakening* as a decrease in power and from the representation of *Amalek and his people* as demons devoted to the falsity that springs from inner evil (discussed above at §8593).

8616

By the mouth of the sword means through truth engaged in battle. This can be seen from the discussion in §§2799, 8294 of the symbolism of a *sword* as truth engaged in battle.

8617

Exodus 17:14, 15, 16. *And Jehovah said to Moses, "Write this reminder in the book—and put in the ears of Joshua—that I will utterly wipe out the memory of Amalek from under the heavens." And Moses built an altar and called its name Jehovah Nissi. And he said, "Since their hand is against Jah's throne, Jehovah will have war against Amalek from generation to generation."*

8618

And Jehovah said to Moses symbolizes instruction. *Write this reminder in the book* means in lasting memory. *And put in the ears of Joshua* means for the truth fighting such falsity to obey. *That I will utterly wipe out the memory of Amalek from under the heavens* means that this type of falsity needs to be pushed entirely out of the way so that it can no longer fight. *And Moses built an altar* means for the sake of holy worship and in sacred memory. *And called its name Jehovah Nissi* symbolizes endless

war and protection by the Lord against individuals who are devoted to falsity inspired by inner evil. *And he said, "Since their hand is against Jah's throne,"* means because they want to do violence to the Lord's spiritual kingdom. *Jehovah will have war against Amalek from generation to generation* means that the Lord's divine power will force them under the yoke and cast them to hell, from which they can never emerge.

8619

And Jehovah said to Moses symbolizes instruction. This can be seen from the symbolism of *saying*, which includes what comes after it. In what follows, Moses is taught what to do, so instruction is what is symbolized.

8620

Write this reminder in the book means in lasting memory, as the following shows: A *reminder* symbolizes something to be remembered, or one thing done in memory of another, as discussed in §§8066, 8067. And *writing in a book* means in order to remember it forever. That is what writing in a book symbolizes in Isaiah:

Come, *write on a tablet among them*, and express it *in a book* so it can be *for a later day, in perpetuity, forever.* (Isaiah 30:8)

Since writing something in a book symbolizes remembering it, the faithful are said to be written in the book of life, because divine remembering symbolizes salvation, and not remembering, or forgetting, symbolizes damnation. This is what Daniel says about the book of life:

The Ancient One sat [in] judgment, and *books were opened.* (Daniel 7:10)

In the same author:

In that time your people will be rescued—*everyone then found written in the book.* (Daniel 12:1)

In David:

Put wickedness on their wickedness, and do not let them reach your righteousness. *Have them deleted from the book of lives, and do not let them be written with the righteous.* (Psalms 69:27, 28)

In John:

Those who conquer will be dressed in white clothes; *I will not delete their name from the book of life.* (Revelation 3:5)

In the same author:

No one will enter New Jerusalem *except those who are written in the Lamb's book of life.* (Revelation 21:27)

In the same author:

I saw *that books were opened*. And *another book was opened, which has to do with life*. And the dead were judged by the things *written in the books, according to their deeds*. They were all judged according to their deeds. And *if any were not found written in the book of life*, they were thrown into the lake of fire. (Revelation 20:12, 13, 14, 15; and 13:8; 17:8 as well)

[2] The inner meaning shows what the book of life is and what the books by which we are judged are, but people without this knowledge cannot help having the wrong idea. They imagine that such books actually exist in heaven and that everyone's deeds are written in them, which preserves the memory of the deeds. In reality, though, the books in the passages referred to do not mean books; they mean the memory of everything those people had done. We each take the memory of all our deeds with us into the other life, so we take the book of our life (§2474). However, the Lord alone and no one else can judge us all by our actions. This is because everything we do proceeds from ultimate causes that lie deeply hidden inside. It is by those causes that we are judged. They are known to no one but the Lord, so he alone has the right to judge. That is what the following words in John mean:

I saw on the right hand of the one sitting on the throne a *book written inside and on the back*, sealed with seven seals. Then I saw a mighty angel shouting with a loud voice, "*Who is worthy to open the book and undo its seals?*" One of the elders said to me, "Look: the lion who is from the tribe of Judah, the root of David, came *to open the book and undo its seals*." And he *took the book*, and they sang a new song: "*You are worthy to take the book and open its seals*." (Revelation 5:1-9)

It stands to reason, then, that a book that has been written in stands for the presence of every individual's deeds. Something similar is meant by a book in David:

In your book are written all the days that were destined. (Psalms 139:16)

And put in the ears of Joshua means for the truth fighting such falsity to obey, as the following shows: *Putting in the ears* means for obeying. (For the idea that an ear means obedience, see §§2542, 3869, 4652-4660.) And *Joshua* represents truth that fights the falsity generated by inner evil, as discussed at §8595.

8622

That I will utterly wipe out the memory of Amalek from under the heavens means that this type of falsity needs to be pushed entirely out of the way so that it can no longer fight. This is clear from the symbolism of *wiping out the memory* as pushing aside (discussed below) and from the representation of *Amalek* as individuals devoted to falsity produced by inner evil (discussed at §8593).

[2] The reason wiping out the memory of Amalek means pushing aside falsity generated by inner evil is that this falsity can be moved away but cannot be wiped out. It exists in hell's demons, who live forever (§8593); but the Lord does move these demons out of the way, to keep them from flowing into people of the spiritual church. He moves them away because, unlike hell's spirits, they do not flow into the thoughts in a person's intellect and therefore into matters of faith; no, they flow into the desires of a person's will and consequently into matters of neighborly love. Moreover, they do this so stealthily that they prevent any trace of their involvement from showing. If they flowed in, then, no one in the spiritual church could be saved, because they would pervert and thoroughly corrupt such a person's desire for truth and goodness. That is why these hellish demons are pushed aside and prevented from communicating with members of the Lord's spiritual kingdom.

[3] It also needs to be known that in people of a spiritual religion, a new will is planted in the intellectual side of their mind (§§895, 927, 1023, 1043, 1044, 2256, 4328, 4493, 5113). The demons would utterly destroy this will if they were allowed to affect it. They would even penetrate the inherited evil in the old will and expose it, despite the fact that it has been locked away. (For the idea that it has been locked away [rather than wiped out], see §§986, 1667, 2308.)

These evil demons are pushed aside in this way so as to prevent them from flowing in. Again [see §8593], the falsity they adhere to—the falsity produced by inner evil—is actually a form of evil itself. In fact, it is evil of a kind that cannot act on the intellectual part of the mind, only on the volitional part. And since the new will of a person in the spiritual church is planted in the intellectual side (as mentioned above), the demons are removed from flowing into it.

For the same reason, the Lord arranges for such demons to be stripped of all their intellectual powers.

[4] The people who turn into demons like this after death are the ones who constantly plotted evil against their neighbor and took great pleasure in the thought. They did actual harm, too, but secretly, through

others, taking exquisite care to prevent anyone from knowing they were behind it. Apart from this they presented the superficial appearance of being modest, polite, and friendly, and Christian in their words and their deeds; but they were hypocrites, stealthy as tigers on the inside.

And Moses built an altar means for the sake of holy worship and in sacred memory. This is established by the symbolism of an *altar* as the most important object representing the Lord (discussed in §§2777, 2811, 4489) and therefore as holy worship (§4541). The reason it also means “in memory” is that people in ancient times would put together a heap [of stones]—and later an altar—in witness or memory of something, to establish it firmly and remind themselves of it (§4192). This altar was built in memory of the idea that since the hand of Amalek was against Jah’s throne, Jehovah would have war against him from generation to generation. The fact that altars could be built as a witness or reminder can be seen from the altar built on the Jordan by the Reubenites, the Gadites, and the half-tribe of Manasseh (Joshua 22:10–34). Concerning that altar, these three tribes said to the children of Israel that they (the children of Israel) wanted to wage war on them (the three tribes) on account of it, although they (the three tribes) had built it as a witness that they would worship Jehovah. The burnt offerings and sacrifices with which they would worship him would be offered not on that altar but on the one in front of the dwelling place [of the tabernacle]. So they called that altar “A witness between us and you that Jehovah is God” [Joshua 22:34].

And called its name Jehovah Nissi symbolizes endless war and protection by the Lord against individuals who are devoted to falsity inspired by inner evil. This can be seen from the fact that names given by the ancients in the church symbolized the nature and state of whatever was then the current issue and that this same meaning was actually embodied in the names (§§340, 1946, 3422, 4298). The nature and state of the issue focused on here is “Jehovah will have war against Amalek from generation to generation,” or in an inner sense, endless war against individuals devoted to falsity generated by inner evil. This is symbolized by *Jehovah Nissi*.

In the original language, *Jehovah Nissi* means “Jehovah my banner,” or standard, and a standard or banner in the Word symbolizes a call to war. Since the war is described as Jehovah’s, the name also symbolizes protection by him.

[2] The symbolism of a banner or standard as a call to arms can be seen from the fact that whenever the people were called together—for setting out on their journeys, for feasts, for war—they blew a trumpet and

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also lifted a standard or banner on the mountains. For the idea that they blew a horn, see Numbers 10:1–10. The fact that they lifted a standard or banner can be seen from the following passages. In Jeremiah:

Proclaim it in Judah, and in Jerusalem make it heard, and say it, *and blow a horn in the land*; cry out; fulfill; say, “*Gather* and let us enter the fortified cities; *raise a banner toward Zion, assemble*, do not stand there!” (Jeremiah 4:5, 6)

In Isaiah:

All you residents of the earth and inhabitants of the land: *when a banner is lifted, look*, and *when a horn is blown*, listen! (Isaiah 18:3)

In the same author:

He lifted a banner for the nations from far away and whistled for it from the end of the earth. And watch: speedily swift, he will come. (Isaiah 5:26)

In the same author:

On a towering mountain, raise a banner; lift your voice to them. Wave your hand for them to come to the gate of the chieftains. (Isaiah 13:2)

In the same author:

This is what the Lord Jehovah has said: “Look, now, I will lift my hand toward the nations, *and toward the peoples I will lift my banner*, for them to bring your sons in their embrace and carry your daughters here on their shoulder.” (Isaiah 49:22)

These quotations make it plain that a banner symbolizes an assemblage.

[3] The idea that a banner or standard also means protection, when it is described as the Lord’s, can be seen in Isaiah:

They will fear Jehovah’s name from the sunset, and his glory from the rising of the sun, because he will come in like a narrow river; *the spirit of Jehovah will raise a banner in him*. Then to Zion will come the Redeemer. (Isaiah 59:19, 20)

In the same author:

It will happen on that day that the nations will seek Jesse’s root, *who is standing as a banner of the peoples*. And his day will be glorious. (Isaiah 11:10)

[4] Since a standard (which is the same word as “banner” in the original language) symbolized an assemblage, and also protection (when it was said to be the Lord’s), it was specifically commanded that a bronze snake be put on a standard. This is what Moses says about it:

Jehovah said to Moses, “Make yourself a snake and *put it on a standard*. And it will happen that all who have been bitten and look at it will live.” And Moses made a bronze snake and *put it on a standard*. So it happened that if a snake bit a man and he looked at the bronze snake, he lived again. (Numbers 21:8, 9)

The bronze snake represented the Lord; see John 3:14, 15. Obviously it represented protection as well. To be healed by laying one’s eyes on the snake atop the standard symbolized being healed from the kind of evil arising from falsity, by directing one’s gaze toward faith in the Lord. In the above-mentioned passage in John the Lord says:

As Moses lifted up the snake in the wilderness, so must the Son of Humankind be lifted up, so that anyone who believes in him will not be destroyed but have eternal life.

And he said, “Since their hand is against Jah’s throne,” means because they want to do violence to the Lord’s spiritual kingdom. This can be seen from the symbolism of a *hand against* someone as the doing of violence and from the symbolism of *Jah’s throne* as the Lord’s spiritual kingdom.

“Jah’s throne” is the Lord’s spiritual kingdom because a throne is associated with the Lord’s kingship, to which his spiritual kingdom corresponds.

There are two roles ascribed to the Lord: priesthood and monarchy. The heavenly kingdom corresponds to his role as priest, and the spiritual kingdom, to his role as monarch. After all, the Lord is called a priest on account of his divine goodness and a monarch on account of his divine truth. The latter—divine truth—is implied by the name Christ and divine goodness by the name Jesus. See §§1728, 2015, 3004, 3009, 6148. A throne relates to the Lord’s kingship and consequently to his spiritual kingdom, as does “Jah.” (For the meaning of a throne, see §5313, and for that of Jah, §8267.)

[2] To return to the main point, that the people represented by Amalek—hellish demons devoted to falsity that arises from inner evil—want to do violence to the Lord’s spiritual kingdom: this was explained above at §§8593, 8622.

Until the Lord came into the world and made his human nature divine, it was not possible to isolate demons focused on this kind of falsity from members of the spiritual church. Once he came, they were shut up in hell with no possibility of escape, and their ability to communicate with others (by flowing into them) was completely taken away. You see, people whose religion is spiritual are in the dark when it comes to religious truth. They acknowledge such truth as true because their religion has said it is true, not because they have perceived its truth. This truth becomes goodness in them and therefore becomes part of their conscience. If malicious demons flowed into this obscure thinking, they would destroy such people's conscience a thousand ways, because they work not on the religious truth there but on the very emotions. Anywhere the demons detect any desire for something good, they instantly pervert it, so stealthily that their action cannot come to anyone's notice at all. They attack a person's very goals.

In short, their wickedness is beyond words, but it can be compared to an invisible, deadly poison that penetrates right to the marrow.

I will report further on my experience with these demons at the ends of the chapters, the Lord in his divine mercy willing.

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Jehovah will have war against Amalek from generation to generation means that the Lord's divine power will force them under the yoke and cast them into hell, from which they can never emerge, as the following shows: *Jehovah's war* symbolizes being cast into hell. And *from generation to generation* means forever, so it means they can never emerge. For the idea that the Lord's divine power accomplishes this, see directly above toward the end of §8625.

The reason *Jehovah's war* means consignment to hell is that Jehovah's war is a perpetual victory. Hellish demons have no ability whatever to wage war and fight against Jehovah (the Lord), but it looks to them as though they fight. In fact, sometimes it even seems to them that they win, when they conquer people devoted to evil. Nonetheless they have no power at all against the Divine. The smallest amount of divine power with a mere nod immediately subdues the entire horde of devils, no matter how many millions of them there should be. Still, the Divine does give them the ability to act, so far as their activity can serve a use and their evil can be turned to good by the Lord. More will be said about this elsewhere, with the Lord's divine mercy.

From this discussion you can see to some extent that *Jehovah will have war against Amalek from generation to generation* symbolizes being forced

under the yoke and cast into hell by the Lord's divine power, with no possibility of escape.



The Inhabitants and Spirits of Jupiter (Continued)

INHABITANTS of the planet Jupiter equate wisdom with thinking clearly and properly about the events of life. This wisdom they take in from their parents starting in early childhood, and it is handed on to future generations one after another, accumulating as it goes.

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Concerning the fields of knowledge we cultivate on our planet they know absolutely nothing, and they do not want to know. They refer to those disciplines as shadows and compare them to clouds blocking the sun. This impression of the arts and sciences is one they have formed from certain spirits from our planet vain enough to present themselves to the spirits of Jupiter as wise on account of their own knowledge.

The spirits from our planet who made this boast were ones who identify wisdom with matters of simple memorization: languages, literary history, mere scientific experiment, terminology (especially philosophical terminology), and so on. They did not use the information as a means to becoming wise, because they placed wisdom in knowledge itself. Since they did not employ the knowledge as a means of improving their ability to reason, they have little perception in the other life. They look only at terms and see everything from the viewpoint of terms, which in that world are like specks of dust or dense clouds before the mind's eye. Those who were conceited about the erudition they had developed through memorized information are still less perceptive. But those who had used their knowledge as a means to wipe out anything relating to faith have totally destroyed their intellect. They see in the dark, like owls, mistaking falsity for truth, evil for goodness.

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[2] From their contact with spirits like these, the spirits of Jupiter came to the conclusion that the arts and sciences bring on shadows and blindness. On this planet, though (I told them), such fields of knowledge are a means of opening the mind's eye, which sees by the light of heaven and teaches us what spiritual life involves. However, self-love and materialism reign supreme, and as a result, so do concerns and interests on the merely

physical and sensory plane of life. For these types, then, such knowledge is a means of going insane by hardening their stance in favor of the material realm and in opposition to the Divine, in favor of the world and in opposition to heaven.

[3] I went on to say that the academic disciplines are actually spiritual riches and that the people who possess them are like people with worldly riches. Both kinds of wealth are a means of being useful to oneself, one's neighbor, and one's country and also of doing harm. Knowledge is like clothes, too (I said), which are useful and decorative but at the same time—among people who want to be admired for their wardrobe alone—a source of vanity.

The spirits of Jupiter understood all this perfectly well but were surprised that when our spirits were in the physical world they considered the means to wisdom to be better than wisdom itself. They were surprised by our spirits' failure to see that to immerse the mind in such information without rising above it is to invite shadows and blindness.

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A spirit rising up from the underground realm once came to me. He said he had heard what I was talking about with the other spirits but understood hardly any of the discussion of spiritual life and light. I asked whether he wanted to learn about it. He said that that had not been his intent in coming, which led me to conclude that he did not want to. He was very stupid.

Some angels told me that when he lived in the world he had been fairly famous for his learning. He was icy, as I could sense plainly from the atmosphere he gave off. This chill was a sign that his illumination was entirely earthly, not spiritual, and therefore a sign that by learning much he had not opened the path to heaven's light but rather had shut it off.

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Since the inhabitants of Jupiter develop their intelligence in a different way than the inhabitants of our planet do, and the way they live gives them an entirely different character anyway, they cannot coexist with us. If we approach, they either run away from us or drive us away.

There are auras (which must be described as spiritual) constantly spreading and in fact pouring from every community. These auras are produced by the processes involved in emotion and in the thoughts that grow out of emotion and therefore by the processes of life itself. (To read about auras, see §§1048, 1053, 1316, 1504, 1505, 1507, 1508, 1510, 1511, 1512–1519, 2401, 4464, 5179, 6206, 6598–6613, 7454, 8063.) [2] Auras are what determine all groupings of the other world's inhabitants. Compatible auras embrace each

other, depending on the degree of compatibility; incompatible auras repel each other, depending on the degree of incompatibility.

Every region of the universal human corresponds to some limb or organ of the human body, and each has its own aura, distinct from the aura of any other region. As a result, there is mutual connection among people belonging to the same region and disconnection from people belonging to another region.

Spirits and angels from Jupiter relate to *imaginative thought* in the universal human and accordingly to a state in which the deeper parts [of the brain] are active. The spirits of our planet, on the other hand, relate to various functions of the more external parts of the body, and when those parts want to dominate, imaginative thought cannot flow in. This creates conflict between the auras.

The clarity of the perception spirits from Jupiter have in spiritual matters was apparent to me from the way they represented how the Lord (whom they call their only Lord) turns corrupt desires into good ones. They represented the intellectual side of the mind as a beautiful shape, and to represent desire, they endowed the shape with activity suited to it. Then they showed how the Lord turns anything wicked there in a good direction. The way they accomplished this cannot be described in words, and they managed it so skillfully that angels applauded.

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Then some scholars from our planet arrived. They had immersed their minds in academic terminology, and they now engaged in a long dispute over form, substance, the material, the immaterial, and so on, not bothering with any useful application of the concepts. The representation just described was something they could not even understand.

I spoke to spirits from that planet about the Lord, saying that he does not do evil to anyone, let alone punish anyone. Because the spirits were the kind who think in relatively simple terms, they were reluctant at first to accept the idea, believing that punishment comes from the Lord.

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However, I pointed out to them that when their angels are present with someone on their planet, the angels do not chastise the person or even speak sharply. No, they merely allow punisher spirits (who are also at hand) to do so. If angels do not discipline anyone, still less does the Lord, who is goodness itself and who governs the angels.

When the spirits heard this argument, they expressed loud and clear acknowledgment and agreement that the Lord punishes no one, inflicts evils on no one, and does not even speak sharply to anyone.

Concerning the angels and punishing spirits present with the inhabitants of Jupiter, see §§7802, 7803, 7804, 7805, 7810.

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Further in regard to their life on that planet: Their spirits taught me that they have no more interest in technology than in academic knowledge. I was also taught that they do not have feast days. Instead, every morning as the sun rises and every evening as it sets they hold sacred worship to the only Lord in their tents, which includes making music.

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I will continue with the inhabitants and spirits of Jupiter at the end of the next chapter [§§8733–8741].



Exodus 18

Teachings on Neighborly Love

NO one can be reborn without knowing what constitutes a new, spiritual life, because this is the life to which rebirth introduces us. The elements of the new life, or spiritual life, are true ideas we ought to believe and good deeds we ought to do. The true ideas constitute faith; the good deeds, neighborly love.

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We have no way of knowing about these things on our own, because the only information we grasp is that which has presented itself to our physical senses. Sense impressions have provided us with our illumination, which is called worldly light. This light enables us to see only what relates to our worldly advantages and ourselves, not what relates to heaven and God. The latter we must learn from revelation.

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Here are some examples of knowledge that requires revelation: The Lord, who is God from eternity, came into the world to save the human race. He has all power in heaven and on earth. From him comes everything that goes to make up faith and neighborly love and consequently everything true and good. Heaven exists and so does hell. We are going to live forever—in heaven if we have behaved well and in hell if we have behaved wickedly.

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All these ideas and more are tenets of faith that a person who is to be reborn must know, because anyone who knows these ideas can think them, then will them, and finally act on them. This is the way to develop a new life.

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For instance, people who do not know that the Lord is the savior of the human race cannot believe in him, revere him, love him, and do what is good for his sake. People who do not know that everything good comes from him cannot entertain the thought that their righteousness and salvation come from him. Still less can they will that it be so, and as a result they cannot receive life from him. People who do not know that hell, heaven, and eternal life exist cannot even think about the life of heaven or make an effort to acquire it. Likewise with all other such knowledge.

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From this you can see what the life of a regenerate person is like: it is a life of faith. You can also see that such a life cannot be given to us until we reach a stage at which we can acknowledge the true ideas of faith and, so far as we acknowledge them, will them.



Exodus 18

1. And Jethro, priest of Midian, Moses' father-in-law, heard all that God had done for Moses and for Israel his people; that Jehovah had led Israel out of Egypt.

2. And Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after she was sent away [by Moses],

3. and her two sons, of whom the name of one was Gershom, because [Moses] had said, "I was an immigrant in a foreign land,"

4. and the name of the other was Eliezer "because the God of my father is my help, and he has delivered me from Pharaoh's sword."

5. And Jethro, Moses' father-in-law, and [Moses'] sons and his wife came to Moses, to the wilderness, where he had camped at the mountain of God.

6. And he said to Moses, "I, your father-in-law Jethro, come to you, as do your wife and her two sons with her."

7. And Moses went out to meet his father-in-law and bowed down and kissed him. And each man asked his companion about his peace. And they came into the tent.

8. And Moses told his father-in-law everything that Jehovah had done to Pharaoh and to the Egyptians on account of Israel; every trouble that had found them along the way, and [how] Jehovah had rescued them.

9. And Jethro rejoiced over all the good that Jehovah had done to Israel, who had rescued [them] from the hand of the Egyptians.

10. And Jethro said, "A blessing on Jehovah, who rescued you from the hand of the Egyptians and from the hand of Pharaoh; who rescued his people from under the hand of the Egyptians.

11. Now I know that Jehovah is greater than all the gods, because [the Egyptians] had vaunted themselves over [the children of Israel]."

12. And Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God. And Aaron and all the elders of Israel came to eat bread with Moses' father-in-law before God.

13. And it happened the next day that Moses sat to judge the people, and the people stood near Moses from morning till evening.

14. And Moses' father-in-law saw all that he was doing for the people and said, "What is this thing that you do for the people? Why do you sit alone, and all the people stand near you from morning till evening?"

15. And Moses said to his father-in-law, "Because the people come to me to inquire of God.

16. When they have a matter, they come to me and I judge between a man and his companion and make known God's judgments and his laws."

17. And Moses' father-in-law said to him, "It is not a good thing that you do.

18. You will waste away completely, both you and these people who are with you, because the matter is too heavy for you; you cannot do it all alone.

19. Now hear my voice; I will counsel you, and God will be with you: you yourself be with God for the people, and you should be the one to bring matters to God.

20. And you should teach them the statutes and the laws and make known to them the way in which they must go and the work that they must do.

21. And as for you, from among all the people you should look for men of vigor fearing God, men of truth hating profit. And you should make of them chieftains of thousands, chieftains of hundreds, chieftains of fifties, and chieftains of tens.

22. And they should judge the people at every time, and it will happen that every large matter they should bring to you, and every small matter they should judge themselves. And shed it off yourself and have them bear it with you.

23. If you do this thing—and God has commanded you to—you will be able to remain standing. And all these people will also come to their own place in peace."

24. And Moses paid attention to the voice of his father-in-law and did all that he said.

25. And Moses chose men of vigor from all Israel and made them heads over the people: chieftains of thousands, chieftains of hundreds, chieftains of fifties, and chieftains of tens.

26. And they will judge the people at every time; the difficult matter they will bring to Moses, and every small matter they will judge themselves.

27. And Moses sent his father-in-law off, and [his father-in-law] went his way to his own land.

Summary

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THE inner meaning of this chapter is about different kinds of truth in sequential order, from first to last, and the fact that divine goodness arranges them in this order. Truth on the first level is represented by Moses. The levels of truth descending in order from the first level are represented by the chieftains of thousands, hundreds, fifties, and tens. The divine goodness that organizes them is represented by Jethro, Moses' father-in-law.



Inner Meaning

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EXODUS 18:1, 2, 3, 4, 5. *And Jethro, priest of Midian, Moses' father-in-law, heard all that God had done for Moses and for Israel his people; that Jehovah had led Israel out of Egypt. And Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after she was sent away [by Moses], and her two sons, of whom the name of one was Gershom, because [Moses] had said, "I was an immigrant in a foreign land," and the name of the other was Eliezer "because the God of my father is my help, and he has delivered me from Pharaoh's sword." And Jethro, Moses' father-in-law, and [Moses'] sons and his wife came to Moses, to the wilderness, where he had camped at the mountain of God.*

And Jethro, priest of Midian, symbolizes divine goodness. Moses' father-in-law symbolizes the source of a goodness that unites with divine truth. Heard all that God had done for Moses and for Israel his people symbolizes a perception of those things that had been done for citizens of the Lord's spiritual kingdom. That Jehovah had led Israel out of Egypt means that the Lord had delivered them from persecution. And Jethro, Moses' father-in-law, took Zipporah, Moses' wife, symbolizes goodness from the Divine united with divine truth. After she was sent away [by Moses] symbolizes a separation

that had so far existed in respect to the state of people in the spiritual church. *And her two sons* symbolize truth-based goodness. *Of whom the name of one was Gershom, because [Moses] had said, "I was an immigrant in a foreign land,"* symbolizes the quality of the truth-based goodness belonging to people outside the church. *And the name of the other was Eliezer* symbolizes the quality of the truth-based goodness belonging to people inside the church. *Because the God of my father is my help* symbolizes the mercy and presence of the Lord within the church. *And he has delivered me from Pharaoh's sword* symbolizes being delivered from the false thinking of the spirits who had persecuted them. *And Jethro, Moses' father-in-law,* symbolizes divine goodness. *And [Moses'] sons* symbolize truth-based goodness. *And his wife* symbolizes goodness united to divine truth. *Came to Moses, to the wilderness* symbolizes union at a stage preceding rebirth, a stage at which there are trials. *Where he had camped at the mountain of God* symbolizes [a rearrangement] that is in line with truth-based goodness.

And Jethro, priest of Midian, symbolizes divine goodness. This can be seen from the representation of *Jethro, priest of Midian,* as the goodness in a religion possessing the truth that goes with simple goodness, as mentioned at §7015. In this case, though, he stands for divine goodness, because Moses, whose father-in-law he was, represented divine truth. When a son-in-law represents truth, his father-in-law represents goodness on a higher level, because he is the father of the man's wife.

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The reason divine goodness is represented by Jethro here is that the theme of the chapter is the way different levels of truth are organized in people of the spiritual church, and divine goodness working through divine truth is what arranges them in order. All organizing is done by goodness through truth.

[2] Truth is put into order in people of a spiritual religion when they stop acting on truth and start acting on goodness. This state is their second state, and it arrives after they have undergone times of trial. When they act on truth, they are tested, so that they can be confirmed in it. Once they have been confirmed in the truth, the Lord reduces it to order; and once he reduces it to order, they enter their second state, in which they will what is true and act on it. As a result, the truth becomes part of their life and is called goodness.

This reorganization is discussed below [§§8648, 8658, 8683-8732].

Moses' father-in-law symbolizes the source of a goodness that unites with divine truth. This is evident from the symbolism of a *father-in-law* as goodness that produces such goodness as unites with truth (noted at

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§6827) and from the representation of *Moses* as divine truth (discussed in §§6752, 6771, 7010, 7014, 7382). The reason a father-in-law symbolizes goodness that produces such goodness as unites with truth is that when a man symbolizes truth, his wife symbolizes goodness (§§2517, 4510, 4823).

What follows deals with the uniting of divine goodness and divine truth in order to bring about a reorganization in a person of the church, so it is important to know that divine goodness differs from divine truth in this respect: divine goodness exists in the Lord, and divine truth comes from the Lord. They are like the sun's fire and the light it gives off; the fire is in the sun, the light comes from it. The light contains no fire, only warmth. [2] Furthermore, in the other world the Lord is the sun, and he is also the light. The sun there, which is the Lord, contains divine fire, which is the divine goodness belonging to divine love. From that sun comes divine light, which is the divine truth radiated by divine goodness. This divine truth also holds divine goodness, but not the kind contained in that sun. Rather it is a goodness adapted for acceptance in heaven. If it were not adapted for acceptance, heaven could not exist, because no angel can bear the flame of divine love. He or she would be consumed in a moment, just as we would be consumed if we were licked by a flame from this world's sun.

[3] However, no one—not even the angels in heaven—can understand how the divine goodness of the Lord's divine love is adapted for acceptance, because it is an adapting of the infinite to the finite. The infinite is such that it wholly transcends the finite's capacity to understand it. In fact, when the finite mind attempts to cast its gaze in the direction of the infinite, it sinks down like a person falling into the depths of the ocean and perishes.

For the idea that the Lord is the sun in heaven, that the sun there is the divine goodness of his divine love, and that the light it sheds is divine truth, the source of all understanding, see §§1053, 1521–1533, 1619–1632, 2776, 3094, 3138, 3190, 3195, 3222, 3223, 3225, 3339, 3341, 3636, 3643, 3993, 4180, 4302, 4408, 4409, 4415, 4523, 4533, 4696, 7083, 7171, 7174, 7270, 8197.

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Heard all that God had done for Moses and for Israel his people symbolizes a perception of those things that had been done for citizens of the Lord's spiritual kingdom, as the following shows: *Hearing*—hearing all that God had done—symbolizes a perception, as discussed in §§5017, 8361. *All that God had done* symbolizes what had been done by the Divine. And *Israel*—that is, *Moses* and the *people* for whom it had all been done—represents citizens of the Lord's spiritual kingdom, as discussed in §§6426,

6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223. Moses and the people represent that kingdom, Moses as its head, and the people as everything subordinate to the head, so Moses also represents the Lord as divine truth, since divine truth is the foundation of the spiritual kingdom.

That Jehovah had led Israel out of Egypt means that the Lord had delivered them from persecution. This can be seen from the symbolism of *leading out* as delivering, from the representation of *Israel* as citizens of the spiritual kingdom (as directly above at §8645), and from the symbolism of *Egypt* as persecution by means of falsity (noted at §7278). The reason Egypt stands for persecution is that the Egyptians and Pharaoh symbolize spirits who used falsity to persecute people of the spiritual church in the other life (§§7097, 7107, 7110, 7126, 7142, 7220, 7228, 7317, 8148).

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And Jethro, Moses' father-in-law, took Zipporah, Moses' wife, symbolizes goodness from the Divine united with divine truth, as the following shows: *Jethro, Moses' father-in-law*, represents divine goodness, which produces a goodness that unites with truth, and in this case, with the divine truth represented by Moses, as dealt with above in §§8643, 8644. *Zipporah, Moses' wife*, represents goodness that is divine, because marriage represents a union of goodness and truth. In a heavenly religion, a husband represents goodness, and a wife, truth springing from that goodness, but in a spiritual religion, the man represents truth, and the wife, goodness. Moses' wife represents goodness because this is about the spiritual kingdom. See §§2517, 4510, 4823, 7022.

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After she was sent away [by Moses] symbolizes a separation that had so far existed in respect to the state of people in the spiritual church. This is evident from the symbolism of *being sent away* as a separation. The reason it means in respect to the state of people in the spiritual church is that with people whose religion is spiritual, goodness is not visible in their first state, only truth.

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The facts of this matter can be seen from previous remarks explaining the two states of people in the spiritual church. In their first state they act on truth, not on goodness, but in their second state they act on goodness. In their first state, when they are acting on truth and not on goodness, goodness is essentially absent, like a wife who has been sent away. In their second state, though, when they are acting on goodness, goodness is present, like a wife united with her husband. That is what *after she was sent away* means in an inner sense.

[2] It is also important to know that this is from the viewpoint of people whose religion is spiritual [rather than the divine viewpoint]. Truth

radiating from the Lord always comes in conjunction with its related goodness; but in the first state, before rebirth, people do not accept goodness, only truth, even though both flow in from the Lord through heaven. In the second state, after rebirth, they accept goodness united to truth. Whatever happens inside us, we say it is happening with the Lord, because that is the appearance. The situation is the same in many other areas, as for instance in regard to the idea that the Lord inflicts evils on us, punishes us, and throws us into hell. We attribute these actions to the Lord, because he seems to be responsible, when in reality all the evils that happen to us are self-inflicted. There are many examples like this in the Word, but anyone who examines the Scriptures from a desire for truth, with a view to living a good life, sees them clearly, because such a person is enlightened by the Lord.

8649

And her two sons symbolize truth-based goodness. This can be seen from the symbolism of *sons* as truth, which is discussed in §§489, 491, 533, 1147, 2159, 2623, 3704, 4257. Here they symbolize truth-based goodness, because they are being described as the sons of Moses' wife, which the original language makes clear (as it does again in verse 6 below). So since a wife symbolizes goodness united to truth (§8647), the sons here symbolize truth-based goodness.

Truth-based goodness is truth that a person has come to will and therefore to live by, and it constitutes the new will in a member of the spiritual church.

8650

Of whom the name of one was Gershom, because [Moses] had said, "I was an immigrant in a foreign land," symbolizes the quality of the truth-based goodness belonging to people outside the church. This is established by the symbolism of a *name* and calling a name as the quality of something, which is discussed in §§144, 145, 1754, 1896, 2009, 2724, 3006, 3421, 6674. The quality here is described in the words Moses said next, *I was an immigrant in a foreign land*, which symbolizes the truth-based goodness belonging to people outside the church. The reason the clause has this symbolism is that an *immigrant* symbolizes people who were born outside the church but were learning about the church, and a *foreign land* means where the church did not exist. For the meaning of an immigrant as people outside the church who were learning about it, see §§1463, 4444, 7908, 8007, 8013. A foreign land means a place where there is no real church because a land symbolizes the church (§§662, 1066, 1262, 1733, 1850, 2117, 2118 at the end, 2928, 3355, 4447, 4535, 5577), and "foreign" means where the real thing does not exist. After all, the Lord's

church is scattered throughout the globe, so it exists even among Gentiles (§§2049, 2284, 2589-2604).

Even Moses was outside his own church when Gershom was born, living among people who possessed the goodness that accompanies simple truth, as symbolized by Midianites. See §§6793, 6794, 6795, 6796.

And the name of the other was Eliezer symbolizes the quality of the truth-based goodness belonging to people inside the church. This is established by the symbolism of a *name* and calling a name as the quality of something, as above at §8650. The reason it means the quality of truth-based goodness is that this is what the two sons symbolize (§8649). In this case the quality is that of the truth-based goodness belonging to people inside the church. This is evident from the words Moses spoke about this son when he was born: “Because the God of my father is my help, and he has delivered me from Pharaoh’s sword.” It is also evident from the fact that the truth-based goodness whose quality is symbolized by the name of the previous son, Gershom, belongs to people outside the church (§8650).

8651

Because the God of my father is my help symbolizes the mercy and presence of the Lord within the church, as the following shows: A *father* symbolizes goodness in the church (§5581), and it symbolizes the ancient church (§§6050, 6075, 6846). The *God* of his father symbolizes the Divine acknowledged by the ancient church, which was the Lord (§§6846, 6876, 6884). And *help* ascribed to the Lord symbolizes mercy. Help from him is a function of his mercy and also of his presence, because where his mercy is accepted, he is present. This is mainly within the church, because that is where the Word is, and it is through the Word that the Lord is present.

8652

And he has delivered me from Pharaoh’s sword symbolizes being delivered from the false thinking of the spirits who had persecuted them, as the following shows: A *sword* symbolizes truth engaged in battle, and in a negative sense, falsity engaged in battle, inflicting devastation, as discussed in §§2799, 4499, 6353, 7102, 8294. And *Pharaoh* represents spirits who used falsity to persecute the upright in the other life (§§7107, 7110, 7126, 7142, 7220, 7228, 7317).

8653

And Jethro, Moses’ father-in-law, symbolizes divine goodness. This can be seen from the representation of *Jethro* and *Moses* as divine goodness and divine truth and from the symbolism of a *father-in-law*, all of which are treated of above in §§8643, 8644.

8654

And [Moses’] sons symbolize truth-based goodness, as above at §8649.

8655

8656

And his wife symbolizes goodness united to divine truth. This can be seen from the symbolism of Moses' *wife* as goodness from the Divine united with divine truth, also mentioned above, at §8647.

8657

Came to Moses, to the wilderness symbolizes union at a stage preceding rebirth, a stage at which there are trials, as the following shows: *Coming to Moses* symbolizes union—the union of the divine goodness represented by Jethro with the divine truth represented by Moses. And a *wilderness* symbolizes a state for undergoing trials (discussed at §§6828, 8098), so it symbolizes a stage preceding rebirth.

For the idea that there are two states a person undergoes when being reborn and becoming an individual spiritual church and that in the first state the person undergoes trials, see above at §8643. The first state is depicted by the state of the children of Israel in the wilderness, and the second by their state in the land of Canaan under Joshua.

8658

Where he had camped at the mountain of God symbolizes [a rearrangement] that is in line with truth-based goodness. This can be seen from the symbolism of *camping* as arranging the religious truth and goodness in a person in order (mentioned in §§8103 at the end, 8130, 8131, 8155) and from that of the *mountain of God* as a loving goodness (discussed in §§795, 796, 2722, 4210, 6435, 8327). In this case the mountain symbolizes truth-based goodness, because the subject is goodness in people of the spiritual church—the people represented by the children of Israel. The goodness they have is based on truth. This goodness is the same as the goodness belonging to neighborly love. That is why the mountain is described as God's, because God is mentioned where the subject is truth and Jehovah where the subject is goodness (§§2586, 2769, 2807, 2822, 3921 at the end, 4295, 4402, 7268, 7873). This evidence makes it plain that *he had camped at the mountain of God* symbolizes a rearrangement of religious truth and goodness that is in line with truth-based goodness.

This too must be explained briefly. When we are in the first state—when we act on truth and not yet on goodness, or on faith and not yet on neighborly love—we are in a state in which we undergo trials. The trials gradually lead us to the second state, a state of acting on goodness, or on neighborly love and the desire to be charitable. When we come close to that state, we are said to be camping at the mountain of God, that is, near the goodness that will afterward motivate our actions.

The reason for this discussion is that what follows next is about a new pattern or arrangement of truth for the purpose of entering this stage, a stage at which a person in the church arrives after undergoing trials and

before the divine law is inscribed on her or his heart. The preceding chapters are about the trials, and the next are about the law that was issued from Mount Sinai. Mount Sinai stands for goodness that has truth in it.

Exodus 18:6, 7. *And he said to Moses, "I, your father-in-law Jethro, come to you, as do your wife and her two sons with her."* *And Moses went out to meet his father-in-law and bowed down and kissed him. And each man asked his companion about his peace. And they came into the tent.* 8659

And he said to Moses symbolizes an inflow and a resulting perception. *I, your father-in-law Jethro, come to you, as do your wife and her two sons with her* symbolizes different kinds of divine goodness in order. *And Moses went out to meet his father-in-law* symbolizes the attachment of divine truth to divine goodness. *And bowed down* symbolizes incorporation into it. *And kissed him* symbolizes union. *And each man asked his companion about his peace* symbolizes a state that is divine, heavenly, and mutual. *And they came into the tent* symbolizes sacred oneness.

And he said to Moses symbolizes an inflow and a resulting perception. This can be seen from the symbolism of *saying* (when divine goodness is talking to divine truth about arranging different kinds of goodness in order) as an inflow. Because it means an inflow it also means a perception, since perception results from an inflow. In relation to the agent, saying something is to flow in, while in relation to the recipient, it is to have a perception; see §5743. 8660

I, your father-in-law Jethro, [come to you,] as do your wife and her two sons with her symbolizes different kinds of divine goodness in order, as the following shows: *Jethro, Moses' father-in-law*, represents divine goodness, as mentioned in §§8643, 8644. *Zipporah, Moses' wife*, represents a resulting goodness that unites with divine truth, as dealt with in §8647. And *her sons* represent truth-based goodness, as mentioned in §§8649, 8650, 8651. So they are different kinds of goodness in order. 8661

Different kinds of goodness in order are inner and outer types in sequential order, according to their levels. Concerning this, see §§3691, 4145, 4154, 5114, 5145, 5146, 8603a.

And Moses went out to meet his father-in-law symbolizes the attachment of divine truth to divine goodness, as the following shows: *Going out to meet* symbolizes attachment. The reason it means attachment is that the text says just below that he kissed him, which symbolizes union, and union is preceded by attachment. *Moses* represents divine truth, as mentioned above at §8644. And *Jethro, the father-in-law*, represents divine goodness, as also mentioned above, in §§8643, 8644. 8662

8663

And bowed down symbolizes incorporation into it. This can be seen from the symbolism of *bowing down* as humility and submissiveness, which is discussed in §§2153, 5682, 7068. Here it symbolizes incorporation, though, because it is being predicated of divine truth in relation to divine goodness.

8664

And kissed him symbolizes union. This is established by the symbolism of *kissing* as uniting out of desire, which is discussed in §§3573, 3574, 4215, 4353, 5929, 6260.

8665

And each man asked his companion about his peace symbolizes a state that is divine, heavenly, and mutual. This can be seen from the symbolism of *asking about someone's peace* as forming a tie with that person on the basis of a divine, heavenly state (discussed below), and from the symbolism of a *man to his companion* as happening in a mutual way.

Why does asking about someone's peace mean forming a tie on the basis of a divine, heavenly state? In an inner sense, asking about someone's peace means asking about the person's life, whether it is going well and prospering. In the highest sense, though, which focuses on divine goodness and divine truth, asking about someone's peace means forming a tie on the basis of a divine, heavenly state because in the highest sense, peace symbolizes the Lord and therefore conditions in the inmost heaven, which is inhabited by people who love the Lord and therefore have innocence. Besides, they have more peace than anyone else because they live in the Lord. Their state is called divine and heavenly. That is why "peace" here means that state. (For what peace is in the highest sense and in an inner sense, see §§3780, 4681, 5662, 8455.)

8666

And they came into the tent symbolizes sacred oneness. This can be seen from the symbolism of a *tent* as holy love (discussed in §§414, 1102, 2145, 2152, 4128) and therefore as sacred oneness, because love is oneness. *Coming into a tent*, then, means uniting in holy love.

This verse is about the oneness of divine goodness and divine truth. All oneness is first brought about by an inflow from one of these into the other and by the perception that results, then by attachment, incorporation, and union, one after the other. So the text first depicts an inflow and the perception resulting from it (§8660), then attachment (8662), then incorporation (8663), then union (8664), and finally oneness through love.

8667

Exodus 18:8, 9, 10, 11. *And Moses told his father-in-law everything that Jehovah had done to Pharaoh and to the Egyptians on account of Israel; every trouble that had found them along the way, and [how] Jehovah had rescued them. And Jethro rejoiced over all the good that Jehovah had done to Israel, who had rescued them from the hand of the Egyptians. And Jethro*

said, "A blessing on Jehovah, who rescued you from the hand of the Egyptians and from the hand of Pharaoh; who rescued his people from under the hand of the Egyptians. Now I know that Jehovah is greater than all the gods, because [the Egyptians] had vaunted themselves over [the children of Israel]."

And Moses told his father-in-law everything that Jehovah had done to Pharaoh and to the Egyptians symbolizes a perception divine truth had at that time about the power the Lord's divine humanity wielded against spirits who were intent on falsity and inflicted persecution. *On account of Israel* means on behalf of people in the spiritual church. *Every trouble that had found them along the way* symbolizes labor in times of trial. *And [how] Jehovah had rescued them* symbolizes being delivered [by] the Lord's divine aid. *And Jethro rejoiced over all the good that Jehovah had done to Israel* symbolizes a state marked by divine goodness, in which everything turns out well. *Who had rescued them from the hand of the Egyptians* means because they had been delivered from the attacks of their persecutors. *And Jethro said, "A blessing on Jehovah,"* symbolizes divine goodness. *Who rescued you from the hand of the Egyptians and from the hand of Pharaoh* symbolizes being delivered from the attacks of their persecutors. *Who rescued his people from under the hand of the Egyptians* symbolizes mercy toward individuals who possessed goodness from truth and truth from goodness. *Now I know that Jehovah is greater than all the gods* symbolizes the Lord and the fact that there is no God but him. *Because [the Egyptians] had vaunted themselves over [the children of Israel]* means on account of the [energetic] effort they made to dominate people of the church.

And Moses told his father-in-law everything that Jehovah had done to Pharaoh and to the Egyptians symbolizes a perception divine truth had at that time about the power the Lord's divine humanity wielded against spirits who were intent on falsity and inflicted persecution. This can be seen from the following: *Moses told* symbolizes a perception divine truth had. (Telling means perceiving; see §3209. And Moses stands for divine truth; §§6752, 6771, 7010, 7014, 7382.) *Moses' father-in-law* represents divine goodness that produces a goodness that unites with divine truth, as dealt with in §§8643, 8644. *Everything that Jehovah had done* means what had happened to the children of Israel in Egypt and afterward in the wilderness. In an inner sense these events entail what happened to people of the Lord's spiritual church who were kept in an underground realm until the Lord glorified the human nature in himself. So this clause symbolizes a perception about the power the Lord's divine humanity

wielded. (On the point that people of the Lord's spiritual church were kept in an underground realm and were saved by the power of the Lord's divine humanity, see §§6854, 7035, 7091 at the end, 7828, 8018, 8054, 8099, 8321.) And *Pharaoh* and the *Egyptians* represent spirits who were intent on falsity and inflicted persecution, as discussed in §§7097, 7107, 7110, 7126, 7142, 7220, 7228, 7317.

8669

On account of Israel means on behalf of people in the spiritual church. This is evident from the representation of *Israel* as people of the spiritual church, which is treated of in §§6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223.

8670

Every trouble that had found them along the way symbolizes labor in times of trial, as the following shows: *Trouble* symbolizes labor. Trouble means labor because the word is being used to describe times of trial. During spiritual crises, after all, the people actually being tested labor against falsity and evil, and angels also have the hard work of maintaining those people's faith and consequently their ability to overcome. And *that had found them along the way* means in times of trial (that is, labor at such times), because "along the way" means in the wilderness, where the people underwent trials, as discussed before [§§6828, 8098].

8671

And [how] *Jehovah had rescued them* symbolizes being delivered by the Lord's divine aid. This is evident from the symbolism of *rescuing* as delivering. For the idea that in the Word, *Jehovah* is the Lord, see §§1343, 1736, 1815, 2447, 2921, 3035, 5041, 5663, 6280, 6303, 6905.

8672

And *Jethro rejoiced over all the good that Jehovah had done to Israel* symbolizes a state marked by divine goodness, in which everything turns out well. This can be seen from the representation of *Jethro* as divine goodness (mentioned above at §8643) and from that of *rejoiced over all the good*—when it applies to the divine goodness represented by *Jethro*—as a state marked by that goodness. The Word uses the term *joy* for a state marked by divine goodness, in which good is done to heaven and the angels there and to the church and the people there. The nature of that joy is incomprehensible, though, because it is the joy of the Infinite.

There is indeed infinite joy over the acceptance of goodness by the inhabitants of heaven and people in the church, as is evident from the fact that divine love is infinite toward the human race (§8644). All joy belongs to love.

This shows that *Jethro rejoiced over all the good that Jehovah had done to Israel* symbolizes a state marked by divine goodness, in which everything turns out well. Consider that *Israel* means people of the Lord's spiritual

kingdom and church (§8669), for whom everything turned out. They were delivered from persecution, and then they overcame in their trials, as described above.

[Who] had rescued them from the hand of the Egyptians means because they had been delivered from the attacks of their persecutors. This can be seen from the symbolism of *rescuing* as delivering (as above at §8671) and from the representation of the *Egyptians* as spirits who used falsity to inflict persecution (also mentioned above, at §8668).

8673

And Jethro said, "A blessing on Jehovah," means that everything good comes from the Lord. This can be seen from the discussion in §§1096, 1422, 3140 of the symbolism of a *blessing on Jehovah* as the fact that everything good comes from the Lord. (For the idea that Jehovah is the Lord, see above at §8671.)

8674

A *blessing on Jehovah* means that everything good comes from the Lord because with us, blessings involve all the goodness of eternal life, meaning all the goodness of loving the Lord and our neighbor (§§3406, 4981). This goodness constitutes eternal life for us.

Who rescued you from the hand of the Egyptians and from the hand of Pharaoh symbolizes being delivered from the attacks of their persecutors. This is established by explanations above at §§8671, 8673.

8675

Who rescued his people from under the hand of the Egyptians symbolizes mercy toward individuals who possessed goodness from truth and truth from goodness, as the following shows: *Rescuing* means delivering, as directly above at §8675. The *Egyptians* symbolize spirits who used falsity to inflict persecution, as also noted above, at §8668. And Israel—the *people* of Jehovah here—represents adherents of the spiritual church (noted at §8645), so it represents individuals who possessed goodness from truth and truth from goodness (7957, 8234). The reason the Lord's mercy is a factor is that the text says, "A blessing on Jehovah, who rescued you," and a blessing on Jehovah means that everything good comes from him and his divine love (8674). Divine love, the source of everything good for humankind—whose state is one of misery, because on our own we are fully immersed in evil and in hell—is mercy.

8676

Now I know that Jehovah is greater than all the gods symbolizes the Lord and the fact that there is no God but him. This can be seen from the discussions and illustrations in §§7401, 7444, 7544, 7598, 7636, 8274.

8677

Because [the Egyptians] had vaunted themselves over [the children of Israel] means on account of the energetic effort they made to dominate people of the church. This can be seen from the symbolism of *vaunting themselves*

8678

as an energetic effort to dominate (discussed below) and from the representation of the children of Israel—the ones over whom they vaunted themselves—as people of the spiritual church (mentioned above at §8645).

The reason vaunting oneself means an energetic effort to dominate is that this effort and consequently this energy are present in all arrogance. Arrogance consists in loving oneself more than others, putting oneself ahead of them, and wanting to control them. People who desire this also despise others in comparison with themselves. If another puts him- or herself first or fails to worship them, they go after that person in a spirit of hatred and revenge. Arrogance is self-love, and self-love is such that the more free rein it is given, the faster it races, increasing to whatever degree it possibly can till eventually it even reaches for God's throne and wishes to take God's place.

That is what all the inhabitants of hell are like. This characteristic of theirs can be sensed from the efforts it leads them to make and from the venomous hatred and fearsome vengefulness the inhabitants have for each other over the question of dominance. Such efforts are what the Lord represses and what is meant by the snake's head that the woman's seed would trample ([Genesis 3:15;] §257). People like this are also meant by Lucifer in Isaiah:

Lucifer, son of the dawn, how you have fallen from the sky, have been cut down to the earth, have become weaker than [other] nations! Yet you said in your heart, "I will scale the heavens; I will raise my throne above the stars of God and sit on the mountain of assembly, on the flanks of the north. I will climb onto the loftiest parts of the cloud; I will become like the Highest One." However, you were sent down to hell, to the sides of the pit. You were thrown out of the grave like a despicable offshoot, [like] the garment of the slain, [who were] stabbed with a sword, who drop to the stones in the pit like a trampled corpse. (Isaiah 14:12–19)

[2] Pride of heart, which is self-love, pushes the Divine away and removes heaven from oneself, and this is obvious from the state in which we accept the Divine and heaven, which is a state of love for our neighbor and of humility toward God. The more ability we have to humble ourselves before the Lord and love our neighbor as ourselves or even above ourselves (as they do in heaven), the more we accept the Divine and are therefore in heaven.

From this it is plain what state characterizes people who love themselves more than they love their neighbors and who vaunt themselves over them—that is, who possess self-love. To be clear, it is a state opposed to heaven and the Divine. So it is the state that characterizes the hellish.

See what has been said and shown about self-love in §§2041, 2045, 2051, 2057, 2219, 2363, 2364, 2444, 3413, 3610, 4225, 4750, 4776, 4947, 5721, 6667, 7178, 7255, 7364, 7366–7377, 7488, 7489, 7490, 7491, 7492, 7494, 7643, 7819, 7820, 8318, 8487.

Exodus 18:12. *And Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God. And Aaron and all the elders of Israel came to eat bread with Moses' father-in-law before God.*

8679

And Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God symbolizes worship inspired by love with its goodness and by faith with its truth. *And Aaron and all the elders of Israel* symbolizes the main elements of religion. *Came to eat bread with Moses' father-in-law before God* symbolizes adopting them out of divine goodness.

And Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God symbolizes worship inspired by love with its goodness and by faith with its truth. This can be seen from the symbolism of a *burnt offering and sacrifices* as practices that represented the heavenly and spiritual qualities of inner worship. Burnt offerings represented heavenly qualities, or love with its goodness, and sacrifices represented spiritual qualities, or faith with its truth. This is discussed in §§922, 923, 1823, 2180, 2805, 2807, 2830, 3519, 6905. The fact that the representation of burnt offerings had to do with love and its goodness, and that of sacrifices, with faith and its truth, can be seen from [laws] establishing the two. In burnt offerings, everything was to be consumed [by fire], both flesh and blood, but in sacrifices, the flesh was to be eaten. This is evident from Leviticus 1, 2, 3, 4, 5; Numbers 28:1–end; and Deuteronomy, which contains these words:

8680

. . . to offer your burnt offerings—flesh and blood—on the altar of Jehovah your God. The blood of the sacrifices shall be poured out on the altar of Jehovah your God, and the flesh you shall eat. (Deuteronomy 12:27)

The reason these two attributes were represented by burnt offerings and sacrifices was that burnt offerings and sacrifices represented all worship of God in general (§§923, 6905), and worship of God in general is founded on love and faith. Without love and faith there is no worship,

merely ritual of the kind performed by the outer self without the inner self and therefore without any life.

8681

And Aaron and all the elders of Israel symbolizes the main elements of religion. This can be seen from the representation of *Aaron* as doctrinal truth (discussed in §§6998, 7009, 7089, 7382) and from that of the *elders of Israel* as leading truths known to the church that harmonize with goodness (discussed in §§6524, 8578, 8585). *Israel* symbolizes the church (§8645).

8682

Came to eat bread with Moses' father-in-law before God symbolizes adopting them out of divine goodness. This can be seen from the symbolism of *eating* as adopting (dealt with in §§3168, 3513 at the end, 3596, 3832, 4745) and from that of *bread* as a loving goodness (dealt with in §§2165, 2177, 3464, 3735, 4211, 4217, 4735, 5915). The idea that this was done out of divine goodness is symbolized by the fact that they ate the bread *before God*.

“Bread” here means all the foods of that era, especially the flesh of the sacrifices, since whenever there were sacrifices the flesh was eaten at the altar. For the meaning of bread as all food in general, see §2165.

[2] The reason the flesh of the sacrifices was eaten was to represent the adoption of heavenly goodness and also the forming of a community through love, because the sacrificial flesh they then ate symbolized a loving goodness. The occasion was therefore a holy feast for them. (For the idea that flesh can mean a loving goodness, see §7850.)

All this shows what the Lord meant when he said in John 6:53, 54, 55, 56 that they should eat his flesh, and when he said in Matthew 26:26 while inaugurating the Holy Supper that the bread was his body. No one can possibly see what these words meant without knowing that there is an inner sense, in which a heavenly and spiritual meaning replaces the earthly meaning. It is also necessary to realize that the earthly elements correspond to the heavenly and spiritual ones and that they have a symbolic meaning determined by their correspondence. Otherwise it would never be possible for anyone to see why the Holy Supper was established, what holiness there is in the bread, why the bread is the Lord's body and flesh, besides countless other concepts.

8683

Exodus 18:13, 14, 15, 16. *And it happened the next day that Moses sat to judge the people, and the people stood near Moses from morning till evening. And Moses' father-in-law saw all that he was doing for the people and said, "What is this thing that you do for the people? Why do you sit alone, and all the people stand near you from morning till evening?" And Moses said to his father-in-law, "Because the people come to me to inquire of God. When they*

have a matter, they come to me and I judge between a man and his companion and make known God's judgments and his laws."

And it happened the next day symbolizes eternity. *That Moses stood to judge the people* symbolizes the way divine truth arranged things in members of the spiritual church during the state they were in before goodness became their motivation. *And the people stood near Moses* symbolizes obedience to divine truth at that stage. *From morning till evening* means in every state of that stage, inwardly and outwardly. *And Moses' father-in-law saw all that he was doing for the people* symbolizes the omniscience of divine goodness. *And said, "Why do you sit alone?"* means without any inflow of truth-from-goodness from elsewhere. *And all the people stand near you from morning till evening* means that in every state of that stage, every impulse of the will in members of the spiritual church sprang from [the direct inflow of divine truth]. *And Moses said to his father-in-law* symbolizes the reciprocity of the answer. *Because the people come to me to inquire of God* means that their only rationale for what they will and do is that the Word has said so. *When they have a matter* means in everything that happens. *They come to me and I judge between a man and his companion* means that the arrangements at that point are based on revealed truth. *And make known God's judgments and his laws* means that this teaches them what is true and good.

And it happened the next day symbolizes eternity. This can be seen from the symbolism of tomorrow, or the *next day*, as eternity, which is discussed at §3998. 8684

That Moses stood to judge the people symbolizes the way divine truth arranged things in members of the spiritual church during the state they were in before goodness became their motivation, as the following shows: *Moses* represents divine truth emanating directly from the Lord, as treated of in §§7010, 7382. *Judging* means arranging things. The reason for this symbolism here is that divine truth does not judge anyone but rather flows in and arranges to be accepted. The acceptance of it then leads to a judgment that accords with the laws of order. That is what is meant by the judging the Lord does (Matthew 25:31–end; John 5:22, 26, 27, 30; 9:39). You can see that this is the kind of judgment meant by considering the Lord's words where he says *that he judges no one* (John 3:17–21; 7:24; 12:47, 48). And Israel—the *people* here—represents members of the spiritual church, as noted above at §8645. All this shows that *Moses stood to judge the people* symbolizes the way divine truth radiating directly from the Lord arranged things in members of the spiritual church. The reason 8685

it means during the state they were in before goodness became their motivation can be seen from what follows.

[2] People who are being reborn and are becoming an individual church go through two states. In the first state they act on truth and in the second on goodness. (Concerning this, see §§8516, 8539, 8643, 8648, 8658.) In both states they are led by the Lord, but in the first state he leads them through direct inflow, and in the second, through both direct and indirect inflow. (Concerning the direct and indirect inflow of goodness and truth from the Lord, see §§6472–6478, 6982, 6985, 6996, 7054–7058, 7270.) Direct inflow is represented by the fact that Moses judged the people alone. Inflow that is both direct and indirect is represented by the fact that chieftains of thousands, hundreds, fifties, and tens were chosen to adjudicate small issues and refer large issues to Moses, as discussed below [§§8717–8719].

However, these are secrets hardly anyone can understand except individuals who have enlightenment from the Lord, and through enlightenment, perception. It is possible to describe the inflows and their effects, but the concepts do not descend properly into a person's thoughts unless that person has perception from heaven. Perception from heaven exists only with those who love truth that comes from goodness, and not even then, unless the truth comes from genuine goodness.

8686

And the people stood near Moses symbolizes obedience to divine truth at that stage. This is evident from the representation of *Moses* as divine truth, as directly above at §8685. *Standing near him*, then, means consulting divine truth, waiting for it to answer, and doing what it says, or obeying it. The inner meaning of these words describes the first state, in which a person who is being reborn is led by truth from the Lord. The truth that leads the person is the Word, since the Word is divine truth.

8687

From morning till evening means in every state [of that stage], inwardly and outwardly. This can be seen from the symbolism of *morning* and *evening* as spiritual states that follow one another the way differing conditions in the world do at the different times of morning, afternoon, evening, night, and morning again. These times correspond to changes of state in the other life; see §§5672, 5962, 6110, 8426.

The reason it means inwardly and outwardly is that inhabitants of the other world are inwardly absorbed in what is good and true when they are in a morning state there—that is, when they are in a state corresponding to morning time—but are outwardly absorbed in what is good and true when they are in an evening state there. When they are in an evening state, they

have earthly-level pleasure, but when they are in a morning state, they have spiritual pleasure; see §§8431, 8452.

And Moses' father-in-law saw all that he was doing for the people symbolizes the omniscience of divine goodness. This is established by the symbolism of *seeing all that someone does* as omniscience, when the action is attributed to divine goodness, represented by Jethro, *Moses' father-in-law*. In an inner sense, seeing means understanding and perceiving (§§2150, 2325, 2807, 3764, 4403–4421, 5400), but in the highest sense, which is about the Lord, it means foresight and providence (§§2837, 2839, 3686, 3854, 3863). Seeing all that someone does, then, means omniscience.

8688

And said, "Why do you sit alone?" means without any inflow of truth-from-goodness from elsewhere. This is established by the symbolism of *sitting alone*, when the action is attributed to divine truth emanating directly from the Lord—represented by Moses—as an inflow from him alone, not from anywhere else at the same time. Remarks above at §8685 explain how this matter stands.

8689

And all the people stand near you from morning till evening means that in every state of that stage, every impulse of the will in members of the spiritual church sprang from [the direct inflow of divine truth], as the following shows: Israel—the *people*—represents members of the spiritual church, as mentioned above at §8645. *Standing near Moses* symbolizes obedience to divine truth, as also mentioned above, at §8686. Because it symbolizes obedience, it has to do with the will, since obedience is a matter of the will, but the will it has to do with is a will to act on truth by command rather than by preference. This kind of will is obedience. *And from morning till evening* means in every state, inwardly and outwardly, as discussed above at §8687.

8690

This is about the first state people experience before rebirth, which is a state in which they do good out of obedience and not yet out of preference. The good they do is actually truth put into practice, though, because they do it solely by command, which means they still do it under external compulsion, not in freedom. They do good freely when they do it because they want to. Anything that flows from desire (which is a matter of love) is free. While we are in the prior state, the Lord flows in and leads us directly, but his direct inflow does not come to our awareness, because it acts on our innermost reaches. His combined direct and indirect inflow does come to our awareness, however, and gives us the desire, because it acts not only on our innermost levels but also on our intermediate and outermost levels.

The latter state is the theme in the rest of this chapter; the former, in the current verses saying that Moses passed judgment by himself. See the contents of §8685 above.

8691

And Moses said to his father-in-law symbolizes the reciprocity of the answer. This can be seen from the symbolism of *saying* here as an answer, since Moses is answering his father-in-law. The reason it symbolizes reciprocity is that Moses represents divine truth uniting and becoming one with divine goodness (§§8664, 8666). Where there is union and oneness, there is reciprocity, because goodness acts and truth reacts. The reaction is the reciprocal aspect of the answer. (This also describes in a general way how goodness and truth interact in us when they are united.)

8692

Because the people come to me to inquire of God means that their only rationale for what they will and do is that the Word has said so. This can be seen from the representation of Moses as divine truth and therefore as the Word (discussed in §§5922, 6723, 6752) and from the symbolism of the *people's coming to him to inquire of God* as consulting to learn what the Divine decrees and therefore what they must will and do.

8693

When they have a matter means in everything that happens. This can be seen from the symbolism of a *matter* as an event that happens. The reason it means in everything that happens is that the people were coming to Moses alone, which means that they were consulting divine truth on every issue.

8694

They come to me and I judge between a man and his companion means that the arrangements at that point are based on revealed truth. This can be seen from the symbolism of *coming to me*—to the divine truth represented by Moses—as consulting to learn what must be willed and done (as above at §8692) and from that of *judging between a man and his companion* as arranging truths in relation to each other. For the meaning of judging as arranging, see above at §8685. The fact that the arrangements are based on revealed truth follows, because the text says just above that the people came to Moses to inquire of God, and just below that he makes God's judgments and laws known to them.

[2] “Revelation” means enlightenment and also perception while reading the Word, because people with goodness who yearn for truth learn from the Word through enlightenment and perception. People without goodness cannot learn from the Word; they can only be confirmed in such ideas as they have been taught since childhood, regardless of whether those ideas are true or false. The reason people with goodness experience revelation and people ruled by evil do not is that absolutely everything

in the Word's inner meaning is about the Lord and his kingdom, and the angels with us perceive the Word according to that meaning. They communicate the inner meaning to anyone who possesses goodness, reads the Word, and sincerely longs for truth, and their communication lends the person enlightenment and perception. You see, in people who possess goodness and therefore desire truth, the intellectual side of the mind is open to heaven, and their soul (their inner self) is in company with angels. It is quite the opposite, though, with people who do not possess goodness and so do not have a sincere longing for truth. For them, heaven is closed.

[3] However, the nature of revelation in people with goodness and therefore with a desire for truth cannot be described. Such revelation is not plain and clear, but it is not entirely obscure either. It is a kind of approval from within that assents to the truth of a thing, and disapproval if the thing is not true. When there is approval, the mind rests serene, and such a state holds the acknowledgment that constitutes faith. What causes the situation to be such is an inflow of heaven from the Lord. After all, from the Lord through heaven comes the light that floods and illuminates the intellect, or the inner eye. What becomes visible in that light is all true. The light itself is divine truth radiating from the Lord, and this is the light that shines in heaven, as has been shown many times before.

And make known God's judgments and his laws means that this teaches them what is true and good. This can be seen from the symbolism of *making known* as teaching, from that of *judgments* as truth (discussed in §§2235, 6397), and from that of *laws* as truth from goodness. The reason laws mean truth from goodness is that in a broad sense the law means the whole Word, in a less broad sense the narrative parts, in a narrow sense the Word written through Moses, and in the narrowest sense the Ten Commandments (see §6752). So since the Word is divine truth coming from the Lord's divine goodness, laws are truth from goodness.

Truth from goodness is truth that grows out of goodness and in reality is a kind of goodness because it takes its tangible existence from goodness.

Exodus 18:17–23. *And Moses' father-in-law said to him, "It is not a good thing that you do. You will waste away completely, both you and these people who are with you, because the matter is too heavy for you; you cannot do it all alone. Now hear my voice; I will counsel you, and God will be with you: you yourself be with God for the people, and you should be the one to bring matters to God. And you should teach them the statutes and the laws [and] make known to them the way in which they must go and the work that they*

8695

8696

must do. And from among all the people you should look for men of vigor fearing God, men of truth hating profit. And you should make them chieftains of thousands, chieftains of hundreds, chieftains of fifties, and chieftains of tens. And they should judge the people at every time, and it will happen that every large matter they should bring to you, and every small matter they should judge themselves. And shed it off yourself and have them bear it with you. If you do this thing—and God has commanded you to—you will be able to remain standing. And all these people will also come to their own place in peace.”

And Moses' father-in-law said to him symbolizes foresight. *It is not a good thing that you do* means that there must be a change. *You will waste away completely, both you and these people who are with you* means that if it continues, the truth that has been instilled will perish. *Because the matter is too heavy for you* means that it is not possible because it is not orderly. *You cannot do it all alone* means without an inflow of truth-from-goodness from elsewhere. *Now hear my voice* symbolizes unanimity growing out of their oneness. *I will counsel you, and God will be with you* means that it comes from the Divine. *You yourself be with God for the people* symbolizes truth emanating directly from the Lord. *And you should be the one to bring matters to God* symbolizes mediation and intercession. *And you should teach them the statutes and the laws* means that truth directly from the Lord would then supply everything good and true in the church, on outer and inner levels. *And make known to them the way in which they must go* symbolizes the light of understanding and the life to which it leads. *And the work that they must do* symbolizes faith in action. *And from among all the people you should look* symbolizes choosing subservient truths. *For men of vigor fearing God* means with which goodness from the Divine can combine. *Men of truth hating profit* means because the truths are pure, free of any worldly motive. *And you should make them chieftains of thousands* symbolizes main truths on the first level below truth coming directly from the Divine. *Chieftains of hundreds* symbolizes main truths on the second level. *Chieftains of fifties* symbolizes main truths in between. *And chieftains of tens* symbolizes main truths in third place. *And they should judge the people at every time* symbolizes arranging it this way permanently. *And it will happen that every large matter they should bring to you* means that everything comes from the truth imparted directly by the Divine. *And every small matter they should judge themselves* symbolizes the appearance that some details and particulars come from elsewhere. *And shed it off yourself and have them bear it with you* means

that this provides jobs and duties for them. *If you do this thing—and God has commanded you to* [means that it therefore comes from the Divine. *You will be able to remain standing*] means that he will then dwell with them. *And all these people will also come to their own place in peace* means that members of the spiritual church will therefore be in possession of goodness and be led by goodness.

And Moses' father-in-law said to him symbolizes foresight. This can be seen from the symbolism of *saying*—when attributed to the divine goodness represented by Jethro, *Moses' father-in-law*—as foresight, as also in §§5361, 6946.

8697

It is not a good thing that you do means that there must be a change. This can be seen from what follows.

8698

You will waste away completely, both you and these people who are with you means that if it continues, the truth that has been instilled will perish. This can be seen from the symbolism of *wasting away* as being consumed little by little and therefore as perishing. Truth that has been instilled is meant because by Moses is meant truth from the Divine, and by the *people*, those who accept it.

8699

What follows will explain the situation.

Because the matter is too heavy for you means that it is not possible because it is not orderly. This can be seen from the symbolism of a *heavy matter* as something that is not possible. The fact that this is the symbolism can be seen from the preceding words, which say that Moses and the people with him would waste away completely, meaning that the truth that had been instilled would perish. It can also be seen from what follows: “You cannot do it all alone,” and later on, “If you do this thing you will be able to remain standing.” These words mean that it is impossible if there is no change.

8700

[2] The reason its disorderliness makes it impossible is that in the other life, everything orderly is possible, and everything that is not orderly is impossible. Divine truth radiating from the Lord is what establishes order and actually constitutes order. So everything that accords with divine truth is possible, because it accords with the ordained order, and everything that opposes divine truth is impossible, because it opposes the ordained order. Examples can demonstrate the truth of this more plainly.

It is in accordance with order for people who have lived good lives to be saved and for people who have lived evil lives to be condemned, so it is impossible for people who have lived good lives to be sent to hell and for people who have lived evil lives to be taken up into heaven. As a result, it

is impossible for inhabitants of hell to be led from hell to heaven out of the Lord's pure mercy and be saved. It is through accepting the Lord's mercy when they were alive in the world that all are saved. People who accept it in the world dwell in his mercy in the other life because they are then capable of accepting it there. For the Lord to bestow his mercy on any others, and on all in general out of mere good pleasure—as long as they believe in him and therefore consider themselves cleansed of sin—is impossible. It is impossible because it is against the ordained order, that is, against the Divine, who *is* order.

[3] It is in accordance with order for faith and neighborly love to be planted in us in freedom, not under external compulsion, and for faith and neighborly love to last when planted in freedom but not when planted under compulsion. The reason is that what is planted in freedom becomes part of our desires and therefore our will and so becomes part of us, but not what is planted under compulsion. As a result it is impossible for us to be saved unless, having been born with evil, we are allowed to do evil and to refrain from evil. When we refrain from evil under this kind of freedom, voluntarily, the Lord instills in us a desire for truth and goodness, which leaves us free to welcome faith and neighborly love, with all they imply. After all, freedom is a matter of doing what we *want*. Plainly, then, it is impossible to force a person into salvation. If that could be done, everyone in the world would be saved.

[4] It is in accordance with order for everyone in the other world to group together according to the life each acquired in the world—the wicked with the wicked, and the good with the good. So it is not possible for the wicked and the good to be together. Neither is it possible for the wicked to show goodness, because goodness and evil are opposites; the one destroys the other.

From this you can also see that it is impossible for the inhabitants of hell to be saved, so the idea that salvation comes of mercy alone, no matter how a person has lived, is untenable.

[5] People in hell who undergo torment there impute their suffering to the Divine. They say that he can do away with it if he wishes because he is omnipotent, but that he does not wish. So they blame him, because one who can relieve their agony and chooses not to (they claim) is responsible for it. To do away with this kind of torture, though, is impossible, because it is contrary to the ordained order. If it were done away with, the wicked would rise up against the good, conquer the angels themselves, and destroy heaven. The Divine wishes nothing but goodness, which is the

happiness of good people, so he wishes the unscrupulous to be restrained and corrected. This being the goal (which is the goal of divine love and its mercy), it is not possible to remove the torment from hell's inhabitants.

From these examples you can see that nothing is possible that is contrary to the ordained order, no matter how possible it may appear to anyone who does not know the secrets of heaven.

You cannot do it all alone means without an inflow of truth-from-goodness from elsewhere. This can be seen from the symbolism of *doing it alone*, when the text is talking about the divine truth represented by Moses, as an inflow of truth from that source alone and not at the same time from elsewhere as well.

8701

The discussion above at §8685 concerning the direct inflow of divine truth and the combined direct and indirect inflow can explain how this works; that is, the direct inflow of divine truth comes in our first state, while we are being reborn, but direct and indirect inflow together comes in our second state, when we have been reborn. When the inflow is direct, the Lord does flow in with both goodness and truth, but at that point we do not perceive the goodness, only the truth, so we are being led by truth, not so much by goodness. When the inflow is also indirect, though, we perceive the goodness, because any indirect inflow affects our outward senses. That is why the Lord then leads us by means of goodness.

[2] It is important to know the broad rule that we have not been reborn until we act on a desire for goodness. That is the point at which we want what is good and find pleasure and bliss in doing good. When we reach that stage, our life is a life of goodness and we are in heaven, since the quality that reigns supreme throughout heaven is goodness. Faith with its truth leads us to goodness and therefore to heaven but does not actually set us in heaven.

The reason this is so is that all inhabitants of the other world group together according to the vital energy of their will, not of their intellect. The intellect follows the will, not the other way around. This is true in heaven, and it is true in hell. People who are evil are not sent to hell until they take up the evil of the way they lived, because when they do that they also take up the distorted thinking that goes with their evil. Likewise, people who take up goodness also take up the true ideas that go with their goodness. All inhabitants of the other world are reduced to a state in which their mind is unified, meaning that what they will matches what they think rather than diverging from it. The case is otherwise in this world. In this world we are able to think and even understand what

we do not will, but the purpose is so that we can reform. In other words, we can understand what is good even if we will what is evil, so we can be led by our intellect to will what is good. In the other life, all follow where they are led by the will they formed in the world.

8702

Now hear my voice symbolizes unanimity growing out of their oneness. This can be seen from the symbolism of *hearing a voice* as obedience, but in this case as unanimity. It symbolizes unanimity here because it is said by Jethro, who represents divine goodness united with the divine truth represented by Moses. For the assertion that they are united, see above at §8666. “Hearing my voice,” then, symbolizes unanimity growing out of their oneness.

Be aware that when goodness and truth are united, there is unanimity on every point—unanimity of goodness with truth and of truth with goodness. This is because goodness belongs to truth, and truth to goodness, so that the two are one. What goodness wants, truth confirms; what truth perceives to be true, goodness wants; and both together act on it. The case is like that of the will and the intellect: what the will wants and loves, the intellect thinks and confirms, and the reverse. The reason the two cases are similar is that goodness belongs to the will, and truth to the intellect.

This is the state of people whom the Lord leads by means of goodness, and it is described directly above at §8701.

8703

I will counsel you, and God will be with you means that it comes from the Divine, as the following shows: *Counseling*, on the part of the divine goodness represented by Jethro, symbolizes a decree by the Divine and therefore something that comes from the Divine. And *God will be with you* also means that it comes from the Divine. However, the “from the Divine” symbolized by counseling refers to the divine goodness represented by Jethro. The “from the Divine” symbolized by “God will be with you” refers to the divine truth represented by Moses.

8704

You yourself be with God for the people symbolizes truth emanating directly from the Lord. This can be seen from the symbolism of *being with God for the people*, when it refers to the divine truth represented by Moses, as being right next to the Lord because it emanates directly from him. What this implies will be clarified in the next section.

8705

And you should be the one to bring matters to God symbolizes mediation and intercession. This can be seen from the symbolism of *bringing matters to God*, when divine truth is said to do it, as mediating and interceding with divinity itself, since one who mediates and intercedes carries matters to the one who provides help.

Mediation and intercession are a function of divine truth, because divine truth is right next to divine goodness, and divine goodness is the Lord himself. The reason divine truth is next to divine goodness, which is the Lord, is that it emanates directly from him.

Because I have an opportunity here, I must describe how the Lord's mediation and intercession work.

People who believe that three persons go to make up the Divine and together are called one God draw no other idea of mediation and intercession from the Word's literal meaning than this: The Lord sits on the right of his Father and talks with him as one human being talks to another. He brings our supplications to the Father, asking him to pardon and have mercy for his own (the Lord's) sake, because he suffered on the cross on behalf of the human race. This is the picture of intercession and mediation that every simple-thinking person gains from the literal meaning of the Word.

[2] It is important to know, though, that the literal meaning is written for the grasp of simple-thinking people, in order to introduce them to real, inner truth. The uneducated necessarily think of the heavenly kingdom the way they think of an earthly kingdom, of the Father the way they think of a monarch on earth, and of the Lord the way they think of a monarch's son, the heir of the kingdom. The fact that the uneducated think this way is obvious from the picture the Lord's apostles themselves had of his kingdom. At first, like the rest of the Jews, they believed that because the Lord was the Messiah he would be the greatest king on earth and would raise them to the highest peak of glory over all nations and peoples in the entire world. When they heard from the Lord himself that, on the contrary, his kingdom was not on earth but in heaven, again they could not help thinking his kingdom in heaven would be just like a kingdom on earth. So James and John sought to sit one on his right and the other on his left in his kingdom, and the other apostles, who also wanted to become great in that kingdom, were outraged and quarreled with each other over which of them would be greatest there. Because this idea was fixed in their minds and could not be rooted out, the Lord even told them they would sit on twelve thrones judging the twelve tribes of Israel (see Mark 10:37, 41; Luke 22:24, 30; Matthew 19:28). They did not realize what he meant by the twelve thrones, the twelve tribes, and judgment.

[3] From these remarks you can now see what kinds of thoughts people have had about the Lord's mediation and intercession with the Father and where those ideas have come from.

However, people familiar with the inner depths of the Word have an entirely different concept of the Lord's mediation and of his intercession. They do not see him interceding the way a son on earth would intercede with his royal father; they see him as Lord of the universe interceding with himself, or as God interceding on his own. After all, the Father and he are not two but one, as he teaches in John 14:8–11.

The reason he is called Mediator and Intercessor is that by the Son is meant divine truth and by the Father divine goodness (§§2803, 2813, 3704). Divine truth is what mediates, because it provides access to divine goodness. We cannot approach divine goodness, because it is like the fire of the sun. We can only approach divine truth, because it is like the light from the sun, which provides our eye—the eye of faith—a way to cross over and approach (§8644). This shows what mediation and intercession are.

[4] I also need to say why it is that the Lord, despite being divine goodness itself and the very sun of heaven, is described as the one who mediates and intercedes with the Father. While the Lord was in the world, before he had been fully glorified, he was divine truth, so he embodied mediation and interceded with his Father—that is, with divine goodness itself (John 14:16, 17; 17:9, 15, 17). Now that his human side has been glorified, the reason he is still called Mediator and Intercessor is that none of us can think about divinity itself unless we place before ourselves the mental image of a divine person. Still less can we unite with divinity itself in love except through such an image. All who think about divinity itself without the idea of a divine human being think vaguely, and a vague idea is no idea at all. Alternatively, they take their idea of the Divine from the visible universe, which has no end or at best a shadowy outer limit. This idea merges with the one held by people who credit everything to nature, sinks down into the physical world, and disappears. Obviously, then, there would be no bond attaching us to the Divine in faith or love [without the image of a divine person]. All attachment requires an object, and the nature of the object determines the nature of the attachment. That is why the Lord's divine humanity is called a mediator and intercessor; but he mediates and intercedes with himself. The fact that the mind cannot possibly grasp divinity itself is clear from the Lord's words in John:

God has never been seen by anyone; the only-born Son, who is in the Father's embrace, is the one who has revealed him. (John 1:18)

And in the same author:

You have never heard the Father's voice or seen his form. (John 5:37)

[5] The remarkable thing is that all who think about God in merely human terms or in terms of the flesh think of him vaguely, without any specific idea. But those who think about God not in merely human terms or in terms of the flesh but in terms of the spirit think of him in a specific way, presenting themselves with the idea of divinity in a human form. That is how angels in heaven think of the Divine, and that is how the ancient sages thought. Furthermore, when divinity itself appeared to the ancients, it appeared as a divine human being, because the Divine passing through heaven is a divine person. The reason for this is that heaven is the universal human, as has been shown at the end of many chapters.

This discussion makes plain what the worldly-wise are like and what the heavenly-wise are like. The worldly-wise remove from themselves the thought of anything human, which is why there is no mediation between their mind and the Divine, and as a result they are in the dark. The heavenly-wise, on the other hand, have the thought of divinity within humanity, so for them the Lord embodies mediation, and as a result their minds have light.

And you should teach them the statutes and the laws means that truth directly from the Lord would then supply everything good and true in the church, on outer and inner levels. This can be seen from the representation of Moses—the one being said to *teach*—as truth emanating directly from the Lord (dealt with in §§7010, 7382), from the symbolism of *statutes* as goodness and truth in the church on an outer level (dealt with in §§3382, 8363), and from the symbolism of *laws* as goodness and truth in the church on an inner level (dealt with in §8695).

And make known to them the way in which they must go symbolizes the light of understanding and the life to which it leads, as the following symbolism shows: A *way* is mentioned in connection with the understanding of truth (discussed in §§627, 2333), and in this case an inward level of understanding. The reason is that it has to do with the power of understanding gained by a person in the spiritual church as the result of a direct inflow of truth from the Lord. Such an inflow does not provide an actual perception of truth; it provides light that enables the person to understand. This light works the same way light for the sight of the eye does. For the eye to see objects placed before it, there must be light that supplies general illumination. By this light the eye sees and discerns the objects and is affected by the beauty and pleasure these objects acquire from their compatibility with the divine design. The situation is the same with the sight of the inner eye, which is the intellect. It too must have light if

8706

8707

it is to see, and the light must supply general illumination in which its objects—matters of understanding and wisdom—are visible. Such light is provided by divine truth radiating directly from the Lord (see §8644 at the end). Objects visible in that light look more or less beautiful and pleasant depending on their compatibility with the goodness in the individual viewer. And *in which* (light) *they must go* means that it leads to a way of life. For the idea that in an inner sense, *going* means life, see §§3335, 4882, 5493, 5605, 8417, 8420.

8708

And the work that they must do symbolizes faith in action. This can be seen from the symbolism of the *work that they must do* as activity. Here it symbolizes activity prompted by the light of understanding and therefore by faith, since faith from the Lord exists in the light of understanding, as discussed directly above in §8707. The more of the truth composing faith we accept, the more we enter that light and rise to heaven. It is not just by acknowledging religious truth that we accept it, though. Rather, it is by acknowledgment joined with life—in other words, by acknowledging truth by acting on it. This is the acceptance meant by the *work that they must do*.

8709

And from among all the people you should look symbolizes choosing subservient truths. This is evident from the symbolism of *seeing* in this case as choosing and from the symbolism of the *people*, a word used in reference to truth (discussed in §§1259, 1260, 3581, 4619). Here it is used in reference to truths that serve the truth coming directly from the Divine, which Moses represents (§7010). After all, the chieftains he was to choose were to serve him. For the meaning of chieftains as subservient truths, see below [§8712].

8710

For men of vigor fearing God means with which goodness from the Divine could combine. This is evident from the symbolism of *men of vigor* as that which possesses the strength of such truths as grow out of goodness. A man symbolizes truth (§§3134, 5502), and vigor symbolizes the strength supplied by truth. In fact, the word for vigor here in the original language even means strength. The reason it is the strength supplied by truths *that grow out of goodness* is that these men are also described as *fearing God*. People who fear God symbolize those who possess goodness imparted by the Divine, because fear of God is worship based on a goodness inspired either by faith or by love (§§2826, 5459).

8711

Men of truth hating profit means because the truths are pure, free of any worldly motive, as the following shows: *Men of truth* symbolize true ideas that are pure. The reason for this symbolism is that *men* symbolize

truths (§§3134, 5502), and *truth* symbolizes faith (§3121). Men of truth therefore symbolize the truths that constitute faith, or truths that are pure. And *hating profit* symbolizes a loathing for persuasions propagated by falsity and evil. Hating symbolizes a loathing, and profit symbolizes falsity and evil that persuade people and distract them from what is true and good. More generally, profit symbolizes all falsity-from-evil that corrupts the mental power of judgment. Because the minds that are corrupted this way belong to people with a worldly goal, haters of profit also symbolize people free of any worldly motive.

The fact that profit means all falsity-from-evil that corrupts people's power of judgment and distracts them from what is true and good is plain to anyone who reflects on it. The word is used in this sense many times in Scripture, as in Isaiah 33:15; 56:11; 57:17; in Jeremiah 6:13; 8:10; 22:17; in Ezekiel 22:27; 33:31; in David, Psalms 119:36.

And you should make them chieftains of thousands symbolizes main truths on the first level below truth coming directly from the Divine, as the following shows: *Chieftains* symbolize main elements, as discussed in §§1482, 2089, 5044. Here they symbolize the main truths that stem from goodness, because these chieftains were to be under Moses, who represents divine truth radiating from divine goodness, that is, from the Lord. And *thousands* symbolize those on the first level. A thousand symbolizes a large number of people, or in an abstract sense, a large amount. It also symbolizes a situation involving a large amount, or people overseeing a large amount, who therefore rank higher than those overseeing a small amount. In this verse, then, it means chieftains on the first level, since those on a lower level were chieftains of hundreds, fifties, and tens. For the idea that in an inner sense a thousand means many people or many things, not a thousand, see §2575.

8712

Chieftains of hundreds symbolizes main truths on the second level. This is clear from the symbolism of *chieftains* as main elements (as directly above at §8712) and from that of *hundreds* as a large number of people or things but on the second level, because thousands are on the first level. For the idea that one hundred means a large amount, see §4400.

8713

Chieftains of fifties symbolizes main truths in between. This can be seen from the symbolism of *chieftains* as main elements (as above at §§8712, 8713) and from that of *fifties* as something in between—between the truths-from-goodness on the second level and those on the third level, symbolized by the chieftains of hundreds and chieftains of tens. The reason fifties mean something in between is that fifty, like five, symbolizes much and

8714

some. (For the meaning of five as much, see §§5708, 5956. For its meaning as some, §§4638, 5291.) When fifty is mentioned between the numbers one hundred and ten, then, it means what comes in between.

What comes between is that which reaches from one part to another, so it is something positioned between the elements on previous and subsequent levels for the sake of uniting them.

8715

And chieftains of tens symbolizes main truths in third place. This can be seen from the symbolism of *chieftains* as main elements (as above) and from that of *tens* as a large amount, once again, but to a lesser degree, since they come below the hundreds. For the meaning of tens (or rather ten) as a large amount, once again, see §§3107, 4638.

The arrangement of chieftains over a thousand, a hundred, and ten represented a large amount in the abstract—apart from any number—on the first, second, and third levels. It is the same elsewhere in the Word, as for instance where a master told a servant *that he* [the servant] *owed him ten thousand* talents, while a fellow servant owed that servant *one hundred denarii* (Matthew 18:24, 28). Likewise where it speaks of a king about to join battle with another king, who took counsel whether he would be able with *ten thousand* to meet the other, who would come with *twenty thousand* (Luke 14:31). Likewise in John:

An angel coming down from heaven took hold of the dragon and bound it for a *thousand years* and threw it into the abyss so that it would not mislead the nations any longer until the *thousand years* were over. The rest of the dead did not come back to life until the *thousand years* ended. This is the first resurrection. (Revelation 20:2, 3, 5, 7)

The thousand here does not mean a thousand but rather a large amount with no number attached. Likewise in Moses:

Jehovah, showing mercy to a *thousand generations* who love him. (Exodus 20:6; Deuteronomy 5:9, 10; 7:9; Jeremiah 32:18)

In David:

He commanded his word *to a thousand generations*. (Psalms 105:8)

In the same author:

At your side will fall a thousand, and a *myriad* on your right, [but] it will not go near you. (Psalms 91:7)

In the same author:

God's chariots: *two myriads, thousands* of the peaceful. (Psalms 68:17)

In the same author:

Our flocks number *thousands*, and *ten thousand* in our streets. (Psalms 144:13)

In the same author:

A thousand years in your eyes are like a day. (Psalms 90:4)

It is the same with one hundred and with ten. Smaller numbers have the same symbolism as larger numbers that have been multiplied by the same number (§§5291, 5335, 5708, 7973). For the idea that the numbers one hundred and ten also mean a large amount, see §§3107, 4400, 4638.

And they should judge the people at every time symbolizes arranging it this way permanently. This can be seen from the symbolism of *judging* as arranging different kinds of truth (discussed above at §8685) and from that of *at every time* as permanently.

8716

And it will happen that every large matter they shall bring to you means that everything comes from the truth imparted directly by the Divine. This is evident from the representation of Moses as truth imparted directly by the Divine, as discussed in §§7010, 7382. The fact that everything comes from it is symbolized by *every large matter they shall bring to him*.

8717

In the literal sense, it looks as though everything was to be brought to divine truth. In reality, everything comes from the Lord through truth radiating from him (because all life is from him), so in an inner sense it means from him, not to him. This works the way spiritual inflow was shown to work in §§3721, 5119, 5259, 5779, 6322: inflow does not occur from outer to inner planes but from inner to outer. This is because outer parts were all created to serve the inner depths, as instrumental causes serve their principal causes. Instrumental causes are lifeless without their principal causes.

It is important to know that the inner meaning explains the case as it really is, not as it appears to be in the literal meaning. [2] The real case is that the Lord uses the truth emanating from himself to govern all things, down to the most minute. He governs not the way a monarch does in the world but the way God does in heaven and in the universe. A monarch in the world has only the most general oversight; his lieutenants and functionaries oversee the particulars. It is very different with God, who sees everything, knows everything from eternity, provides everything to eternity, and holds everything in order all by himself. The Lord, then, unlike a worldly monarch, plainly has oversight not only of the entire whole but also of the particulars, down to the smallest details of all.

The Lord manages the universe both directly through divine truth from himself and indirectly through heaven. His indirect management through heaven, though, is also like his direct management from himself, because what comes from heaven comes from him through heaven. Heaven's angels not only know this in the abstract but also perceive it inwardly.

For the idea that the Lord's divine arrangements (or providence) cover everything large and small, including the tiniest details of all, even though it appears otherwise to us, see §§4329, 5122 at the end, 5894 at the end, 6058, 6481–6486, 6483, 6486, 6487, 6490, 6491.

[3] But this subject is barely accessible to any human mind, and least of all to the minds of those who trust in their own shrewdness. Such people take credit for anything that turns out well for them. All other events they ascribe to luck or chance. Few of them attribute anything to divine providence. So they see happenstance as due to dead rather than living causes. It is true that when things turn out favorably, they say the outcome is from God, and they admit there is nothing that does not come from him, but few if any believe it in their heart.

Something similar is done by people who equate good fortune exclusively with the worldly and bodily rewards of status and wealth. They believe that these alone are divine blessings, so when they see large numbers of the wicked reaping such rewards in abundance and good people not reaping many, they deny the notion of divine providence in the details and reject it with all their heart. They fail to consider that the real divine blessing is to be happy forever. The Lord regards transitory effects—and anything experienced in the world is relatively transitory—simply as a means of achieving eternal purposes. For good people who receive his mercy during their temporal existence, then, the Lord provides whatever contributes to the happiness of their eternal life—riches and high positions for anyone to whom they are harmless, and no riches or high positions for anyone to whom they are harmful. Still, instead of giving the latter status and wealth in the realm of time, he enables them to be happy with a little and to be more content than the rich and important.

8718

And every small matter they should judge themselves symbolizes the appearance that some particulars and details come from elsewhere. This is evident from the explanation directly above at §8717: “Every large matter they shall bring” to Moses means that everything large and small down to the tiniest details comes from the Lord; so it follows that *every small matter*—particulars and details—also comes from him. The fact that particulars and details appear to come from elsewhere will be seen below.

And shed it off yourself and have them bear it with you means that this provides jobs and duties for them. This can be seen from the symbolism of *shedding it off yourself* as delegating it to others and from that of *bearing it with him* as being of assistance. The reason the clause means that this provides jobs and duties for them is that the Lord does everything directly on his own and indirectly through heaven. That he acts indirectly through heaven is not because he needs the help of the angels there; no, it is so that they can have jobs and duties, and therefore life, and happiness in keeping with their duties and functions. That is why they appear to themselves to act on their own but perceive that they are acting from the Lord. This is what is symbolized by the statement that Moses was to shed it off himself and that the chieftains, who were to judge the small matters, were to bear it with him.

8719

For the idea that the Lord flows in not only directly but also indirectly, not only on the first level of the divine design but also on the intermediate and last levels, see §§6982, 6985, 6996, 7004, 7007.

If you do this thing—and God has commanded you to means that it therefore comes from the Divine. This can be seen from the symbolism of “if God has commanded you to do this thing” as meaning when it comes from the Divine in this way.

8720

You will be able to remain standing means that he will then dwell with them. This is evident from the symbolism of *you will be able to remain standing* as having a dwelling with people of the spiritual church. The reason this is symbolized is that if truth from the Lord flowed in only directly, not indirectly through heaven, people of that church could be led only by means of truth, not by means of goodness. (This can be seen from the discussion above in §§8685, 8701.) If they were not led by means of goodness, they could not go to heaven, so the Lord could not dwell with them. The Lord dwells in the goodness present in us, not in truth except through goodness.

8721

And all these people will also come to their own place in peace means that members of the spiritual church will be in possession of goodness and will therefore be led by goodness, as the following shows: The *people* symbolizes members of the spiritual church, because it refers to the children of Israel, who represent the spiritual church. *Coming to a place* symbolizes coming to a state to which they must be led, and the state to which they must be led is a state of goodness. Members of the spiritual church are led by truth to goodness, and when they reach goodness, they come to their own place. (For the meaning of a place as a state, see §§2625, 2837,

8722

3356, 3387, 4321, 4882, 5605, 7381.) [2] And *peace* symbolizes the presence of divinity within goodness. In the highest sense, peace is the Lord, so it is what most deeply affects a good person, and it is the core essence of the happiness felt by people who possess goodness. As long as we possess truth and not yet goodness, we experience intransquillity, but when we possess goodness, we experience tranquillity and therefore peace. The reason for this is that evil spirits cannot attack what is good. Instead they flee as soon as they sense goodness. Truth, on the other hand, they can attack. That is why the spiritual have peace when they have goodness.

This is what is symbolized by *all [these] people will come to their own place in peace.*

For what it means to be led by the Lord through truth and through goodness, see §§8516, 8539, 8643, 8648, 8658, 8685, 8690, 8701.

8723

Exodus 18:24, 25, 26, 27. *And Moses paid attention to the voice of his father-in-law and did all that he said. And Moses chose men of vigor from all Israel and made them heads over the people: chieftains of thousands, chieftains of hundreds, chieftains of fifties, and chieftains of tens. And they will judge the people at every time; the difficult matter they will bring to Moses, and every small matter they will judge themselves. And Moses sent his father-in-law off, and [his father-in-law] went his way to his own land.*

And Moses paid attention to the voice of his father-in-law and did all that he said means that what divine goodness had ordained was carried out. *And Moses chose men of vigor from all Israel* symbolizes choosing truths with which goodness could combine in people of the spiritual church. *And made them heads over the people* symbolizes an inflow into those truths. *Chieftains of thousands, chieftains of hundreds, chieftains of fifties, and chieftains of tens* symbolizes the main truths to be arranged in order, one after the other, under truth emanating directly from the Divine. *And they will judge the people at every time* symbolizes a system of subordination that is therefore permanent. *The difficult matter they will bring to Moses* symbolizes mediation and intercession. *And every small matter they will judge themselves* symbolizes the appearance that some particulars and details come from elsewhere. *And Moses sent his father-in-law off* symbolizes a readjusted state of divine truth. *And [his father-in-law] went his way to his own land* means to divinity itself.

8724

And Moses paid attention to the voice of his father-in-law and did all that he said means that what divine goodness had ordained was carried out. This can be seen without explanation, because Jethro, Moses' *father-in-law*, represents divine goodness (§8643) and Moses represents divine truth emanating from divine goodness (§8644). Divine truth coming from the

Lord does nothing on its own; it acts only from divine goodness, which is divinity itself. Divine goodness is reality, whereas divine truth is the manifestation of reality. Reality must be present within its manifestation in order for the manifestation to be anything and therefore to do anything.

While the Lord was in the world, he was divine truth, and the divine goodness in him was then the Father. Now that he has been glorified, though, he has become divine goodness even in regard to his human nature. The divine truth that now emanates from him is called the Paraclete or the Spirit of Truth. Anyone who knows these two secrets (and who has enlightenment from the Lord) can read the Word and understand many things the Lord himself said about the Father, about himself, and about the Paraclete, the Spirit of Truth—things that would otherwise be incomprehensible mysteries. In John, for instance:

Jesus said, “The Son cannot do anything on his own unless he sees the Father doing it. For what [the Father] does, this the Son likewise does. Just as the Father has life in himself, so he has also granted the Son to have life in himself.” (John 5:19, 26)

In the same author:

The Holy Spirit did not yet exist, because Jesus was not yet glorified. (John 7:39)

And in another place:

If I do not leave, the Paraclete will not come to you, but if I leave, I will send him to you. He—the Spirit of Truth—will not speak from himself but will speak whatever he hears. He will give me glory, because he will take from what is mine. (John 16:7, 13, 14)

And there are many other statements like these in other places.

And Moses chose men of vigor from all Israel symbolizes choosing truths with which goodness could combine in people of the spiritual church. This can be seen from the symbolism of *men of vigor* as truth with which goodness can combine (discussed above in §§8709, [8710]) and from the representation of *Israel* as people of the spiritual church (noted above at §8645).

I speak of the choosing of truths with which goodness can combine because there are truths with which goodness cannot yet combine and truths with which it can. The truths with which it can combine are those we have corroborated and also those we associate with many other true ideas, including the kinds of ideas that delight the eye of our intellect.

Delight introduces this type of truth into our desires, which lead us to want to act on it. When that happens, goodness combines with truth, because willing the truth and then acting on it turns it into goodness.

Another thing to know is that goodness does not unite with truth until the truth has been purified of falsity-from-evil and until it forms connections with all the truths we must incorporate into our faith when we are being reborn. The Lord enables angels to see and perceive the inter-connection and purification of truths clearly and plainly, even though we do not sense or perceive anything of the kind.

8726

And made them heads over the people symbolizes an inflow into those truths, as the following shows: Men of vigor—the men who were made heads over the people—symbolize truths with which goodness can unite, as discussed immediately above at §8725. Moses represents truth directly from the Divine, as mentioned often. *And making them heads* means flowing into those truths and making them into something that enables truth directly from the Divine to lead people of the church by means of goodness.

The situation in all this can be seen from earlier explanations: When we are being reborn, faith with its truth guides us at first, but once we have been reborn, neighborly love with its goodness does so (§§8643, 8648, 8658, 8685, 8690, 8701); in the first state, when we are being guided by truth, the Lord flows into us through divine truth radiating directly from himself, but in the second state, when we are being led by goodness, he flows into us through truth radiating both directly and indirectly (§§8685, 8701); and the indirect inflow comes just as much from the Lord as the direct inflow (§8717). That is what this verse depicts in its inner meaning. The inflow of truth imparted indirectly by the Divine is what is meant by the words *Moses made them heads over the people*.

8727

Chieftains of thousands, chieftains of hundreds, chieftains of fifties, and chieftains of tens symbolizes the main truths to be arranged in order, one after the other, under truth emanating directly from the Divine. This is evident from the points brought forward above in §§8712, 8713, 8714, 8715, 8717, 8718, 8722.

8728

And they will judge the people at every time symbolizes a system of subordination that is therefore permanent. This is clear from the symbolism of *judging* as arranging truths, which is discussed above at §8685. Here it symbolizes a stratified arrangement, which is a system of subordination, because the chieftains who were to judge the people were standing in for Moses in small matters. In an inner sense [the clause means] that different kinds of truth are arranged in sequential order from inner to outer

under truth imparted directly by the Divine, and that the Lord therefore acts indirectly by means of them. In a sense narrowed down to individuals, though, [the chieftains] mean angels and their communities stratified or subordinated in this manner, because the Lord acts and governs us indirectly through them. Still, it is not the angels who govern us but the Lord working through them (see §§8718, 8719).

To say more on this subject: It is important to realize that some things do actually come from the angels with us. Nonetheless, everything good or true that becomes part of our faith or neighborly love—part of our new life—comes from the Lord alone, even if it comes from him through angels. So does all the arranging [of truth] for this purpose, which goes on continuously.

The things that originate with angels are the kind that adapt to our mood. They are not good in and of themselves but still serve to introduce goodness and truth from the Lord.

At every time means permanently, as is self-evident.

The difficult matter they will bring to Moses symbolizes mediation and intercession. This can be seen from the explanation above at §8705. This verse says that they will bring matters to Moses, and that verse, that Moses brings matters to God, but both versions hold the same meaning.

8729

And every small matter they will judge themselves symbolizes the appearance that some particulars and details come from elsewhere, as above at §8718, where the same words occur.

8730

And Moses sent his father-in-law off symbolizes a readjusted state of divine truth. This can be seen from the fact that after everything has been reduced to order, or readjusted—after indirect truth has been arranged in order under truth imparted directly by the Divine—the state ends. It is depicted here by *Moses sending his father-in-law off*, because the beginning of the state was depicted by Jethro's coming to Moses and their joining together for this purpose.

8731

Jehovah had not previously ordered that a hierarchy of chieftains be organized to help judge the people. No, it was Jethro's advice and persuasion that brought the arrangement about. The reason for this was to present the subject matter of the current chapter in a full and orderly way. Preceding chapters were about the previous state, which is the state experienced by people in the spiritual church when they are being reborn, or when the Lord leads them by means of truth. That state is followed by another, in which the Lord leads them by means of goodness. The alteration or change of one state into the other is what Jethro depicts in the current chapter.

8732

And [his father-in-law] went his way to his own land means to divinity itself. This can be seen from the symbolism of *going to his own land* as going to an earlier state and therefore to divinity. Besides, a land in an inner sense symbolizes the church and also heaven, so in the highest sense it symbolizes divinity. For the idea that a land in an inner sense symbolizes the church and therefore also the Lord's kingdom in heaven, see §§566, 662, 1066, 1068, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535, 5577, 8011.

The reason a *land* in the highest sense symbolizes divinity is that Jethro represented divine goodness and consequently divinity itself. Returning to divinity can be expressed in the literal, narrative meaning only as going to his own land. Scriptural symbolism adapts to the concept being represented, but a word's proper symbolism still remains. Take for instance the symbolism of a land. Strictly speaking, a land symbolizes the church, because heaven's inhabitants do not think of a land when they read about one in Scripture, only about the spiritual state of the nation inhabiting that land. So they think about the religious tradition there. When they read of a land where the church exists, then, they form a thought of the church there, and when they think of the church, they also think of the Lord's kingdom and consequently of heaven, and when they think of heaven, they also think of what is divine there. However, when the concept being represented has to do with some holy quality in the church or in heaven, the land can refer to that quality, such as love, charity, goodness, or faith. Plainly, then, the symbolism proper to the word *land* remains. When goodness or love or charity is being symbolized, for example, the overall symbolism of a church still remains, since those are essential qualities of the church and cause it to be a church.



The Spirits and Inhabitants of Jupiter (Continued)

8733

BECAUSE spirits from Jupiter relate to *imaginative thought* in the universal human, they think much and say little. When they do speak, they employ thought-speech, which differs from other kinds of speech by terminating not so much in an audible sound as in a soft murmur with a fluent undertone. Thus with them, the thought itself evolves into speech.

That is because their inborn nature falls midway between the spiritual and the heavenly. Spiritual people talk in an audible way, and they put all their thoughts into words, so if you want to know what they are thinking, you have to infer it from what they say. The heavenly are not so. The impulses of their will, borrowing somewhat from their thoughts, roll out in a sort of wave that touches and moves the listener's will in accordance with the state of the matter at hand.

In general, the speech of spirits is formed of individual thoughts expressed in all their fullness and emotion in words. Since this enables their idea of a thing to be presented and communicated in its entirety, spirits can convey more in a minute than we in the world can in an hour. A whole concept as it exists in their thoughts is fully introduced into a listener's thoughts.

8734

This helped me understand the meeting of minds or spiritual bond that is neighborly love, or mutual love. To define it specifically, the mind of one presents itself to view in the mind of the other with all the good thoughts and goodwill the one has for the other, touching the other's heart. By the same token it helped me understand the nature of the spiritual rift that is enmity and hatred, in which the mind of one presents itself in the mind of the other with the thought and intention of destroying the other. This leads to rejection.

Spirits from Jupiter, who were with me for quite a while, taught me further that their planet is also home to people who call themselves saints. These people acquire large numbers of household servants, whom they order to call them lords, under threat of punishment. They prevent the servants from worshiping the Lord of the universe, claiming that they themselves are intermediary lords who will relay the servant's entreaties to the Lord of the universe.

8735

They do not refer to the Lord of the universe (who is our Lord) as the only Lord, the way the others do, but rather as the supreme Lord. This they do because they call themselves lord as well.

These saints, whom their household servants address as lords, call the sun the face of the supreme Lord and believe it to be his dwelling. So they worship the sun.

8736

The other inhabitants shun them and refuse to interact with them, both because they worship the sun and because they call themselves lords and have their servants revere them as intermediary gods.

The teaching and punishing spirits described above in §§7802–7812 do not approach these people the way they approach others on that planet,

8737

because these people are not open to being taught or being disciplined and corrected. They are inflexible, because their behavior springs from self-love. Spirits say that they recognize such a person by the coldness and that when they sense that coldness they leave.

8738

Spirits showed me the headgear of the people who call themselves saints. It was furry, towering, and dark-colored.

8739

In the other life such people appear fairly high up in back and to the right, where they sit like idols. At first the domestic servants that were in the service of these types worship them, but eventually even the servants ridicule them.

I was surprised to find that their faces glow there with a kind of fire they have because they believed they were saints. (Some believed they resembled the Lord as he appears in the sun.) Despite the fiery appearance of their faces, though, they are cold and yearn desperately to warm up. This makes it plain that the fire with which they glow is like swamp light.

8740

In order to get warm, these same spirits seem to themselves to be cutting wood, and as they cut, something human appears under the wood, which they then try to strike while cutting. This happens because they are attributing merit to themselves, and since they impute holiness to themselves, they also impute righteousness. When people who do this in the world go to the other life, they seem to themselves to be cutting wood. Some people on our own planet do this, and I have talked about them from experience before. Let me transcribe that experience from §4943 for the sake of illustrating the concept:

In the underground region, under the feet, there are also spirits who had taken credit for their good deeds and acts. Many of them appear to themselves to be cutting wood. The place they occupy is rather cold, and they feel that their hard work warms them up. I spoke with them as well and was given the opportunity to ask whether they did not want to leave that place. They said they had not worked hard enough yet to deserve it. When they finish that stage, though, they are released. These spirits have an earthly orientation, because the desire to earn salvation is not spiritual, since it comes not from the Lord but from oneself. Furthermore, they consider themselves better than others, and some of them despise others.

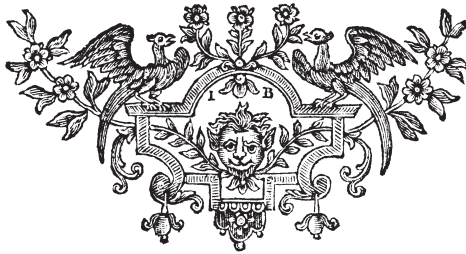
If they do not receive more joy in the next life than anyone else, they feel angry at the Lord. As a result, it looks as though something

of the Lord lies under the wood as they cut it up. This is due to their resentment.

However, since they lived a godly life, and since they behaved as they did out of ignorance that had a measure of innocence in it, angels are sent to them from time to time to console them. Occasionally something like a sheep appears to them, too, coming down from above on their left, and when they see it they take comfort.

See also §III0.

The spirits and inhabitants of Jupiter will be discussed again at the end of the next chapter [§§8846–8852].

874I

Exodus 19

Teachings on Neighborly Love

8742 **W**E each have an inner self and an outer self. Our inner self is the one called the spiritual self, and our outer self, the earthly self. Both need to be reborn if we ourselves are to be reborn.

8743 In a person who has not been reborn, the outer, earthly self is in charge, and the inner, spiritual self serves it, but in a person who has been reborn, the inner, spiritual self is in charge, and the outer, earthly self serves it. Being regenerated by the Lord is the only way to bring about the switch.

8744 When our outer self has not been reborn, the only things it identifies as good are sensual pleasure, wealth, and pride, and it blazes up with hatred and revenge against anyone who opposes it. Under those circumstances our inner self not only goes along but even supplies justification and encouragement. So our inner self is subservient, and our outer self is in charge.

8745 When our outer self has been reborn, though, what our inner self identifies as good is to think well of and wish well to our neighbor, and what our outer self identifies as good is to speak well of our neighbor and treat our neighbor well. Eventually both selves form the goal of loving our neighbor and the Lord rather than ourselves and our worldly advantages, as we did before. At that point our outer, earthly self is subservient, and our inner, spiritual self is in charge.

8746 The Lord regenerates our inner self first and then our outer self, and he regenerates our outer self by means of our inner self. Our inner self is reborn when we take the tenets of faith into our thoughts and will, but our outer self is reborn when we live by them. To live in accordance with faith is charity.

8747 When we have been reborn, our inner self is in heaven, where we are each an angel among the angels. In fact, after death we come into their company, and we can then live the life of heaven, love the Lord, love our neighbor, understand what is true, have a wise appreciation of goodness,

and feel the bliss that results. These things constitute the happiness of eternal life.



Exodus 19

1. In the third month of the going out of the children of Israel from the land of Egypt, on that day they came to the wilderness of Sinai.

2. And they set out from Rephidim and came to the wilderness of Sinai and camped in the wilderness, and Israel camped there by the mountain.

3. And Moses went up to God. And Jehovah called to him from the mountain, saying, "This is what you shall say to the house of Jacob and announce to the children of Israel:

4. 'You yourselves have seen what I did to the Egyptians, and [how] I carried you on eagles' wings and brought you to me.

5. And now if you listen closely to my voice and keep my pact, you will be a treasured possession to me above all the peoples, for all the earth is mine.

6. And you will be to me a kingdom of priests and a holy nation.' These are the words that you shall speak to the children of Israel."

7. And Moses came and called the elders of the people and placed before them all these words that Jehovah had commanded [him].

8. And all the people answered together and said, "All that Jehovah has spoken we will do." And Moses took the people's words back to Jehovah.

9. And Jehovah said to Moses, "Look: I am coming to you in a thick cloud so that the people may listen in my speaking with you, and they will also believe in you forever." And Moses announced the people's words to Jehovah.

10. And Jehovah said to Moses, "Go to the people and consecrate them today and tomorrow and have them wash their clothes.

11. And they must be ready for the third day, because on the third day Jehovah will come down, in the eyes of all the people, onto Mount Sinai.

12. And you are to set boundaries all around it for the people, saying, 'Beware of going up onto the mountain or touching its edge; everyone touching the mountain shall surely die.

13. Not a hand shall touch it, because [that individual] shall surely be stoned or surely be shot with arrows; whether animal or man, it shall not live.' When the jobel is drawn out, they shall go up onto the mountain."

14. And Moses came down from the mountain to the people and consecrated the people, and they washed their clothes.

15. And he said to the people, "Be ready in three days; do not go near a woman."

16. And it happened on the third day as it became morning that there were voices and lightning bolts and a heavy cloud on the mountain, and the voice of a horn, very strong, and all the people who were in the camp quivered.

17. And Moses brought the people out of the camp to meet God, and they stood on the lower parts of the mountain.

18. And Mount Sinai was entirely covered in smoke because Jehovah came down on it in fire, and the smoke of it went up like the smoke of a furnace, and the whole mountain trembled violently.

19. And the voice of the horn was going out and becoming much stronger. Moses spoke, and God answered him with his voice.

20. And Jehovah came down onto Mount Sinai, to the head of the mountain, and Jehovah called Moses to the head of the mountain, and Moses went up.

21. And Jehovah said to Moses, "Go down, beseech the people not to break through to Jehovah to see him and many of them fall [dead].

22. And the priests going near Jehovah shall also consecrate themselves to keep Jehovah from creating a breach among them."

23. And Moses said to Jehovah, "The people cannot go up to Mount Sinai, because you have beseeched us, saying, 'Set boundaries on the mountain and consecrate it.'"

24. And Jehovah said to him, "Leave; go down; and you are to come up, you and Aaron with you; and the priests and the people are not to break through to go up to Jehovah, or he might create a breach among them."

25. And Moses went down to the people and said this to them.

Summary

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IN their inner meaning, the next parts of the text are about the Lord's revelation of divine truth out of heaven, and this chapter specifically, about preparations for accepting that revelation.



Inner Meaning

EXODUS 19:1, 2. *In the third month of the going out of the children of Israel from the land of Egypt, on that day they came to the wilderness of Sinai. And they set out from Rephidim and came to the wilderness of Sinai and camped in the wilderness, and Israel camped [there] by the mountain.* 8749

In the third month symbolizes completion of the state. *Of the going out of the children of Israel from the land of Egypt* means after people of the spiritual church had been delivered from persecution. *On that day* means at that point. *They came to the wilderness of Sinai* symbolizes a state of goodness that needed to have religious truth implanted in it. *And they set out from Rephidim* symbolizes life as it continued on from the previous state. *And came to the wilderness of Sinai* means to a state of goodness that needed to have truth implanted in it. *And camped in the wilderness* symbolizes the pattern laid out in that state. *And Israel camped [there] by the mountain* symbolizes the pattern laid out by heavenly divine goodness in people of the spiritual church.

In the third month symbolizes completion of the state, as the following shows: A *month* symbolizes a state, because all periods of time—a day, a week, a month, a year—symbolize states (§2788), and three and *third* symbolize completion (discussed in §§1825, 2788, 4495, 5159). So “in the third month” means upon completion of the state. 8750

[2] I must explain briefly what the completion of a state is. Every state has its beginning, its evolution, and its end. When a state reaches its end, it is complete, and this is called completion.

In the other life, everything is measured by the way a state develops and the changes it gradually undergoes in the process, from beginning to end, just as everything in the world is measured in periods of time. That is because there are no time periods in heaven but states instead. The reason there are no time periods is that the sun of the other life (which is the Lord) always stays in its place. Unlike the sun in this world, it does not appear to advance daily, dividing the day into morning, afternoon, evening, and night, or annually, dividing the year into spring, summer, fall, and winter. As a consequence, heaven has no time periods, only states instead.

However, in the inmost realm of heaven there is a certain forward motion that follows the divine pattern for heaven and goes completely unnoticed. This pattern of progress governs the changes of state that everyone in heaven undergoes. So the angels there come by turns into having a loving goodness, then religious truth, and then dimmer versions of both. That is why there is a correspondence of states in heaven with time periods in the world—a state of loving goodness corresponding with morning, a state of religious truth with afternoon, and dimmer states with evening and night. Besides, the warmth given off by heaven's sun is love with its goodness, and the light given off is faith with its truth. As a result, warmth in the physical world corresponds to love, which is therefore called spiritual warmth, and light in the physical world corresponds to faith, which is therefore called spiritual light.

[3] There are two general states of life: a state of thought, or of the intellect, and a state of emotion, or of the will. A state of thought or of the intellect relates to truth, which is a matter of faith. This is the state illuminated by light from heaven's sun, which is the Lord, and the intellectual light in a person is derived from that light. A state of emotion or of the will, on the other hand, relates to goodness, which is a matter of neighborly love, and the warmth of the will in a person—or love—is derived from the warmth from that sun, the sun in heaven, which is the Lord.

This discussion now shows what states and changes of state in the other life are all about. It also explains what is meant by the completion of a state, as symbolized by the third month. The state being described as complete here is the previous state undergone by people of the spiritual church. They undergo two states: a first, in which they are led by truth from the Lord, and a second, in which they are led by goodness from him (see §§8643, 8648, 8658, 8685, 8690, 8701). What is meant here is the completion of the prior state, depicted in preceding chapters. Now the second state is being depicted.

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Of the going out of the children of Israel from the land of Egypt means after people of the spiritual church had been delivered from persecution. This can be seen from the symbolism of *going out* as being delivered, from the representation of the *children of Israel* as people of the spiritual church (treated of in §§6426, 6637, 6868, 7035, 7062, 7198, 7201, 7215, 7223), and from the symbolism of the *land of Egypt* as persecution (treated of at §7278). For a description of the persecution, see §7474. And for the idea that people of the spiritual church were kept in an underground realm

till the Lord's coming into the world and that the Lord delivered them, §§6854, 6914, 7035, 7091, 7474, 7878, 7932, 8018, 8054, 8099.

On that day means at that point. This can be seen from the symbolism of *on that day* as at that point, given that a day symbolizes a state (§§23, 487, 488, 493, 2788, 7680), so “on that day” means at the point when the state had reached completion.

They came to the wilderness of Sinai symbolizes a state of goodness that needed to have religious truth implanted in it. This can be seen from the symbolism of the *wilderness of Sinai* as a state of goodness in which religious truth needed to be implanted. The wilderness here means goodness not yet sown with religious truth, and Sinai means the truth itself. A wilderness symbolizes many things (§3900). In general it means a place that is uninhabited and undeveloped, so in a spiritual sense it means goodness in which there is no truth as yet, because goodness without truth is spiritually undeveloped. A wilderness consequently symbolizes a new will that has not yet been formed by religious truth (§8457).

[2] As for Mount Sinai, in the highest sense it symbolizes divine truth coming from divine goodness—a mountain symbolizing divine goodness and Sinai divine truth. In an inward sense it symbolizes religious truth growing out of goodness, and in this case, religious truth that needed to be instilled in goodness, because the law had not yet been proclaimed from there. The reason Mount Sinai has this symbolism is that the Lord proclaimed the law from it. The law is divine truth radiating from divine goodness, and it is also religious truth growing out of goodness (§§6753, 7463, 8695). That was why the children of Israel camped in the wilderness around Mount Sinai: because from it were issued not only the Ten Commandments but all the statutes for that religion. The Ten Commandments are the law in its narrow sense, and the statutes represented and therefore contained the spiritual and heavenly truth and goodness of the Lord's kingdom. (The fact that the law was issued from there can be seen in the next chapter, Exodus 20. The fact that the statutes were also issued from there can be seen in Exodus 21 and following chapters; Leviticus 7:37, 38; 27:34.) Sinai has the same symbolism in David:

God, when you went out before your people, when you stepped along *in the wilderness*, the earth shook; indeed, the heavens showered rain in the presence of God. *This Sinai [shook] in the presence of God, the God of Israel.* You shower down rain with goodwill, God. (Psalms 68:7, 8, 9)

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Sinai here stands for truth that comes from goodness, because this truth and goodness are what is symbolized by “the heavens showered rain in the presence of God” and by God’s showering down rain with goodwill.

[3] In Judges:

Jehovah, when you came out from Seir, when you marched from the field of Edom, the earth trembled, the heavens also showered rain; yes, the clouds showered water, mountains streamed down in the presence of Jehovah. *This is Sinai itself, in the presence of Jehovah, the God of Israel.* In the days of Shamgar, son of Anath, in the days of Jael, the roads disappeared, and those going on the paths went by crooked roads; the lanes in Israel disappeared. They disappeared until I, Deborah, rose up, until I rose up as a mother in Israel. (Judges 5:4, 5, 6, 7)

Here too Sinai stands for the law—in other words, for divine truth coming from divine goodness. These are what supply the religious truth that is planted in faith-related goodness. Once again, this is what “the heavens showered rain” and “the clouds showered water” symbolize. “The roads disappeared, and those going on the paths went by crooked roads” symbolizes a shortage of such truth and the corruption of it. (For the meaning of roads, paths, and lanes as truth, see §§627, 2333, 3123, 3477.) This mystical song (the song of Deborah and Barak) is about the corruption and restoration of the church’s truth. [4] In Moses:

Jehovah came from Sinai, he dawned from Seir on them, he shone out from Mount Paran and came with the holy myriads; from his right hand came the fire of a law for them. (Deuteronomy 33:2)

In this passage Moses is blessing Jacob’s sons before dying. He opens his mystical blessing with *Jehovah came from Sinai*, where Sinai symbolizes the entire range of religious truth. The reason he starts this way is that Jacob’s sons symbolize all religious truth and goodness (§§3858, 3862, 3926, 3939, 6335), as do the children of Israel (§§5414, 5879, 5951).

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Here I will say a little about goodness that needs to have truth implanted in it, as symbolized in this verse by the wilderness of Sinai. For the idea that people who are being reborn are led by truth from the Lord at first and later by goodness, see §§7992, 8643, 8648, 8658, 8685, 8690, 8701. People who are being reborn are led by truth for the purpose of arriving at goodness—in other words, of knowing what is good, then willing it, and finally acting on it. However, the goodness at which we first arrive when truth has led us to it is goodness that has no religious truth planted in it. Truth cannot be

implanted until we dwell in what is good. Before then we do know truth because we have it in our memory, but we are standing outside goodness rather than dwelling in it. Later, when we receive new life—which does not happen until we dwell in goodness—religious truth is instilled and enters into a sort of marriage with goodness in our inner self. The goodness that does not yet have truth instilled (but is disposed to receive it) is what is meant here by the Sinai wilderness.

I am talking about no other kind of goodness than Christian goodness, concerning which, see §§8635, 8636, 8637, 8638.

And they set out from Rephidim symbolizes life as it continued on from the previous state, as the following shows: *Setting out* symbolizes life as it continues, which is discussed in §§4375, 4554, 4585, 5996, 8181, 8345, 8397, 8557. And *Rephidim* symbolizes the nature of a state in which one is tested in regard to truth (discussed at §8561), so it symbolizes the nature of the previous state (discussed directly above at §8754). In the previous state, a person of the spiritual church undergoes times of trial. From that state, then, life continues on in a way that is symbolized by setting out from Rephidim.

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And came to the wilderness of Sinai means to a state of goodness that needed to have truth implanted in it. This can be seen from the remarks above at §8753, where the same words appear, and from the remarks on the nature of that goodness at §8754.

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And camped in the wilderness symbolizes the pattern laid out in that state, as the following shows: *Camping* symbolizes the orderly arrangement of truth and goodness that relate to life, as noted at the end of §8103, so it also symbolizes a pattern laid out. And a *wilderness* symbolizes a state of goodness that does not yet contain religious truth, as discussed above at §8753.

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And Israel camped [there] by the mountain symbolizes the pattern laid out by heavenly divine goodness in people of the spiritual church. This can be seen from the symbolism of *camping* as a pattern laid out (as above at §8757), from the representation of *Israel* as people of the spiritual church (also mentioned above, at §8751), and from the symbolism of a *mountain* as the goodness associated with heavenly love (discussed in §§4210, 6435, 8327).

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By heavenly divine goodness I mean the divine goodness in heaven. Divine goodness as it is in itself is far above heaven.

Exodus 19:3, 4, 5, 6, 7, 8. *And Moses went up to God. And Jehovah called to him from the mountain, saying, "This is what you shall say to the*

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house of Jacob and announce to the children of Israel: 'You yourselves have seen what I did to the Egyptians, and [how] I carried you on eagles' wings and brought you to me. And now if you listen closely to my voice and keep my pact, you will be a treasured possession to me above all the peoples, for all the earth is mine. And you will be to me a kingdom of priests and a holy nation.' These are the words that you shall speak to the children of Israel." And Moses came and called the elders of the people and placed before them all these words that Jehovah had commanded him. And all the people answered together and said, "All that Jehovah has spoken we will do." And Moses took the people's words back to Jehovah.

And Moses went up to God symbolizes truth from the Divine (as it exists below heaven) uniting with divine truth (as it exists in heaven). *And Jehovah called to him from the mountain* symbolizes the oneness of the divine goodness in heaven with the divine truth there. *This is what you shall say to the house of Jacob and announce to the children of Israel* symbolizes the salvation of people in the outer and inner parts of the spiritual church. *You yourselves have seen what I did to the Egyptians* means remembering everything that had happened to the evil spirits harassing them. *And [how] I carried you on eagles' wings* means and [remembering] that truth had [therefore] lifted them up into heavenly light. *And brought you to me* means and therefore [lifted them] to a loving goodness in heaven. *And now if you listen closely to my voice* symbolizes the acceptance of truth. *And keep my pact* symbolizes living a good life as a result and consequently forming a bond. *You will be a treasured possession to me [above] all the peoples* means that they more than others will then have divine truth among them. *For all the earth is mine* means that the Lord has all power in heaven and on earth. *And you will be to me a kingdom of priests* means that there will then be truth-based goodness among them. *And a holy nation* means that there will consequently be a spiritual kingdom. *These are the words that you shall speak to the children of Israel* symbolizes an inflow urging them to accept truth in their goodness. *And Moses came and called the elders of the people* symbolizes choosing those who are foremost at understanding truth. *And placed before them all these words* symbolizes a proposal accompanied by an inflow. *That Jehovah had commanded [him]* means from the Divine. *And all the people answered [together]* symbolizes acceptance. *And said, "All that Jehovah has spoken we will do,"* means as directed by the inflow from the Divine. *And Moses took the people's words back to Jehovah* symbolizes correspondence and union.

And Moses went up to God symbolizes truth from the Divine (as it exists below heaven) uniting with divine truth (as it exists in heaven), as

the following shows: *Moses* represents truth from the Divine (discussed in §§6771, 6827, 7014), and here, such truth as it exists below heaven. Currently he is representing the children of Israel as their head, so he is representing people of the spiritual church, who were not yet in heaven because they did not yet possess goodness formed by truth (§§8753, 8754). *Going up* symbolizes uniting, because anyone who goes up to the Divine unites with him. After all, when going up to heaven is spoken of [in the Word], it means joining the Lord, and the reverse when coming down from heaven is spoken of. Divine truth as it exists in heaven (the other partner in the union) is meant by *God*, because in the Word, the Lord is named God for his divine truth and Jehovah for his divine goodness (§§2586, 2769, 2807, 2822, 3921 at the end, 4402, 7010, 7268, 7873, 8301). Because the current theme is the union of divine truth with divine goodness, this verse first mentions God and then Jehovah, saying, “Moses went up to God, and Jehovah called to him from the mountain.”

[2] I talk about divine truth *in heaven*, and later about divine goodness *in heaven*, because divinity itself is far above the heavens. This is the case not only with divine goodness itself but also with divine truth itself, radiating directly from divine goodness. These are far above the heavens because divinity as it is in itself is infinite. An infinite being can unite with finite beings—and therefore with the angels in the heavens—only if it clothes itself in something finite, accommodating itself so it can be received. Besides, genuine divine goodness is a flame of infinite heat—in other words, of infinite love—and no angel in heaven can bear such a flame. She or he would be consumed by it, just as we on earth would be consumed if grazed by a flame from the sun without something in between to temper it. And if light from the blaze of divine love (which is divine truth) were to stream down without any lessening of its fiery brilliance, it would blind everyone in heaven.

This shows what the difference is between the divine goodness and truth above the heavens and the divine goodness and truth in the heavens that I have been discussing.

And Jehovah called to him from the mountain symbolizes the oneness of the divine goodness in heaven with the divine truth there, as the following shows: *Calling to him*, or calling someone to oneself, when the Divine is said to do it, symbolizes union. In this case the phrase symbolizes oneness itself, because it describes the relationship of divine goodness and divine truth, which become one when they unite. (For the idea that calling someone to oneself means union, and also presence, see §§6047, 6177,

7390, 7451, 7721.) The reason the union is with divine goodness is that *Jehovah* is mentioned—a circumstance discussed directly above at §8760. And a *mountain* symbolizes the divine goodness in heaven, as mentioned above at §8758. Here the mountain symbolizes heaven, because it is all the same whether you speak of the divine goodness in heaven or heaven itself, since heaven springs from divine goodness. The situation is the same with any quality abstracted from the object it qualifies; people may speak of the attribute in the abstract, but what they have in mind is the object in which it exists. For example, when people speak of the truth that leads to faith or of the goodness that comes from neighborly love, they mean the member of the church in whom these exist. This is especially the case in heaven, where divine goodness united with divine truth is the all-in-all and consequently the life or soul of heaven.

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This is what you shall say to the house of Jacob and announce to the children of Israel symbolizes the salvation of people in the outer and inner parts of the spiritual church. This can be seen from the symbolism of *saying* and *announcing* here as salvation, since what *Jehovah* is saying and announcing through Moses has to do with salvation, and from the symbolism of the *house of Jacob* and *children of Israel* as the outer and inner parts of the church (discussed in §§3305, 4286).

The outer and inner parts of the church have been defined earlier in a number of places [§§1083, 1098, 1100, 1795, 4288, 6775]. Those passages said that the outer part of the ancient church was everything that represented what was within it, and the inner part of the church was everything that was represented by what was on the outside. For example, people who equated worship of God with sacrifices and with rituals and statutes representing spiritual and heavenly qualities of the Lord's kingdom were relatively superficial. People who also equated worship of God with the heavenly and spiritual qualities represented were deep.

It is the same today. There are people who define worship of God as going to church, listening to sermons, taking Holy Supper, and doing so devoutly, without any deeper thought than the idea that we ought to go to church because it has been so established and commanded. These people are in the outer part of the church. However, there are others who believe in doing all this but still consider the vital element of worship to be a life of faith, or charity toward one's neighbor and love for the Lord. They are in the inner part of the church.

As a consequence, people who do good to their neighbor and worship the Lord solely in obedience to their faith are actually in the outer part of

the church, but people who do good to their neighbor and worship the Lord out of love are in the inner part. And so on.

[2] The fact is that everyone in the church must have both the outer and inner dimensions. If we do not have both, we do not have spiritual life in us, because the inner dimension is like a soul and the outer dimension like the body belonging to that soul. However, people in the outer part of the church are clear on its outer aspects but vague on its inner aspects, while people in the inner part are clear on the inner aspects but vague on the outer aspects.

People who engage in the outward aspects but not in the inward aspects are not part of the church. All who live a good life in keeping with the teachings of their religion engage in both, but those who worship without living a good life in keeping with the teachings of their religion engage in the outward aspects without the inward.

Few know this, and that is because they identify worship and therefore salvation exclusively with faith, not at all with neighborly love. That is why people who think about eternal salvation consider it to reside in a life of piety rather than a life of neighborly love (concerning which, see §§8252–8257).

You yourselves have seen what I did to the Egyptians means remembering everything that had happened to the evil spirits harassing them. This is clear from the meaning of *you yourselves have seen* as remembering and from the representation of the *Egyptians* as the evil spirits who had harassed them (discussed in §§7097, 7107, 7110, 7126, 7142, 7317). Clearly, then, *you yourselves have seen what I did to the Egyptians* means remembering everything that had happened to those who had harassed them.

And [how] I carried you on eagles' wings means and [remembering] that truth had therefore lifted them up into heavenly light. This can be seen from the symbolism of *carrying someone on eagles' wings* as being lifted high up into heavenly light, because carrying means being lifted up, wings symbolize spiritual truth, and an eagle symbolizes truth on the rational level of the mind. An eagle has this meaning (see §3901) because it soars high. The ancients, you see, took the sky to mean heaven. The simple among them even believed that angels made their home in the sky and that its heights, being closer to the sun and stars, were the place to find heavenly light itself. That is why being carried on eagles' wings means being carried high into that light. What lifts us up there is the truth taught by faith because that is what takes us up to heaven, where the goodness urged by faith is found. The reason truth on the rational

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plane is an eagle is that our rational plane is our heaven, in effect, and our earthly plane is our earth. This is because our rational plane constitutes our inner self, and our earthly plane constitutes our outer self.

[2] The reason *wings* mean spiritual truth is that birds in general symbolize thoughts and matters of the intellect (§§40, 745, 776, 3219, 5149, 7441). Wings are spiritual truth, then, because that is what gives us all our ability to understand anything. An intellect consisting of falsity is not an intellect, no matter how clear-sighted and sharp it seems, because the intellect sees by the light of heaven, and the light of heaven is spiritual truth—in other words, religious truth. Accordingly, where there is no religious truth there is no light, only darkness, and an intellect in the dark is no intellect at all.

Wings also mean powers lent to spiritual truth by the goodness associated with it. After all, wings on birds are like the hands or the arms on people, and arms and hands symbolize powers (§§878, 3387, 4931–4937, 5327, 5328, 5544, 6292, 6947, 7518, 7673, 8050, 8153, 8281). For the idea that spiritual truth has power from goodness, see §§3563, 4932, 5623, 6344, 6423, 8304.

[3] The meaning of wings as spiritual truth—or religious truth—that receives its power from goodness is plain from other passages in the Word. When wings are attributed to the Divine, they symbolize divine truth, which is omnipotent. Take, for instance, places where they are attributed to the guardian beings who symbolize the Lord's providence, as in Ezekiel:

There were four faces to each guardian being, and *four wings to each. Their wings pointed up, [the wing] of one toward the other. They each had wings covering their bodies. I heard the sound of the wings as the sound of great waters, like the voice of Shaddai; as they went [I heard] the sound of commotion, like the sound of a camp. As they stood they let down their wings. I heard the sound of their wings kissing each other and the sound of the wheels alongside them. The sound of the guardian beings' wings was heard all the way to the outer court, like the voice of God Shaddai. The likeness of a person's hands was under their wings.* (Ezekiel 1:6, 23, 24; 3:13; 10:5, 21)

[4] The meaning of wings here as divine truth can be seen from all the details in this description: that the wings pointed up, [the wing] of one toward the other; that they covered the beings' bodies; that their sound was heard as the sound of great waters, as the sound of wheels, and as the voice of Shaddai; and that the likeness of a person's hands was under

their wings. “The wings pointed up, [the wing] of one toward the other” represented the way everyone is brought together in the Divine. The fact that the wings covered the beings’ bodies meant that divine truth covered the divine goodness from which it radiates. Divine goodness is a fire, and divine truth is the light given off, which surrounds and envelops the fire. The fire itself is not visible in heaven, only the light that contains the fire, and the fire is therefore sensed as warmth, which is love. “The sound was heard as the sound of great waters” symbolizes the nature of divine truth as it exists in heaven. So does “The sound of it was like the sound of the wheels” and “like the voice of Shaddai,” because a sound and a voice are ascribed to divine truth. The sound of great waters is mentioned because water is truth (§§2702, 3058, 3424, 4976, 5668, 8137, 8138, 8568). The sound of the wheels is mentioned because the wheels are true teachings, and this is because chariots are teachings about truth (§§5321, 5945, 8146, 8148, 8215). The voice of God Shaddai is mentioned because God Shaddai is truth chastising us during times of trial and comforting us afterward (§§1992, 4572, 5628). The likeness of a person’s hands under the wings symbolized the omnipotence divine truth possesses, because hands stand for power, and in the highest sense (when attributed to the Lord), for omnipotence.

[5] From this you can see what was represented *by the wings of the guardian beings* on the appeasement cover atop the ark of the covenant, which *spread upward* and shielded the appeasement cover (Exodus 25:20); by the guardian beings on the curtains of the tabernacle [Exodus 26:1] and on the veil [Exodus 26:36] and also in Solomon’s temple [1 Kings 6]; and by the guardian beings around the new House (described in Ezekiel 41:18, 19, 20). You can also see what is symbolized by the four living creatures around the throne in Revelation 4:8, each of which *had six wings for itself all around*, and by the seraphs standing above the throne in Isaiah 6:1, 2, *each of which had six wings*.

[6] The inner-sense meaning of wings as spiritual or religious truth is clear in Ezekiel:

This is what the Lord Jehovih has said: “*A large eagle—great of wings, long in its feathers, full of plumage, with embroidery—came upon Lebanon and took a cedar twig, [which] it brought into a land of trade. Then it took some of the seed of the land and put it in a field suitable for sowing; it took [the seed] to great waters. [The seed] sprouted and became a luxuriant grapevine. And there was another eagle, great of*

wings and full of plumage, to which—look!—the vine applied its roots; and it sent its branches out to [the eagle] in a good field, near many waters. It had been planted to produce a branch and to bear fruit so that it would become a majestic grapevine.” (Ezekiel 17:1–8)

This oracular statement depicts the Lord’s establishment of a spiritual church. The eagle is faith. Its great wings and long feathers are religious truths. The embroidery is knowledge. The subsequent growth of that church is depicted as the cedar twig from Lebanon and as a land of trade and the seed of the land in a field suitable for sowing by great waters. The church itself, then, is the grapevine. For the meaning of a grapevine as a spiritual religion, see §§1069, 5113; and as the outer part of a religion, §6375. The majestic grapevine from the second eagle means the inner part, though (§6376), because the outer part of the church is depicted as the one eagle, and its inner part as the other. This passage in Ezekiel goes on to depict the way the spiritual religion established among the ancients was corrupted among Jews. [7] Wings symbolize religious truth once again in David:

If you lie down between rows, *the wings of a dove will be overlaid with silver* and its feathers with yellow gold. (Psalms 68:13)

The wings of a dove stand for religious truth (for the meaning of a dove as faith, see §870), and they are described as being overlaid with silver because silver stands for truth that grows out of goodness (§§1551, 2954, 5658, 6914, 6917, 7999).

[8] The meaning of wings as divine truth is evident in the following passages as well. In Isaiah:

Those waiting for Jehovah are renewed with strength; *they rise on a wing like eagles*. (Isaiah 40:31)

In David:

God rode upon a guardian being and *flew; he was borne on the wings of the wind*. (Psalms 18:10; 104:3)

This is about the divine truth and its power. In the same author:

Jehovah will shelter you *under his wing*, and *under his wings* you will feel confidence. *Truth* is a shield and buckler. (Psalms 91:4)

Being sheltered by Jehovah’s wing and feeling confidence under his wings stands for the protection and trust afforded by faith. So does *being hidden*

in the shadow of God's wings (Psalms 17:8), *trusting in the shadow of his wings* (Psalms 36:7; 57:1; 61:4); and singing *in the shadow of his wings* (Psalms 63:7).

[9] Just as very many words have an additional, negative sense, so do wings. In this sense they symbolize falsity, as in John:

From the smoke in the pit of the abyss went out locusts, and the *sound of their wings* was like the sound of many horses running to war. (Revelation 9:3, 9)

The wings here are false ideas battling truth, because a locust is falsity on the outermost level (§7643).

And brought you to me means and therefore [lifted them] to a loving goodness in heaven. This can be seen from the fact that Jehovah, the one who says they were *brought to him*, is the divine goodness of the divine love (§§2586, 2769, 2807, 2822, 3921, 4402, 7010, 7268, 7873, 8301, 8760). In this verse he is the divine goodness of the divine love as it exists in heaven (§8761).

8765

It is plain to see how this phrase connects with the previous one. Just above, "I carried you on eagles' wings" means that truth had lifted them up into heavenly light, while here *I brought you to me* means to a divine and loving goodness in heaven. This is because faith with its truth leads us to goodness, so it leads us into heaven and to the Lord there. We do not dwell in heaven, though, or consequently with the Lord until we dwell in goodness, or in a feeling of love for our neighbor.

[2] People who equate salvation with faith alone and not at the same time with a life of faith, or a charitable life, believe we can all go to heaven and to the Lord no matter how we lived. They do not know what the life of a human being is, and not knowing, they imagine that the way we live does not matter. If asked, then, whether an evil person can live among the good, they say it is possible with God's mercy, because it is something divine omnipotence can accomplish. In fact, if asked whether a devil can become an angel in heaven, they say yes, as long as the devil is willing to have faith—and they do not doubt that a devil can have faith. You can tell them that evil cannot turn into goodness and hell consequently cannot turn into heaven in us. You can say it is impossible because it violates the ordained pattern and therefore divine truth and therefore God himself, who *is* the ordained pattern. To this, though, they answer that such statements are twisted reasoning about salvation, which does not interest them. From these and countless other pieces of evidence you can see how much blindness faith alone inflicts in regard to salvation and eternal life.

8766

And now if you listen closely to my voice symbolizes the acceptance of truth, as the following shows: *Listening* symbolizes obedience (treated of in §§2542, 3869, 4652–4660), and because it does, it also symbolizes acceptance (§§5471, 5475, 7216). And the *voice* of Jehovah symbolizes the Word, so it symbolizes divine truth, as treated of in §§219, 220, 6971, 7573.

8767

And keep my pact symbolizes living a good life [as a result] and consequently forming a bond. This is evident from the symbolism of *keeping the pact* as living by the Commandments and therefore living a good life, which creates a bond with the Lord.

Keeping the pact means living by the Commandments and consequently living a good life because the stipulations of the pact were all the requirements called testimonies, judgments, laws, and statutes, and in particular, the Ten Commandments. The Ten Commandments and the other requirements were even referred to as the pact because they were the terms of that pact. The fact that keeping them means living by them is clear from the symbolism of *keep* in the Word. You see, listening to the Commandments and keeping them is mentioned in many passages, where listening to them symbolizes accepting them into one's faith, and keeping them symbolizes accepting them into one's life, or living by them.

The reason keeping a pact also means forming a bond is that a pact in its broadest sense symbolizes union (§§665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804). That is because anyone who lives by the Commandments forms a bond with the Lord. After all, the Commandments teach us how to live and even give us life, so they open a path to heaven and open our eyes to the Lord.

8768

You will be a treasured possession to me [above] all the peoples means that they more than others will then have divine truth among them. This can be seen from the symbolism of *being a treasured possession to Jehovah* (the Lord) as being the Lord's. A treasured possession is personal property and therefore something owned. The reason it means people who have the Word, [that is, divine truth,] among them is that people who possess the Word and therefore people who live where the church exists are called the Lord's own more than other people are. The fact that they are called his can be seen from the Lord's words in John 1:11; 10:2, 3, 4.

The idea that the term *treasured possession* refers to people in the church and therefore people who have the Word among them can be seen in David:

Jah has chosen Jacob for himself and Israel as his treasured possession.
(Psalms 135:4)

Clearly Jacob and Israel stand for people in the church, who have the Word among them. Likewise in Moses:

You are a people holy to Jehovah your God; you are the one Jehovah your God has chosen to become a *people that is a treasured possession* to him out of all the peoples that are on the face of the earth. (Deuteronomy 7:6; 14:2)

[2] People who have the Word are the Lord's treasured possession and personal property more than others because they know what faith teaches to be true and good. This being so, they are more capable than others of living the life of heaven, and as a result, of forming a bond with the Lord. The goodness that makes heaven in us takes its quality from the truths of our faith. So goodness becomes more heavenly, or more divine, in people who possess genuine truth, or truth from the Word—but only if they “keep” such truth, or live by it. The fact that this is so can be seen in Moses:

Jehovah affirms today that he is to become your God, in *whose ways you must go*; and *you must keep his statutes and his commandments and his judgments and obey his voice*. And Jehovah affirms to you today that you are to become a *people that is a treasured possession to him*, as he spoke to you, and *that you are to keep all his commandments*. (Deuteronomy 26:17, 18)

For all the earth is mine means that the Lord has all power in heaven and on earth. This is established by the inner-level symbolism of the *earth* as the Lord's kingdom on earth and also the Lord's kingdom in heaven (§§1413, 1607, 4447). It is the Lord who has this power, because the Lord is meant in the Word by Jehovah; see §§1343, 1736, 2921, 3035, 5663, 6281, 6303. The Lord teaches in Matthew 28:16, 18 that he has all power in heaven and on earth; see also §8331.

And you will be to me a kingdom of priests means that there will then be truth-based goodness [among them]. This is clear from the symbolism of a *kingdom of priests* here as spiritual goodness, which is truth-based goodness, that is, goodness into which truth leads a person of the spiritual church. The kingdom of priests symbolizes this type of goodness because the statement is addressed to the house of Jacob and the children of Israel, who represent the outer and inner parts of a spiritual religion. The house of Jacob represents the outer part and the children of Israel the inner part (§8762). Besides, a kingdom symbolizes truth (§§1672, 2547,

8769

8770

4691), and priests symbolize goodness. The Lord's priestly role, which was represented by priests, symbolizes divine goodness, while his role as monarch, which was represented by monarchs, symbolizes divine truth (§§1728, 2015 at the end, 3670, 6148).

[2] In the representative religion that existed among Jacob's descendants, there was first a kingdom governed by judges, then a kingdom governed by priests, and finally a kingdom governed by monarchs. Governance by judges represented divine truth derived from divine goodness. Governance by priests, who were also judges, represented divine goodness as the source of divine truth. Governance by monarchs represented divine truth without divine goodness. But when some priestly element was linked to the monarch's role, monarchs represented divine truth containing goodness—as great an amount of goodness as of the priestliness attached to their monarchy.

[3] All these forms of government in the Jewish religion were established to represent states existing in heaven, where there are two kingdoms, one called the heavenly kingdom and the other the spiritual kingdom. The heavenly kingdom is the one called the Lord's priesthood, and the spiritual kingdom is the one called his monarchy. The latter is governed by divine truth and the former by divine goodness. Representation of the heavenly kingdom started to die out when the people asked to have a monarch, so it was then that the inhabitants of Judah were separated from the inhabitants of Israel, to preserve a representation of the Lord's governance in the heavens. The kingdom of Judah represented the Lord's heavenly kingdom, and the kingdom of Israel, his spiritual kingdom.

[4] Anyone who knows these facts can see the reasons why the form of government among Jacob's descendants gradually changed. Moreover, when the people sought a monarch, Jehovah (through Samuel) told them that in making the request they had rejected Jehovah from ruling over them (1 Samuel 8:7). They were then told about the right of a monarch, in 1 Samuel 8:11 and following verses, which depicts divine truth without goodness. People who know the facts mentioned above can also see why David was allowed to act as a priest to some extent and why the kingdom was split in two after Solomon's time, into the kingdoms of Judah and Israel. (Concerning the two kingdoms in heaven, see §§3635, 3883–3896, 4112, 4113, 4133.)

8771

And a holy nation means that there will consequently be a spiritual kingdom. This can be seen from the symbolism of a *nation* as people with goodness (discussed in §§1259, 1260, 1416, 1849, 6005) and from that of

holy, which is used to portray the truth that comes of goodness (discussed in §§6788, 7499, 8127 at the end, 8302, 8330). Because of these meanings, a holy nation symbolizes goodness that gives rise to truth.

The text says “a kingdom of priests and a holy nation,” and both symbolize the spiritual kingdom, but with a difference. A kingdom of priests symbolizes people who have goodness because they know truth, but a holy nation symbolizes people who have goodness and therefore know truth. Those who have goodness because they know truth gaze up at the Lord through the lens of truth, but those who have goodness and therefore know truth live in the Lord and gaze at truth from his standpoint. In people who are being reborn—people in whom the Lord is planting the spiritual kingdom, or the life of heaven—these are consecutive stages. Truth leads them into goodness and accordingly into heaven (since heaven is goodness), and once they arrive in heaven, heaven is the environment in which and the standpoint from which they view truth.

These are the words that you shall speak to the children of Israel symbolizes an inflow urging them to accept truth in their goodness. This is established by the symbolism of *speaking*, when the Divine does it, as an inflow, as in §§2951, 5481, 5743, 5797, 6152, 6291, 8128, 8660. The reason the clause means an inflow urging them to accept truth in their goodness is that it has to do with the children of Israel, who symbolize the spiritual church. The spiritual church exists among people with a goodness that holds truth inside it.

I need to explain briefly about goodness that contains truth. If you know how goodness forms out of truth, you know the very secrets of heaven, because you know secrets about the way we are formed anew—in other words, the way heaven (or the Lord’s kingdom) is formed in us.

All Christian (or spiritual) goodness contains the truth that leads to faith, because the nature of such goodness comes from such truth. Goodness that does not take its nature from religious truth is not Christian goodness but earthly-level goodness, which does not confer eternal life. This is because earthly-level goodness contains mere earthly-level vitality, which is not unlike the life force in animals. Even animals have goodness, if they are tame, but they cannot be given spiritual life. It is plain, then, that spiritual life is acquired only through faith and its truth.

[2] We first acquire this life—spiritual life—by learning the truth that leads to faith, then by acknowledging it, and finally by believing it. When this truth is merely known about, it stands in the doorway, so to speak. When it is acknowledged, it is in the entrance hall, but when it

is believed, it is in the bedroom. So it moves gradually from the outside in. Goodness, constantly flowing in from the Lord, is found in our inner self, where it unites with truth and transforms truth into faith and then into neighborly love. It draws truth in to itself because truth is what it longs for. Goodness wants to use truth to construct a nature for itself and in this way manifest itself.

[3] As a result, when this truth has united with goodness, we have been reborn. We no longer look from the standpoint of truth but of goodness to see what we should believe and do, because we have absorbed and internalized truth. We are not interested in any truth except what we ourselves can see from the standpoint of our goodness—and we are always seeing more. Truth is constantly being produced by goodness as offspring are produced by their parents. The offspring are born from the marriage of goodness and truth that is called the heavenly marriage. The truth produced by this marriage contains goodness because it is born of goodness. Truth successively becomes part of goodness, stimulates the growth of goodness, and causes goodness to be more complete; and it does this to eternity.

This also shows how matters stand with the two states we undergo while being reborn, as discussed before in §§7992, 8643, 8648, 8658, 8685, 8690, 8701, and 8516, 8539, 8722.

8773

And Moses came and called the elders of the people symbolizes choosing those who are foremost at understanding truth. This can be seen from the symbolism of *calling* others to oneself as choosing and from that of the *elders of the people* as those who are foremost at understanding truth, or in an abstract, impersonal sense, as foremost truths (discussed in §§6524, 6525, 6890, 8578, 8585).

Here is the situation: People with a goodness that has not yet been shaped by truth (the kind of goodness dealt with in this chapter) are first shaped by the Lord through foremost truths, or general truths, the storehouse and fount of all other truths. Foremost truths are the idea that God is one, that the Lord was born as a person on earth to save the human race, that heaven and hell exist, that people who lived a good life go to heaven, while people who lived an evil life go to hell, that love for God and for our neighbor are the commandments on which all other commandments depend, and that this love is granted only through faith. These and other ideas like them are foremost truths, and they are the first truths the Lord instills in our goodness when we are being reborn. Once they have been instilled and incorporated into our goodness, the

others are introduced. These others are arranged in a heavenly pattern within the general or foremost truths and under them. Step by step they establish the life of heaven in us and turn us into a sort of miniature heaven. The purpose of the process is for all the contents of our intellect and will to come in contact with the goodness and truth possessed by the angels and accordingly with the angels themselves.

And placed before them all these words symbolizes a proposal accompanied by an inflow. This is established by the symbolism of *placing these words before them* as a proposal. The reason it means a proposal accompanied by an inflow is that the speaking the Divine does symbolizes an inflow, as above at §8772.

8774

That Jehovah had commanded him means from the Divine, as is self-evident.

8775

And all the people answered [together] symbolizes acceptance. This can be seen from the symbolism of *answering* as acceptance, when [the original] speech symbolizes an inflow (§8772). Answering means acceptance in other passages as well (see §§2941, 2957), because it is a response to an inflow (§§2919, 4096, 8340).

8776

And said, "All that Jehovah has spoken we will do," means as directed by the inflow from the Divine. This can be seen from the symbolism of *doing as Jehovah has spoken*, which means as directed by the inflow from the Divine. After all, speaking symbolizes an inflow (§8772), and Jehovah symbolizes the Divine.

8777

And Moses took the people's words back to Jehovah symbolizes correspondence and union. This can be seen from the symbolism of *taking their words back to Jehovah* as correspondence and therefore union. This is about the pact that was to be contracted with the people, and pacts are settled by consent on both sides. The action taken here consequently reflects that reality: Jehovah makes a proposal, and the people answer. They are answering through Moses, who represents truth from the Divine united to the divine truth in heaven (§8760), and this kind of truth acts as a mediator. We cannot agree to the pact, though, except by accepting the inflow of truth from the Divine, and then only by correspondence. It is solely through correspondence that what is lower accepts an inflow from what is higher.

8778

[2] The nature of correspondence and of acceptance through correspondence may be seen from what has been shown at the end of many chapters about the correspondence of everything in a human being with something in heaven. In those places it can also be seen that any connection of earthly

elements with spiritual qualities and in general of lower planes with higher planes is brought about by correspondence. Correspondence is not possible unless lower planes come under the control of higher planes through subordination and, once they are under control, are acted on by higher planes in exactly the same way an effect is acted on by its cause.

This shows how a human response to a divine inflow works. It also addresses the union depicted in the literal sense here by the method for concluding pacts: Jehovah speaks to the people through a messenger, and the messenger takes the answer back to Jehovah. This gives us a way to grasp the idea of union with the Divine.

8779

Exodus 19:9. *And Jehovah said to Moses, "Look: I am coming to you in a thick cloud so that the people may listen in my speaking with you, and they will also believe in you forever." And Moses announced the people's words to Jehovah.*

And Jehovah said to Moses symbolizes an inflow of the Divine, through truth from the Divine, regarding revelation. *Look: I am coming to you in a thick cloud* means that revelation will be delivered under an extremely mundane guise. *So that the people may listen in my speaking with you* means so that members of the spiritual church can grasp what is divine. *And they will also believe in you forever* means so that they can have an enduring faith in the truth. *And Moses announced the people's words to Jehovah* symbolizes correspondence and union.

8780

And Jehovah said to Moses symbolizes an inflow of the Divine, through truth from the Divine, regarding revelation. This can be seen from the symbolism of *saying* as an inflow, when the subject is revelation from the Divine. (*Saying* means an inflow in other passages as well; see §§5743, 7291, 7381, 8221, 8262, 8660.) *Jehovah* is obviously the Divine imparting the revelation. *And Moses* is truth from the Divine, which is the means of revelation (§§6771, 6827, 7014). The fact that it means an inflow regarding revelation can be seen from the remainder of the verse: *Jehovah was to come to them "in a thick cloud so that the people may listen in my speaking with you, and they will also believe in you forever."* These words symbolize revelation and the nature it has.

[2] In the inner sense, revelation here does not mean the kind of revelation made to the people of Israel from Mount Sinai, in which the Lord spoke in an audible voice and the people heard as they stood by. No, it means not an audible revelation but a revelation inside a person. This kind of revelation comes through enlightenment of the inner eye (the intellect) when the Word is being read by a person who has a desire for

truth that comes from a good motivation. Under those circumstances, what brings enlightenment is the light of heaven, coming from the Lord as the sun of heaven. This light illuminates the intellect the same way light from the world's sun illuminates the sight of the outer eye. When our intellect is illuminated by that divine light, we perceive truth to be true, acknowledge it to ourselves, and "see" it. That is the nature of revelation for people who read the Word with a desire for truth that comes from a good motivation. [3] But people with a desire for truth that comes from an evil motivation—people who want to learn truth merely to acquire status, riches, reputation, and so on—do not see the truth. All they see is confirmation for the teachings of their religion, whether that confirmation is true or false. The light that brings enlightenment under those circumstances is not divine light from heaven but light provided by the physical senses. This kind of light illuminates the inhabitants of hell too, and at the presence of heavenly light it turns into pure darkness. When people like this read the Word, they are totally blind to truth that does not agree with their doctrines.

For example, when people who believe that faith alone saves us read the Word, they pay no attention whatever to what is said there about love and charity. They do not even see it, because it falls outside their field of vision, like objects far off to the side or behind the back.

They are like the Jewish nation, which considers itself better than all other nations throughout the globe and does not see that the Lord is the one meant in the Prophets, no matter how explicitly this is said. [4] They do not see it because they see nothing but confirmation of their own teachings about the Messiah. According to these teachings, he is to come as a great hero, do more miracles than Moses, and lead them into the land of Canaan. They are all to march in with magnificent pomp, listening to the pleas of non-Jewish nations, who will clutch them by the hem of their garments and beg to follow in their train. Since this is the message of their teachings, they do not see anything about the Lord. It is like darkness to them.

The same holds true for all other errors.

From these remarks you can see what revelation of truth from the Word is like.

Look: I am coming to you in a thick cloud means that revelation will be delivered under an extremely mundane guise. This can be seen from the symbolism of *coming to you*, said by Jehovah to Moses, as revelation (Moses representing truth from the Divine known to the spiritual church,

§8760) and from that of a *thick cloud* as an extremely mundane guise, like the appearance of the Old Testament Word in its literal sense. For the meaning of a cloud as the Word in its literal sense, see the preface to Genesis 18 and §§4060, 4391, 5922, 6343 at the end, 6752, 8106, 8443. The thickness means darkness of the kind that envelops our thoughts when the only light that shines on them comes from the senses—the most mundane type of light possible. Such was the light that illuminated Jacob's descendants at that time and illuminates Jews today on the subject of the Divine. The Divine cannot appear to us except in accordance with the state of our life and consequently of our ability to perceive. So for people who love themselves and their worldly advantages (as that nation did, more than others), heavenly light cannot help looking like a thick cloud. That is exactly what the literal meaning of the Word (especially in its prophetic part) is like by comparison to its inner meaning. The light of its inner meaning, which the Word refers to as glory, is like the sunlight above the clouds. That is why the Word says that Jehovah is borne on the clouds [Psalms 18:10], rides on them [Deuteronomy 33:26; Psalms 18:10; 68:4; Isaiah 19:1], flies on them [Psalms 18:10], and has his dining room on them [Psalms 104:3], that the Lord will come in the clouds of heaven [Matthew 24:30], and many similar things. These statements would never have been made about Jehovah (or the Lord) if they had not symbolized the light of truth in which he dwells in heaven and if clouds had not symbolized the shadowy truth in which anyone below heaven dwells.

8782

So that the people may listen in my speaking with you means so that members of the spiritual church can grasp what is divine, as the following shows: *Listening* means perceiving, as discussed at §5017, so it means grasping. The children of Israel—the *people*—represent members of the spiritual church, as mentioned frequently. And *in my speaking* symbolizes divine truth. Jehovah's voice is divine truth (§§219, 220, 3563, 6971), so his speech is too.

8783

And they will also believe in you forever means so that they can have an enduring faith in the truth, as the following shows: Moses represents truth from the Divine (discussed in §§6771, 6827, 7014), *believing* symbolizes faith, and *forever* symbolizes what will endure.

Here is the situation: We never accept divine truth unless it is adapted to our grasp and therefore unless it has a form and appearance that is earthly in nature. At first the human mind does not understand anything but what is bound to the earth and the world. It does not grasp what is spiritual or heavenly at all, so if spiritual and heavenly matters were laid

completely bare, they would be rejected as worthless, in keeping with the Lord's words in John:

If I have spoken to you of earthly matters and you cannot believe, how could you if I spoke to you of heavenly matters? (John 3:12)

Still less would belief have been possible for people living before the Lord's Coming, who finally became so blind that they knew nothing (because they wanted to know nothing) about life after death, the inner self, charity and faith, or any other heavenly topic. They rejected it all because they despised it all. People with earthly and worldly aims, or people who love what is earthly and worldly above all, loathe what is spiritual and almost shudder at the very word. It is nearly the same today.

The worldly-wise do believe they could accept the Word more easily if its heavenly message had been laid bare and if it had not been written in such an unsophisticated style, but they are greatly deceived. They would have rejected it more than the uneducated do and seen no light in it, only darkness. Darkness is what human learning brings to people who trust in their own intelligence and exalt themselves above others for it.

These things have been hidden from the wise and revealed to children (meaning the unsophisticated), as the Lord teaches in Matthew 11:25, 26 and Luke 10:21. The same thing can be seen plainly from the fact that the highly educated are the atheists and so-called materialists. The world at large knows it, and they themselves know it.

And Moses announced the people's words to Jehovah symbolizes correspondence and union. This can be seen from the explanation above at §8778, where similar words appear.

8784

Exodus 19:10, 11, 12, 13. *And Jehovah said to Moses, "Go to the people and consecrate them today and tomorrow and have them wash their clothes. And they must be ready for the third day, because on the third day Jehovah will come down, in the eyes of all the people, onto Mount Sinai. And you are to set boundaries all around it for the people, saying, 'Beware of going up onto the mountain or touching its edge; everyone touching the mountain shall surely die. Not a hand [shall] touch it, because [that individual] shall surely be stoned or surely be shot with arrows; whether animal or man, it shall not live.' When the jubel is drawn out, they shall go up onto the mountain."*

8785

And Jehovah said to Moses symbolizes revelation about the way to prepare. *Go to the people* symbolizes union. *[And] consecrate them today and tomorrow* means masking their inner traits so they appear to have reverent faith now and later. *And have them wash their clothes* symbolizes

purification of truth. *And they must be ready for the third day* means thus being fully prepared. *Because on the third day* means because at last, when they have been prepared to welcome it. *Jehovah will come down, in the eyes of all the people* means that the Lord's coming will occur, and enlightenment at that time. *Onto Mount Sinai* means [coming down] into goodness that needs to have truth planted in it. *And you are to set boundaries all around it for the people* symbolizes reaching no farther into heaven than to spiritual auras of goodness. *Saying, "Beware of going up onto the mountain,"* means absolutely not extending to the heavenly communities that love what is good. *Or touching its edge* means not even as far as the middle ground. *Everyone touching the mountain shall surely die* means that people in the spiritual church who intrude all the way to heavenly communities will perish. *Not a hand shall touch it* means if people intrude with a kind of arrogant self-assurance. *Because [that individual] shall surely be stoned* means that their religious truth will perish as a result. *And surely be shot with arrows* means that their spiritual goodness will too. *Whether animal or man, it shall not live* means that goodness and truth will lose their spiritual vitality. *When the jobel is drawn out* symbolizes people with a generalized perception of heavenly goodness. *They shall go up onto the mountain* symbolizes reaching all the way to those who are heavenly.

8786

And Jehovah said to Moses symbolizes revelation about the way to prepare. This can be seen from the symbolism of *saying*, when attributed to *Jehovah*, as revelation from the Divine. The next part of the text shows that it is revelation about the way to prepare, because it tells how people are to prepare for receiving truth from the Divine.

8787

Go to the people symbolizes union. This can be seen from the current representation of Moses as truth from the Divine as it exists below heaven (discussed at §8760) and from that of the children of Israel—the *people* he was to *go* to—as members of the spiritual church (mentioned many times). The reason union is meant by “going to the people,” when *Jehovah* speaks of it, is that this truth from the Divine (represented by Moses) acts as a mediator between the Divine and people in the church. In order for the union (represented here by the pact between *Jehovah* and the people) to take place, there must be mediation. So Moses also represents truth from the Divine as it exists below heaven uniting with divine truth as it exists in heaven (§8760) for the sake of this mediation.

8788

And consecrate them today and tomorrow means masking their inner traits so they appear to have reverent faith now and later. This can be seen from the symbolism of *consecrating them* as arranging for them to appear

reverent on the outside. Since such an appearance is achieved by masking inner traits, this too is meant by consecration. The meaning of *today and tomorrow* as now and later is plain to see.

I will give a brief explanation. The religion that was established among Jews was not a religion in regard to them but merely represented a religion. For a religion to exist, the people in it have to believe in the Lord and love both him and their neighbor. These attributes make a religion. The people collectively referred to as Jacob did not possess these attributes, because they did not acknowledge the Lord. As a result, they did not want to hear about belief in him, let alone about love for him or even for their neighbor. They loved themselves and their own worldly advantages, and these two passions are diametrically opposed to love for the Lord and for one's neighbor. Such traits were rooted in that people by its earliest ancestors. That is why there could be no establishment of a religion among that people, only a representation of the features of a religion. [2] A representation of religion exists when humankind equates worship with outward acts—provided they are the kind that correspond to something heavenly. Under those circumstances, the outward acts represent inward attributes, which then stand out to view in heaven, and this creates a bond with heaven. In order for the Israelite people to represent a religion, then—even though they had no belief in or love for heaven in their inner depths, which were full of self-love and love for material advantages—these inner traits of theirs were masked. As a consequence their outward acts, without any inner content, could be communicated to spirits and through them to angels. Had the inner depths not been masked, they would have been exposed, and then the representation would have been destroyed, because impurities would have erupted and contaminated it.

That people was therefore more capable than any other of hiding behind a mask, because it adored what is on the outer level more than other peoples did and located holiness and even divinity there.

These considerations show what *consecrating* means: concealing people's inner dimension so that they seem to have reverent faith, not in their own eyes but in the eyes of the angels with them. See what has been shown before about this people and the founding of a religion among them in §§4208, 4281, 4288, 4289, 4293, 4307, 4314, 4316, 4317, 4429, 4433, 4444, 4459, 4500, 4844, 4847, 4865, 4899, 4911, 4912, 7048, 7051, 8588.

The fact that consecrations among them involved only the superficial appearance of sanctity, when in reality they had no sanctity among them, can be seen from the rituals by which they were consecrated. These

included sacrifices, washings, the spattering of blood, anointings—none of which even begin to have an effect on a person's inner levels.

8789

And have them wash their clothes symbolizes purification of truth. This is clear from the symbolism of *washing* as a practice that represents being purified of spiritual dirt (discussed in §§3147, 5954 at the end) and from that of *clothes* as truth (§§4545, 4763, 5248, 5319, 5954, 6914, 6917).

8790

And they must be ready for the third day means [thus] being fully prepared. This is evident from the symbolism of *being ready* as preparing through consecration (discussed just above [at §8788]) and from that of the *third day* as a full state (discussed in §7715) and therefore as being fully prepared.

8791

Because on the third day means because at last, when they have been prepared to welcome it. This can be seen from the remarks directly above.

8792

Jehovah will come down, in the eyes of all the people means that the Lord's coming will occur, and enlightenment at that time. This can be seen from the symbolism of *coming down*, when *Jehovah* (the Lord) is said to do it, as his presence through an inflow and therefore as his coming. This coming of his is meant by the descent of *Jehovah in the eyes of all the people*. *Jehovah* appeared in an outwardly visible form before that people, who could not sense his presence otherwise, because they lacked the goodness and truth on the inside in which the Lord is present with others (§8787). The enlightenment that resulted is symbolized by *in the eyes of all the people*. In an inner sense, an eye is the intellect, so eyesight is the perception that comes of faith, which in turn comes from heaven's light. "In the eyes," then, means enlightenment. For the idea that an eye means the intellect and that eyesight means the perceptiveness bestowed by faith, see §§4403–4421, 4523–4534.

8793

Onto Mount Sinai means [coming down] into goodness that needs to have truth planted in it. This is clear from the symbolism of *Mount Sinai* as goodness that needs to have religious truth implanted, as discussed above at §8753. The next chapter is about the truth that was to be planted in goodness. The Ten Commandments then issued on Mount Sinai are inner truth, and the laws and statutes laid down in the following chapters are outer truth. All three symbolize truth that is to be planted in goodness.

8794

And you are to set boundaries all around it for the people symbolizes reaching no farther into heaven than to spiritual auras of goodness, as the following shows: *Setting boundaries all around it* means limiting how far an aura reaches into heaven, the limit being set by each individual's goodness. And the children of Israel—the *people* here—represent individuals

with spiritual goodness that needs to have truth planted in it. After all, this is the state of goodness in members of the spiritual church that the current and following chapters depict (§8753). That is why *you are to set boundaries all around it for the people* symbolizes reaching no farther into heaven than to spiritual auras of goodness.

[2] Only through revelation can anyone know what is meant by reaching into heaven to spiritual auras of goodness. The fact of the matter is that any goodness we receive from the Lord through being reborn reaches out to communities in heaven. This outreach differs in extent and nature from person to person (in extent as it moves toward the more distant bounds of heaven, and in nature as it moves either toward the inner parts or toward the outer parts). The goodness itself flows into us from the Lord through the communities of heaven around us; without this inflow through heavenly communities, no goodness is received. These communities form a continuous ring in which no gap appears, and goodness too, in all its aspects and all its component parts, forms such a ring. So when we are being reborn, the way we gain a wealth of goodness is simply by being introduced into angelic communities and forming a bond with them. (In addition, see §§4067, 4073, 4077, 6598-6613.)

[3] This I have often had demonstrated to me by personal experience. Sometimes I was cut off from contact with certain communities, and when I was, the amount and nature of my outreach into the remaining communities determined the amount and nature of the life left to me. When even more communities were cut off, I struggled to survive and began to flicker out, so to speak.

Every angel, spirit, and person on earth has a spiritual aura, an aura reflecting that individual's outreach into surrounding communities. The outreach does not extend into the communities themselves but into the auras of goodness around them. These are secrets unknown to people on earth but well known in the other life. The reason they are unknown to people on earth is that people today believe they have life inside themselves. So they do not believe their life depends on association with spirits and angels or therefore on being connected to heaven; but in this they are entirely mistaken. All our life comes from the Lord through the communities of heaven.

[4] Another thing to realize is that the life force in people of the spiritual church reaches out to the auras of angels in the second heaven, which is called the spiritual heaven. It does not reach as far as the third heaven, where heavenly angels are. This is because people in the spiritual church

cannot accept divinity as it exists in the third or inmost heaven, where the heavenly are, except in such a general way that it does not come to their awareness. This in turn is because spiritual people cannot arrive even at the outer threshold of the goodness possessed by heavenly people (§§2718, 3833, 6500, 8521).

This discussion shows what is meant by reaching no farther into heaven than to spiritual auras of goodness, as symbolized by *you are to set boundaries all around it for the people*. It also shows what the next clause means.

[5] To add yet another piece of information: Just as people with goodness reach into angelic communities in accordance with the nature and extent of their goodness, so also people with evil reach into hellish communities in accordance with the nature and extent of their evil.

Furthermore, in the other life we join those we had communicated with during bodily life. It is our dominant passion that determines who they are, because that passion is what makes up the aura of our life force and reaches out in accordance with its nature and extent.

8795

Saying, "Beware of going up onto the mountain," means absolutely not extending to the heavenly communities that love what is good. This is established by the symbolism of *going up* as ascending to the divine quality in a higher heaven and by that of a *mountain* as the loving goodness found there (discussed in §§4210, 6435, 8327, 8758). The explanation directly above at §8794 shows how to understand this.

8796

Or touching its edge means not even as far as the middle ground. This can be seen from the symbolism of an *edge* as a middle ground. The Lord's heavenly kingdom (the third or inmost heaven) is separated from his spiritual kingdom (the middle or second heaven) by a middle ground. Through it the heavenly kingdom flows into the spiritual kingdom. (The reverse does not happen, though, because all inflow takes place from the inside out, through a middle ground, not from the outside in; §§5259, 5779.) Clearly, then, the middle ground is meant by the edges. Just as clearly, inhabitants of the spiritual kingdom cannot reach even the outermost bounds of the goodness in the heavenly kingdom (§§2718, 3833, 6500, 8521). That is why "beware of touching the edge of the mountain" means that they must not reach as far as the heavenly communities that love what is good or even as far as the middle ground.

8797

Everyone touching the mountain shall surely die means that people in the spiritual church who intrude all the way to heavenly [communities] will perish, as the following shows: A *mountain* symbolizes a loving goodness, as noted just above at §8795. Here it symbolizes the divine goodness

of the divine love as it exists in the inmost heaven, because the people at the foot of the mountain represent the Lord's spiritual kingdom, which is the middle heaven. *Touching* means penetrating that far (or here, intruding), as discussed below. And *surely dying* means perishing.

[2] Here is how the matter stands: Citizens of the Lord's spiritual kingdom cannot flow into his heavenly kingdom, because the latter is higher, or more inward, and the former lower, or more outward. That which is lower down or farther out cannot flow into what is higher up or farther within (§§5259, 5779). Nonetheless it sometimes happens that the inhabitants of a lower heaven strive to mount to a higher heaven out of a corrupt desire originating in pride, control, or envy. The ones who attempt it are often let in, but when this happens, they suffer terribly. Anxiety, pain, and blindness seize them, and any insight and happiness they have die. So they cast themselves down from there as if they were dying and do not recover until they have left that heaven behind.

[3] Such is the lot of inhabitants from a lower heaven who intrude on a higher heaven out of the cravings of pride, control, or envy. The reason they suffer this fate is that love with its goodness in the higher heaven is like a consuming fire by comparison [with the goodness in the lower heaven], and faith with its truth there is like a blazing light that blinds the eyes of anyone who emerges [from the lower heaven].

That is what is meant in an inner sense by the requirement that the Israelite people not touch Mount Sinai, where Jehovah was.

The situation would be the same with citizens of the heavenly kingdom if by any chance they tried to mount up to the level of divinity. It is also the same with people below heaven, if they seek to climb into heaven. On the point that the latter suffer dreadfully, see §§4225, 4226, 4299, 5057, 5058.

Not a hand shall touch it means if people intrude with a kind of arrogant self-assurance. This can be seen from the symbolism of *touching* (the mountain) as intruding on heavenly divine goodness (discussed directly above at §8797) and from that of a *hand* as power (discussed in §§4931-4937, 5327, 5328, 6292, 6947, 7188, 7189, 7518, 7673, 8050, 8153, 8281) and therefore as arrogant self-assurance too (§§878, 5544).

Because [that individual] shall surely be stoned means that their religious truth will perish [as a result]. This can be seen from the symbolism of *stoning* as the punishment for distortion and for doing violence to the truth, as discussed in §§5156, 7456, 8575. The reason stoning is the punishment incurred by those who arrogantly mount to divinity as it exists

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in a higher heaven is that any insight they previously had then perishes. The fact that blindness then seizes them may be seen just above at §8797.

8800

And surely be shot with arrows means that their spiritual goodness will perish too. This can be seen from the symbolism of *being shot* as the demise of spiritual goodness. After all, an archer symbolizes a spiritual person (§§2686, 2709, 6422).

8801

Whether animal or man, it shall not live means that goodness and truth will lose their spiritual vitality. This is clear from the symbolism of an *animal* as a desire for goodness (discussed in §§45, 46, 142, 143, 246, 714, 715, 776, 2179, 2180, 3218, 3519, 5198, 7523), from that of a *man* as truth (discussed in §§3134, 3459, 7716), and from that of *living* as spiritual life (discussed at §5890), so that not living means losing such vitality.

Goodness and truth lose their vitality when the Lord's inflow into them is no longer perceived, because that inflow is what gives them life. The goodness and truth themselves do still appear good and true on the surface, but only as if they were illustrated that way in a picture, which is not alive.

8802

When the jobel is drawn out symbolizes people with a generalized perception of heavenly goodness. This can be seen from the meaning of *when the jobel is drawn out*—in other words, when the sound of the horn is heard—as a generalized perception of heavenly goodness. After all, being heard symbolizes being perceived (§§5017, 8361), and the jobel, or the sound of the horn, symbolizes heavenly goodness. The reason heavenly goodness is symbolized by the sound of a horn (that is, by a jobel) is that musical instruments correspond to a desire for truth or goodness on the basis of the sounds they make. Stringed instruments correspond to different kinds of desire for truth, and wind instruments to different kinds of desire for goodness (§§418, 419, 420, 4138, 8337). A horn corresponded to a desire for heavenly goodness because it was a wind instrument, and a loud one. As a consequence, it also lent its name to the jubilee, which represented the marriage of goodness and truth that exists in the inmost heaven. That is therefore the reason that *when the jobel is drawn out* symbolizes people with a generalized perception of heavenly goodness.

[2] By people with a generalized perception of heavenly goodness, I mean people midway between the Lord's heavenly and spiritual kingdoms, who accordingly act as a means of inflow, communication, and union (see just above in §§8787, 8796). These intermediate individuals reach all the way to heavenly communities, as symbolized by "they shall go up onto the mountain." They are represented by Moses (§8787) and Aaron—the

two allowed up on the mountain (verse 24 and the following verse). For what reaching out to the auras of angelic communities is and for the idea that the nature of this outreach depends on the nature of the individual's goodness, see §8794 above.

A generalized perception belongs to people who have spiritual goodness and are capable of accepting the general inflow of the goodness from a higher heaven—here, from the inmost heaven. They are the people meant by the ones who “shall go up onto the mountain when the jubel is heard.”

They shall go up onto the mountain symbolizes reaching all the way to those who are heavenly. This is evident from remarks and explanations at §§8794, 8795 and directly above at §8802.

8803

Exodus 19:14, 15. *And Moses came down from the mountain to the people and consecrated the people, and they washed their clothes. And he said to the people, “Be ready in three days; do not go near a woman.”*

8804

And Moses came down from the mountain to the people symbolizes being adapted and prepared by truth from the Divine to accept truth in their goodness. *And consecrated the people* symbolizes the masking of their inner traits so they appear to have reverent faith. *And they washed their clothes* symbolizes purification of the truth supplied by faith. *And he said to the people, “Be ready in three days,”* symbolizes being fully prepared. *Do not go near a woman* symbolizes purification of the goodness supplied by faith.

And Moses came down from the mountain to the people symbolizes being adapted and prepared by truth from the Divine to accept truth in their goodness, as the following shows: When Moses, representing truth from the Divine, is said to *come down*, it symbolizes adaptation and also preparation by means of that truth. *Moses* represents truth from the Divine (mentioned in §§8760, 8787), and such truth acting as a mediator (§8787), so he also represents truth from the Divine adapting and preparing people. A *mountain* symbolizes what is divine in heaven and therefore symbolizes heaven. And the children of Israel represent people of the spiritual church, so they represent people with truth that leads to goodness, and goodness from which truth arises. Here they represent people with goodness that needs to have truth incorporated into it.

8805

It is important to know specifically what is symbolized by Mount Sinai in this chapter and in the following chapters of Exodus and what is represented there by the people of Israel and by Moses.

[2] What *Mount Sinai* symbolizes in specific is heaven, where the inflow of truth from the Lord originates. The fact that Jehovah came down onto

Mount Sinai, then, symbolizes his presence in heaven. Because Mount Sinai symbolizes heaven and the presence there of Jehovah, or the Lord, it also symbolizes divine goodness united with divine truth there, since that is what causes heaven to be heaven.

[3] The *people of Israel* standing next to this mountain represent the spiritual church and the goodness in it that needs to be implanted with religious truth. As has already been explained, people whose religion is spiritual go through two stages. In the first they are led by truth to goodness; in the second they possess goodness, which supplies them with truth. Here they are at a point where they possess a goodness that needs to have truth planted in it, which is a state midway between the first and second stages. The truth that is planted in goodness is the truth contained in the proclamations issued from Mount Sinai by the Lord and communicated to the people by Moses.

[4] *Moses* in this chapter and the chapters that follow represents truth from the Divine (as it exists below heaven) united to divine truth (in heaven). As a result, he represents truth from the Divine mediating between what is divine in heaven and goodness that needs to be implanted with truth as it exists in the spiritual church. So he represents truth from the Divine mediating between the Lord and the people.

It is for the sake of understanding the next part of Exodus that all this needs to be known.

These considerations too show that *Moses came down from the mountain to the people* means that they were adapted and prepared by truth from the Divine to accept truth in their goodness.

8806

And consecrated the people symbolizes the masking of their inner traits so they appear to have reverent faith. This can be seen from the explanation above at §8788, where it was revealed what consecration among the Israelite people really was. To repeat, it was a masking of their inner traits so that they would appear reverent on the outside when engaging in their representational worship. If their inner reaches had not been concealed on those occasions, their impure thoughts and evil desires would have not just contaminated the holiness of their worship but entirely destroyed it. In fact, heaven would not have perceived any of the heavenly and spiritual qualities represented in their outward acts.

[2] Since the children of Israel stand for people of the spiritual church here, though, I should say briefly what consecration means in the case of those people. People in the spiritual church, who live a life of truth and on that account a life of goodness, are withheld from evil and kept

on a good path by the Lord. Goodness from the Lord is the holy element in them, so the more goodness they accept from him, the holier they are. How much goodness they accept from him—or how holy they are—depends on the degree to which they live a good life, in keeping with genuine religious truth. It also depends on the degree to which they believe that all the good they then think and do comes from the Lord. Under those circumstances, their evil, especially the evil they inherited from their parents, is removed from them and vanishes from sight. Inherited evil is terrible, because it has gradually accumulated in one's forebears for many ages back and so has been heaped in quantity on their offspring. This evil constitutes the inner traits that lie hidden and so to speak masked among people of the spiritual church (§§966, 1667, 2307, 2308, 3701, 4317, 8550). So it is that their entire inherited will is beyond hope. In consequence, the Lord uses religious truth to form a new will on the intellectual side of their mind. That is why truth leads them to goodness when they are being reborn and why later, when rebirth is complete, they are led from goodness to the truth that grows out of goodness. This shows how the Lord creates a new will in them. (For the idea that a new will is formed on the intellectual side of the mind in people whose religion is spiritual, see §§863, 875, 895, 927, 1023, 1043, 1044, 1555, 2256, 4328, 4493, 5113, 6125.)

And they washed their clothes symbolizes purification of the truth supplied by faith. This is established by the discussion above at §8789, where similar words appear. 8807

And he said to the people, "Be ready in three days," symbolizes being fully prepared. This is established by the discussion above at §8790, where similar words appear. 8808

Do not go near a woman symbolizes purification of the goodness supplied by faith. This can be seen from the fact that in the Israelite nation, marriages were impure, because the people's inner depths were unclean. Marriage love descends from the marriage of goodness and truth, so people who are not inwardly dedicated to goodness and truth cannot have a pure marriage, and people who are inwardly dedicated to evil and falsity (as that nation was) have an impure marriage. That is why *not going near a woman* means avoiding impurity. (For the idea that marriage love descends from the heavenly marriage, which is the marriage of goodness and truth, see §§2727–2759, 2803, 3132, 4434, 4835. For the idea that the people descended from Jacob had no real marriage and were therefore allowed to take more than one wife, see §3246.) 8809

As for people of the spiritual church, represented here by the children of Israel, they too lack any real marriage until truth has been planted in their goodness. Before that time they do have a marriage but not a pure marriage, because goodness and truth have not yet been married inside them. That is why *not going near a woman* in an inner sense means having the goodness that is supplied by faith purified. The current chapter is about goodness that has not yet had truth planted in it, and the following chapters are about the implanting.

8810

Exodus 19:16, 17, 18, 19. *And it happened on the third day as it became morning that there were voices and lightning bolts and a heavy cloud on the mountain, and the voice of a horn, very strong, and all the people who were in the camp quivered. And Moses brought the people out of the camp to meet God, and they stood on the lower parts of the mountain. And Mount Sinai was entirely covered in smoke because Jehovah came down on it in fire, and the smoke of it went up like the smoke of a furnace, and the whole mountain trembled violently. And the voice of the horn was going out and becoming much stronger. Moses spoke, and God answered him with his voice.*

And it happened on the third day means at the end of purification. *As it became morning* symbolizes a state in which they had goodness. *That there were voices and lightning bolts* symbolizes a divine state in which there was revelation. *And a heavy cloud on the mountain* symbolizes a divine state relative to the people standing ready to receive. *And the heavy voice of a horn* symbolizes the heavenly state encircling it. *And all the people who were in the camp quivered* symbolizes the holy trembling of those who stood ready to receive. *And Moses brought the people out of the camp to meet God* symbolizes the power truth from the Divine had to prepare them to receive something divine in the goodness they possessed. *And they stood on the lower parts of the mountain* means far from the goodness that comes of heavenly love. *And Mount Sinai was entirely covered in smoke* means that heavenly goodness made its appearance in deep darkness. *Because Jehovah came down on it in fire* means since divinity was there within heavenly love. *And the smoke of it went up like the smoke of a furnace* symbolizes darkness like that produced by corrupt desire. *And the whole mountain trembled violently* symbolizes a shaking up of heaven. *And the voice of the horn was going out and becoming much stronger* symbolizes generalized revelation by way of the angelic heaven. *Moses spoke, and God answered him with his voice* means through an inflow of truth from the Divine, at the heart of which lies divinity itself.

And it happened on the third day means at the end of purification. This can be seen from the symbolism of a *third day* as the end of a state in which people have been prepared to receive something (as above at §8791) and therefore as the end of purification.

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As it became morning symbolizes a state in which they had goodness. This is evident from the symbolism of *morning* as a state marked by a loving goodness, as mentioned at §8426.

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The fact that Jehovah (the Lord) came down on Mount Sinai on the third day, in the morning of that day, makes it quite plain that [the timing] was a representation of some divine phenomenon in heaven. No one can tell what it represented except from the correspondence that exists between features of the physical world and features of the spiritual world and therefore from the symbolism involved. Here, for instance, it is necessary to know what is symbolized by morning and by a third day. The reason a third day symbolizes the end of a previous state is that three symbolizes what is full and complete from beginning to end (§8790). The reason morning symbolizes a state marked by a loving goodness is that the sun that sheds light in the other world on angels and on the whole of heaven is the Lord. The fire of that sun is the Lord's divine love, which provides every living thing with vital heat. The light of that sun is divine truth, which illuminates everyone who welcomes it. The situation is entirely different with the sun of the world, whose fire is just fire, not love, and which radiates a light that is just light, not truth.

[2] This shows what kind of effects are produced by the fire and light of the world's sun and what kind by the fire and light of heaven's sun. From the world's sun come warmth and light without life, but from heaven's sun come warmth and light with life. Anything that issues from heaven's sun is consequently called spiritual, because it holds life, while anything that issues from the world's sun is called physical and does not hold life. The life of living things, which is sensed in and from their warmth, comes not from the warmth of the world's sun but from the warmth of heaven's sun. When the warmth of heaven's sun is infused into the warmth of the world's sun, the effect it produces is life. In the body it feels like a physical warmth, but it contains vital heat, which traces its origin to the love that is the warmth from the sun of heaven. Anyone willing to give it proper consideration can see that vital heat comes from outside a living thing and that it is carried by love and depends on the amount and quality of the love. But those who fail to acknowledge any inner depth to a human being and ascribe everything to material causes cannot see it.

[3] Warmth from the sun of heaven, which is the Lord, then, is love with its goodness, and the light it gives off is faith with its truth, which shows what morning, afternoon, evening, and night in the other world symbolize: states of goodness and truth, or of love and faith. Morning is a state marked by love's goodness. Afternoon is a state marked by faith's truth. Evening and night mean the loss of both, or being ignorant and blind in matters of faith, and sluggish and cold in matters of heavenly love.

[4] In addition, the sun in heaven resembles the sun in our world in actually being stationary. It does not revolve or rotate to create the states described. Rather, its satellites create the states, just as a planet creates conditions on itself by going around the sun and around its own axis. This creates the appearance that the sun causes the changes, but it is the globe circling the sun rather than the sun itself that does so. The same happens in heaven. Changes of state corresponding to morning, afternoon, evening, and night there are not caused by heaven's sun, because that sun is always sending out warmth and light, or the goodness belonging to love and the truth belonging to faith. The changes arise rather in the recipients—namely, in angels and spirits, who pass through the times of day in regular cycles, depending on the way they live. Sometimes they experience morning, or a loving goodness; sometimes afternoon, or a knowledge of religious truth; sometimes evening and night, or shadow and lethargy in such matters.

[5] The process in the world resembles the process in heaven, with the difference that in the world, temporal states follow one another, but in heaven, states of life. This is because everything in the world was created in the image of something in heaven. Elements of the earthly realm grow out of elements in the spiritual realm the same way effects grow out of their causes. That is why everything in the world corresponds to something in heaven, and why the whole material world is a theater representing the Lord's kingdom (see §§3483, 4939, 8211).

8813

That there were voices and lightning bolts symbolizes a divine state in which there was revelation. This is clear from the symbolism of the *voices*, which are thunderclaps, as divine truth, and from the symbolism of *lightning bolts* as the brilliance and splendor of that truth. Divine truth gleams and sparkles with the fiery light of heaven's sun. That is why voices and lightning bolts symbolize a divine state in which there is revelation. The divine state is symbolized by the fact that they come down out of the sky, and a revelation is symbolized by the fact that voices and lightning

bolts stand for divine truth. (For the idea that the voices of thunderbolts out of the sky symbolize divine truth, see §7573.) The meaning of lightning as the radiance of that truth, which dazzles the inner eye, enlightening people intent on truth that comes from goodness and jolting people intent on falsity that comes from evil, may be seen from passages in the Word that mention lightning. In David, for example:

Clouds showered water; *the heights of the sky uttered their voice*, and your arrows went. *The voice of your thunder [went] into the world; lightning lit up the world.* The earth shook and trembled. (Psalms 77:17, 18)

The voice of thunder stands for divine truth (§7573); the lightning, for its radiance; and the world, for the church. “Lightning lit up the world,” then, means that the church was enlightened by divine truth. [2] Again in the same author:

His lightning will light up the world. The earth will see and fear; mountains will melt like wax before Jehovah. (Psalms 97:4, 5)

In the same author:

What Jehovah wishes, he does, in the heavens and on earth, on the seas and in all the abysses; he who causes vapors to rise from the end of the earth *makes lightning for the rain.* (Psalms 135:6, 7; Jeremiah 10:13; 51:16)

Lightning for the rain stands for the bright radiance of the truth coming down out of heaven. In John:

There occurred *lightning*, voices, and *thunder*. (Revelation 11:19; 16:18)

Lightning, voices, and thunder stand for divine truth that enlightens the good and terrifies the evil. [3] In Ezekiel:

The appearance of the living creatures, [which were guardian beings,] was like burning embers of fire, like the appearance of lamps; the *fire* was moving among the living creatures, so *that it had brilliance*, and *from the fire went out lightning*. And the living creatures were darting through and returning *like the appearance of lightning*. (Ezekiel 1:13, 14)

The fire stands for a loving goodness, and the lightning going out from the fire, for the divine truth it produces. The passage uses guardian beings

to depict the Lord's divine providence, which consists in divine truth emanating from his divine goodness. [4] In Daniel:

Here, now, one clothed in linen, whose hips were girded with the gold of Uphaz, and his body was like tarshish; *his face, like the appearance of lightning*; and his eyes, like fiery torches. (Daniel 10:5, 6)

A face like the appearance of lightning stands for a love of truth, because truth that results from love carries with it a flash of fire, which is the lightning. [5] In Zechariah:

Jehovah will appear over them, and *like lightning will his arrow go forth*, and the Lord Jehovah will blow a horn and move forward in southern storms. (Zechariah 9:14)

The arrow that will go forth like lightning stands for divine truth that dazzles and pierces. An arrow means theological truth (see §§2686, 2709), so an arrow from Jehovah means divine truth. [6] In Nahum:

The *glint of a sword, the lightning flash of a spear*, and a throng of those stabbed. (Nahum 3:3)

In Moses:

I will sharpen the *lightning of my sword*. (Deuteronomy 32:41)

This stands for the way divine truth pierces evil people. The sword stands for truth engaged in battle (§§2799, 8294) and the lightning for a brilliant gleam truth has that dazzles the intellect, depriving it of the ability to see truth. The meaning is similar in Ezekiel 21:15, 28.

From this discussion it is also evident that lightning means divine truth in Matthew 28:3 and Luke 17:24.

8814

And a heavy cloud on the mountain symbolizes a divine state relative to the people standing ready to receive. This can be seen from the symbolism of a *cloud* as truth adapted to people who stand ready to receive it and therefore as the Word in its literal meaning (§§8443, 8781). Here it symbolizes divine truth adapted to the people descended from Jacob. Because they were very much in the dark about divine truth, the text speaks of a *heavy* cloud, as it speaks above at verse 9 of a thick cloud and below at verse 18 of the smoke of a fire like the smoke of a furnace. How deep in the dark they were is clear from the remarks about that nation above at §8788. It is also clear from the consideration that information was revealed to them only about the outer self, not the inner self. They did not understand

the inner dimension and did not want to understand it, because it was opposed to everything they loved: to be the most important of all in the world and the richest of all, and for all nations elsewhere to be nothing in comparison to them. Where these passions exist, heavenly passions cannot be received, because the former snuff the latter out and smother them. That is why Jehovah (or the Lord) appeared to them in a thick, heavy cloud. The same thing happens in the other world: People who adopt falsity for evil reasons are enveloped in a cloud as thick and dark as the nature and amount of their false thinking. Any who are there can actually see it with their own eyes. Yet the sun there shines constantly. (On these matters, see previous remarks in §§6832, 8137, 8138 to the general effect that the Divine appears to everyone in the other world according to the kind of faith and love each individual has.)

And the heavy voice of a horn symbolizes the heavenly state encircling it. This can be seen from the symbolism of the *voice* or sound of a *horn* as the truth belonging to heavenly goodness. A voice means truth, and a horn means heavenly goodness, as above at §8802. The reason the phrase symbolizes a heavenly state encircling [the divine state] is that the divine quality in heaven is at heaven's center, or core—in other words, at its highest height. But heaven as composed of angels encircles the divine quality, or stands outside it—in other words, below it. (Whatever encircles something is outside it, and what is outside something [in the other world] is below it.)

The actual divine truth in heaven is symbolized by the voices and lightning bolts, but the heavenly or angelic truth attached to the divine truth—below or around it—is symbolized by the voice of a horn. The meaning is similar in Zechariah:

Jehovah will appear over them, and like lightning will his arrow go forth,
and the Lord Jehovih will *blow a horn* and move forward in southern
storms. (Zechariah 9:14)

And in David:

God has gone up with a [trumpet] blast; Jehovah, *with the voice of a
horn*. (Psalms 47:5)

The [trumpet] blast stands for the truth belonging to spiritual goodness, the voice of a horn for the truth belonging to heavenly goodness.

[2] Divine truth as it passes through heaven is also meant *by the trumpets the angels blew* in Revelation 8:2, 6, 7, 8, 12, 13; 9:14. Divine truth issuing

from heaven was also represented *by the seven horns the seven priests blew* before the ark, or before Jehovah, when the walls of Jericho fell (Joshua 6) and *by the horns sounded by the three hundred men* with Gideon around the camp of Midian, Amalek, and the children of the east (Judges 7). The reason the horns produced this effect was that they represented divine truth coming through the heavens, which by its very nature perfects good people but destroys evil people. It perfects good people because they accept the divine goodness within the truth, but it destroys evil people because they do not accept this goodness. The walls of Jericho symbolized falsity used in defense of evil. Midian, Amalek, and the children of the east—around whose camp the three hundred men under Gideon blew their horns—symbolized people immersed in evil and consequently in falsity.

8816

And all the people who were in the camp quivered symbolizes the holy trembling of those who stood ready to receive. This is clear from the symbolism of *quivering* as a holy trembling and from the symbolism of the *people who were in the camp* as those who were about to receive divine truth.

A number of places in the Word (Psalms 77:17, 18; 97:4, 5; 104:32; and elsewhere) say that when Jehovah comes down, the earth trembles and mountains disintegrate. This symbolizes the way the divine presence shakes everything up. The nature of divinity is such that we cannot bear it unless we are enveloped in a kind of cloud that adapts us to receive it. After all, it is like the fire in the sun, which would consume us instantly if it fell on us unbuffered. Acceptance, however, depends on the goodness in the individual recipient. People governed by goodness do tremble at the divine presence, but it is a holy type of trembling that precedes acceptance. People ruled by evil, on the other hand, feel terror at the divine presence, so they flee. They then wrap their false ideas around them like a lowering cloud and go into hiding. This is symbolized by certain rocky caves to which they then resort. These considerations show what is symbolized by *all the people who were in the camp quivered*.

8817

And Moses brought the people out of the camp to meet God symbolizes the power truth from the Divine had to prepare them to receive something divine [in the goodness they possessed]. This can be seen from the symbolism of *bringing the people out to meet God* as the power to prepare them to receive something divine. The next chapters are about the law announced on Mount Sinai, which is the divine gift they were about to receive, because the law is divine truth emanating from divine goodness. That is why *bringing out to meet* means the power of preparing people

to receive something, and preparing them by means of truth from the Divine, which *Moses* represents (§§8760, 8787, 8805).

And they stood on the lower parts of the mountain means far from the goodness that comes of heavenly love, as the following shows: the *mountain*, Sinai, symbolizes heaven, so it symbolizes divine goodness united with divine truth there, as dealt with at §8805. And *standing on its lower parts* means far away from it. 8818

What is meant here in the inner narrative sense is the nation of Israel, which lacked the goodness that comes of heavenly love (see above at §§8788, 8806) and was therefore far from it. That is why the text later on says that Moses begged the people and priests not to break through the boundaries, touch the mountain, and so die (verses 21, 22, 24, 25).

In the inner sense proper, which is about people of the spiritual church, their standing on the lower parts of the mountain means that they were not allowed to go up to a higher heaven with arrogant self-assurance. If they did go up, they would die. On this topic, see §§8794, 8797.

And Mount Sinai was entirely covered in smoke means that heavenly goodness made its appearance in deep darkness. This is evident from the symbolism of *Mount Sinai* as heavenly goodness (as directly above at §8818) and from that of *being covered in smoke* as showing up in darkness. The darkness referred to is in matters of faith—a darkness characterizing people whose religion is spiritual, as compared to people whose religion is heavenly (§§2708 at the beginning, 2715, 2718, 2831, 2935, 2937, 3241, 3833, 6289). 8819

The deep darkness symbolized by “Mount Sinai was entirely covered in smoke” and the statement not far below that the smoke of it went up like the smoke of a furnace refer to the obscured vision of the Israelite nation, before whose eyes the presentation was taking place. Jehovah (the Lord) presents himself to each of us in accordance with the kind of person we are (§§8788, 8814). So he appears as love and the light of truth to people engaged in goodness but as a foe and avenger to people involved in evil.

The fact that he looked like this to the Israelite people can be seen in another passage in Moses as well:

The appearance of Jehovah’s glory *before the eyes of the children of Israel* was a *consuming fire* on the head of the mountain. (Exodus 24:16, 17)

In the same author:

You came near and stood below the mountain when *the mountain was burning with fire all the way to the heart of the sky—shadow and cloud*

and *darkness*—and Jehovah spoke to you from the middle of the fire. (Deuteronomy 4:11, 12; 5:22)

And in the same author:

It happened when you heard the voice from the middle of the shadow and *the mountain was burning with fire* that you came near to me and said, “*Why should we die? For this big fire will consume us.* If we continue to hear the voice of Jehovah our God anymore, *we will die.*” (Deuteronomy 5:23, 24, 25)

[2] It works this way because we cannot see God except from the qualities we have inside us. If, for instance, we harbor hatred, we view God from the standpoint of hatred. If we are merciless, we see him as merciless. If on the contrary we possess love for our neighbor and show mercy, we view him from the standpoint of these qualities and consequently see him in them. It is like rays of light. When they fall on hideous objects, they turn into hideous colors, but when they fall on beautiful objects they turn into beautiful colors.

The meaning of smoke as an obscured vision of truth and as the blackness of false ideas can be seen in Isaiah 9:18, 19; 34:9, 10; Joel 2:30, 31; Hosea 13:1, 3; Revelation 9:17, 18; 18:18; 19:3.

8820

Because Jehovah came down on it in fire means since divinity was there within heavenly love. This is established by the symbolism of the *fire* with *Jehovah* in it as heavenly divine love. For the meaning of fire as love, see §§934, 4906, 5071 at the end, 5215, 6314, 6832, 6834, 6849. Here it stands for heavenly divine love, that is, divine love of the kind existing in the heaven inhabited by heavenly angels.

8821

And the smoke of it went up like the smoke of a furnace symbolizes darkness like that produced by corrupt desire. This is established by the symbolism of *smoke* as darkness (discussed above at §8819) and from that of a *furnace* as corrupt desire (discussed at §7519). For why the Lord appeared this way to the children of Israel when surrounded with heavenly love, see §8819, and §§1861 at the end, 6832.

8822

And the whole mountain trembled violently symbolizes a shaking up of heaven. This can be seen from the symbolism of *trembling* as a shaking up and from that of the *mountain*, Sinai, as heaven (discussed at §8805). For the idea that the divine presence triggers a shaking up, see above at §8816.

8823

And the voice of the horn was going out and becoming much stronger symbolizes generalized revelation by way of the angelic heaven, as the

following shows: The *voice of a horn* symbolizes heavenly or angelic truth united to divine truth, as discussed at §8815, so it symbolizes generalized revelation. Divine truth is revealed truth, and anything revealed by way of heaven is more general than divine truth itself *in* heaven, since it stands outside, on the periphery (§8815). What stands on the outside or periphery is more general than that which stands inside, at the center. And *going out and becoming stronger* symbolizes an increase in this kind of truth. It is like a sound produced high in the sky, where the atmosphere is thinner. Such a sound is hard to hear, but when it drops down to where the atmosphere is less refined, it is larger and louder. So it is with divine truth and divine goodness: When they are at the highest heights they bring peace, not any disturbance of any kind. When they filter down lower, though, they gradually become less peaceful and eventually disruptive. Here is how the Lord depicts it for Elijah when Elijah was on Horeb, in 1 Kings:

“Go out and stand on the mountain in front of Jehovah.” Here, now, Jehovah was passing by, so that a wind great and strong was tearing up mountains and shattering rocks in front of Jehovah. Jehovah was not in the wind. Then after the wind there was an earthquake, yet Jehovah was not in the earthquake. After the earthquake there was fire; Jehovah was not in the fire. Finally, after the fire, there was a *thin, silent voice*. (1 Kings 19:11, 12)

Moses spoke, and God answered him with his voice means through an inflow of truth from the Divine, at the heart of which lies divinity itself. This can be seen from the representation of *Moses* as truth from the Divine (dealt with in §§8760, 8787, 8805), from the symbolism of *speaking* as an inflow (dealt with in §§5797, 7270, 8128), and from the symbolism of *answering with his voice* as divine truth, the source of the inflow. The reason for this symbolism is that God’s answers are truth containing divinity.

Exodus 19:20, 21, 22, 23, 24, 25. *And Jehovah came down onto Mount Sinai, to the head of the mountain, and Jehovah called Moses to the head of the mountain, and Moses went up. And Jehovah said to Moses, “Go down, beseech the people not to break through to Jehovah to see him and many of them fall [dead]. And the priests going near Jehovah shall also consecrate themselves to keep Jehovah from creating a breach among them.” And Moses said to Jehovah, “The people cannot go up to Mount Sinai, because you have beseeched us, saying, ‘Set boundaries on the mountain and consecrate it.’” And Jehovah said to him, “Leave; go down; and you are to come up, you and Aaron with you; and the priests and the people are not to break through to go*

8824

8825

up to Jehovah, or he might create a breach among them.” And Moses went down to the people and said this to them.

And Jehovah came down onto Mount Sinai symbolizes the Lord’s presence in heaven. *To the head of the mountain* means in the inmost one. *And Jehovah called Moses to the head of the mountain, and Moses went up* symbolizes a uniting there of truth from the Divine. *And Jehovah said to Moses* symbolizes an urgent message from the Divine. *Go down, beseech the people not to break through to Jehovah to see him* means to discourage those in the spiritual church from aspiring to the heaven where heavenly divinity is found. *And many of them fall [dead]* means that if they went there, they would perish. *And the priests going near Jehovah shall also consecrate themselves* means that those with spiritual goodness containing a divine element need to be shielded. *To keep Jehovah from creating a breach among them* symbolizes being separated from goodness as a result. *And Moses said to Jehovah* symbolizes a thought occurring to truth from the Divine. *The people cannot go up to Mount Sinai* means that they cannot lift themselves to the heavenly kingdom. *Because you have beseeched us* means because the Divine takes care to prevent it. *Saying, “You are to set boundaries on the mountain,”* means by having the spiritual aura of goodness terminate below [the heavenly aura]. *And consecrate it* means that this keeps them at a distance from anything divine. *And Jehovah said to him* symbolizes a further warning. *Leave; go down* symbolizes an inflow. *And come up, you and Aaron* symbolizes union with truth from the Divine in its inner and outer forms. *And the priests and the people are not to break through to go up to Jehovah* means that anyone with spiritual goodness and truth is not to aspire to the heavenly heaven. *Or he might create a breach among them* symbolizes being separated from truth and goodness. *And Moses went down to the people* symbolizes an inflow of the Divine, through truth from the Divine. *And said this to them* symbolizes being warned in the process.

8826

And Jehovah came down onto Mount Sinai symbolizes the Lord’s presence in heaven. This is evident from the symbolism of *Mount Sinai* as heaven (discussed at §8805), so that *coming down onto the mountain* means being present in heaven. The presence is the Lord’s because in the Word, *Jehovah* is the Lord.

8827

To the head of the mountain means in the inmost one, that is, the inmost heaven. This can be seen from the symbolism of the *mountain* as heaven, as directly above at §8826. The reason the *head* of the mountain is the inmost heaven is that the head of a mountain is its highest part,

and what is highest symbolizes what is deepest within (§§1735, 2148, 4210, 4599, 8153).

There are three heavens: the lowest (called the first), the middle (called the second), and the inmost (called the third). In this last heaven there is greater divinity than in the two lower heavens. The inhabitants of the inmost heaven are directly under the Lord's gaze, because they dwell in love for him and therefore dwell more in peace and innocence than any others. The angels there are called heavenly angels, while those in the second heaven are called spiritual angels. So the kind of divinity that exists in the former heaven is called heavenly divinity, and the kind in the latter is called spiritual divinity.

This shows what “Jehovah came down onto the head of the mountain” symbolizes.

And Jehovah called Moses to the head of the mountain, and Moses went up symbolizes a uniting there of truth from the Divine. This is established by the explanation above at §§8760, 8761, where similar words occur. What is symbolized here is union with heavenly divinity—in other words, with the kind of divinity in the inmost heaven. 8828

And Jehovah said to Moses symbolizes an urgent message from the Divine. This is clear from the symbolism of *saying*, which includes what follows it: words urging the people not to break through the boundaries fencing off the mountain all around. 8829

Go down, beseech the people not to break through to Jehovah to see him means to discourage those in the spiritual church from aspiring to the heaven where heavenly divinity is found, as the following shows: *Beseeching* means urging. The children of Israel—the *people* here—represent members of the spiritual church, as noted many times. *Breaking through* (the boundaries) means aspiring to a higher heaven. And *to see Jehovah* means to perceive what is divine. After all, the presence of Jehovah on the head of the mountain means the presence of divinity in the inmost heaven (the heaven described as heavenly, §8827), and seeing means perceiving (§§2150, 3764, 4567, 4723, 5400). 8830

And many of them fall [dead] means that if they went there, they would perish, as is self-evident. 8831

And the priests going near Jehovah shall also consecrate themselves means that those with spiritual goodness containing a divine element need to be shielded, as the following shows: *Priests* symbolize goodness, as discussed in §§1728, 2015 at the end, 6148. In this case they symbolize spiritual goodness. This is because the children of Israel, whose priests they were, represented 8832

members of the spiritual church and consequently people who possess both a goodness acquired through truth and truth that springs from goodness (§§7957, 8234). *Going near Jehovah* symbolizes goodness containing a divine element, when the phrase applies to priests, who symbolize goodness. And *being consecrated* symbolizes the shielding of one's inner traits, as discussed in §§8788, 8806.

8833

To keep Jehovah from creating a breach among them symbolizes being separated from goodness [as a result]. This can be seen from the symbolism of *creating a breach* as separating truth from goodness, which is discussed at §4926. Here [too] it symbolizes separation from goodness, because it applies to the priests, who symbolize goodness (§8832).

8834

And Moses said to Jehovah symbolizes a thought occurring to truth from the Divine. This can be seen from the symbolism of *saying*—when the saying is done by truth from the Divine, represented by *Moses*—as a thought, as also in §§3395, 7107, 7244, 7937.

By “a thought occurring to truth from the Divine,” I mean thought on the part of the person who represents such truth. In fact, the reason for putting it this way is that truth does the thinking in a person; it is the means by which the person who has the thought forms it. The Lord flows through goodness into truth, and that is how he gives us life. This life force as we receive it seems to be ours, but it is the Lord's and is in the truth-from-goodness we possess.

Since that is how it works, that is how angels speak. They attribute thoughts to truth-from-goodness in the abstract, separate from any person, which means that they also perceive where true thoughts originate. From this you can see what the angelic way of speaking is like: it is the speech of wisdom.

8835

The people cannot go up to Mount Sinai means that they cannot lift themselves to the heavenly kingdom. This can be seen from the symbolism of the *people* (the children of Israel) as citizens of the spiritual kingdom, from that of *going up* as lifting [themselves], and from that of *Mount Sinai* as the heavenly kingdom (discussed above at §8827).

To learn about the situation itself, see above at §§8794, 8797.

8836

Because you have beseeched us means because the Divine takes care to prevent it, as is self-evident.

8837

Saying, “You are to set boundaries on the mountain,” means by having the spiritual aura of goodness terminate below [the heavenly aura]. This can be seen from the symbolism of *setting boundaries on the mountain* as

reaching no farther into heaven than to spiritual auras of goodness, as discussed above in §§8794, 8795, 8796, 8797.

And consecrate it means that this keeps them at a distance from anything divine. This is established by the symbolism of *consecrating* as masking people's inner traits so they appear outwardly to have sanctity (discussed in §§8788, 8806), and so also as being kept at a distance from anything divine, to avoid injury. Unless these people had been shielded, divinity would have penetrated and destroyed them, because to anyone who stands unmasked, the presence of divinity is like a devouring fire. That is why even angels are veiled in cloud (§6849). From these considerations you can see what it means to be shielded.

8838

The reason this is what being consecrated means is that when people are shielded, they seem to possess sanctity. This is because the Divine can then flow in and establish in them a state of goodness and a manifestation of truth, which he cannot do without the shielding.

And Jehovah said to him symbolizes a further warning. This can be seen from the symbolism of *saying* as a warning, since *Jehovah* is telling Moses to beseech the people not to break through to see him. The reason it is a *further* warning is that Moses said the people had already been given an urgent message on the subject and care had been taken to prevent them from breaking through [verse 23].

8839

Leave; go down symbolizes an inflow. This can be seen from the symbolism of *leaving* and *going down* to the people and warning them—when this is done by the Divine through truth from the Divine, represented by Moses—as an inflow of the Divine, through truth from the Divine.

8840

And come up, you and Aaron symbolizes union with truth from the Divine in its inner and outer forms. This can be seen from the symbolism of *coming up* (to *Jehovah*) as being united (discussed at §8760) and from the representation of *Moses and Aaron* as truth from the Divine in inner and outer forms—Moses, in an inner form, and Aaron, in an outer form (discussed in §§7089, 7382).

8841

And the priests and the people are not to break through to go up to Jehovah means that anyone with spiritual goodness and truth is not to aspire to the heavenly heaven. This can be seen from the discussion above in §§8830, 8832, where similar words occur.

8842

Or he might create a breach among them symbolizes being separated from truth and goodness, as above at §8833. Here the separation is from truth as well [as goodness], because it applies to the people as well [as the priests].

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And Moses went down to the people symbolizes an inflow of the Divine, through truth from the Divine, as above at §8840.

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And said this to them symbolizes being warned in the process, as above at §8839.



The Spirits and Inhabitants of Jupiter (Continued)

8846

AMONG the spirits of Jupiter there are also some they call chimney sweeps, because these spirits appear with the clothes and face of a sweep. They are among the ones who scold the people of their planet and then teach them, as described in §§7801–7812. A portrayal of them above at §5056 shows what part of the universal human they relate to and what they are like, so let me transcribe it here.

8847

Once, a spirit from another planet was with me. (He was from the planet Jupiter.) He begged me desperately to intercede for him so that he could go to heaven. He said he was unaware of having done wrong, aside from criticizing the inhabitants of that planet. He added that after criticizing them he instructed them.

He attached himself to my left side under my elbow, and his voice cracked as he spoke. He was able to elicit pity, but all I could answer was, “I cannot help you. That is for the Lord alone to do. I cannot intervene, either, because I do not know whether that would be useful or not. But if you are worthy, you have reason to hope.” Then he was sent back to join some upright spirits from his planet, but they said he could not be in their company because he was not like them. Still, in his intense longing he demanded to be let into heaven, so he was sent to a community of good and decent spirits from our planet, but they too said he could not be with them. Seen in heaven’s light, his color was black, but *he* claimed he was brown rather than black.

[2] I was told that spirits who are later accepted among the ones making up the province of the seminal vesicles are like this at first. The seminal vesicles collect the seed and surround it with material suited to it. This material is designed to prevent the seed from dissolving and can be sloughed off in the cervix so that what was being protected inside

can serve to bring about conception, or to fertilize the ovum. So this seminal material also contains an energy and what you might call a burning desire to strip itself away and leave the seed free to perform its function.

A similar trait appeared in this spirit, who came back to me but now in shabby clothes, saying again that he longed intensely to go to heaven and could now tell he was a good candidate. I was allowed to suggest that it might be a sign he would soon be accepted.

Some angels then told him to get rid of his clothes. In his eagerness he took them off so fast that hardly anything could be quicker. This represented the nature of the longings in inhabitants of the area to which the seminal vesicles correspond.

I heard that when spirits like this are ready for heaven, they shed their clothes, are dressed in gorgeous new ones, and become angels. They are compared to caterpillars, which, when they reach the end of their lowly [larval] stage, turn into pupae and then into butterflies. As butterflies they change their garments and receive wings of blue, yellow, silver, or gold. Then they are free to fly up into the air (their "heaven"), marry, lay eggs, and in this way see to the propagation of their race. Sweet, delightful food from the fragrant juices of various flowers becomes their diet.

8848

One of the spirits from that planet also came to me saying he was looking for the one Lord and wanted to go to heaven but could not, because he had done something wrong during his physical life. I asked what he had done wrong. "I stole an inexpensive item from someone I knew," he said, "an item I thought he was going to give me. It is weighing on my conscience."

8849

Since he had brought this thought with him from his planet, I could see what kind of life they lead there: they are distressed if they harm anyone, even when the damage is minor.

I was shown a scalp, but only the upper part of it, which was bony. I was told that people who are going to die within a year see the same thing and that they then prepare themselves.

8850

The inhabitants there have no fear of death (except over leaving behind their spouse, children, or parents), because they know they will live on afterward. They know they are not departing life just because they are going to heaven, so they do not refer to dying as dying but rather as "being heavened."

Inhabitants of that planet who lived happily in love with their married partner, and cared for their children the way parents ought to, do not

die of sickness; no, they pass away peacefully, as in sleep, and in this way cross over from the world to heaven.

8851

A normal lifespan there is thirty of our years. Inhabitants who live longer are said to be unteachable, so the punishing and teaching spirits do not approach them.

The reason they die in so short a time is that the Lord in his providence is keeping their population from growing too big for their planet to sustain. Besides, they mature more quickly there than we do on our planet. In the first flower of their youth they are already marrying, and once they marry, their joy is to love their spouse and take care of their children. They do refer to other kinds of delight as pleasures but as relatively shallow ones.

8852

The end of the next chapter will discuss the spirits and inhabitants of Saturn [§§8947–8957].



Exodus 20

Teachings on Neighborly Love

WE each have something we love more than anything else. This passion is described as dominant in us, or if you prefer, as reigning universally. It is always present in our thoughts and in our will, and it constitutes our very life.

8853

For example, if we love wealth above all (whether money or property), we are constantly mulling how to amass it. We rejoice deeply when we acquire riches, grieve deeply when we lose them. Our heart is in them.

8854

If we love ourselves above all, we keep ourselves in mind at every turn, think about ourselves, talk about ourselves, act in our own best interest. Our life is a life of self-absorption.

What we love above all we hold as our purpose. We focus on it every step of the way. It lies in our will like a hidden river current, drawing us along and carrying us away—even when we are doing something else—because it is what energizes us. What is loved above all is also what we search out and discover in one another; and we use the information either to lead the other or to act in concert with him or her.

8855

When we are being reborn, neighborly love is planted in us through faith, until this love becomes dominant. When neighborly love has become dominant, we receive new life, because it is then present unceasingly in our thoughts and unceasingly in our will. In fact, it is present in every single aspect of both thought and will, even when we are reflecting on something else or are engaged in business affairs.

8856

The same is true of love for the Lord: when it is dominant, it shows up in every facet of a person's life. Compare it with loving your monarch or your parents: when you are in their presence, your love for them gleams from every feature of your face, is heard in every word you speak, and shows up in every move you make.

8857

That is what is meant by always having God before your eyes and loving him above all, with all your soul and with all your heart.

8858

We are exactly the same as the passion that dominates our life. It distinguishes us from others; it creates our heaven if we are good and our hell if we are evil; it is our very will. Consequently it is the very essence of our life, which cannot be changed after death.

This discussion shows what kind of life animates a person who has been reborn and what kind animates a person who has not been reborn.



Exodus 20

1. And God spoke all these words, saying,
2. "I am Jehovah your God, who led you out of the land of Egypt, out of the house of slaves.
3. You shall not have other gods before my face.
4. You shall not make yourself a carved image or any likeness [of anything] that is in the heavens above or that is on the earth beneath or that is in the waters under the earth.
5. You shall not bow down to them or serve them, because I am Jehovah your God, God the Zealous, bringing the consequences of the fathers' wickedness on the sons, on the third and on the fourth [generation] among those who hate me;
6. and performing mercy to thousands among those who love me and keep my commandments.
7. You shall not utter the name of Jehovah your God for an evil purpose, because Jehovah will not render innocent the person who utters his name for an evil purpose.
8. Remember the Sabbath day, to consecrate it.
9. Six days you shall labor and do all your work.
10. And the seventh day is a Sabbath to Jehovah your God; you shall not do any work—you or your son or your daughter, your male servant or your female servant or your beast or the immigrant of yours who is in your gates.
11. For in six days Jehovah made heaven and earth, the sea, and everything that is in them, and rested on the seventh day. Therefore Jehovah blessed the Sabbath day and consecrated it.

12. Honor your father and your mother, in order that your days may lengthen on the land that Jehovah your God is giving you.

13. You shall not kill.

14. You shall not commit adultery.

15. You shall not steal.

16. You shall not testify as a lying witness against your neighbor.

17. You shall not covet your neighbor's house. You shall not covet your neighbor's wife or his male servant or his female servant or his ox or his donkey or anything that is your neighbor's."

18. And all the people were seeing the voices and the torches and the voice of the horn and the mountain covered in smoke, and the people saw and shook and stood far off.

19. And they said to Moses, "You yourself speak with us and we will listen, and do not let God speak with us or we might die."

20. And Moses said to the people, "Do not be afraid, because God has come in order to test you, and in order that fear of him may be before your faces, so that you may not sin."

21. And the people stood far off, and Moses approached the darkness where God was.

22. And Jehovah said to Moses, "This is what you shall say to the children of Israel: 'You yourselves have seen that I have spoken with you from heaven.

23. You shall not make gods of silver and gods of gold beside me; you shall not make them for yourselves.

24. An altar of ground you shall make for me, and you shall sacrifice on it your burnt offerings and your thanksgiving [sacrifices], your flocks and your herds; in every place where I put the memory of my name I will come to you and bless you.

25. And if you make an altar of stones for me, you shall not build them carved, because if you wield your chisel on it, you will profane it.

26. And you shall not ascend on steps up to my altar, so that your nakedness may not be exposed on it."

Summary

THE inner meaning of this chapter deals with divine truths to be planted in the goodness that members of the Lord's spiritual church possess. The ten commandments of the Decalogue are those truths.

The subsequent commandments in this chapter concerning sacrifices and the altar are outer truths having to do with worship.



Inner Meaning

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EXODUS 20:1. *And God spoke all these words, saying.*

And God spoke all these words, saying, symbolizes divine truths for the inhabitants of the heavens and the inhabitants of the earth.

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And God spoke all these words, saying, symbolizes divine truths for the inhabitants of the heavens and the inhabitants of the earth. This can be seen from the symbolism of the *words* that *God has spoken* as divine truths, because what God speaks is nothing but truth. Divine truth is therefore called the Word, and in John 1:1 the Word means the Lord, because while the Lord was in the world he was divine truth itself. Later, when he had been glorified, he became divine goodness, and since then, all divine truth emanates from him.

This divine truth is the light of angels. It is also the light that illuminates our inner eye, the eye of our intellect. [2] Because our inner eye sees what is spiritual rather than what is physical, truths are the objects of its sight. The objects of its intellectual sight are spiritual truths, which are called religious truths. The objects of its earthly sight are truths for the sphere of public life (which address fairness), truths for the sphere of private morality (which address honor), and finally, truths on the physical plane (which are deductions from objects of the outer senses—mainly sight).

These remarks show the ranking of different kinds of truth and the fact that each and every true idea originates in divine truths, which are the inner starting points for everything. Divine truth was also the source for the forms that hold the different kinds of truth, because these forms were created as containers and holders for the truth.

From this you can see what is meant in John 1:1, 2, 3 by the idea that everything was created by the Word. Divine truth is reality itself and is the one and only substance, through which everything [comes into existence].

Why do the words that God spoke mean divine truths for the inhabitants of the heavens and of the earth? It is because the Ten Commandments (called the Decalogue) and the subsequent statutes, proclaimed and ordered from Mount Sinai, are truths intended not only for the inhabitants of the earth but also for the inhabitants of the heavens. Every word—every truth—from the Lord is for the angels as well as for us, because it spreads throughout heaven and passes on from there to earth.

However, the Lord's words (or truths) do not sound the same in the heavens as on earth, because they are in a spiritual form there, whereas on earth they are in a worldly form. What truth is like in its spiritual form as compared to truth in its worldly form is evident from every detail of the Word in its inner and outer meanings. Truth in the inner meaning is spiritual, but truth in the outer meaning (the literal meaning) is worldly. Worldly truth is suited to the inhabitants of the earth, spiritual truth to the inhabitants of the heavens.

[2] We can see that this is the case from the fact that the Word has been sent—has passed—from divinity itself through heaven and then on to earth. When it arrives on earth, it is truth suited to us, the human race, who are intent on earthly and body-centered concerns; but in the heavens it is suited to angels, who are intent on spiritual and heavenly concerns. This being the character of the Word, it is inherently sacred, because it holds what is heavenly and divine.

The ten commandments of the Decalogue make this fact quite plain. Anyone can see that these commandments are such that people everywhere on earth already knew them—knew to honor their parents, not to kill, not to commit adultery, not to steal, not to testify as deceitful witnesses. Clearly, then, the Israelite nation could have known them by earthly-level illumination alone. What nation is there that does not know them? Yet Jehovah himself came down to announce them, and announced them out of a fire that was burning all the way to the heart of the sky [Deuteronomy 4:11]. This makes it plain that the Commandments contain more in their hidden depths than appears in the literal text, which is to say that they contain something for the heavens as well, something that fills the heavens. Everything in the Word is like this because it all comes from the Divine.

This shows what makes the Word holy and what it means to say that the Word is inspired down to every jot and tip of a letter and every serif (Matthew 5:18; Luke 16:17).

In what follows you will see what the commandments of the Decalogue are therefore like in their spiritual meaning—what they are like in the heavens.

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Exodus 20:2, 3, 4, 5, 6, 7. *“I am Jehovah your God, who led you out of the land of Egypt, out of the house of slaves. You shall not have other gods before my face. You shall not make yourself a carved image or any likeness [of anything] that is in the heavens above or that is on the earth beneath or that is in the waters under the earth. You shall not bow down to them or serve them, because I am Jehovah your God, God the Zealous, bringing the consequences of the fathers’ wickedness on the sons, on the third and on the fourth [generation] among those who hate me; and performing mercy to thousands among those who love me and keep my commandments. You shall not utter the name of your God for an evil purpose, because Jehovah will not render innocent the person who utters his name for an evil purpose.”*

I am Jehovah your God symbolizes the Lord in his divine humanity, reigning universally in all that is good and true, in general and in particular. *Who led you out of the land of Egypt, out of the house of slaves* symbolizes the Lord’s role as the one who delivers people from hell. *You shall not have other gods before my face* means that one is not to think about truth that comes from anywhere but the Lord. *You shall not make yourself a carved image* means not from one’s own intellectual ability. *Or any likeness* means in imitation of that which comes from the Divine. *[Of anything] that is in the heavens above or that is on the earth beneath* means as it appears in spiritual light or in worldly light. *Or that is in the waters under the earth* means as it appears to the physical senses. *You shall not bow down to them or serve them* means that one is not to offer them divine worship. *Because I am Jehovah your God* symbolizes a divine quality from the Lord throughout, in general and in particular. *God the Zealous* means that from this come falsity and evil. *Bringing the consequences of the fathers’ wickedness on the sons* symbolizes a consequent proliferation of falsity from evil. *On the third and on the fourth [generation]* means in a long sequence, and union. *Among those who hate me* symbolizes people who flatly reject the Lord’s divinity. *And performing mercy to thousands* means those will have goodness and truth unceasingly. *Among those who love me* means who receive love with its goodness. *And keep my commandments* means who receive faith with its truth. *You shall not utter the name of your God for an evil purpose* symbolizes profanation of, and blasphemy against, religious truth and goodness. *Because Jehovah will not render innocent the person who utters his name for an evil purpose* means that those sins cannot be forgiven.

I am Jehovah your God symbolizes the Lord in his divine humanity, reigning universally in all that is good and true, in general and in particular. This is clear from the fact that in the Word, none but the Lord is meant by Jehovah (§§1343, 1736, 2921, 3023, 3035, 3448, 5663, 6280, 6281, 6303, 8274) or by Jehovah Sabaoth, the Lord Jehovih, or *Jehovah God* (§§2921, 3023, 3448, 6303). The symbolism is also clear from the fact that the Lord is called Jehovah because of his divine goodness, which is his divine reality, but he is called God because of his divine truth, which is his divine manifestation (§6905 and §§709, 732, 1096, 2586, 2769, 2807, 2822, 3921 at the end, 4402). The reason it is the Lord's divine humanity that is meant here by Jehovah God is that this is what both Jehovah and God stand for in the Word. The Lord is divine goodness even in regard to his human side, and this goodness is what "Jehovah" refers to, and he is divine truth because divine truth comes from him, which is what "God" refers to.

[2] The reason Jehovah God means the Lord's divine humanity is that the divinity itself in the Lord cannot be seen or even perceived in heaven, so it cannot be received in faith and love. Only his divine humanity is accessible in these ways. The churches know that the divinity itself cannot be communicated to angels in heaven—let alone people on earth—except through the divine humanity. They know it from the Lord's words in the Gospels, where he says that he is the door [John 10:7, 9], that he is the mediator, that no one can come to the Father except through him [John 14:6], that none but he knows the Father [Matthew 11:27; Luke 10:22], and that no one has seen the Father or even his form [John 1:18; 5:37; 6:46]. Obviously, then, it is the Lord who is meant here by Jehovah God. The fact that he is also the one who redeemed the human race and delivered it from hell is known too. The idea is symbolized by the next few words: "I led you out of the land of Egypt, out of the house of slaves."

This evidence now shows that Jehovah God, who spoke from Mount Sinai, is the Lord in his divine humanity.

[3] The Lord starts with this message in speaking from Mount Sinai because it needs to reign universally in everything he says afterward. Whatever is said first must be borne in mind and regarded as the indispensable, universal element in all that follows it. (See below for the meaning of "reign universally.")

Everything the Lord said follows this pattern; his opening words must be seen as governing and including those that come next, and so on sequentially down the line. What comes next in this particular chapter is the

commandments of the Decalogue (inner truth) followed by some statutes (outer truth). In both of them, the Lord in his divine humanity must be seen as reigning universally, because they come from the Lord and are the Lord. After all, any truth that really is true radiates from the Lord, and whatever radiates from the Lord is the Lord.

The churches also realize that the Lord in his divine humanity must reign universally in every aspect of faith. You can see this from their teachings: Without the Lord there is no salvation. Every true idea and good desire that constitute faith comes from him. So since he is the one from whom faith comes, he is the faith that exists in us. If he is faith, then he is also all the truth contained in the teachings taken from the Word that constitute faith—which is one reason the Lord is called the Word.

[4] The above-mentioned idea that what comes earlier must reign universally in what follows, cumulatively, is evident from everything the Lord said, especially from the prayer of his that is called the Lord's Prayer. All the individual parts of the prayer follow each other in a series that forms a kind of pillar widening from top to bottom, containing in its interiors the earlier parts of the series. The first part is at the core, and all the succeeding parts add themselves to the core one by one in order. That is what makes it widen. What is at the core reigns universally in all the surrounding layers, or in all the individual parts, because it provides the essential reality behind the existence of all the rest.

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The meaning of “reign universally” can be seen from the discussion and explanation above in §§8853–8858. What reigns universally in us is the characteristic that infuses every single thing we think and every single thing we will, so it is what constitutes our very mind or life.

The Lord must reign universally in us this way, since he reigns universally this way in the angels of heaven, who are therefore said to be in the Lord.

The Lord reigns universally when we not only believe but even love the idea that everything good and true comes from him. Angels live not only in the belief but also in the perception that it does. That is why their life is the Lord's life in them. The life in their will is the living energy of love from the Lord, and the life in their intellect is the living energy of faith from the Lord. From this you can see how to understand the idea that the Lord is the all-in-all of heaven and in fact *is* heaven.

When the Lord reigns universally in a person of the church the way he does in the angels of heaven, he is in all the true ideas and good desires that constitute faith in that person. It is like the heart, which is

present in all the blood vessels, because they originate in the heart and draw from it all the blood that is their life.

[2] Furthermore, the quality that reigns universally in us determines what kind of spirits and angels attend us. That is because the reigning quality in each of us is the essence of our life (§§8853, 8858). It supplies all the good cheer and contentment we feel, even when we are thinking about something else, since the angels and spirits with us dwell in that quality and make themselves at home there, so to speak. Their gladness flows into us and creates [this happiness and contentment of ours]. The fact that their inflow is the cause of the effect does not come to our awareness, because we do not realize our life comes from outside ourselves. We also do not realize that our reigning quality makes up our life, or that when something touches this central ingredient of our life, it is essentially touching the apple of our eye [Zechariah 2:8], bringing us pleasure if it is beautiful and pain if it is ugly.

A thing is called universal because it includes the entire range of elements, so what reigns universally is that which can be found throughout the whole and in every part; see §§1919 at the end, 5949, 6159, 6338, 6482, 6483, 6571, 7648, 8067.

Who led you out of the land of Egypt, out of the house of slaves symbolizes the Lord's role as the one who delivers people from hell. This can be seen from the symbolism of *leading out* as delivering, from that of the *land of Egypt* as attacks by hellish spirits (noted in §§7240, 7278), and from that of a *house of slaves* as spiritual captivity (noted at §8049).

A house of slaves stands for spiritual captivity—and for hell—because to be a slave is to be held captive by inhabitants of hell and be led by them, while to be free is to be led by the Lord (§§892, 905, 2870–2875, 2882, 2884, 2892, 2893, 6205, 8209).

For the idea that people of the spiritual church (represented by the children of Israel) were delivered from hell by the Lord's coming into the world and making the humanity in himself divine, see §§6854, 6914, 7035, 7828, 7932, 8018, 8321.

You shall not have other gods before my face means that one is not to think about truth that comes from anywhere but the Lord, as the following shows: *Gods* symbolize truth, and in a negative sense, falsity, as discussed in §§4402, 4544, 7268, 7873, 8301. And a *face*, when ascribed to God, symbolizes love, mercy, peace, and goodness, as discussed in §§222, 223, 4311, 5585. So it symbolizes the Lord himself, since he is the source of those qualities.

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Another reason the words *[you] shall not have other gods before my face* means that one is not to think about truth that comes from anywhere but the Lord is this: The Lord's divine humanity, symbolized by "I am Jehovah your God," is mentioned first, so it occupies first place in the pattern and must reign universally in every truth that follows (§§8864, 8865). As a result, the commandments now given delineate actions that are to be avoided because they destroy and remove the ability for the Lord to reign universally in each and every truth contained in the commandments and statutes decreed and ordered from Mount Sinai.

The first way to ruin that ability would be to think about truth that came from some other source than the Lord, as symbolized by the statement that there should not be other gods before the Lord's face. The other actions that would undermine the Lord's universal reign are contained in the declarations that follow in order: that the people were not to make themselves a carved image; that they were to make no likeness of anything in the heavens, on the earth, or in the water; and that they were not to bow down to them or serve them. After this the text therefore repeats, "because I am Jehovah your God," meaning that the Lord must be present in all of it without exception.

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I must also say a little about truth that comes from anywhere but the Lord. In general, it is truth that does not have the Lord in it. The Lord is absent from the truth we possess when we deny him and his divinity. He is also absent when we acknowledge him but believe that goodness and truth come from us rather than from him and when we therefore claim righteousness for ourselves.

Truth from which the Lord is absent also includes truth we take from the Word—especially from its literal meaning—and interpret as justifying us in controlling others and amassing wealth. Because it comes from the Word, such truth in itself is true, but because we twist it by misinterpretation, it becomes no longer true. This kind of thing is what the Lord means by the following words in Matthew:

If anyone says, "Look: here is the Christ!" or "There!" do not believe it, because false Christs and false prophets will arise and do great signs and portents, to lead even the chosen, if possible, into error. (Matthew 24:23, 24, 25, 26)

See §3900. And in Luke:

See to it that you are not led astray, because many will come in my name saying, "I am [he]," and "The time is at hand." So do not walk after them. (Luke 21:8)

[2] Truth that is from the Lord is true in its inner form, reaching all the way back to the Lord. Truth that is not from the Lord appears true only in its outer form, not in its inner form. On the inside it is empty or false or evil.

If it is to be true, it must have life in it. Truth devoid of life is not the truth that leads to faith within us, and life is imparted only by goodness, or rather by the Lord through goodness. If the Lord is not within truth, then, the truth is lifeless and is therefore not true. If on the other hand it contains falsity or if it contains evil, the truth is actually false or evil in us. What lies inside it constitutes its essential nature and, in the other world, shines right through its surface.

This discussion now shows how to understand the prohibition against thinking about truth that comes from anywhere but the Lord.

[3] Few know much about truth that in its inner form is true and therefore has life from the Lord, so I will say something about it from experience. Whenever anyone in the next world talks, the others perceive clearly what lies buried in the words—say, whether closed- or open-mindedness is there. Others can also tell what kind of feeling underlies the words. If the feeling is a desire for what is good, there is an inner softness. If it is a desire for what is evil, there is an inner hardness. And so on. When angels in heaven speak, every word they say lies open all the way to the Lord. This fact is not only perceived clearly but also heard in the underlying softness and its quality. Here too is an indication of what lies hidden within truth, an answer to the question of whether the Lord is there or not.

Truth that has the Lord within is truth that has life; truth that does not have the Lord within is truth that lacks life. Living truth is the truth leading to faith that comes of love for the Lord and charity for one's neighbor. Nonliving truth is not true, because it harbors self-love and materialism.

From this it is possible to tell individual spirits and angels apart in the next world. The truth they each possess matches their life—in other words, matches whatever reigns universally in their life.

You [shall] not make yourself a carved image means not [thinking about truth that comes] from one's own intellectual ability. This can be seen from the symbolism of a *carved image* as something acquired not from the Lord but through one's own abilities. Anything acquired through one's own intellect is symbolized by a carved image, and anything acquired through one's own will is symbolized by a cast image. To consider either of these a god, or to worship it, means to have utmost love for everything that we ourselves produce.

People who act this way discount entirely the possibility that any measure of understanding and wisdom flows in from the Divine, because they attribute it all to themselves. Anything else—the things that happen to them—they credit to luck or chance. God’s providence in such matters they utterly deny. They imagine that if there *is* any supernatural element involved, it is still part of the way things work in the material realm, to which they ascribe everything. They do give lip service to the idea that some creator God imprinted these processes on the physical world but deny in their hearts nonetheless that any God exists above the material plane. Such are the people who attribute everything to themselves and their own prudence and intelligence, and who do not sincerely attribute anything to the Divine. Of these people, the ones who love themselves worship their own abilities and want others to worship them too. In fact, they would like to be worshiped as gods and would seek it openly if the church did not forbid it.

These are the “makers of carved images.” The carved images themselves are ideas they hatch on their own, which they want others to worship as divine. [2] This symbolism of carved images in the Word can be seen from the places where they are mentioned. In Jeremiah, for instance:

All people have been made stupid by their knowledge, *all metalsmiths* have felt shame *over their carved images*, because their *cast images* are a lie and have no breath in them. (Jeremiah 10:14; 51:17)

This symbolism of a carved image—as something emanating not from the Lord but from our own intellectual ability—is the reason this passage says all people have been made stupid by their knowledge and all metalsmiths have felt shame over their carved images. Since anything hatched by our own intellect is devoid of spiritual life (which comes from the Lord alone), the passage adds, “and have no breath in them.” [3] In Habakkuk:

What use is a carved image? Because its maker carved it—a *cast image* and the teacher of a lie. *Because the maker of his own fabrication trusts in [his fabrication]* when he makes mute gods. *There is no breath within it.* (Habakkuk 2:18, 19, 20)

The carved image stands for the contrivances of one’s own intellect, devoid of life from the Lord. [4] In Jeremiah:

Drought on its waters!—and they will dry up, *since it is a land of carved images* and they boast of their abominations. Therefore *tsiyim* dwell

with iyim, and daughters of the owl dwell in [that land]. (Jeremiah 50:38, 39)

This is about Chaldea and Babylon. “Drought on [its] waters!—and they will dry up” stands for truth that has no life in it. “Tsiyim, iyim, and daughters of the owl dwell there” stand for evil and falsity and consequently for that which carries death within. That is why Chaldea and Babylon are called a land of carved images. [5] In Isaiah:

The *shapers of a carved image* are all *worthless*, and their greatest delights are unprofitable, and they act as their own witnesses; they do not see or know [anything]. (Isaiah 44:9, 10, 11)

The shapers of a carved image stand for people who hammer out doctrines consisting of truth not from the Word but from their own intellect. Of these people the passage says that their greatest delights are unprofitable and that they do not see or know [anything]. The next part of that chapter, verses 12–16, is about the art of delving into their own intellectual resources to concoct and rationalize teachings they want others to acknowledge as divine. The chapter finally says the following of them:

The rest of [the tree] they make into a god, *into their carved image*; they worship it, they bow down, and yet they do not know or understand. And their eyes do not see, so that their hearts will not understand. (Isaiah 44:17, 18)

Their failure to know or understand or see stands for the absence of truth and goodness within. Anything that issues from one’s own intellectual ability is false and evil inside, not true and good, because it comes from one’s sense of self-sufficiency, which is evil from the roots up (see §§210, 215, 694, 874, 875, 876, 987, 1023, 1044, 1047, 1581, 3812, 4328, 5660, 5786, 8480). [6] In the same author:

To whom will you liken God, and what image will you compare with him? *The artisan casts a carved image*, and the metalsmith overlays it with gold and molds chains of silver; those too poor for an offering choose wood [that] will not rot. They seek out for themselves a wise artisan *to prepare a carved image*, in hopes that it will not be toppled. (Isaiah 40:18, 19, 20)

The carved image that the artisan casts stands for untrue teachings that one produces on one’s own. “The metalsmith overlays it with gold and

molds chains of silver” means using twisted reasoning to make the falsity being taught appear true. [7] In the same author:

I, Jehovah, have called you in righteousness, to open blind eyes, to lead the prisoner out from prison, those sitting in darkness out of the jailhouse. I am Jehovah: this is my name, and my glory I will not give to another, *nor my praise to carved images*. (Isaiah 42:6, 7, 8)

This deals with the Lord, that he is Jehovah, that from him comes all wisdom, and that none comes from us. The fact that the passage is about the Lord is plain. The fact that Jehovah there is the Lord is also plain, because it says that Jehovah has called him in righteousness, and then, “I am Jehovah: this is my name, and my glory I will not give to another.” The fact that from him comes all wisdom about how to live is symbolized by the promise that he will open blind eyes and that he will lead the prisoner out from prison and those sitting in darkness out of the jailhouse. The fact that no wisdom comes from us is symbolized by the statement “My praise I will not give to carved images.”

[8] Carved images symbolize the products of one’s own intellect in the following passages as well. In Isaiah:

And there came a human-drawn chariot, a pair of riders; and [the watchman] answered and said, “Babylon has fallen, and [*the Lord*] *has shattered all carved images to the earth*.” (Isaiah 21:9)

In the same author:

Then you shall deem unclean the *covering on your carved silver images* and the *cloak on your cast gold image*; you shall disperse them like a used menstrual rag; it will be called dung. (Isaiah 30:22)

In Jeremiah:

Why did they provoke me to anger *by their carved images*, by the worthless things of foreigners? (Jeremiah 8:19)

In Hosea:

They called themselves, so they went on their own account; to baals they sacrifice, and *to carved images they burn incense*. (Hosea 11:2)

In Moses:

A curse on the man *who has made a carved image or cast image*, an abomination to Jehovah, the *work of an artisan’s hands*. (Deuteronomy 27:15)

Or any likeness means in imitation of that which comes from the Divine. This can be seen from the symbolism of a *likeness* as an imitation. The fact that it is an imitation of that which comes from the Divine is clear from the phrases before and after. The preceding phrases that make it clear are the requirements that there be “no other gods before the face of Jehovah God” and that the people not make themselves a “carved image,” which symbolize truth from some other source than the Divine, disguised to resemble truth from the Divine. The subsequent phrases that make it clear are “that is in the heavens, that is on the earth, or that is in the waters,” meaning what comes from the Divine, wherever it is found.

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[2] Now I need to say what is meant by an imitation of that which comes from the Divine, since this is the subject in the remainder of the current verse and at the start of the next. We create an imitation of something from the Divine when with our lips we speak divine words and in our deeds we behave as the Divine has commanded—leading others to believe we are under the sway of all that is good and true—when in reality we think just the opposite in our hearts and intend nothing but evil. People like this are imposters, hypocrites, and frauds. It is they who create an imitation of that which comes from the Divine.

In the other life, evil spirits produce an imitation of something from the Divine when they present an outward appearance and likeness of something divine that has nothing of the Divine inside it. This is a skill learned in the other world by imposters, hypocrites, and frauds. In fact, it is learned by all in general who through frequent practice have developed the habit of speaking at odds with their thoughts and acting at odds with their wishes. Their hope in doing so is to acquire a good reputation—some with the goal of deceiving people by appearing virtuous, and others with the goal of wielding power. (In the next life, these endeavors are misuses of correspondence.)

[3] However, they are gradually robbed of the outward appearances they employed to create a pretense of neighborly love and faith; and the inner reality, which is horrendously wicked, then comes into view. This is because their behavior then flows from their true nature, acquired in the world, rather than from any pretense or hypocrisy, as it used to. Spirits of this type who perceive that their facade is to be stripped from them claim that if allowed to keep it they would be able to interact with their peers in the other life and do seeming good just as easily as they had before, in the world. This is impossible, though, and here is why: Through their outer level, which appears good, they would communicate in some way with

heaven. Specifically, they would communicate with the simple inhabitants of heaven's outer regions, who correspond to the skin of the universal human. But through their inner depths they would communicate with the hells. The wickedness on the inside is dominant, because it forms their will, and the goodness they simulate on the outside serves to empower their wickedness. Allowing them the license to act in the deceptive, hypocritical way they acted in the world, then, is contrary to the divine design itself. So these arts are taken from them, and they return to the evil that actually formed their will.

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[Of anything] that is in the heavens above or that is on the earth beneath means as it appears in spiritual light or in worldly light, as the following shows: A likeness of anything *that is in the heavens above* symbolizes what is seen and observed in spiritual light. The objects of this kind of sight all relate to the goodness and truth involved in faith, in charity for one's neighbor, and in love for the Lord. Imitating or counterfeiting these is making a likeness of something that is in the heavens above. And a likeness of anything *that is on the earth beneath* symbolizes what is seen and observed in worldly light. The objects of this sight are the kind that relate to goodness and truth in the public and private spheres. Imitating or counterfeiting these is making a likeness of something that is on the earth beneath.

The literal sense is referring to the kinds of entities that appear in the sky (such as the sun, moon, stars) and the kinds that appear on earth (such as different types of living creatures, whether flying or walking or creeping). The inner sense, though, is referring to the kinds of qualities they symbolize, all of which relate to goodness and truth, as mentioned above.

[2] These entities are described more fully in the following words in Moses:

. . . to keep from making yourselves a carved image of the appearance of any likeness, the figure of a male or of a female, the figure of any beast that is on the earth, the figure of any bird on the wing that flies in the sky, the figure of any creeping animal on the earth, of the fish that is in the waters under the earth; and to keep from lifting your eyes to the sky and looking at the sun and the moon and the stars, all the army of the heavens, and being driven to bow down to them and serve them. Be careful not to forget the covenant of Jehovah your God that he struck with you and make yourselves a carved image of any figure,

because Jehovah your God is a consuming fire, God the Zealous. When you produce children and grandchildren and grow old in the land and corrupt yourselves and make a carved image of any figure, I call heaven and earth to witness against you today that you will quickly perish altogether off the earth. Jehovah will scatter you among the peoples, where you will serve gods [that are] the work of human hands, [that are] wood and stone. (Deuteronomy 4:16-28)

[3] The main reason there was such a strict ban on making a likeness of anything in the heavens or on the earth was that this population, descended from Jacob, was strongly drawn to the worship of outward objects. This was because the people did not want to learn anything about the inward depths of religion, which have to do with faith in and love for the Lord and with charity for one's neighbor. So if they had been allowed to make images of anything, they would have bowed down to those images and worshiped them as gods. This is obvious from the golden calf that the people made for themselves in the midst of so many miracles, as well as from the large number of times they abandoned the worship of God to worship idols instead.

Nevertheless, it is not these circumstances that are meant in the inner sense but rather the qualities explained above.

Or that is in the waters under the earth means as it appears to the physical senses. This can be seen from the symbolism of a likeness of anything *that is in the waters under the earth* as anything lower down than the objects of worldly light, meaning anything on the plane of the physical senses. After all, consider the different levels of light, in sequence, that the human intellect enjoys: On the first level in us come the objects of spiritual light, symbolized by everything in the heavens above. On the second level come the objects of worldly light, symbolized by everything on the earth beneath. And on the third level come the objects of the physical senses, symbolized by everything in the waters under the earth. (For a definition and characterization of the plane of the physical senses, see §§5084, 5089, 5094, 5125, 5128, 5580, 5767, 6183, 6201, 6310, 6311, 6312-6316, 6318, 6598, 6612, 6614, 6622, 6624, 6844, 6845, 6948, 6949, 7442, 7693.)

To the plane of the outer, physical senses belongs knowledge rising directly out of the experience of those senses and the pleasure associated with such knowledge. In the hands of good people, both the knowledge and the pleasure are good, because they are put to good use, but in the

hands of evil people they are evil, because they are put to bad use. Using them to deceive others—as imposters, hypocrites, and frauds do—is making a likeness of that which is in the waters under the earth.

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You shall not bow down to them or serve them means that one is not to offer them divine worship. This can be seen from the symbolism of *bowing down* as humility (discussed in §§2153, 5682, 6266, 7068) and from that of *serving* as submissiveness (discussed at §5164). The reason divine worship is symbolized is that humility and submissiveness are the essential elements of worship. Without them, worship is not worship but is rather a gesture offered in mimicry of true worshippers. The gesture is lifeless, because life from the Lord enters only a humble, submissive heart, which is because such a heart is prepared to receive life. The reason this is so is that when a heart is genuinely humble, no self-love or materialism stands in the way.

The reason the two actions are mentioned is that bowing down symbolizes worship inspired by love with its goodness, while serving symbolizes worship inspired by faith with its truth.

8874

Because I am Jehovah your God symbolizes a divine quality from the Lord throughout, in general and in particular. This is evident from the explanation above at §§8864, 8865.

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God the Zealous means that from this come falsity and evil. This can be seen from the fact that, in a positive sense, *God the Zealous* means divine truth marked by divine goodness. *God* relates to truth (§§2586, 2769, 2807, 2822, 3921 at the end, 4287, 4402, 7010, 7268, 8301), and the *Zealous* relates to goodness (as will be seen below). However, in relation to people who do not accept divine truth marked by the Lord's divine goodness, *God the Zealous* stands for falsity and evil. Divine truth is perceived as false and divine goodness as evil to people who oppose them. We each view truth and goodness from the standpoint of our own nature, so in their eyes, the Lord's zeal—which in itself is love and compassion—looks like anger. When the Lord in his love and mercy protects his own in heaven, people intent on evil seethe and rage at the good. They assault the environment in which divine truth and goodness hold sway, in an effort to destroy the people in that environment. Divine truth that comes of divine goodness then goes to work inside them, triggering sensations of pain that resemble the torments of hell. That is why they attribute wrath and anger and every evil to the Divine, when in reality there is no anger or evil whatever in the Divine, only pure kindness and mercy.

[2] From this you can see why “the Zealous” symbolizes falsity and evil, and why zeal symbolizes anger. See various points made previously on this subject: Wrath and anger are attributed to the Lord, when they actually belong to people involved in evil, or to people who nurse anger against the Divine (5798, 6997, 8284, 8483); evil, punishment, and devastation are likewise ascribed to the Lord, when the Lord really harbors nothing but love and mercy (2447, 6071, 6559, 6991, 6997, 7533, 7632, 7643, 7679, 7710, 7877, 7926, 8214, 8223, 8226, 8227, 8228, 8282, 8632); evil people bring on their own devastation and their own consignment to damnation and hell by trying to destroy what is good and true (7643, 7679, 7710, 7926, 7989); the Lord appears to each of us according to our nature (1861 at the end, 6832, 8197).

[3] The following passages in the Word show that the Lord’s zeal is love and mercy, and that when the Lord protects the good against the evil, it looks like enmity and anger.

The Lord’s zeal is love and mercy. In Isaiah:

Look out from the heavens and observe from your holy and beautiful dwelling place, and the place *where your zeal* and your strength are. The *stirring of your inward parts* and *your compassions* toward me have kept on. (Isaiah 63:15)

The zeal stands for mercy, which is a “stirring of the inward parts,” and the term is used in relation to goodness. After all, the passage speaks of “your zeal and your strength,” where zeal is mentioned in relation to goodness, and strength in relation to truth. A stirring of the inward parts likewise relates to goodness, while compassions relate to truth. In a similar vein, a holy dwelling place stands for the heaven inhabited by members of the heavenly kingdom, while a beautiful dwelling place stands for the heaven inhabited by members of the spiritual kingdom. This evidence also shows that where the Word speaks of goodness, it speaks of truth as well, because there is a heavenly marriage—a marriage of goodness and truth—in every detail of the Word. The same applies to the Lord’s two names, Jesus and Christ, which symbolize the divine marriage embodied by him. (On this subject, see §§683, 793, 801, 2516, 4137 at the end, 5138, 5502, 6343, 7945, 8339.) [4] In the same author:

A child has been born for us, a son has been given to us, on whose shoulder will be sovereignty; they have called his name Miraculous, Counselor,

God, Hero, Eternal Father, Prince of Peace. Of the increase of [his] sovereignty and peace there will not be an end. *The zeal of Jehovah will do this.* (Isaiah 9:6, 7)

This is about the Lord and his Coming. “The zeal of Jehovah will do this” means that he was to arrive out of a burning love for saving the human race. In the same author:

From Jerusalem will issue survivors, and from Mount Zion those who have been rescued; *the zeal of Jehovah will do this.* (Isaiah 37:32)

“The zeal of Jehovah will do this” means that he was to accomplish it out of love and mercy. In Ezekiel:

This is what the Lord Jehovih has said: “Now I will bring Jacob back from captivity and *have mercy* on the whole house of Israel. And I will be *zealous for my holy name.*” (Ezekiel 39:25)

Being zealous stands for having mercy. In David:

Zeal for your house has consumed me. (Psalms 69:9)

This is about the Lord. Zeal for the house of Jehovah stands for love for people who accept goodness and truth, because these people are the house of Jehovah.

[5] *When the Lord's zeal, or mercy, protects the good, it looks like enmity.* In Isaiah:

Jehovah will go forth as a hero; *as a man of war he will stir up his zeal.* He will shout and bellow; he will be stronger than his enemies. (Isaiah 42:13)

And in Joel:

Jehovah will be zealous for his land and will spare his people. (Joel 2:18)

[6] *The Lord's zeal is called anger and wrath, because that is what mercy looks like to the evil.* In Moses:

You shall not walk after other gods from among the gods of the peoples who are around you (*for God the Zealous, Jehovah your God, is in your midst*) or *the anger of Jehovah your God might burn* against you and destroy you off the face of the earth. (Deuteronomy 6:14, 15)

In the same author:

They provoked him to zeal by their foreign [gods]; by their abominations they *angered him.* They sacrifice to the demons. *They are the ones who*

roused my zeal with an ungod; they *angered* me with their worthless things. (Deuteronomy 32:16, 17, 21)

In Ezekiel:

When *my anger is fulfilled* and I make *my wrath* rest on them, I will relent, so that they may know what *I Jehovah have spoken in my zeal*, when I *fulfill my wrath on them*. (Ezekiel 5:13)

In Zechariah:

The angel of Jehovah said to me inside me, “Shout, saying, “This is what Jehovah Sabaoth has said: “*I have been zealous for Jerusalem and for Zion with great zeal; for with great outrage I have raged against the nations in their self-assurance.*”” (Zechariah 1:14, 15; 8:2)

[7] In Zephaniah:

I will pour out on them *my outrage*, all the *wrath of my anger*, because *in the fire of my zeal* the whole earth will be consumed. (Zephaniah 3:8)

In Moses:

It will not please Jehovah to pardon that one; no, then *Jehovah’s anger* and *his zeal will smoke* against that man, and all the curse will rest on him. (Deuteronomy 29:20)

In David:

How long, Jehovah, will you be forever angry? [How long] *will your zeal burn like fire?* Pour out *your anger* on the nations, which do not know you. (Psalms 79:5, 6)

The *zeal of Jehovah* also appears as anger in Psalms 37:1; Ezekiel 16:42; 23:25; 38:19.

From all this you can see what the zeal of Jehovah is, or what God the Zealous means: in a genuine sense, love and mercy, but in a nongenuine sense, anger and devastation (which is how zeal appears to people devoted to evil and falsity).

[8] Be advised that Jehovah (the Lord) is most especially called the Zealous or the Avenger when people in the church defile that which ought to reign universally among them—namely, the Divine, which must be loved or contemplated or feared above all. When that which is divine has been defiled or destroyed, utter darkness replaces heaven’s light, which no longer flows in from the Divine because it is not welcome. That is

why the text says, “I am Jehovah your God, God the Zealous, bringing the consequences of the fathers’ wickedness on the sons, on the third and on the fourth [generation] among those who hate me.” This was to happen if the people worshiped other gods or made themselves statues or likenesses, because such activities defile the divine quality that must reign universally.

[9] Consequently a similar statement is made elsewhere in Moses:

Be careful not to make yourselves a *carved image of any figure*, because Jehovah God is a consuming fire, *God the Zealous*. (Deuteronomy 4:23, 24)

And in the same author:

You shall not adore another God, for Jehovah [is his] name, the *Zealous*; *he is zealous*. (Exodus 34:14)

The reason this was so strictly forbidden to the people of the Israelite nation was that the adoration of other gods and of statues and images erased any representation of a religion among them. In heaven, Jehovah (the Lord) reigns universally. His divinity fills everything there and constitutes its life. If something else had been worshiped as divine, all representation would have perished, and with it, all communication with heaven.

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Bringing the consequences of the fathers’ wickedness on the sons symbolizes a consequent proliferation of falsity from evil, as the following shows: *Bringing the consequences of the fathers’ wickedness on someone* symbolizes a proliferation of evil. Bringing the consequences on someone symbolizes proliferation because the subject at hand is the state of people who totally reject the Divine. Such people are no longer receptive to goodness, then, but to evil, which they are constantly absorbing. Evil is always growing in them, and constant growth is proliferation. For the symbolism of a father as goodness and in a negative sense as evil, see §§3703, 5902, 6050, 7833, 7834. And *sons* symbolize truth (as mentioned in §§1147, 2623, 3373), so in a negative sense they symbolize falsity.

In the first layer of meaning, bringing the consequences of the fathers’ wickedness on the sons does not mean that the sons must pay the penalty for their fathers’ wickedness. This would violate the divine nature (Deuteronomy 24:16). Rather, it means that evil increases in parents and is then passed on by inheritance to their children, which means that it gradually accumulates (§§2910, 3701, 4317, 8550, 8551). In a spiritual sense,

though, fathers do not mean fathers, they mean evil, and sons do not mean sons, they mean falsity, so the phrase as a whole symbolizes a constant proliferation of falsity from evil.

On the third and on the fourth [generation] means in a long sequence, and union, as the following shows: *Three* symbolizes something complete, from beginning to end, as discussed in §§2788, 4495, 7715, and therefore something in a long series. So sons of the third [generation] are false concepts in a long series. (For the meaning of sons as falsity, see directly above at §8876.) And *four* symbolizes union, as two does, which is discussed in §§1686, 5194, 8423. So sons of the third and fourth [generation] are false concepts united in a long series.

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This symbolism of sons of the third and fourth [generation] cannot help but seem bewildering or else foreign to the Word's meaning. Keep in mind, though, that in the inner sense, numbers do not mean numbers but instead have a symbolic meaning. (See §§482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 6175.)

Among those who hate me symbolizes people who flatly reject the Lord's divinity. This is clear from the symbolism of *those who hate God* as people committed to evil and therefore to falsity. These are the people who reject the Lord's divinity, and the more committed they are to evil and consequently to falsity, the more they not only reject it but also hate it.

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The Lord's divinity is what they reject because people devoted to evil see not by heavenly light but by worldly light and eventually by the sensory light of the bodily plane. By this light they cannot possibly see the Lord's humanity as anything but human. They cannot discern what divine humanity might be, because their picture of divinity is completely void and empty. You can tell them that divinity itself is divine love and that divine love is the essence of all life. You can say that from conception the Lord *was* this love, which was therefore the inmost essence of his life. You can say that he was therefore Jehovah and that he glorified his human side into a likeness of Jehovah—in other words, made it divine. All this they can admittedly grasp, to some extent, if they are at all sharp mentally; but they do not believe it. This is because they slip out of the light of understanding they enjoyed for the moment and sink into their worldly and sensory light. When they do, they fall into pure darkness concerning this truth and so into denial of it.

And performing mercy to thousands means those will have goodness and truth unceasingly, as the following shows: *Mercy* symbolizes the inflow of goodness and truth from the Lord, and therefore spiritual life,

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which is bestowed on us through rebirth, as discussed in §§6180, 8307. The Lord in his mercy gives us as a gift the qualities that characterize eternal life and eternal happiness. And a *thousand* symbolizes a large amount. When it describes divine mercy, it means unceasingly. This is discussed in §§2575, 8715.

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Among those who love me means who receive love with its goodness. This is clear from the symbolism of *those who love Jehovah* (that is, the Lord) as receiving love with its goodness. People who love the Lord love not under their own power but under his. All goodness, you see, flows in from him, and the people who love him are the ones who refrain from evil. Evil blocks and rejects the inflow of goodness from the Lord. Once evil has been put aside, then, we receive the goodness that constantly comes from the Lord to stand at our door, trying to gain admittance.

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And keep my commandments means who receive faith with its truth. This is evident from the discussion in §§3382, 8362 of the symbolism of *commandments* as faith with its truth. *Keeping* them means receiving this truth, because the truth that is described as belonging to faith also [must] flow in from the Lord if it really is to be a part of our faith and to be alive in us. We do learn such truth and commit it to memory, but as long as we do not form an intent to put it into action or follow through on the intent, it does not come to life. However, when we bring it out of its storage place in our memory, use our intellect to integrate it into our will (that is, use our thoughts to integrate it into our desires), and then put it into action, it comes alive and becomes a part of our faith. This is done by the Lord when we refrain from evil, as mentioned directly above at §8880.

8882

You shall not utter the name of your God for an evil purpose symbolizes profanation of, and blasphemy against, religious truth and goodness. This can be seen from the symbolism of the *name of God* as every means of worshiping the Lord, collectively, and therefore as all religious truth and goodness (discussed in §§2724, 3006, 6674), and from that of *uttering it for an evil purpose* as profaning and blaspheming it.

Strictly speaking, uttering the name of God for an evil purpose symbolizes turning something true into something evil—in other words, believing the truth and yet living a life of evil. It also means turning something good into something false, or living in a holy manner and yet disbelieving. Both are forms of profanation (§4601). Belief is a matter of the intellect, and life is a matter of the will, so in people who believe one way and live another, thought and will are divided. The will is always flowing into the

intellect, though, because the intellect is the visible form of the will. (That is, the will brings itself to light in the intellect.) So when our beliefs are at odds with our life, truth unites with evil, or else goodness unites with falsity, and the realm of heaven therefore unites with the realm of hell in us. This bond cannot be undone (and we therefore cannot be healed) unless the two are ripped apart, but the rupture carries away all spiritual life. People in whom this happens are accordingly sent to the direst hell of all, where they suffer dreadful torments.

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

Every sin and blasphemy will be forgiven to people, but blasphemy against the Spirit will not be forgiven to people. If any say a word against the Son of Humankind, it will be forgiven them, but those who say [a word] against the Holy Spirit, it will not be forgiven them, either in this age or in the age to come. (Matthew 12:31, 32)

It is also the meaning of these words in Luke:

When an unclean spirit leaves a person, it roams dry places seeking a resting place. And if it does not find one, it says, "Let me go back to my house that I left"; and if, coming, it finds it swept and decorated, it then goes and takes seven other spirits worse than itself and, entering, they settle there, and the last stages of the person become worse than the first. (Luke 11:24, 25, 26)

[3] This depicts the profanation of the truth we have received from the Lord. The departure of the unclean spirit stands for acknowledgment of the truth and belief in it, and the swept house, for a life inconsistent with the truth. The return of the spirit with seven others stands for a state of profanation. This is the same thing symbolized by uttering the name of God for an evil purpose. The fact that a person cannot be healed of such a transgression and so cannot be forgiven is symbolized by the very next words: "Jehovah will not render innocent the person who utters his name for an evil purpose"—meaning that it cannot be forgiven.

For further explanation of what profanation is and who commits it, see §§593, 1003, 1008, 1010, 1059, 1327, 1328, 2051, 2426, 3398, 3399, 3402, 3479, 6348, 6595, 6959, 6963, 6971, 8394.

[4] Uttering the name of God for an evil purpose also symbolizes blasphemy, which occurs when scriptures or religious teachings—things that are holy—are ridiculed and befouled by being dragged through earthly filth (as discussed in §§4050, 5390).

The people of the Israelite nation, though, did not acknowledge any of the religious goodness or truth symbolized by the name of God. So in relation to those people, uttering the name of God for an evil purpose meant taking Jehovah's name and the commandments and statutes they had been given and using them for the worship of idols. One time they did this was in the wilderness, when they worshiped the golden calf. They offered it burnt offerings and sacrifices, and ate of the food consecrated in those rituals. Not only that, they also referred to the day on which they celebrated the calf as a feast to Jehovah. This is what Moses says about it:

Aaron made a cast image of a *calf* out of gold, and they said, "These are your gods, Israel, who brought you up from the land of Egypt." And when Aaron saw it, he *constructed an altar* before it, and he proclaimed and said, "*A feast to Jehovah tomorrow!*" So they got up the next morning and *offered burnt offerings* and *brought thanksgiving sacrifices*. (Exodus 32:4, 5, 6)

[5] People who uttered the name of Jehovah God for an evil purpose in this way were not going to be "rendered innocent," meaning that they could not be forgiven. The fact that they could not be forgiven can be seen from Jehovah's words to Moses about them at the time, as follows:

Those who sinned against me I will *erase from my book*. Nevertheless, go lead this people into [the place] where I told you. *But on the day of my visitation I will bring the consequence of their sin on them.* (Exodus 32:33, 34)

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Because Jehovah will not render innocent the person who utters his name for an evil purpose means that those sins cannot be forgiven. This can be seen from the explanation directly above at §8882.

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Exodus 20:8, 9, 10, 11. "*Remember the Sabbath day, to consecrate it. Six days you shall labor and do all your work. And the seventh day is a Sabbath to Jehovah your God; you shall not do any work—you or your son or your daughter, your male servant or your female servant or your beast or the immigrant of yours who is in your gates. For in six days Jehovah made heaven and earth, the sea, and everything that is in them, and rested on the seventh day. Therefore Jehovah blessed the Sabbath day and consecrated it.*"

Remember symbolizes a constant presence in one's thinking. *The Sabbath day* in its highest sense symbolizes the oneness of the divinity itself and the divine humanity in the Lord, and in an inward sense, the union

of his divine humanity with the heavens, and therefore heaven itself, and consequently the marriage of goodness and truth there. *To consecrate it* means not violating it in any way. *Six days you shall labor and do all your work* symbolizes the struggle leading up to and preparing us for that marriage. *And the seventh day is a Sabbath to Jehovah your God* symbolizes goodness that has been implanted in us, and therefore the marriage itself. *You shall not do any work—you or your son or your daughter, your male servant or your female servant or your beast or the immigrant of yours [who is] in your gates* means heaven and its bliss then for everything about us, inside and out. *For in six days Jehovah made heaven and earth and the sea* symbolizes the rebirth and revival of attributes in our inner and outer selves. *And everything that is in them* means [the revival] of them all. *And rested on the seventh day* means that peace and a loving goodness are then present. *Therefore Jehovah blessed the seventh day* means that there is then a heavenly marriage from the Lord. *And consecrated it* means that it can never be violated.

Remember symbolizes a constant presence in one's thinking. This is evident from the symbolism of *remembering*, when it applies to something that should never be forgotten, as a constant presence in one's thinking.

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A constant presence in one's thinking is something that reigns universally there. What reigns universally in us is that which is constantly present in our thoughts, even when we are focusing on other matters or are engaged in business. A thought holds many ideas at once, because it is the contour taken by a multitude of ideas that have entered over time. The details that come clearly to our awareness then hold the center, where the light illuminating the inner eye falls on them. The other elements lie at the edges all around. Those peripheral elements are in the dark and do not reveal themselves except by association with other ideas that rise to our attention. Any thoughts we reject and disdain, though, are even more remote and are situated not on the same plane with the rest but below. With good people, it is evil and falsity that are like this, and with evil people, it is goodness and truth.

[2] In our real thinking there are elements that are constantly present, reign universally there, and form our inmost core. From the standpoint of these elements we view elements that are not always present—ideas that do not yet reign universally—as being outside us and below us, and as something with which we do not yet have an affinity. We can then choose from among them those that harmonize with our core thoughts and attach them to ourselves. Once we have attached them and finally aligned ourselves with

them, they become the means of corroborating our inmost thoughts, or the elements that reign universally. In good people these means are new truths. In evil people they are new falsities or else the misapplication of truth.

[3] Furthermore, what reigns universally is that which has been instilled in our will itself. Our will itself is our inmost core, because it forms out of our love. Whatever we love, we will, and what we love most of all, we will the most deeply. Our intellect, on the other hand, [merely] serves to reveal to others what we will, or what we love. The intellect also serves to bend the will of others by gaining their compliance through the use of thoughts variously adapted to that purpose.

When this happens, love (or desire) flows from our will into the thoughts in our intellect, vivifying and stirring them with a special kind of inspiration. [4] In good people, these ideas in the intellect are at one with the desires in their will, but in evil people it is not so. In them, thought and will do meet on the very inmost level, because their will intends evil, and their intellect contemplates that evil, in the form of a false idea matching the evil. However, this agreement of thought and will is invisible to anyone in the world, because from childhood on, such people learn to think one thing and say another, to will one thing and do another. In short, they learn to detach their inner self from their outer and form different intents and different thoughts in their outer self than in their inner. So they use their outer self to put up a pretense of goodness that is totally at odds with their inner self, when all the while their inner self is intending evil, and thinking about it too, unbeknownst to others. The true nature of their inner will and thought shows up in clear light in the other world, though, because the outward appearance is stripped away there, and the inward reality is laid bare.

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The Sabbath day in its highest sense symbolizes the oneness of the divinity [itself] and the divine humanity in the Lord, and in an inward sense, the union of his divine humanity with the heavens, and therefore heaven itself, and consequently the marriage of goodness and truth there. This can be seen from the points demonstrated earlier at §8495. Because of this symbolism, the Sabbath was very sacred in the representative religion. It was also to be a constant presence in people's thoughts, which is to say that it was to constitute their heavenly life, because what we think about constantly—what reigns universally—constitutes our life (see §§8853–8858, 8885).

To be sure, the people of the Israelite nation did not think about the oneness of the Lord's divinity and divine humanity or about his oneness with heaven or about the union of goodness and truth in heaven,

as symbolized by the Sabbath. After all, they focused solely on the outer level, not on any inward content. Still, they were directed to keep the Sabbath very holy, so that those divine and heavenly relationships could be presented in visual form in heaven. (What the situation was in all this is evident from previous information on that nation and on the representation of a religion among them in §§3147, 3479, 3480, 3881 at the end, 4208, 4281, 4288, 4289, 4293, 4307, 4444, 4500, 4680, 4825, 4844, 4847, 4899, 4912, 6304, 6306, 7048, 7051, 8301 at the end.)

To consecrate it means not violating it in any way. This can be seen from requirements for the Sabbath (discussed in §8495) and from what the text says next here about the consecration of the Sabbath: “Six days you shall labor and do your work, and the seventh day is a Sabbath to Jehovah your God; you shall not do any work—you or your son or your daughter, or the immigrant of yours who is in your gates. For in six days Jehovah made heaven and earth, the sea, and everything that is in them, and rested on the seventh day. Therefore Jehovah blessed the Sabbath day and consecrated it.” This shows that consecrating the Sabbath means not violating it in any way. In an inner sense, though, the meaning is that there should be no violation in any way of that which the Sabbath *symbolizes*: the uniting of the Lord’s divine nature with his human nature, the uniting of his human nature with the heavens, and the consequent bonding of goodness and truth in the heavens (§8886). If we violate these, the spiritual life in us dies. It becomes a merely earthly life, and in the end, a sensory life. We then seize on falsity rather than truth and on evil rather than goodness, because falsity and evil then reign universally in us.

Six days you shall labor and do all your work symbolizes the struggle leading up to and preparing us for that marriage, as the following shows: *Six days* symbolizes a state of struggle. (For the meaning of six as struggle, see §§720, 737, 900, and for that of a day as a state, §§23, 487, 488, 493, 2788, 4850, 5672, 5962, 6110, 8426.) And *laboring and doing one’s work* symbolizes carrying out what is necessary for life, and in this case, for spiritual life, or life in heaven.

[2] Besides, by the struggle that leads up to the heavenly marriage and prepares us for it I mean spiritual struggle, or times of trial. Until we enter the heavenly marriage—until we are reborn—we battle the evil and falsity inside us, which we must put aside before we can accept truth and goodness from the Lord.

Evil and falsity are removed by means of religious truth, which not only teaches us what is good but also leads us toward it. This stage is the

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initial stage of our rebirth and is called the state leading up to and preparing us for the heavenly marriage. When we dwell in what is good and are led by the Lord by means of what is good, we have entered the heavenly marriage, or heaven (since the heavenly marriage *is* heaven). The first of these two stages is what the six days leading up to the seventh symbolize. The second stage is what the seventh day symbolizes. Concerning these two stages in a person, see §§7923, 8505, 8506, 8510, 8512, 8516, 8539, 8643, 8648, 8658, 8685, 8690, 8701, 8722.

[3] Since the Sabbath symbolizes the heavenly marriage, or heaven, the Lord's kingdom in the heavens is called a perpetual Sabbath and consequently perpetual peace and rest. There, the six days of labor are left behind.

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And the seventh day is a Sabbath to Jehovah your God symbolizes goodness that has been implanted in us, and therefore the marriage itself. This is established by the symbolism of the *Sabbath* as the heavenly marriage (dealt with above at §8886) and so as goodness that has been implanted by means of truth and has afterward been given form by it. You see, the goodness in us does not become spiritual until it has been given form by truth. Once it receives its form, there is a heavenly marriage, because the heavenly marriage is a union of goodness and truth and is heaven itself in us. That is why the *seventh day* actually symbolizes a holy state. (For the meaning of a day as a state, see §8888, and for that of seven as something holy, §§395, 433, 716, 881, 5265.)

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You shall not do any work—you or your son or your daughter, your male servant or your female servant or your beast or the immigrant of yours who is in your gates means heaven and its bliss then for everything about us, inside and out, as the following shows: *Not doing any work* symbolizes peace and rest, so it symbolizes heaven. After all, when we are in heaven, we are free of any worry, uneasiness, or distress, and when we are free of those, we have bliss. And *you, your son, your daughter, your male servant, your female servant, your beast, and the immigrant in your gates* symbolizes everything about us, inside and out. "You" symbolizes us ourselves. A son symbolizes our intellect, and a daughter our will, both of them belonging to our inner self. A male servant symbolizes truth on the earthly level, and a female servant, goodness on that level, and therefore the truth and goodness belonging to our outer self. And a beast symbolizes feelings in general, while an immigrant in the gates symbolizes knowledge in general, so [together they symbolize] everything there is.

A son stands for the intellect because he stands for truth, since truth constitutes the intellect. A daughter stands for the will because she stands for goodness, since goodness constitutes the will. For the meaning of a son as truth and so as the intellect, see §§489, 491, 533, 1147, 2623, 2803, 2813, 3373, 3704, 4257. For that of a daughter as goodness and so as the will, 489, 490, 491, 2362, 3024. For the meaning of a (male) servant as truth on the earthly level, 3019, 3020, 3409, 5305, 7998. For that of a female servant as goodness on the earthly level, 2567, 3835, 3849. For the meaning of a beast as feelings in general, 45, 46, 142, 143, 246, 714, 715, 2179, 2180, 3218, 5198, 7523, 7872. For that of an immigrant as someone who is taught the truth known to the church, 1463, 4444, 8007, 8013. An immigrant in the gates, then, symbolizes knowledge in general, because knowledge in general stands “in the gates”—that is, at the entrance to the church’s truth.

For in six days Jehovah made heaven and earth and the sea symbolizes the rebirth and revival of attributes in our inner and outer selves, as the following shows: *Six days* symbolizes a state of struggle (treated of just above at §8888), and when it is associated with *Jehovah*, or the Lord, it symbolizes his labor with us before we have been reborn (§8510). *Heaven and earth* symbolize the church, which is the Lord’s kingdom in us—heaven, in our inner self, and earth, in our outer self (treated of in §§82, 1411, 1733, 1850, 2117, 2118 at the end, 3355 at the end, 4535). So they symbolize a person reborn, or a person who has gained new life and so has been revived. And the *sea* symbolizes the senses, which cling to our bodily plane (treated of at §8872).

[2] This verse deals with the consecration of the seventh day, or the establishment of the Sabbath, which is described this way: “In six days Jehovah made heaven and earth, the sea, and everything that is in them, and rested on the seventh day; therefore Jehovah blessed the seventh day and consecrated it.” People whose thinking does not venture beyond the literal meaning cannot help believing that the creation depicted in the first and second chapters of Genesis is the creation of the universe and that it took six days to create heaven, earth, the sea, everything in them, and lastly, humankind in the likeness of God.

No one who considers the details, though, can fail to see that the creation of the universe is not what is meant there. After all, the text contains situations that common sense tells us are impossible. It says, for instance, that before there was a sun and moon there were days, light and

darkness, and the sprouting of plants and trees. Yet it also says it was these lights that shed light, made a distinction between light and darkness, and so brought days into being.

The following chapters of Genesis have similar statements that hardly any deep thinker acknowledges to be within the realm of possibility. These include the following: Woman was built out of the rib of a man. Two trees were put in paradise, but a ban was placed on eating from the fruit of one of them. A snake in one tree spoke with the wife of the human (the human having been the wisest of creatures till then) and by its speech (speech from the mouth of a snake!) deceived both of them. And on that account the entire human race, numbering so many millions, would be damned to hell.

[3] These and other scriptural statements like them cannot help seeming absurd at first glance to people who cherish any doubt about the holiness of the Word, eventually leading them to deny that it contains anything divine. It needs to be known, though, that everything down to the smallest jot there is divine and that it holds secrets that lie open in broad daylight to the eyes of the angels in the heavens. The reason this is so is that angels view the meaning of the Word not according to its literal text but according to its inner content, which is spiritual and heavenly and which in turn holds divine content.

When the first chapter of Genesis is being read, the only kind of creation the angels take into their mind is a person's second creation, called rebirth. This is what Genesis 1 depicts. They take paradise to be the wisdom found in a person who has been created anew. The two trees in the middle of the garden they take to be the two faculties of such a person—the tree of life being a will to do good, and the tree of knowledge being a comprehension of truth. It was forbidden to eat from the latter tree because when we have been reborn or created anew we should be led no longer by our understanding of truth but by a will to do good. Otherwise our new life dies. (On this subject, see §§202, 337, 2454, 2715, 3246, 3652, 4448, 5895 at the end, 5897 at the end, 7877, 7923, 7992, 8505, 8506, 8510, 8512, 8516, 8539, 8643, 8648, 8658, 8690, 8701, 8722.) So Adam (or Humankind) and his wife Eve in this story meant a new religion. Eating from the tree of knowledge meant the fall this religion took, tumbling down from goodness to truth and consequently from love for the Lord and for one's neighbor to faith without such love. This fall was brought about by twisted reasoning on the part of a self-directed human intellect.

(For the meaning of a snake as this kind of reasoning, see §§195, 196, 197, 6398, 6399, 6949, 7293.)

[4] These considerations show that the tales of creation, the first human, and paradise are made-up stories that hold heavenly and divine meaning within them, in keeping with a custom accepted among the ancient churches. The custom spread from there to many outside the church, who likewise made up stories with secrets enfolded in them—as is evident from the writers of the very earliest times.

The ancient churches knew what the symbolism in heaven was of such objects and events as are found in the world. Great deeds were not important enough to the people of those churches to be chronicled, only heavenly matters. By these their attention was absorbed, because they thought more deeply than people today do and communicated with angels as a result. So they took pleasure in putting together tales of this kind. It was the Lord who pointed them toward subject matter held sacred by the churches, from which they wove stories with a fully correspondential meaning.

[5] From this you can see what heaven and earth in the first verse of the first chapter of Genesis mean: the inner and outer parts of the church. The symbolism can also be seen from passages in the Prophets that mention a new heaven and new earth. On the point that these refer to a new religion, see §§82, 1411, 1733, 1850, 2117, 2118 at the end, 3355 at the end, 4535.

This evidence now shows that *in six days Jehovah made heaven and earth and the sea* symbolizes the rebirth and revival of the attributes of a person's inner and outer selves.

And everything that is in them means (the revival) of them all, as is self-evident.

And rested on the seventh day means that peace and a loving goodness are then present. This is clear from the symbolism of *resting* as peace and from that of the *seventh day* as a state of heavenly love (discussed in §§84, 85, 86, 87) and therefore as something holy (§§395, 433, 716, 5265, 5268). The reason why rest on the seventh day symbolizes peace and a loving goodness is that until we have been reborn, or created anew, we experience turmoil and unrest. Our earthly life battles our spiritual life and wants to have the upper hand over it. So at that stage the Lord labors, since he is fighting for us against hells that are attacking us. As soon as a loving goodness has taken root, though, conflict ends and rest begins.

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That is because we then enter heaven, and the Lord leads us by the laws of the plan ordained for heaven. So he leads us in peace.

This is what Jehovah's rest on the seventh day symbolizes.

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Therefore Jehovah blessed the seventh day means that there is then a heavenly marriage from the Lord, as the following shows: *Blessing* symbolizes being arranged into a heavenly pattern and receiving the gift of a loving goodness, as discussed in §§3017, 3406, 4981, 8674. And the *seventh day* symbolizes a state of heavenly love (discussed in §§84, 85, 86, 87), so it symbolizes the heavenly marriage, because the heavenly marriage is the union of goodness and truth, which is heaven within us. For the meaning of the Sabbath as that marriage, see §§8495, 8510.

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And consecrated it means that it can never be violated. This can be seen from the symbolism of *consecrating*, when the subject is the heavenly marriage in a person who has been reborn, as the inviolability of that marriage, which is discussed above at §8887. The Lord's holiness in us cannot be violated, so a person who receives the Lord's holiness—a person with a loving goodness, and therefore a person in heaven—cannot be violated either.

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Exodus 20:12. "*Honor your father and your mother, in order that your days may lengthen on the land that Jehovah your God is giving you.*"

Honor your father and your mother symbolizes love for what is good and true, and in the highest sense, for the Lord and his kingdom. *In order that your days may lengthen on the land* symbolizes the resulting state of life in heaven. *That Jehovah your God is giving you* means where the Divine is, and inflow from him.

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Honor your father and your mother symbolizes love for what is good and true, and in the highest sense, for the Lord and his kingdom, as the following shows: *Honoring* symbolizes loving, because in a spiritual sense, honor is love. This is because heaven's inhabitants love each other, and since they love each other, they also honor each other. Love is part of honor. Honor without love is refused and even spurned in heaven, because it has no life lent to it by goodness. And a *father* symbolizes what is good (discussed in §§3703, 5581, 5902, 6050, 7833, 7834), and in the highest sense, the Lord and his divine goodness (§§15, 1729, 2005, 2803, 3704, 7499, 8328). The reason the Lord is the Father in the highest sense is that he gives us new life, and through this new life he causes us to be his children and heirs to his kingdom. And a *mother* symbolizes what is true (discussed in §§3703, 5581), and in the highest sense, the Lord and

his divine truth. So she symbolizes his kingdom, because the divine truth that radiates from the Lord makes heaven.

The reason the Lord's divine truth makes heaven is that in the other world, the Lord is the sun in regard to his divine goodness, and he is the light in regard to his divine truth. This divine light from the Lord as the sun is what illuminates the minds of angels, fills them with understanding and wisdom, and causes them to be angels of light.

Divine truth contains divine goodness, just as light from the sun holds warmth during spring and summer in the world.

In order that your days may lengthen on the land symbolizes the resulting state of life in heaven, as the following shows: The symbolism of *lengthening* is connected with goodness and an increase in goodness, as discussed below. *Your days* symbolizes a state of life, as discussed in §§23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, 5672, 5962, 6110, 7680, 8426. And the *land*—here, the land of Canaan, since it is described to the children of Israel as land “that Jehovah your God is giving you”—symbolizes the Lord's kingdom, as discussed in §§1413, 1437, 1607, 1866, 3038, 3481, 3686, 3705, 4240, 4447.

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The reason *lengthening* is connected with goodness and an increase in goodness is that to lengthen one's days is to make one's life last a long time, and in heaven there is no time or space but only states instead. So since lengthening has to do with the state of goodness in a person, it means an increase in goodness. (For the idea that length is associated with goodness, and width with truth, see §§1613, 4482. For the idea that there is no space or time in heaven but only states instead, §§1274, 1382, 2625, 2788, 2837, 3254, 3356, 3404, 3938, 4321, 4814, 4882, 4901, 4916, 5605, 6110, 7218, 7381.)

That Jehovah your God is giving you means where the Divine is, and inflow from him. This can be seen from the fact that this describes heaven, symbolized here by the land (§8898). *Jehovah God* is therefore the divine presence there, and *giving* is an inflow, because in general and in particular—among all the inhabitants as a whole and each one individually—heaven is the acceptance of inflow from the Divine.

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This might seem bizarre as the symbolism of the commandment about honoring our parents, because it is far removed from the literal meaning, but keep in mind that the commandments of the Decalogue serve as standards for the inhabitants of both the world and heaven. The literal or outer meaning is for the inhabitants of the world and the

spiritual or inner meaning for the inhabitants of heaven. So both the outer and inner meanings are for people in the world who at the same time are in heaven, that is, for people who live a good life that accords with theological truth.

The fact that the commandments of the Decalogue are for heaven's inhabitants too is evident from the inner meaning of everything in the Word. It is even plainer from the consideration that anything spoken by Jehovah God (the Lord) himself is not only for people or the world but also for angels and in fact for the whole of heaven. Divine truth, which radiates from the Lord, passes through the whole of heaven to reach humankind, and that includes these ten commandments spoken by the Lord himself from Mount Sinai.

[2] Because these commandments were addressed not only to the world's inhabitants but to heaven's as well, they could not be understood the same way on both sides. Take this commandment—that people were to honor their father and mother in order for their days to lengthen on the land that Jehovah God was giving them. Parents and children do not resort to each other in heaven the way they do on earth. The Lord serves as their father, and his kingdom as their mother. Besides which, heaven's inhabitants cannot be said to have days that lengthen, because they live forever. Nor can “the land” mean the land of Canaan there, as it does in the [literal] commandment. Rather, it means the heavenly Canaan, or heaven.

Since father and mother mean the Lord and his kingdom, this commandment is the fourth one and is holier than the commandments that follow it. The commandment about worshiping Jehovah, or the Lord, is the first and second commandment, because it is the holiest. Then comes the commandment about the Sabbath, because in the highest sense the Sabbath symbolizes the oneness of the divinity itself and the divine humanity in the Lord. Then follows the commandment about honoring our parents, because this symbolizes love for the Lord and consequently for goodness and truth from the Lord.

This being what the current commandment symbolizes, contempt for one's parents is listed among the crimes meant by the shedding of blood (Ezekiel 22:6, 7), and disobedient, defiant children were to be stoned (Deuteronomy 21:18–21).

I showed just above at §8897 that a father means the Lord, and a mother his kingdom, but the reader may become bogged down wondering

whether a mother in an inner sense really does mean the Lord's kingdom, or heaven. To prevent this from happening, let me add the following to what I said above.

In the Word, a mother means the church (§§289, 4257, 5581). So in some passages the church is also called the Lord's bride, and in others, his wife. Since the Lord's kingdom is the same as the church—with the one difference that “the church” is the name for the Lord's kingdom on earth—a mother symbolizes this too. The sons born to that mother are therefore truths and are called the children of the kingdom (Matthew 13:38; §3373).

What is more, the Lord's kingdom is the native land for all its inhabitants, and a native land is a mother in an earthly sense, just as the church is a mother in a spiritual sense.

Exodus 20:13. “*You shall not kill.*”

You shall not kill symbolizes not taking anyone's spiritual life, not snuffing out anyone's faith or neighborly love, and not hating one's neighbor.

You shall not kill symbolizes not taking anyone's spiritual life, not snuffing out anyone's faith or neighborly love, and not hating one's neighbor. This can be seen from the symbolism of *killing* as depriving someone of spiritual life. The reason this is the inner-sense meaning of killing is that the inner sense is about spiritual life, or the life of heaven in us. And since spiritual life or the life of heaven in us is a life of faith and neighborly love, not killing also symbolizes not snuffing out faith or neighborly love in anyone.

Not killing in an inner sense also means not hating one's neighbor, because anyone who hates another always wants to kill that other and would actually do so if not blocked by the fear of punishment, fear of losing life or reputation, or some other such hindrance. After all, hatred (the opposite of neighborly love) is marked by evil. Its sole ambition is the murder of those whom it hates—in this world, the murder of their body, and in the other world, the murder of their soul.

This is the meaning of the Lord's words in Matthew:

You have heard that among the people of old it was said, “*You shall not kill; but whoever kills* will be subject to judgment.” I say to you, though, that *any who are thoughtlessly angry at their brother or sister* will be subject to judgment. Once again, any who say, “Raca!” to their brother or sister will be subject to the Sanhedrin, but any who say, “You are

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stupid!” will be subject to fiery Gehenna. (Matthew 5:21, 22, and following verses)

Being thoughtlessly angry at one’s brother or sister means hatred for one’s neighbor. Saying “Raca” to them and calling them stupid depict escalating levels of that hatred. On the point that anger is an aversion to neighborly love, that it comes from evil, and that it is therefore hatred, see §§357, 4164, 5034, 5798, 5887, 5888.

[2] Almost any Scripture passage that speaks of killing or uses the word “kill” can demonstrate that in an inner sense it means taking someone’s spiritual life and therefore snuffing out that person’s faith and neighborly love. In Isaiah, for instance:

Look—the day of Jehovah comes as a cruel one, and one of outrage, and of wrath and of anger, to make the earth a wasteland; and may he destroy its sinners from it! Then neither the stars of the heavens nor their constellations will shed their light, the sun will be shadowed over in its rising, and the moon will not radiate its light. I will punish the world for its malevolence and the ungodly for their wickedness. I will render a human being more rare than pure gold, and a child of humankind [more rare] than Ophir’s gold. *Everyone found will be stabbed*, and everyone rounded up will *fall by the sword*. Their toddlers will be dashed in pieces before their eyes. Their houses will be looted and their wives defiled. *Archers’ bows will dash their young men in pieces*; no eye will spare their sons. (Isaiah 13:9 and following verses)

This is about the church’s final era, when faith and neighborly love will disappear. The day of Jehovah—cruel, and full of outrage, wrath, and anger—is that era. Anyone can see that this passage has a meaning different from the bald statements it makes, but what that meaning is can be known only from the symbolism of the words in their spiritual sense. In a spiritual sense the earth is the church (see §§566, 662, 1066, 1262, 1413, 1607, 1733, 1850, 2117, 2118 at the end, 2928, 3355, 4447, 4535, 5577, 8011, 8732). Making the earth a wasteland and destroying sinners from it therefore symbolizes a lack of faith and neighborly love in people of the church at that point. [3] Stars and constellations are the knowledge of what is true and good (see §§2120, 2495, 2849, 4697). This knowledge is said not to shed its light when it is no longer illuminated by heaven’s light, which flows in through the faith that comes of neighborly love. The sun is love for the Lord, and the moon, faith in him (§§2120, 2441, 2495, 3636, 3643, 4060, 4321 at the end, 4696, 5097,

5377, 7078, 7083, 7171, 7173, 8644, 8812). So the shadowing over of the sun in its rising means that love for the Lord will be unable to manifest itself in humankind, and the failure of the moon to radiate its light means that neighborly love and faith will be unable to do so. As a consequence, people will no longer be capable of rebirth. [4] Rendering a human being more rare than pure gold, and a child of humankind [more rare] than Ophir's gold, symbolizes the disappearance of goodness and truth. A human being symbolizes goodness in the church (§§4287, 8547), while a child of humankind symbolizes truth growing out of goodness, and in the highest sense, divine truth emanating from the Lord (1729, 1733, 2813, 3704). "Everyone found will be stabbed" means that they will all be destroyed by evil that results from falsity, and "everyone rounded up will fall by the sword" means that they will be destroyed by falsity itself. Being stabbed means being destroyed by evil that comes of falsity (4503), and falling by the sword means being destroyed by falsity itself (2799, 4499, 7102, 8294). [5] The statement that their toddlers will be dashed in pieces means that innocence will be annihilated, because little children mean innocence (430, 2126, 3183, 3494, 5608). "Their wives will be defiled" means that goodness from truth will be corrupted by evil from falsity, because wives mean the goodness belonging to truth (2517, 4510, 4823, 7022), and defilement means corruption (2466, 4865). "Archers' bows will dash their young men in pieces" means that truth from goodness will be destroyed by a theology that teaches falsity from evil. A bow stands for true theology, and in a negative sense, for false theology (2686, 6422, 8800); young men, for confirmed truth (7668). And "no eye will spare their sons" means that people who understand the truth will nonetheless obliterate it, because sons stand for truth (489, 491, 533, 1147, 2803, 2813, 3373, 4257, 5542), and an eye stands for an understanding of the truth (2701, 4403–4421, 4523–4534). All this evidence now makes plain the meaning of this mystical passage: that when the church reaches its end, all truth and all goodness will perish. It also shows that being stabbed, dashed to pieces, or otherwise killed stands for having one's faith and neighborly love snuffed out. [6] In Jeremiah:

Drag them off like a lamb *to the slaughter*, and doom them *to the day of killing*. How long will the land mourn and the grass of every field wither? Because of the wickedness of those living in it, the animals and the bird will be *consumed*. (Jeremiah 12:3, 4)

The day of killing stands for the era of the church's devastation—the church's final era—when there is no longer any faith because there is no

neighborly love. “The land will mourn” stands for [the mourning of] the church; “the grass of every field will wither” for the withering of all the truth known to the church. “The animals and the bird will be consumed” means that goodness and truth will be consumed. For the meaning of the land as the church, see just above. For the meaning of the grass of the field as truth known to the church, §7571. For the meaning of a field as the church, 2971, 3310, 3766. For the meaning of animals as different kinds of goodness and as desires for goodness, 45, 46, 142, 143, 246, 714, 715, 719, 1823, 2179, 2180, 3218, 3519, 5198. For the meaning of birds as truth and as desires for truth, 5149, 7441. This explanation shows what the inner meaning of the words above is and that each of these words holds some holy, spiritual attribute of the church and heaven. It also shows that without the inner meaning it would be impossible to understand what is meant by the day of killing and by the fact that the land will mourn, the grass of every field will wither, and the animals and the bird will then be consumed. [7] In Zechariah:

This is what Jehovah your God has said: “*Pasture the sheep to be killed, which their owners kill; and they do not acknowledge their guilt.*” (Zechariah 11:4, 5)

The sheep to be killed stand for people with simple goodness in whom religious truth is wiped out, not through any fault of their own but through the fault of their teachers. [8] In Isaiah:

Jacob will make those who are to come take root; Israel will bloom and flourish, so that the face of the world is filled with produce. Has [Jehovah] *struck them as he struck the one striking them? Have they been killed as the ones they killed were killed?* Here, now, Jehovah is leaving his place to exact punishment for the wickedness of the land; then the land will reveal *its [crimes of] blood* and will not conceal *its slain*. (Isaiah 27:6, 7; 26:21)

Here too the inner meaning is about the church’s last days, when a new religion will be revived as the old one passes away. Jacob stands for people in the outer part of the church; Israel, for those in the inner part. The face of the world stands for the church in general. The land stands for the old religion. The slain stand for people who lack faith because they have no love for their neighbor. [9] In the same author:

You were thrown out of your grave like a despicable offshoot, [like] the *garment of the slain, [who were] stabbed with a sword;* you will not

reunite with them in the grave, because you destroyed your land, *you killed your people*. (Isaiah 14:19, 20)

The slain stand for individuals deprived of spiritual life. “You killed your people” stands for destruction of the truth and goodness belonging to faith. The passage is about Babylon, which symbolizes goodness that has been profaned (§§1182, 1283, 1295, 1306, 1307, 1308, 1321, 1322, 1326) and devastated (§1327 at the end). [10] In Jeremiah:

I have heard the voice of the daughter of Zion; she sighs, she spreads out her hands. “Alas now for me, *because my soul has grown weary of killers!*” Dash about through the streets of Jerusalem and please see and know and seek in its roads, if you find a man, if he is exercising judgment, seeking truth. (Jeremiah 4:31; 5:1)

The daughter of Zion stands for a heavenly religion. Killers stand for people who destroy what is good and true. A man exercising judgment stands for people with the truth that grows out of goodness. [11] In Ezekiel:

You profaned me among my people for handfuls of barleycorns and for crumbs of bread, *to kill souls that should not die* and to keep souls alive that should not live. (Ezekiel 13:19)

Killing souls here plainly stands for taking others’ spiritual life. Because this is what killing actually meant, the curses on Mount Ebal included curses on *killing one’s companion in secret* and taking a bribe *to kill a soul whose blood was innocent* (Deuteronomy 27:24, 25). [12] In Matthew:

At the close of the age they will hand you over to tribulation *and kill you*, and you will be hated by all the nations because of my name. (Matthew 24:9)

And in John:

Jesus said to the disciples: “An hour will come *that all who kill you* will think they are offering sacred worship to God. And this they will do because they will not know the Father or me.” (John 16:2, 3)

Here too killing means depriving of spiritual life, or of faith and neighborly love, because the disciples symbolize all the truth and goodness involved in faith and neighborly love (§§3488, 3858 at the end, 6397). Obviously it is not the disciples addressed by the Lord who are meant here, because the subject is the close of the age, when the Lord is to come in the clouds of heaven. (This is the subject the disciples had asked about.) The close of

the age means the church's last days, and the disciples were not going to survive till then. (See §3488.) [13] Likewise in Mark:

Brother will hand brother over to death, and a father his children; children will rise up against their parents and kill them. (Mark 13:12)

This is also about the last days. Once again, killing means robbing someone of the truth and goodness belonging to faith and neighborly love and therefore of spiritual life. [14] In Luke:

I will send to them prophets and apostles, *but some of those they will kill* and persecute. From the blood of Abel to the blood of the prophet Zechariah, it will be required of this generation. (Luke 11:49, 51)

Prophets and apostles in a spiritual sense stand for truth and goodness characterizing the church. Killing them stands for wiping out that truth and goodness. The blood of Abel stands for the extinction of neighborly love. For the meaning of prophets as doctrinal truth taken from the Word, see §§2534, 7269; for that of Abel's blood as the extinction of neighborly love, §374. [15] Likewise in John:

The blood of the godly and of prophets, and of the slain, was found in Babylon. (Revelation 18:24)

The blood of the godly and of prophets yet again stands for the wiping out of goodness and truth that belong to faith and neighborly love. The slain stand for people whose spiritual life has been destroyed. Blood stands for violence inflicted on neighborly love. It also stands for all evil in general (§§374, 1005) and for the profanation of truth in particular (§§4735, 6978, 7317, 7326).

[16] All the customs established in the Jewish religion represented spiritual and heavenly qualities in the Lord's kingdom, and in the highest sense, divine qualities in the Lord. So since being killed or stabbed symbolizes the snuffing out of goodness and truth, the procedure commanded for ritually purging the people when a victim of stabbing was found lying in a field was as follows:

They were to measure to the cities *from the stabbing victim lying in the field*, and the elders of the nearest city were to take a heifer by which no work had been done and on which no yoke had yet been put, and bring it down to a swift river. And the priests, the sons of Levi, were to break its neck there. And then the elders of the city were to wash their hands

over the heifer and say that their hands had not shed that blood nor had their eyes seen it. And in this way the blood would be ritually purged. (Deuteronomy 21:1–8)

Who could possibly see why this procedure was instituted for a victim of stabbing who was lying in a field? The only way to see it is to learn from the inner meaning the symbolism of a stabbing victim in a field, the nearest city, a heifer, a swift river, hand washing, and the rest of the details. A stabbing victim in a field symbolizes truth and goodness that have been obliterated (§4503). A field symbolizes the church (2971, 3310, 3766). A city symbolizes true doctrinal teachings (402, 2449, 2943, 3216, 4492, 4493). A city's elders symbolize truth that harmonizes with goodness (6524, 6525, 8578, 8585). A heifer on which no yoke has yet been put symbolizes truth that has not yet been confirmed. (For the meaning of a young ox, see §§1824, 1825.) Washing one's hands over a heifer at a swift river symbolizes being purified of the evil [of snuffing out truth and goodness], and this because it was committed out of the excessive zeal of one who does not know what is true.

[17] This last example, like the others, indicates what kind of secrets—and how many—each word of Scripture holds. To people who believe that the literal meaning is all there is to Scripture, that nothing holier or more heavenly lies hidden within, the secrets it contains will not even look like secrets. The fact of the matter, though, is that there is a literal meaning for people in the world (or the earthly self) but an inner meaning for people in heaven (or the spiritual self). You can see, then, what the commandment against killing implies: that it is not only the body but also the soul of another human being that we are not to kill. So we are forbidden to deprive others not just of life in the world but most especially of life in heaven.

If the commandment had not involved this message as well, it would not have been proclaimed out loud on Mount Sinai in such a miraculous way by Jehovah himself, or the Lord. After all, even without direct revelation all peoples and nations know that murder is wrong, and their laws proscribe it. The same holds true for adultery, theft, and false testimony. There is no reason to think the Israelite nation was so stupid that everyone else in the entire world knew what that nation alone did not. No, as the revealed Word is from the Divine himself, it also conceals in its embrace a deeper, more universal—in other words, heavenly—message. It therefore speaks not only to the life of the body but also to the life of

the soul, or eternal life. In this the Word is different from any other piece of literature—vastly different—and far superior.

8903

Exodus 20:14. "*You shall not commit adultery.*"

You shall not commit adultery means that teachings about faith and neighborly love must not be twisted, the Word must therefore not be used to justify evil and falsity, and the laws of the divine plan must not be overthrown.

8904

You shall not commit adultery means that teachings about faith and neighborly love must not be twisted, the Word must therefore not be used to justify falsity and evil, and the laws of the divine plan must not be overthrown. This can be seen from the symbolism of committing adultery, cheating on one's spouse, and prostituting oneself (in a spiritual, inner sense) as perverting what is good and falsifying what is true in a theology of faith and neighborly love. Since adultery symbolizes this, it also symbolizes using the Word to justify evil and falsity. The Word is the quintessential theology of faith and neighborly love, and perverting the truth and goodness it holds means using them in support of falsity and evil.

Hardly anyone today knows that this is symbolized in a spiritual sense by adultery and infidelity, because few in the church today know what the spiritual dimension is or how it differs from the earthly dimension. Almost no one knows there is a correspondence between the two, such that one presents an image of the other—in other words, that what is spiritual is represented in what is earthly. What is spiritual is consequently like a soul and what is earthly like its body. So through [the] inflow [of the spiritual dimension] and through consequent union, they constitute a single unit, just as the inner self (also called the spiritual self) in a regenerate person constitutes a unit with the outer self (also called the earthly self).

Since concepts like these are unknown in modern times, people cannot have any idea what adultery means other than an unlawful physical union.

[2] Because these things are currently unknown, as just mentioned, let me explain why adultery in a spiritual sense symbolizes the perversion of teachings about faith and neighborly love and therefore the adulteration of goodness and falsification of truth. The reason—which is a secret these days—is that marriage love descends from the marriage of goodness and truth, which is called the heavenly marriage. When the love that exists between goodness and truth in heaven flows from the Lord to the earth, correspondence turns it into marriage love. That is why the falsification of truth in an inner sense is whoredom, and the corruption of

goodness is adultery. It is why people who lack the goodness and truth belonging to faith are also incapable of genuine marriage love. And it is why people who take supreme pleasure in adultery are no longer capable of receiving any faith. I have heard angels say that as soon as anyone commits adultery on earth and takes pleasure in doing so, heaven is closed to him or her—that is, he or she now refuses to accept any of the faith and neighborly love coming from heaven.

Many people today in countries where the church exists think adultery counts for nothing, which is because the church is at its end, meaning that there is no longer any faith, because there is no neighborly love. The one effect corresponds to the other: where there is no faith, falsity replaces truth, and evil replaces goodness, with the consequence that adultery is no longer considered a crime. After all, once heaven has been closed off to a person, such attitudes flow in from hell. (See previous remarks on this subject and supporting evidence in §§2727–2759, 4434, 4835, 4837.)

[3] Infidelity and adultery in an inner, spiritual sense, then, mean falsifying and corrupting the truth and goodness that constitute faith and neighborly love, so it also means misusing statements of Scripture to justify falsity and evil. Every passage in the Word that mentions adultery, infidelity, or whoredom demonstrates this meaning, as is quite plain from the following. In Ezekiel, for example:

Child of humankind, let Jerusalem know its abominations. [Say,] “*You whored because of your name, and you poured out your whoredoms on everyone passing by. You took some of your clothes and made yourself colorful high places and whored on them. You took the articles of your finery—made of my gold and of my silver, which I had given to you—and made yourself images of a male. You whored with them. You took your sons and your daughters whom you bore to me and sacrificed them. Was there too little of your whoring? You whored with the sons of Egypt, your neighbors, great in flesh, and multiplied your whoredom to provoke me. And you whored with the sons of Assyria (when there was no satisfaction for you), with whom you did indeed whore (and yet were not satisfied). And you multiplied your whoredom all the way to the land of trade, Chaldea, and even in this you were not satisfied. The woman who commits adultery against her husband takes strangers [as lovers]. To all harlots they give a wage; you, though, have given your wages to all your lovers and paid them to come to you from round*

about, *in your whoredoms*. Therefore, *harlot*, hear the word of Jehovah: *I will pass on you the judgments due women who commit adultery and shed blood.*" (Ezekiel 16:1 and following verses)

[4] Who can fail to see that the whoredoms here symbolize falsification of truth and adulteration of what is good? And who can understand a single syllable here without knowing that whoredom has this symbolism? Or without knowing what is meant by the sons of Egypt, the sons of Assyria, and Chaldea, with whom Jerusalem is being accused of whoring? Obviously Jerusalem did not literally whore with those peoples, so it remains to be said what all of this symbolizes in an inner sense. Jerusalem means the church when it has been corrupted. The clothes are truths that have been perverted. The falsities that result and are endorsed are the colorful high places. The sons of Egypt are fields of knowledge, the sons of Assyria are skewed reasoning, and Chaldea is profanation of what is true. (For the meaning of clothes as truth, see §§1073, 2576, 4545, 4763, 5248, 5319, 5954, 6914, 6917. For the meaning of high places as worship, see §796—these colorful high places meaning the worship of what is false.) Articles of finery made of gold and silver stand for knowledge of what is good and true. (For the meaning of articles, [or vessels,] as knowledge, 3068, 3079. For the meaning of gold as that which is good, 113, 1551, 1552, 5658, 6914, 6917. For that of silver as truth arising from goodness, 1551, 2048, 2954, 5658.) Images of a male symbolize plausible imitations of truth (2046). The sons and daughters the people bore are the truth and goodness they perverted. (For the meaning of sons as truth, 489, 491, 533, 1147, 2623, 2803, 2813, 3373. For the meaning of daughters as goodness, 489, 2362, 3024. For the meaning of the sons of Egypt as fields of knowledge through which these are perverted, 1164, 1165, 1186, 1462, 2588 at the end, 4749, 4964, 4966, 5700, 5702, 6004, 6015, 6125, 6651, 6679, 6683, 6692, 6750, 7296, 7779, 7926. For the meaning of Assyria as skewed reasoning that uses knowledge to twist the truth espoused by faith and adulterate the goodness promoted by it, 119, 1186.) To multiply whoredom all the way to the land of Chaldea means all the way to the profanation of truth. (For the meaning of Chaldea as the profanation of truth, 1368.) This clarifies the reason for calling Jerusalem an adulterous woman and a harlot.

[5] Similar epithets are used for Babylon in the Book of Revelation:

One of the seven angels having the seven bowls came and spoke with me, saying to me, "Come, I will show you the *judgment on the great harlot* sitting on many waters, *with whom the kings of the earth have whored*; and

those inhabiting the land *have become drunk on the wine of her whoredom.*” Babylon the Great was the *mother of whores* and of the earth’s abominations. (Revelation 17:1, 2, 5; 14:8; 18:3)

Babylon means people who seek their own power and profit by corrupting the true ideas and good qualities of the church to the point of profaning them. (This can be seen from the symbolism of Babel, §§1182, 1283, 1295, 1304, 1306, 1307, 1308, 1321, 1322, 1326, 1327 at the end.) That is why Babylon is called a harlot and the mother of whores. Anyone ignorant of the inner meaning has to believe that by the kings of the earth who whored with Babylon are meant kings or kingdoms on earth. But what is meant is not kings or kingdoms but rather truth that builds the church’s faith. To whore with this is to pervert it. (For the meaning of kings as the truth that builds faith, see §§1672, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 6148, and for that of the earth as the church, 566, 662, 1066, 1262, 1413, 1607, 1733, 1850, 2117, 2118 at the end, 2928, 3355, 4447, 4535, 5577, 8011, 8732.) “Those inhabiting the land have become drunk on the wine of [her] whoredom” means that people in the church have sunk into error and madness through falsity born of evil. Becoming drunk, you see, means being led into error by distorted reasoning and misinterpretations of Scripture (1072). Wine is falsity that grows out of evil (6377), so the wine of whoredom is the falsity produced by twisting of the truth. The land is the church (as just shown). It is said to sit on many waters because it rests on falsity—waters in a positive sense meaning truth and in a negative sense falsity (729, 790, 8137, 8138, 8568).

[6] Another passage in Ezekiel also makes it perfectly clear that adultery and whoredom are the corruption of the church’s good qualities and true ideas:

Two women, the daughters of one mother, *whored in Egypt*; in their youth they *whored*. Oholah is Samaria, and Oholibah Jerusalem. Oholah *whored* against me and *doted on her lovers*, the neighboring Assyrians, dressed in blue-violet, rulers and leaders, desirable young men all, riders riding horses. *She bestowed her whorings on them*, the choice part of all the sons of Assyria. Still, *her whorings from [her time in] Egypt she did not abandon*, because *they had lain with her* in their youth. Oholibah *corrupted her love* more than [Oholah], *and her whoredoms above her sister’s whoredoms*. *She lusted after the sons of Assyria*. She added to *her whorings* when she looked at men painted on the wall—images of Chaldeans painted in vermilion—and *loved them* the moment her eyes saw them.

The *sons of Babylon* also came to her, to her love bed. They defiled her through their whorings. Nonetheless she multiplied her whoredoms, remembering the days of her youth in which she whored in the land of Egypt; she lusted after them more than their mistresses did. (Ezekiel 23:1 and following verses)

Here too it is impossible not to see that the whoredom stands for spiritual whoredom, or for perverting the good qualities and falsifying the true ideas that belong to the church. Obviously the contents of the inner meaning will remain hidden unless the reader knows what is symbolized by the sons of Egypt, the Assyrians (or sons of Assyria), Chaldea, and Babylon. It is not those nations that are meant, of course (since the inhabitants of Samaria and Jerusalem did not actually whore with them), but different qualities and attributes characterized by falsity. However, for the specific symbolism of Egypt, Assyria, Chaldea, and Babylon, see the explanations just above.

[7] The following passages also show that whoredom and adultery in an inner sense are the falsification and corruption and therefore the adulteration of goodness and truth. In Hosea, for example:

Strive with your mother; strive—for she is not my wife and I am not her husband—to have her remove her whorings from before her, and her adulteries from between her breasts. I will not take pity on her sons, because they are sons of whoredom, since their mother whored, saying, “I will walk after my lovers, who give me my bread and my water, my wool and my flax, my oil and my drink.” But I will devastate her grapevine and her fig tree, of which she said, “They are my harlot’s wage that my lovers gave to me.” (Hosea 2:2–12)

In an inner sense here a mother means the church (§§289, 2691, 2717, 4257, 5581, 8897). So does a wife (252, 253, 409, 749, 770). The text says the church is *not* a wife, because it is wedded to truth that has been twisted—in other words, to falsity. Sons mean truth known to the church, or in this case, falsity, because they are called sons of whoredom (489, 491, 533, 2623, 2803, 2813, 3373, 3704, 4257). Bread, water, wool and flax, oil and drink, and grapevines and figs have been shown in the places where they occur to mean good qualities associated with love and charity, and the good qualities and true ideas on inner and outer levels that constitute faith. In a negative sense they symbolize evil and falsity, because when goodness is corrupted, it turns into evil, and when truth is corrupted, it turns into falsity. (For the meaning of bread, see §§276, 680, 2165, 2177, 3464, 3478,

3735, 3813, 4217, 4735, 4976, 5915, 6118, 8410. For that of water, 739, 790, 8137, 8138, 8568. For that of flax, 7601. For that of oil, 886, 3728, 4582. For that of drink, 3069, 3168, 3772, 8562. For that of a grapevine, 1069, 5113, 6376. For that of a fig tree, 4231, 5113.) A harlot's wage is false teachings that are passed off as true. [8] In the same author:

My people ask questions of wood, and their wand answers them, because *a spirit of whoredom has led them astray*, and they have *whored* against their god. On the mountain peaks they sacrifice, and on the hills they burn incense; therefore *your daughters are whoring*, and *your daughters-in-law are committing adultery*. *Even if you go whoring, Israel*, do not have Judah become guilty. Will I not bring punishment on your daughters *because they are whoring*, and on your daughters-in-law *because they are committing adultery*? For *[the men] go aside with whores* and sacrifice *with harlots*. (Hosea 4:11 and following verses)

Whoring against their god stands for perverting truth, because a god in an inner sense symbolizes truth, and in a negative sense, falsity (§§2586, 2769, 2807, 2822, 4295, 4402, 4544, 7010, 7268, 7873, 8301, 8867). Mountains and hills are different kinds of love, and in this case, love for oneself and one's worldly advantages (795, 796, 1691, 2722, 6435). Wood of which questions are asked is the good way it feels to indulge a craving (643). A wand that answers is the imaginary power of a self-directed intellect (4013, 4015, 4876, 4936, 7011, 7026). Since gods in a positive sense symbolize truth and in a negative sense falsity, the falsification of truth and adulteration of goodness is symbolized by *they whored after foreign gods*—after Baal, for example, or Molech, or idols (Ezekiel 6:9; Leviticus 20:5; and elsewhere).

[9] All this now shows what is meant by adultery and whoredom in the following passages. In Isaiah:

You, come up here, you witch's children, *seed of an adulterer* and [of her who] *whored!* Against whom do you delight yourself? Against whom do you widen your mouth [in a sneer] and stick out your tongue? Are you not the offspring of transgression, the seed of a lie, who *grew hot for your gods* under every green tree? (Isaiah 57:3, 4, 5)

In the same author:

It will happen at the end of seventy years that Jehovah will visit Tyre so that it can *go back to its harlot's wages* and *whore with all the monarchies of the earth* on the face of the world. (Isaiah 23:17, 18)

In Jeremiah:

And a man sent his wife away, and she left him and was another man's. *She whored with many companions.* You have profaned the land *with your whorings* and your wickedness. Did you see what rebellious Israel did? She was going along on every high mountain and under every green tree; and you *whored there.* Treacherous Judah, her sister, also went and *whored, she too.* Therefore, to profane the land *with the sound of her whoredom, she committed adultery with stone and wood.* (Jeremiah 3:1–10)

In the same author:

This is your lot, because you forgot me and trusted in a lie. *Your adulteries and your whinnys, the enormity of your whoredom*—on the hills in the field I have seen your abominations. Doom to you, Jerusalem! (Jeremiah 13:25, 27)

In the same author:

Against the prophets: *The land is full of adulterers,* for because of a curse, the land mourns, the pastures of the wilderness have dried up, since both prophet and priest practice hypocrisy. In the prophets of Jerusalem I have also seen appalling obstinacy, as they *commit adultery* and walk in falsehood. They have strengthened the hands of the wicked. The vision of their own heart they speak, not [what comes] from Jehovah's mouth. (Jeremiah 23:9, 10, and following verses)

In the same author:

They did folly in Israel and *committed adultery with their companions' wives* and lyingly spoke a word in my name that I did not command them. (Jeremiah 29:23)

[10] This shows clearly that adultery and infidelity mean perverting the truth in the Word by explaining it in accordance with the dictates of our own heart, or self-interest. So it means letting self-love and materialism talk us into our interpretation and consequently speaking a lie, or falsity, as is explicitly stated. Take Hosea, too:

Do not be glad, Israel, *because you whored* against your God; *you delighted in the wage you earned as a harlot* on all the grain-threshing floors. (Hosea 9:1)

In the same author:

Jehovah spoke to Hosea: “Go, take yourself a *whoring woman* and *children of whoredom*, because *the land is whoring brazenly* in its abandonment of Jehovah.” (Hosea 1:2)

In Nahum:

Doom to the blood-soaked city *because of the abundance of the whorings of a whore* of good grace—the mistress of sorceries, selling out nations *through her whorings*, and clans through her sorceries. (Nahum 3:4)

In Moses:

Your children will be grazing in the wilderness forty years and will *carry your whoredoms* forty years; according to the number of days on which you scouted out the land, each day standing for a year, you shall carry your iniquities. (Numbers 14:33, 34)

[11] Since whoredom as it exists on earth corresponded to the falsification of truth and adulteration of goodness, *death was the penalty for adulterers* (Leviticus 20:10). The daughter of a man who was a priest, *if she profaned herself by whoring*, would be burned with fire (Leviticus 21:9). *No daughter in Israel was to be delivered into whoredom* (Leviticus 19:29). No one *born illegitimate* was to come into Jehovah’s assembly, not even that person’s tenth generation (Deuteronomy 23:2). And a *harlot’s wage* was not to be brought into the house of Jehovah, because it was an abomination (Deuteronomy 23:18).

[12] This then clarifies fully the symbolic meaning of adultery: in an outer sense it means committing adultery; in a representative inner sense it means using rituals of the church to worship idols and other gods, so it means the practice of outward and inward idolatry. In a spiritual inner sense, on the other hand, it symbolizes the adulteration of what is good and the perversion of what is true.

From this you can plainly see why adultery is inherently so horrendous and is called an abomination. The reason is that it corresponds to the marriage of falsity and evil, which is the hellish marriage. By the same token, you can see why genuine marriage is holy—namely, because it corresponds to the marriage of goodness and truth, which is the heavenly marriage. In fact, true marriage love descends from the marriage of goodness and truth and accordingly from heaven, or rather from the Lord

through heaven. Love for adultery, though, comes from the marriage of falsity and evil and accordingly from hell, or the Devil.

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Exodus 20:15. "*You shall not steal.*"

You shall not steal means that we must not take away anyone's spiritual goodness and that we must not attribute to ourselves that which is the Lord's.

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You shall not steal means that we must not take away anyone's spiritual goodness and that we must not attribute to ourselves that which is the Lord's. This can be seen from the symbolism of *stealing* as taking away someone's spiritual goodness. The reason theft has this symbolism is that riches and wealth in a spiritual sense are concepts of what is good and true, and more broadly, everything in us that has to do with faith and neighborly love, or spiritual life. Taking these things from someone, then, is theft in a spiritual sense.

What is more, all spiritual goodness—every aspect of faith or neighborly love—comes from the Lord alone; none at all comes from us. So stealing also symbolizes attributing what is the Lord's to ourselves. People who do this are even called thieves and robbers in John:

Truly, I say to you: whoever is not entering through the door into the sheepfold but descends from another place, that person is a *thief* and *robber*. But whoever is entering through the door is the shepherd of the sheep. I am the door for the sheep; all who came before me were *thieves* and were *robbers*, but the sheep did not listen to them. I myself am the door; if any come in through me, they will be saved, and go in and out, and find pasture. *The thief does not come except to steal* and slaughter and destroy. Myself, I came so that they could have life, and have an abundance. (John 10:1–13)

Entering the sheepfold through the door is entering through the Lord, because the Lord is the door, as he says. The sheep are people who possess neighborly love and therefore faith. These people enter through the Lord when they acknowledge that every bit of faith and neighborly love comes from him, because it is then able to flow into them from him. To ascribe it to anyone else, especially to oneself, is to take it from him, slaughtering and destroying it in the process. People who claim for themselves that which belongs to the Lord also take credit for their good deeds and make themselves out to be forms of righteousness (as discussed in §§1110, 1877, 2027, 2273, 2371, 2380, 3816, 4007 at the end, 4174, 4943, 6388, 6389, 6390, 6392, 6393, 6478). This, then, is theft in a spiritual sense. It is also

the concept that occurs to angels in heaven when people on earth read in the Word about stealing, because angels take the Word only in a spiritual sense.

[2] Stealing has the same symbolism in Hosea:

When I healed Israel, then Ephraim's wickedness was revealed, as was Samaria's evil, because they practiced falsehood; *and a thief came*, a troop poured outdoors in all directions. *Don't their deeds surround them before my face?* With their evil they gladden the monarch, and with their lies, the chieftains. (Hosea 7:1, 2, 3)

And in Joel:

The day of Jehovah has come; before it, fire consumes all, and after it, a flame blazes. Like the Garden of Eden is the land before it, but after it, a wilderness of devastation. Like the appearance of horses was its appearance, and like riders, so they run, like the sound of chariots on the mountain peaks. In the city they dash about; on the wall they run; *into houses they climb; through windows they enter like a thief*. In its presence, the earth shook, the heavens trembled, the sun and moon turned black, and the stars withdrew their rays. (Joel 2:1–10)

This is about the ruination of the church, when falsity invades it and destroys truth. The falsity is a thief that climbs into houses and enters through windows.

Can anyone help wondering why it says that the day of Jehovah will be like the appearance of horses, that they will then run like riders, dash about in the city, run on the wall, climb into houses, and enter through windows, and that the earth will shake, the heavens tremble, the sun and moon turn black, and the stars withdraw their rays? Those who know nothing of the inner meaning and privately call into question the holiness of the Word will say that these are words pure and simple, words with nothing divine hidden inside. They might even call it idle chatter. However, those who consider the Word utterly sacred because it is divine and who know there is an inner meaning treating of the church, heaven, and the Lord himself will declare that each word in it is significant. I need therefore to explain briefly the symbolism of the words and phrases in the passage. [3] The day of Jehovah is the final state or last days of the church, when there is no longer any truth but only falsity instead. The fire that consumes all before it is an obsession with evil. The flame that will blaze after it is a consequent obsession with falsity. The appearance of horses is

an intellect that reasons on the basis of falsity as if it were reasoning on the basis of truth. Riders who run are the reasoners. Chariots are false theological teachings. The city is the theology itself. The wall on which they run is falsity essential [to that theology]. The houses they will climb into are the human will. The windows through which they will enter are ideas in the intellect. The thief is falsity that makes off with truth. The earth that will shake in its presence is the church, and so are the heavens that will tremble. The sun is love for the Lord; the moon is faith in him. They are said to turn black when they are no longer to be found. The stars are concepts of what is good and true. These concepts will no longer hold the light of faith and love (light from heaven), which is the withdrawal of their rays. From this explanation you can see the general idea involved in the passage, and in what sense the day of Jehovah (or the final state of the church) is called a thief that climbs into houses and enters through windows. To be specific, it stands for falsity that will then take over a person's entire being, both the will and the intellect, robbing them of everything true and good.

A thief has the same symbolism in Obadiah:

The Lord Jehovah has said to Edom, "*If thieves come to you, if overthrowers [come] by night, how will you be cut off? Will they not steal enough for themselves?*" (Obadiah verse 5)

A thief, or someone who steals, has the same symbolism in Zechariah 5:1-4; Psalms 50:17, 18, 19; Matthew 6:19, 20.

[4] All the statutes commanded of the children of Israel by the Lord were based on laws describing the ordained plan in heaven. In other words, they took their existence and their character from the spiritual world. The statutes laid down for theft, then, resemble the other statutes in this respect. For example:

Anyone stealing an ox and selling it shall repay five; if a sheep, four. [For the killer of] a thief struck during a [nighttime] break-in [there will be] no blood [guilt]; but if the sun has risen, [there will be] blood [guilt]. A thief [that lives] shall repay or be sold. If [the stolen item] is found in his hand, he shall restore double. (Exodus 22:1, 2, 3, 4)

Those who steal a man and sell him, but the man is found in their hand, they shall surely die. (Exodus 21:16)

If a man is found who has stolen a soul from among his brothers, from among the children of Israel, and has made a profit on him when he sells

him, *this thief shall be killed* to remove the evil from your midst. (Deuteronomy 24:7)

In an inner sense, men from among the children of Israel are people who possess the true ideas and good qualities that constitute faith, and in an abstract sense, those ideas and qualities themselves (§§5414, 5879, 5951). Stealing a man from among the children of Israel, then, means taking those ideas and qualities from someone. Selling him means transferring them to someone else. It also means forcing those ideas and qualities into slavery. Since faith's truth and goodness come from the Lord, their state is a free one, and they serve no one but the Lord. When they are transferred to another, though, they come into an enslaved state, because they serve some evil born of self-love or materialism, which means that they serve a bodily craving of some kind. That is the origin of this law and of its correspondence. Because truth and goodness in the church then become enslaved rather than free and consequently dead rather than living, the penalty (the effect) is death.

Exodus 20:16. "*You shall not testify as a lying witness against your neighbor.*" 8907

You shall not testify as a lying witness against your neighbor means that goodness must not be called evil, nor truth false, so conversely neither may evil be called good nor falsity true.

You shall not testify as a lying witness against your neighbor means that goodness must not be called evil, nor truth false, so conversely neither may evil be called good nor falsity true. This can be seen from the symbolism of a *lying witness* as confirmation of falsity. (For the meaning of a witness as confirmation, see §4197. The meaning of a lie as falsity in regard to faith will become clear below.) *Testifying against a neighbor* means proving to someone that falsity is true. After all, a neighbor means everyone; specifically, everyone who possesses goodness; and in an abstract sense, goodness itself (§§3419, 5025, 6704, 6706–6711, 6818, 8123). In an inner sense, then, *you shall not testify as a lying witness against [your] neighbor* means not telling anyone anything false: not describing goodness as evil, truth as false, or the reverse. 8908

[2] I need to explain briefly what the situation is in this. When people are ruled by either self-love or materialism, their goal in life is either position and prestige or riches and affluence. Such people blithely tell and convince others that right is wrong and wrong is right, and in doing so they act as lying witnesses. The reason they behave this way is that their

will is totally dominated, preoccupied, and obsessed by self-love and materialism and by the cravings that go with both. Their intellect—the other half of their mind—is still capable of seeing right and wrong but does not want to. Their will, which is stronger, influences their intellect, persuades it, and in the end blinds it. These same people also lack conscience and do not know that conscience means saying that what is right is right simply because it is right—in other words, from a love for righteousness.

People who are like this in the world are the same in the other life, except that instead of saying right is wrong, they describe the goodness associated with faith as evil, and the truth as false. (Righteousness in the civil realm corresponds to goodness and truth in the spiritual realm.) This they do without conscience and without shame, because it became a matter of custom and habit during their physical life.

[3] The Word mentions *lies* quite often, and in an inner sense they always symbolize falsity and evil in regard to faith. A lying witness (also called a witness promoting violence) symbolizes confirmation of falsity, whether the falsity is affirmed before a judge, before another person, or to ourselves, when we persuade ourselves mentally. Examples are Exodus 23:1 and following verses; Leviticus 19:11, 12, and following verses; Deuteronomy 19:16–20.

The fact that a lie in a spiritual sense is evil and falsity in regard to faith can be seen from the following passages. In John:

You are from your father, the Devil, and your father's desires you wish to do. He was a murderer from the start and *did not stand on truth*, because *the truth is not in him*. *When he tells a lie*, he is talking on his own, *because he is a liar*—and the father of [a lie]. (John 8:44)

A lie here symbolizes falsity in regard to faith, as the passage is about the Jews' refusal to acknowledge the Lord. The Devil in a spiritual sense is falsity, whose father is wickedness, because falsity is born of evil just as children are born to their father. The type of falsity that characterizes the Devil is falsity in regard to faith, and the evil is the kind produced by self-love and materialism. [4] In Isaiah:

Moab is very haughty; there is his pride and his haughtiness and his anger. *His lies are unstable*. (Isaiah 16:6)

The lies stand for falsity in regard to faith, because Moab means people steeped in the evil that comes of self-love who therefore turn truth into falsity (§§2468, 8315). In the same author:

We cut a pact with death, and with hell we fabricated a vision. We *put our trust in a lie*, and *in falsehood* we lay concealed. (Isaiah 28:15)

In the same author:

This is a rebellious people, *deceptive offspring*, offspring [who] did not want to hear the law of Jehovah. (Isaiah 30:9)

In Jeremiah:

A man tricks his companion, and *they do not speak truth; they have taught their tongue to speak a lie*. (Jeremiah 9:5)

In the same author:

Look: I am against *those who prophesy dreams that are lies*; and they tell [the dreams] to lead my people astray *with their lies*. (Jeremiah 23:32)

In the same author:

O sword *against liars*, to make them stupid! (Jeremiah 50:36)

In Ezekiel:

They have seen empty visions and *lying divination*, saying, “Jehovah has said,” when Jehovah has not sent them. So this is what the Lord Jehovah has said: “Because you speak empty words and *see falsehood*, therefore look: I am against you.” (Ezekiel 13:6, 7, 8, 9)

In Nahum:

Doom to the blood-soaked city! It is *all full of lying* and plunder. (Nahum 3:1)

In Zephaniah:

The survivors of Israel will not do wrong *or speak a lie*, nor will a devious tongue be found in their mouth. They will graze and lie down. (Zephaniah 3:13)

In John:

Outside are the dogs, the sorcerers, and the sexually sinful, and the murderers, and the idolaters, and *everyone who loves and acts on a lie*. (Revelation 22:15)

In these passages as in many others, a lie stands for falsity and evil in regard to faith.

Exodus 20:17. “*You shall not covet your neighbor’s house. You shall not covet your neighbor’s wife or his male servant or his female servant or his ox or his donkey or anything that is your neighbor’s.*”

You shall not covet your neighbor's house. You shall not covet your neighbor's wife or his male servant or his female servant or his ox or his donkey or anything that is your neighbor's symbolizes the need to guard against self-love and materialism and therefore to keep the evils contained in the previous commandments from becoming part of the will and then issuing from the will.

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You shall not covet your neighbor's house; you shall not covet your neighbor's wife or his male servant or his female servant or his ox or his donkey or anything that is your neighbor's symbolizes the need to guard against self-love and materialism and therefore to keep the evils contained in the previous commandments from becoming part of the will and then issuing from the will. This can be seen from the symbolism of *coveting* something as willing it from an evil love. The reason covetousness has this symbolism is that it always relates to some kind of love; we covet nothing unless we love it. Covetousness is therefore an extension of love—in this case, of love for oneself and one's material advantages—and is essentially the vital energy behind the aspirations of that love. Whatever an evil type of love seeks, you see, is called a coveting, but whatever a good type of love seeks is called a longing. Love itself belongs to one of the two sides of the mind, the side called the will; because whenever we love something, we will it. Covetousness, though, belongs to both sides, the will and the intellect, and strictly speaking, to the will within the intellect.

This shows why the words *you shall not covet what is your neighbor's* symbolize the need to keep [evil] from becoming part of the will. Anything that becomes part of our will we adopt as our own, since our will is our real self.

[2] The world considers a human being identical with the capacity to think, but our life force actually has two components: the intellect and the will. The intellect is the site of thought; the will, of desire, which embodies love. Thought devoid of love and desire makes no part of the life force in us; only thought arising from love and desire, and therefore the intellect arising from the will, does so. If you reflect, you can see they are two different things, because we are able to understand and perceive that something we want is evil, and that something we may or may not want is good. Plainly, then, our will is our real self and our thoughts are not, except to the extent that something passes into them from our will.

That is why nothing that enters our thoughts without passing through them into our will renders us unclean, only what enters through our thoughts into our will. This renders us unclean because we then adopt it as our own. Again, the will is the real person.

Anything that becomes part of our will is said to go into our heart and come out of it, but what merely exists in our thoughts is said to go into our mouth and come out through our belly into a privy, in keeping with the Lord's words in Matthew:

It is not what goes into the mouth that renders a person unclean but what comes out of the mouth; this renders a person unclean. Everything that goes into the mouth passes into the belly and is cast out into a privy. But the things that come out of the mouth *come out of the heart*, and *these render a person unclean*. For out of the heart come evil thoughts, murder, adultery, debauchery, theft, false witness, blasphemies. (Matthew 15:11, 17, 18, 19)

[3] Like all other passages, this one demonstrates the nature of the Lord's speech: it had an inner, spiritual meaning expressed in outward, earthly terms, in keeping with correspondence. A mouth corresponds to thought, as do all the parts of the mouth—lips, tongue, throat—and the heart corresponds to a desire embodying love, so it corresponds to the will. (For this being the correspondence of the heart, see §§2930, 3313, 3883–3896, 7542.) To go into the mouth, then, means to enter one's thoughts, and to come out of the heart means to come from the will. Passing into the belly and being cast out into a privy or latrine means being cast into hell. The belly corresponds with the path to hell, and a privy or latrine with hell itself. Hell is even called a latrine in the Word. This shows what is symbolized by “everything that goes into the mouth passes into the belly and is cast out into a privy”—the idea that evil and falsity are injected into our thoughts by hell and are sent right back. They cannot make us unclean, because they are sent back. After all, we cannot help thinking something evil, only doing it. The moment we welcome evil from our thoughts into our will, it enters us instead of exiting. This is called entry into the heart. What comes out again renders us unclean because when we will something, it comes out into words and actions (provided that we are not inhibited by the outward restraints of fear of the law and of losing our reputation, position, wealth, or life).

From this discussion you can now see that “you shall not covet” symbolizes the need to keep evil from becoming part of our will and then issuing from it.

[4] The fact that covetousness belongs to the will and therefore to the heart is also clear from these words of the Lord's in Matthew:

You have heard that among the people of old it was said, “You shall not commit adultery.” I say to you, though, that if anyone looks at another's

woman *so as to covet her*, he has already committed adultery with her *in his heart*. (Matthew 5:27, 28)

Coveting here means willing, and acting too, if the fears that restrain us outwardly did not stop us. That is why it says that someone who looks at a woman so as to covet her has committed adultery with her in his heart.

[5] A craving for evil is also meant by the right eye that makes one stumble, and a craving for falsity by the right hand that does so, in these words of the Lord's, which are also in Matthew:

If your right eye makes you stumble, dig it out and throw it from you. For it will be better for you that one of your members be lost and your whole body not be thrown into Gehenna. And if your right hand makes you stumble, cut it off and throw it from you. For it will be better for you that one of your members be lost and your whole body not be thrown into Gehenna. (Matthew 5:29, 30)

This too shows how the Lord spoke: in a divine way, as he does everywhere else in the Word. So it shows that he used outward, earthly terms to express an inner, heavenly meaning, in keeping with correspondence. Here he expressed the idea of a desire or craving for evil as a right eye that makes us stumble, and a desire or craving for falsity as a right hand that does so. An eye corresponds to faith. The left eye corresponds to truth in our faith, and the right eye to goodness in our faith, or in a negative sense, to evil in our faith. A right eye causing us to stumble, then, corresponds to a craving for evil. [See] §§4403–4421, 4523–4534. As for a hand, it corresponds to the power of truth. A right hand corresponds to the power truth receives from goodness, and in a negative sense, to the power falsity receives from evil. A right hand causing us to stumble, then, corresponds to a craving for [falsity]. [See] §§3091, 4931–4937, 8281. Gehenna is the hell where cravings have their home. Anyone can see that the right eye here does not mean a right eye, and that the meaning is not that we are to dig it out; anyone can see that the right hand does not mean a right hand, or that we are to cut it off. No, it means something else, something we cannot know unless we know what is symbolized by an eye and specifically by a right eye, by a hand and specifically by a right hand, and by making someone stumble. We cannot know what these symbolize except from the inner meaning.

[6] Cravings are what arise from an evil will, then, and consequently from an evil heart, and as the Lord said in Matthew 15:19, from the heart

(the will) come murder, adultery, debauchery, theft, and false witness—the subject matter of the preceding commandments of the Decalogue. That is the reason for saying that “you shall not covet what is your neighbor’s” symbolizes the need to keep the evils *in the previous commandments* from becoming part of one’s will and then issuing from it.

The reason “you shall not covet what is your neighbor’s” actually symbolizes the need to guard against self-love and materialism is that all the evil we crave wells up from these two springs (see §§2045, 7178, 7255, 7366–7377, 7488, 8318, 8678).

From the remarks I have made so far you can see how matters stand with us and our life, in that our nature is determined by the nature of our will, and we keep this nature after death, because death is a continuation of life rather than its end.

Because our will determines what kind of people we are (since, as noted above, our will is our real self), being judged by our deeds means being judged by our will. Will and deed do not part ways. It is only the superficial restraints of fear of the law and of losing our position, wealth, reputation, or life that stand in our way; meanwhile the deed lurks within the intent, and the intent within the deed. It is like force and motion. Motion is nothing but the ceaseless application of force. When force stops, motion stops, so force is the whole essence of motion. Scholars know this, because the proposition has been acknowledged and proved. In human beings, force is known as the will, and motion as action. They are called the will and action in humans because in humans, force and motion are alive.

Being judged by our will is the same as being judged by what we love and the same as being judged by our life goals and by our life itself. What we will is what we love, and it is our life’s goal and our life itself.

This fact can be seen from the words of the Lord quoted above saying that anyone who looks at another’s woman so as *to covet her* has already committed adultery with her in his heart (Matthew 5:27, 28). It can also be seen from the fact that killing someone means not only doing so but also wanting to do so, as symbolized by being angry at others and insulting them (Matthew 5:21, [22]).

We really are judged by our deeds, too, but only to the extent and degree that they have come from our will.

I should also explain briefly what is meant in an inner sense by the items mentioned here as ones that are not to be coveted: the house, wife, male servant, female servant, ox, and donkey. These stand for all the good desires and true ideas that constitute faith, collectively, which are not to be

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taken from anyone and are not to be harmed. They are also the same things symbolized in an inner sense by consecrating the Sabbath day, honoring father and mother, not killing, not committing adultery, not stealing, and not testifying falsely—all of which in an inner sense are different aspects of love and faith, as has been shown in the preceding sections [§§8884–8908]. A house means everything good in general. A wife means all truth in general. A male slave means a desire for spiritual truth, and a female slave, a desire for spiritual goodness. An ox means a desire for earthly-level goodness, and a donkey, a desire for earthly-level truth. These qualities are what are not to be coveted—in other words, not to be taken from anyone or harmed.

The reason this is the meaning in an inner sense is that the Word in its inner sense is for the inhabitants of heaven. Heaven's inhabitants perceive the Word in a spiritual rather than an earthly manner. So it is not a house, wife, male slave, female slave, ox, or donkey they perceive but the spiritual attributes corresponding to these things, or the good desires of love and the true ideas of faith. In short, the outer, literal meaning is for people in the world, but the inner meaning is for people in heaven. The inner meaning is also for people in the world, but only so far as they are simultaneously in heaven, that is, so far as they possess charity and faith.

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Exodus 20:18, 19, 20. *And all the people were seeing the voices and the torches and the voice of the horn and the mountain covered in smoke, and the people saw and shook and stood far off. And they said to Moses, "You yourself speak with us and we will listen, and do not let God speak with us or we might die." And Moses said to the people, "Do not be afraid, because God has come in order to test you, and in order that fear of him may be before your faces, so that you may not sin."*

And all the people were seeing the voices and the torches symbolizes a perception of divine truths, which originate in goodness. *And the voice of the horn* symbolizes these [divine truths] as they pass through heaven. *And the mountain covered in smoke* symbolizes truth's actual goodness, perceptible only in its outward form. *And the people saw and shook* symbolizes the trembling that occurs when these [divine truths] are received. *And stood far off* symbolizes being distant from the inner dimension. *And they said to Moses* symbolizes a complaint. *You yourself speak with us [and we will listen]* symbolizes receiving an adapted form of truth that they will then obey. *And do not let God speak with us* symbolizes truth in an unadapted form. *Or we might die* means that the life of heaven would then perish in them. *And Moses said to the people* symbolizes instructions.

Do not be afraid, because God has come in order to test you means that the life of heaven will not perish; they just need to know that it exists and what it is like. *And in order that fear of him may be before your faces, so that you may not sin* symbolizes holy fear of the Divine as a result and the consequent preservation of spiritual life.

And all the people were seeing the voices and the torches symbolizes a perception of divine truths, which originate in goodness, as the following shows: *Seeing* means understanding and perceiving, as discussed in §§2150, 2325, 2807, 3764, 3863, 3869, 4403–4421, 4567, 4723, 5400. *Voices*, or thunder, symbolize divine truth, as discussed in §§7573, 8813. And *torches*, or lightning, symbolize the dazzling, piercing splendor that marks truths generated by a loving goodness, as discussed at §8813.

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[2] The mention here of divine truths originating in goodness means all the commandments of the Decalogue, uttered from Mount Sinai amid thunder and lightning. These phenomena accompanied the pronouncement because of their symbolism. Thunder claps symbolized divine truth, and divine truth is therefore called voices as well. Lightning bolts symbolized the splendor that marks truths generated by goodness, and the splendor is therefore called torches as well, or flames. (For the meaning of flames as divine truth radiating from the Lord's divine goodness, see §6832.)

And the voice of the horn symbolizes these (divine truths originating in goodness) as they pass through heaven. This can be seen from the symbolism of the *voice of the horn* as the state of heaven with its angels, which encircles what is divine, and as divine truth radiating from there—a symbolism discussed in §§8815, 8823. This shows what is symbolized by the Lord's words in Matthew 24:31 about the close of the age and the last days of the church, where he foretells that he will then “send angels *with the loud voice of a trumpet*, and they will gather his chosen people from the four winds.” If you do not know that all the Lord's words hide something heavenly and divine inside them, if you do not know they contain an inner meaning, you will inevitably believe that when the Last Judgment is at hand, angels will appear and announce the fact and will gather the chosen with the voice of a trumpet. The reality is that this voice of a trumpet, or of a horn, does not literally mean the voice of a trumpet or horn. Instead it stands for an inner form of divine truth as it traverses heaven, and for spreading the good news of that truth (see §4060 at the end and §§8815, 8823).

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And the mountain covered in smoke symbolizes truth's actual goodness, perceptible only in its outward form. This can be seen from the symbolism

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of a *mountain*—here, Mount Sinai—which means divine goodness united with divine truth in heaven (discussed at §8805), and from the symbolism of *covered in smoke*, which means in outward form. The reason “covered in smoke” has this meaning is that the inner form of divine truth (or of the Word) resembles light or a flame, but its outward form resembles a cloud or smoke. This is because the inner form of divine truth (or of the Word) is the kind of truth that exists in heaven and is therefore the kind on which heaven’s light shines. Its outward form is the kind that exists in the world and is therefore the kind on which the world’s illumination shines. Worldly illumination is like a cloud by comparison with heavenly light, or like smoke as compared with a flame.

The inner form of divine truth, or of the Word, is its inner meaning, and its outward form is its outer, literal meaning. For the idea that this literal meaning is called a cloud, see the preface to Genesis 18 and §§4060, 4391, 5922, 6343, 6752, 8106, 8781. It is called smoke because smoke symbolizes an obscured vision of truth (§8819).

The mountain looked covered in smoke to the children of Israel not because smoke was rising from the Divine there but because he appears to every viewer according to the viewer’s nature. The people who were watching were the type who located all worship in external acts and none in inner depths and consequently understood the Word solely in accordance with the literal meaning. The Divine and the truth he was proclaiming, then, could not help appearing to them as smoke, or obscurity. That is why the text also says that the people stood far off, meaning that they were remote from the inner dimension; but more on this below [§8918].

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And the people saw and shook symbolizes the trembling that occurs when these (divine truths) are received. This is evident from the symbolism of *shaking* as a trembling—here, the kind of trembling that occurs when divine truths are being received. As regards this trembling, see §§5459, 8816.

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And stood far off symbolizes being distant from the inner dimension. This is clear from the symbolism of *standing far off* as standing at a distance. Here it symbolizes being distant from the inner dimension, because it means being distant from Mount Sinai, which symbolizes heaven and what is divine in heaven (§8805). It is all the same whether you say remote from what is divine or from heaven or from the inner dimension, because heaven is within. After all, our inner part is bathed in the light of heaven and our outer part in the light of the world. To put the same thing another way, our soul or spirit is in heaven, but our body is in the world. Heaven is in closer proximity to anything divine than the world is, because in heaven the Lord’s divinity reigns universally and is the all-in-all.

Further in regard to the symbolism of “far off”: It is important to know that remoteness in a spiritual sense has for its frame of reference not space but rather divinity and therefore goodness and truth. Separation from goodness itself as it emanates from the Divine creates the appearance of distance in heaven. The communities of angels in heaven appear separate and even distant from each other, but again, what generates this impression of space between them is remoteness from the goodness and truth emanating from the Lord’s divinity.

This concept will necessarily seem bewildering and in fact almost outlandish to many in the world. That is because our thoughts and the images they produce in our minds are based on space and time—so much so that without space and time, we cannot think. If you remove time and space from people’s thinking, they can hardly apprehend anything. Nonetheless, the thoughts of angels in heaven are entirely free of any idea of time or space and are consequently so expansive as to be thousands and even millions of times more intelligent and wise than ours. Surprising to say, if the idea of time or space intrudes on their thoughts, shadow and darkness immediately rise in their minds. This is because they then sink from the light of heaven into the illumination of the material world, which is darkness to them.

[2] Space and time do not exist in the other life, only states; in other words, any appearance of space or time there is due to differences in people’s state as far as goodness and truth are concerned (see §§2625, 2837, 3356, 3387, 3404, 4321, 4882, 5605, 7381). This then clarifies what standing far off symbolizes in a spiritual sense: being distant from heaven, the dwelling place of divinity. In this case it means being distant from the inner dimension, because as noted above [§8916], that nation, [the children of Israel,] then standing far off from Mount Sinai, was far removed from any inward depth. Its people concerned themselves exclusively with external rituals, in which they located all worship of God. This they were allowed to do because it enabled them to represent heavenly and divine qualities. Representation requires the outward appearance and can exist even without the inward reality (§§3147, 3670, 4208, 4281, 4288, 4307, 8588).

[3] In the following places as well, “far off” symbolizes being distant from goodness and truth that come from the Divine and therefore being distant from inner levels. In Luke:

The rich man in hell, lifting his eyes, *saw Abraham far off*; and Lazarus in his embrace. Abraham said to him, “*Between us and you a huge gulf*

has been fixed, so that those who want to cross from here to you cannot, nor can those who are there pass over to us.” (Luke 16:23, 26)

Abraham does not mean Abraham, because he is unknown in heaven. No, in the highest sense, Abraham means the Lord, and in a secondary sense, inhabitants of heaven, who possess a goodness that comes of love for the Lord and of faith in him (§§1834, 1876, 1965, 1989, 2010, 3245, 3305 at the end, 6098, 6185, 6276, 6804). Hell’s inhabitants are said to see heaven’s inhabitants at a great distance because their state is very remote from goodness and truth. The huge gulf between them is actually the same as hell’s remoteness from all that is good; the remoteness creates the appearance of an intervening gulf.

[4] People who base their thinking on spatial concepts (as everyone in this world does) cannot picture hell as being anything but far away, and the same for heaven. The reality, though, is very different: hell and heaven are near us and in fact are inside us. Hell is inside an evil person, and heaven is inside a good person. Moreover, whatever hell or heaven we inhabited during our time in the world, that is the hell or heaven we enter after death. However, conditions then change. The hell that went undetected in the world becomes perceptible, and the heaven that went undetected in the world also becomes perceptible—a heaven filled with everything happy, and a hell with everything unhappy.

The idea that heaven is within us is taught by the Lord in Luke:

God’s kingdom is within you. (Luke 17:21)

In Isaiah:

They are coming *from a faraway land*, from the end of the heavens.
(Isaiah 13:5; Jeremiah 5:15)

In the same author:

Hear what I have done, *you who are far off*, and know my strength, *you who are near.* (Isaiah 33:13)

In the same author:

I will say to the north, “Hand them over!” and to the south, “Do not hinder them! Bring my sons *from far away* and my daughters *from the end of the earth*. Lead forth a blind people, which has eyes, and the deaf, who have ears!” (Isaiah 43:6, 8; 49:12)

In the same author:

Pay attention to me, you islands; listen carefully, *you people from far away*. (Isaiah 49:1; Jeremiah 31:10)

In Jeremiah:

The voice of the outcry of the daughter of my people *from a far-off land*, since Jehovah is not in Zion; her monarch is not in her. (Jeremiah 8:19)

In the same author:

Jehovah, you planted them and they also took root. *But you are nearby* in their mouth *but far* from their kidneys. (Jeremiah 12:2)

In the same author:

I am a God nearby and not a God far off. (Jeremiah 23:23)

In all these passages, “far” means being remote from goodness.

And they said to Moses symbolizes a complaint. This can be seen from the rest of the verse, because the things they said are complaints.

You yourself speak with us [and we will listen] symbolizes receiving an adapted form of truth that they will then obey, as the following shows: *Speaking* symbolizes an inflow and communication (as discussed in §§2951, 3060, 4131, 5481, 5797, 6228, 7270, 8128), so it also symbolizes reception, because inflow and communication are things that are received. And Moses, the one who was to speak, represents truth from the Divine (as it exists below heaven) united with divine truth (as it exists in heaven) and therefore truth mediating between the Lord and the people (as discussed in §§8760, 8787, 8805). That is why Moses represents an adapted form of truth here.

[2] Regarding truth in an adapted form, it needs to be known that when divine truth comes down through the heavens to people on earth (as the Word has come down), it is adapted along the way to everyone both in the heavens and on earth. However, divine truth has an entirely different form in the heavens than in the world. In the heavens it resembles the Word’s inner meaning. In the world it resembles the Word’s literal meaning. In fact, it even has various forms in the heavens—one form in the third or inmost heaven, another in the second or middle heaven, and yet another in the first or outermost heaven.

The form of divine truth in the third or inmost heaven—the way divine truth is perceived, thought about, and expressed there—surpasses

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its form in the second or middle heaven to such an extent that it cannot be grasped in the latter. That is how divine and transcendent it is, because it holds abundant content that cannot be expressed in the second heaven. It consists solely of love's various desires in all their changing states.

The form of divine truth in the second or middle heaven likewise surpasses its form in the first or outermost heaven, and to an even greater extent, its form in the world. That is why the truth expressed in those heavens is such that no human mind has ever perceived it and no ear has heard it [Isaiah 64:4; 1 Corinthians 2:9; 2 Corinthians 12:4]. People who have been lifted into heaven know this from experience.

[3] People who do not know it believe that the inhabitants of the heavens think and speak exactly the same way the inhabitants of the earth do. They believe this because they do not know that the state of our inner levels transcends the state of our outer levels. They do not realize that in the heavens, the thought and speech of the inhabitants is heavenly and spiritual, while in the world, it is earthly, the difference between the two being so great that words cannot describe it. Concerning these types of speech, see §§1634–1650, 1757, 1758, 1759, 1876, 2157, 2472, 2476, 3342, 3343, 3344, 3345, 4104, 4609, 5225, 5287, 6040, 6982, 7002, 7089, 7131, 7191, 7381, 8343, 8733, 8734.

[4] This evidence too shows that divine truth, or the Word, could not be grasped unless it appeared in an adapted form. If it appeared in a form more exalted than the state of our perception, it would fall outside the province of our intellect and so outside our faith.

That is why divine truth has been given to us as it exists in the literal text of the Word. If it appeared as it exists in heaven, none of us would comprehend it. We would reject it at first glance and first perception, because it would not fall among the kinds of concepts illuminated by earthly light. Besides, it would be full of enigmas that could never factor into our thinking, because they diametrically oppose appearances and illusions coming from the world through our outward senses. This is not to mention secrets that lie even more deeply embedded within these enigmas in layer after layer. Such secrets cannot be expressed except as variations and changes in the state of heaven's flaming light—which are also the medium of angelic speech and thought.

And do not let God speak with us symbolizes truth in an unadapted form. This can be seen from the remarks above: Moses symbolizes divine truth as it exists below heaven united with divine truth as it exists in heaven, and therefore divine truth mediating between the Lord and the people. So

he symbolizes an adapted form of divine truth, as shown directly above in §8920. *Do not let God speak with us*, then, symbolizes divine truth in an unadapted form. *God* here means the Lord as the divine truth in heaven (§8805) and therefore divine truth itself. And this is why he is being called God rather than Jehovah, because where the Word refers to him as God, it means the Lord as divine truth, but where the Word refers to him as Jehovah, it means the Lord as divine goodness (§§2586, 2769, 2807, 2822, 3921 at the end, 4295, 4402, 7091, 7268, 7873, 8301, 8867).

Or we might die means that the life of heaven would then perish in them. This is established by the symbolism of *dying* as dying spiritually (discussed at §6119) and therefore as losing the life of heaven. The fact that divine truth in its unadapted form causes such a loss can be seen from the explanation just above at §8920. Truth in its unadapted form, as it exists in heaven, lies beyond human grasp; what lies beyond human grasp is not accepted; and what is not accepted has no effect on any possible faith or therefore on the life of faith, which is the life of heaven. We are reborn and embrace the life of heaven through the divine truth that leads to faith (§§2046, 2063, 2189, 2979, 3155, 3876, 3877, 5893, 5912, 6247, 8635–8640, 8772).

And Moses said to the people symbolizes instructions. This can be seen from the symbolism of *saying*—here, *Moses’ saying to the people*—as giving instructions. After all, what Moses said consists of instructions on the issue the people had complained about. “Saying” has the same symbolism in other passages too, where the people are being given instructions on something, such as §§7769, 7793, 7825, 8041.

Do not be afraid, because God has come in order to test you means that the life of heaven will not perish; they just need to know that it exists and what it is like. This can be seen from the symbolism of *not being afraid*—not being afraid they will die—as not being afraid they will perish in respect to the life of heaven (§8922); and from that of *testing you* as teaching them that the life of heaven exists and what it is like. The reason testing has this symbolism is that every spiritual test teaches us lessons of this kind and confirms them. Times of trial exist in order for a belief in the truth, a desire for truth, and eventually a desire for what is good to be planted in us and take root. The point of this, in turn, is for us to receive new life, which is the life of heaven.

[2] To be tested, you see, is to battle evil and falsity. Once we conquer it, we are strengthened [in the truth]. This is because we fight falsity and evil by means of truth and on behalf of truth. At the time we are

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not aware we are fighting by means of and on behalf of truth, because truth lies deep within us and therefore does not reveal itself openly to our senses, which are on the surface. Nevertheless it is indeed with and for truth that we fight. This is plain from the fact that we have a struggle and then a victory, which could not happen without clashes between opposing forces. The opposing forces are evil and goodness, falsity and truth.

[3] Still, it is important to realize that we ourselves do not fight. The Lord fights on our behalf, and what he fights are the hells, which are trying to attack and subdue us (§§840, 1661, 1692, 8159, 8168, 8172, 8175, 8176).

Clearly, then, *do not be afraid, because God has come in order to test you* means not to be afraid that the life of heaven will perish. Instead, they will be tested so that they can be taught and learn that there is such a thing as the life of heaven, and what it is like.

On the subject of trials, though, see what was said and shown earlier, in §§2272, 2768, 3318, 3927, 3928, 4249, 4299, 4341, 4572, 5036, 5246, 5356, 6144, 6574, 6611, 6657, 6663, 6666, 6829, 8131, 8273, 8351, 8367, 8370 at the end, 8403, 8567.

8925

And in order that fear of him may be before your faces, [so that] you may not sin symbolizes holy fear of the Divine as a result and the consequent preservation of spiritual life, as the following shows: *Fear of God* symbolizes holy fear of the Divine, as discussed below. *Faces* symbolize inner depths, as discussed in §§1999, 2434, 3527, 4066, 4796, 4797, 5102, 5585, 5592. So “fear of God before your faces” means holy fear of the Divine in one’s inner depths. And *so that you may not sin* symbolizes preservation of spiritual life, because spiritual life is preserved by not sinning. Sinning means doing and thinking what is evil and false eagerly and deliberately, because any activity engaged in eagerly and deliberately is that which comes out of the heart and renders a person unclean (Matthew 15:11, 17, 18, 19). Consequently it is what annihilates spiritual life in a person (see §8910).

In regard to the holy fear symbolized in the Word by fear of God: Be aware that this fear is love—love of the kind little children have for their parents, parents have for their children, and married partners have for each other, all of whom fear to do anything displeasing and therefore anything that wounds their love in any way. This kind of fear is instilled in our love when we are being reborn. Since it harmonizes with the love, and since it can be inside the love and actually is inside it, or unites with it, it is called holy fear. This fear is a fear of sinning or acting against the

Commandments and therefore against the Lord. It differs from person to person in accordance with the nature and amount of the person's love. (See what has been presented on this subject in §§2826, 3718, 3719, 5459, 7280, 7788.)

Exodus 20:21, 22, 23. *And the people stood far off, and Moses approached the darkness where God was. And Jehovah said to Moses, "This is what you shall say to the children of Israel: 'You yourselves have seen that I have spoken with you from heaven. You shall not make gods of silver and gods of gold beside me; you shall not make them for yourselves.'"*

8926

And the people stood far off symbolizes being distant from inner truth. *And Moses approached the darkness where God was* means all the way to a point of uniting the truth belonging to spiritual goodness with divine truth. *And Jehovah said to Moses* symbolizes further instruction. *This is what you shall say to the children of Israel* symbolizes people of the spiritual church. *You yourselves have seen that I have spoken with you from heaven* means that everything in the Word comes through heaven as an inflow from the Divine. *You shall not make gods of silver and gods of gold beside me* means that they should abstain completely from anything that looks true and good on the outside but is false and evil on the inside. *You shall not make them for yourselves* means that it is to be guarded against with great care.

And the people stood far off symbolizes being distant from inner truth. This is evident from the symbolism of *standing far off* as being distant from the inner dimension, as discussed above at §8918.

8927

And Moses approached the darkness where God was means all the way to a point of uniting the truth belonging to spiritual goodness with divine truth, as the following shows: *Moses* represents divine truth as it exists below heaven united with divine truth as it exists in heaven, and therefore divine truth mediating, as discussed in §§8760, 8787, 8805. So he represents the truth belonging to spiritual goodness, since that is what divine truth as it exists below heaven is. This is the form of truth known to the spiritual church, represented by the children of Israel. *Moses*, as head of that church, represents such truth (§7014). *Approaching* symbolizes union, because approaching the Divine means uniting with him. And *darkness* symbolizes divine truth in relation to members of the spiritual church and in relation to this people whom *Moses* oversaw as leader. Divine truth is darkness to both groups, because they have no enlightenment on it.

8928

[2] To turn first to the people of the spiritual church: They consider themselves enlightened, but they have little to no light about divine truth.

This can be seen from the fact that when the church declares something true, they know it not from any inner perception but merely because the church says so. Whatever the church says, false or true, they prove it to themselves. Anyone who lacks an inner perception regarding divine truth is in the dark. To put it another way, divine truth is darkness to such a person.

For example, people of the spiritual church do not know and do not want to know that the Word has any inner meaning. If they are ever to believe it, inner perception will not be what leads them to see it, only the persuasion of others.

[3] For another example, people of the spiritual church say that faith is the only means of salvation, even apart from neighborly love and the good that is done as a result. This is what they believe, because it is what the church says. They do not come far enough into the light of perception to see that faith does not exist except where neighborly love exists. Faith and charity belong to each other as spouse belongs to spouse, so charity is essential to religion, because it has to do with goodness, but they do not perceive this.

From this too it is plain to see how much shadow and darkness envelop the spiritual church. Moreover, since the church is so deeply in the dark, its people divide it into different religions—as many different religions as there are theological points of view on faith and its truths. If people of the church were enlightened, they would never divide the church this way. Enlightened people never doubt, much less deny, that love for the Lord and charity for one's neighbor are the crucial elements of religion and the foundation for all the truth in the Word, and consequently for all the truth that constitutes faith. All truth that is derived from this kind of truth and is called religious truth likewise has love and charity as its foundation. But these assertions have been more clearly demonstrated in §§2708, 2715, 2831, 2849, 2935, 2937, 3241, 3246, 6289, 6427, 6865, 6945, 7233. The idea that people of a spiritual religion do not attain even the first threshold of wisdom or the first ray of light enjoyed by people of a heavenly religion has been demonstrated in §§2718, 3833, 6500.

[4] The second reason Moses is said to have gone into the darkness when he approached God is that as leader, he represented the people of Israel and Judah, who were so deep in the dark about inner truth that they knew nothing about it. This was because they equated all worship and everything divine with the outward show of it. That is why the Divine was darkness to them. Everyone knows that the Divine is in the light,

never the dark, because he is light itself. So darkness being mentioned is in relation to people who have no light. Divine truth, which constitutes the light of heaven, looks exactly like the dark to such people, because they disbelieve and even deny it. The Divine appears to each of us according to the quality of our life and faith, so he appears as light to those of us who stand in the light and as darkness to those of us who stand in the dark. (For the idea that the people of Israel and Judah were like this, see §§3479, 3769, 4281, 4293, 4307, 4314, 4316, 4433, 4680, 4825, 4832, 4844, 4847, 4865, 4903, 6304. And for the idea that the Lord appeared to them amid smoke, cloud, and darkness on Mount Sinai in accordance with their nature, §§1861 at the end, 6832, 8814, 8819.)

And Jehovah said to Moses symbolizes further instruction. This is established by the symbolism of *saying* as instruction, because “saying” includes what comes after it—in this case, instruction, as in other places (§§6879, 6881, 6883, 6891, 7186, 7267, 7304, 7380, 8127).

8929

This is what you shall say to the children of Israel symbolizes people of the spiritual church. This is established by the representation of the *children of Israel* as people of the spiritual church, which is discussed in §§6426, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 7957, 8234, 8805.

8930

You yourselves have seen that I have spoken with you from heaven means that everything in the Word comes through heaven as an inflow from the Divine. This can be seen from the symbolism of *speaking from heaven*, when done by Jehovah and addressed to people of the church (represented by the children of Israel, §8930), as divine truth, or the Word from the Divine coming through heaven. What Jehovah speaks is divine truth and is therefore the Word in the church; and what he speaks passes through heaven.

8931

[2] It needs to be realized that heaven is not in any set, specific place, so it is not on high, as most people believe. No, heaven is where the Divine is. So it is present with and within everyone who has neighborly love and faith. Neighborly love and faith *are* heaven, because they are from the Divine and provide a dwelling place for angels.

The fact that heaven is where the Divine (or the Lord) is can be seen from the fact that Mount Sinai, from which the Lord spoke, is being called heaven. This is why Mount Sinai symbolizes heaven, the source of divine truth (§8805).

[3] The reason everything in the Word is symbolized is that Jehovah (the Lord) now started to reveal the Word to help members of the human race in their theology and their lives. First he revealed it through Moses,

then through the prophets. To show the people that the Word came from the Divine through heaven, then, the Lord himself wanted to come down and issue the Ten Commandments with his own voice. This would show that the rest of the law (the Word) likewise came through heaven as an inflow from the Divine.

8932

You shall not make gods of silver and gods of gold beside me means that they should abstain completely from anything that looks true and good on the outside but is false and evil on the inside, as the following shows: *Making gods* means worshiping, because people who make gods for themselves do so for the purpose of worship. *Silver* symbolizes truth, and therefore falsity in a negative sense. And *gold* symbolizes goodness, and therefore evil in a negative sense. These meanings are discussed in §§113, 1551, 1552, 2954, 5658, 6914, 6917, 7999.

The reason this is about something that looks true and good on the outside but is false and evil on the inside is that it speaks of making gods *beside me*—beside Jehovah God. Divine truth and goodness as they are in themselves exist on inner levels. They exist on outer levels too, but in that case divine truth and goodness are in the form of figurative representations, because outward appearances are tokens reflecting and representing inner realities. Outward appearances are false and evil when we separate them from their inward realities and then view or worship them as holy. Yet they still appear to be true and good, because they represent truth and goodness.

That is what making gods of silver and gods of gold beside Jehovah God symbolizes.

[2] This commandment comes directly after the Ten Commandments because the people of Israel and Judah was such that it considered outward forms holy apart from inward content and worshiped them as entirely divine (§§3479, 3769, 4281, 4293, 4307, 4314, 4316, 4433, 4680, 4825, 4832, 4844, 4847, 4865, 4903, 6304, 6832, 8814, 8819).

If you want to know more about the nature and characteristics of that which looks true and good on the outside but is false and evil on the inside, take for example all the rituals of the Jewish religion—the sacrifices, burning of incense, washings, and so on. In their outward form these rituals were examples of truth and goodness—not as rituals in and of themselves but rather because they were tokens reflecting and representing inward truth and goodness, which have to do with love for the Lord and faith in him. However, the people of Judah and Israel became idolaters and used these rituals in the worship of foreign gods, deeming

the rituals holy in their outward form and even worshiping them. When that occurred, the rituals retained no more than the appearance of the truth and goodness they betokened, reflected, or represented, because in their inward form they were false and evil.

[3] The same thing happened to all other tokens representing what was heavenly and divine among that people. As soon as outward elements representing inward elements were used in the worship of other gods, they became idols that the people worshiped, or gods of silver and gold that they made beside Jehovah God. This was because such things looked true and good on the outside but were now false and evil on the inside.

[4] In general, gods of silver and gold mean any aspect of worship that is false and therefore evil but is made to resemble truth and goodness. This is done through abuse and misinterpretation of the Word and through the skewed reasoning of a self-directed intellect. That is the symbolism of gods of silver and gold in the following passages. In Isaiah:

On that day humankind will cast off *their idols of silver and their idols of gold*—which they made for themselves so that they could bow down to the moles and to the bats—in order to crawl into crevices in the rocks and into crevices in the crags. (Isaiah 2:20, 21)

The moles and bats stand for people who are in the dark—in other words, who are under the sway of falsity and the evil it produces. [5] In the same author:

On that day a man will reject *his idols of silver and his idols of gold* that your hands made for you—a sin. (Isaiah 31:7)

“That your hands made” means that it springs from a self-directed intellect. In the same author:

The artisan casts a carved image, and *the metalsmith overlays it with gold and molds chains of silver*. (Isaiah 40:19)

Carved images stand for the products of one’s own, self-directed abilities (§8869). Overlaying them with gold stands for making them look on the outside as though they are good. Molding chains of silver stands for making them coherent, as if they had some connection with truth. (For the meaning of gold as something good and of silver as something true, see the passages quoted above.) [6] The meaning is similar in Jeremiah:

The statutes of the nations are worthless, since they have cut a piece of wood out of the forest, the work of a crafter’s hands; *they adorn it with*

gold and silver. They strengthen it with nails and hammers so that it will not wobble. (Jeremiah 10:3, 4)

In Hosea:

The Ephraimites commit further sin and make for themselves a *cast image of silver; with their intelligence [they make] idols*, the work of artisans, all of it. (Hosea 13:2)

Ephraim stands for the church's intellect (§§5354, 6222, 6234, 6238, 6267). A cast image of silver stands for falsity that seems true, which is why the passage says "with their intelligence." "The work of artisans, all of it" means that it all comes from one's own, self-directed abilities by means of skewed reasoning. [7] In Habakkuk:

Doom to one who says to wood, "Wake up!"; "Awaken!" to silent stone. Will it teach [anyone anything]? *Look, it is secured in gold and silver*, but there is no breath within it. (Habakkuk 2:19)

The wood stands for evil, the stone for falsity. "Secured in gold and silver" stands for making it appear to be good and true by manipulating it. In Daniel:

Belshazzar, when he had thoroughly tasted the wine, said to *bring the vessels of gold and silver*, which Nebuchadnezzar his father had brought from the Temple that was in Jerusalem, so that the monarch and his nobles, his wives, and his concubines could drink from them; and they drank wine and praised the *gods of gold and silver*, bronze, iron, wood, and stone. (Daniel 5:2, 3, 4, 23)

The vessels of gold and silver from the Temple in Jerusalem represented the goodness and truth of the church and of the Lord's kingdom. Drinking wine from them symbolized profaning them through the use of evil and falsity—which are the gods of gold and silver. [8] In David:

Their idols are silver and gold, the work of human hands. They have a mouth but do not speak; they have eyes but do not see. (Psalms 115:4, 5; 135:15, 16)

The silver and gold that are idols stand for falsity and evil. The work of human hands means that they are the product of a self-directed intellect. In Moses:

The statues of the nations' gods you shall burn with fire. *You shall not covet the silver and gold on them*, to take it for yourself. For it is an abomination

to Jehovah your God. Therefore you shall not bring an abomination into your house to be an item devoted to destruction like that; you shall utterly abhor it. (Deuteronomy 7:25, 26)

The silver and gold on the statues stand for falsity and evil that are worshipped as true and good because of the appearance imposed on them.

You shall not make them for yourselves means that it is to be guarded against with great care. This can be seen from the fact that the text again says *not to make* them. Restatement, or repetition, implies the idea “by all means,” or [here], that it is to be guarded against with great care. 8933

Exodus 20:24, 25, 26. *“An altar of ground you shall make for me, and you shall sacrifice on it your burnt offerings and your thanksgiving [sacrifices], your flocks and your herds; in every place where I put the memory of my name I will come to you and bless you. And if you make an altar of stones for me, you shall not build them carved, because if you wield your chisel on it, you will profane it. And you shall not ascend on steps up to my altar, so that your nakedness may not be exposed on it.”* 8934

An altar of ground you shall make for me symbolizes a representation of worship in general, when it is inspired by goodness. *And you shall sacrifice on it your burnt offerings and your thanksgiving [sacrifices]* symbolizes worship matching the state of each individual’s spiritual life in particular. *Your flocks and your herds* symbolize inner and outer goodness. *In every place where I put the memory of my name* symbolizes a state of faith in the Lord existing with everyone. *I will come to you and bless you* symbolizes the presence of the Divine then and his inflow. *And if you make an altar of stones for me* symbolizes a representation of worship in general when it is inspired by truth. *You shall not build them carved* means not out of one’s own, self-directed intellect. *Because if you wield your chisel on it* means that if it rises out of one’s own abilities. *You will profane it* means that there is then no worship. *And you shall not ascend on steps up to my altar* means not climbing to inner, heavenly levels. *So that your nakedness may not be exposed on it* symbolizes a way of thinking about those levels that is completely distorted, as will then be revealed.

An altar of ground you shall make for me symbolizes a representation of worship in general, when it is inspired by goodness. This is clear from the symbolism of an *altar* as the main object representing the Lord and therefore as worship of him (§§921, 2777, 2811, 4489, 4541) and from the symbolism of *ground* as goodness. 8935

The ground means goodness because it symbolizes a religion marked by goodness (§566). That is why Adam was named for the ground (Genesis 2:7; 3:19), since he symbolized a person whose religion was heavenly—in other words, a religion marked by goodness (§§478, 479).

There are two inspirations for worship of the Lord: goodness and truth. Worship inspired by goodness was represented by an altar of ground, but worship inspired by truth was represented by an altar of stone. Both kinds of altar are dealt with here. These two sources of worship are called faith and neighborly love. Worship inspired by truth relates to faith, and worship inspired by goodness, to neighborly love.

Here is the case with worship based on faith and on neighborly love, or on truth and on goodness: Until we have been reborn, our worship stems from truth, but once we have been reborn it stems from goodness. Until we have been reborn, truth leads us to goodness, which is to say that faith leads us to neighborly love; but once we have been reborn, we possess goodness and therefore truth, or neighborly love and therefore faith (§§8516, 8539, 8643, 8648, 8658). These are the two kinds of worship represented by altars of ground and of stone.

An altar is the main object representing worship of the Lord because altars were the site for burnt offerings and sacrifices, which were the main components of divine worship for the Hebrew nation and consequently for the nation of Israel and Judah (§§923, 1343, 2180, 2805, 2807, 2830, 3519, 6905).

8936

And you shall sacrifice on it your burnt offerings and your thanksgiving [sacrifices] symbolizes worship matching the state of each individual's spiritual life in particular, as the following shows: *Burnt offerings* and sacrifices symbolize all inner worship in general, and also variety within it according to different types of heavenly and spiritual qualities, or different types of love for the Lord, with its goodness, and of faith in the Lord, with its truth (§§922, 923, 2165, 2180, 2805, 2807, 2830, 3519, 6905). So they symbolize worship that matches every state of spiritual life in particular.

That was why sacrifices of so many different kinds were instituted. In addition to daily sacrifices, there were sacrifices for Sabbaths, feasts, new moons, ordinations, and consecrations, and for all guilt, sin, cleansing, healing, and giving of birth. It was also why different types of animals were used, depending on the state [symbolized]. These animals included full-grown cattle, young cattle, lambs, rams, she-goats, and he-goats, symbolizing various specific types of goodness that characterize spiritual life.

Your flocks and your herds symbolize inner and outer goodness. This is established by the symbolism of *flocks* as inner goodness and by that of *herds* as outer goodness, as discussed in §§2566, 5913.

8937

Flocks symbolize inner goodness because flock animals include lambs, ewes, kids, she-goats, rams, and he-goats, which symbolize different forms of innocence and of heavenly and spiritual love in the inner self. Herds symbolize outer goodness because herd animals include full-grown cattle, young cattle, and calves, which symbolize different forms of goodness and truth in the outer self. (For the symbolism of full-grown cattle, see §§2180, 2566, 2781. For that of young cattle and calves, 1824, 2830. For that of lambs, 3519, 3994, 7840. For that of ewes, 4169. For that of kids and she-goats, 3519, 4005, 4006, 4871. For that of rams, 2830, 4170. And for that of he-goats, 4169 at the end, 4769.)

In every place where I put the memory of my name symbolizes a state of faith [in the Lord] existing with everyone. This can be seen from the symbolism of a *place* as a state, as discussed in §§2625, 2837, 3356, 3387, 3404, 4321, 4882, 5605, 7381. *Every place*, then, means every individual's state, or a state existing in everyone. The reason it means a state of faith is that Jehovah's *name* symbolizes every means of worshiping the Lord, collectively, and therefore everything involved in faith and neighborly love (§§2724, 3006, 6674). So *putting the memory* of Jehovah God's name somewhere means putting it in people who have neighborly love and faith from the Lord in them, or in their heart.

8938

The idea in the literal sense is that the people were to go to Jerusalem to sacrifice burnt offerings and thanksgiving sacrifices and consequently their flocks and their herds. This was the place the Lord chose for worship of himself and therefore the place in which he put the memory of his name. Going by the inner sense, though, what is meant is not a place but every person in whom there is faith and neighborly love. A place in an inner sense symbolizes a state rather than a place, and a name symbolizes faith and worship rather than a name, so what is meant is a person in a state that welcomes faith from the Lord.

Besides, all aspects of the church were represented in Jerusalem, the place where the people worshiped the Lord by making burnt offerings and thanksgiving sacrifices. So the Lord's church is symbolized by Jerusalem throughout the Word and by the New Jerusalem in the Book of Revelation. The Lord's church exists with everyone who is in a state that welcomes neighborly love and faith from him. Such an individual is actually

a church, and individuals in larger numbers who have the church in them are a composite church. This too shows that *in every place where I put the memory of my name* symbolizes a state of faith existing with everyone.

8939

I will come to you and bless you symbolizes the presence of the Divine then and his inflow, as the following shows: *Coming* to someone, when Jehovah speaks of doing it, symbolizes presence, as also in §§5934, 6063, 6089. And *blessing*, when performed by Jehovah, symbolizes receiving the gift of faith and neighborly love, as discussed in §§2846, 3406, 4981, 6091, 6099, 8674. So it also means flowing in, because faith and neighborly love come to us as an inflow from the Lord.

These are a blessing in an inner sense because they are what render us fortunate and happy forever. While we are living in the world, we use the term *blessing* for things that make us fortunate and happy during a temporal existence—in other words, riches and honors. However, it is not temporal but eternal advantages that are meant in the Word's inner sense. Temporal advantages are worthless by comparison with eternal ones. There is no ratio between the eternal and the temporal, not even if it is thousands or millions of years, because these come to an end, and eternity does not.

As a result, what is eternal truly *exists*. Whatever is endless has true *existence*, because it has *beingness* from the Divine, which is infinite—and infinite time is eternity. By comparison, what is temporal does not truly exist, because when it ends, it is no more. This too shows that a blessing in a spiritual sense is one that holds beingness from the Divine in it, and is consequently something characterized by eternal life and thus by neighborly love and faith.

[2] In these words from Matthew, “*What does it profit you if you gain the whole world but lose your soul?*” (Matthew 16:26), the Lord teaches that a worldly blessing is nothing in relation to a heavenly, eternal blessing. But people caught up in the worldly, earthly dimension do not grasp this scripture, because worldly and earthly preoccupations smother them and keep them from believing even that there is such a thing as eternal life.

I can attest, though, that as soon as we die we find ourselves in the other life and live as a spirit among spirits. To ourselves and to everyone else there we look exactly like a person in the world and are equipped with every inner and outer sensory ability (§1881). The death of our body, then, is merely the disposal of the apparatus that served a purpose useful to us in the world. In fact, death is a continuation of life, but a continuation in another world. That world is invisible to the eyes of the physical body but can be seen there in light that outshines the noonday light of this world

a thousand times. [3] To this I swear because I know it from many years of direct experience, continuing right up to the present. I speak and have spoken with almost all the people I knew in the world who have since died—some of them, just two or three days after their passing. Most of them have been appalled to realize that they did not believe any life would remain to them after death. I have spoken with them not for a day but for months and years, and I have also been able to see how the states of their life following one after another led either to hell or to heaven.

If you wish to be happy forever, then, know and believe that you will live on after death; think it and remember it, because it is the truth.

Know and believe also that the Word is the only set of teachings that shows how we must live in the world in order to be happy forever.

And if you make an altar of stones for me symbolizes a representation of worship in general when it is inspired by truth. This is clear from the symbolism of an *altar* as a representation of the worship of God in general (discussed in §§921, 2777, 2811, 4489) and from that of stones as truths (discussed in §§643, 1298, 3720, 3769, 3771, 3773, 3789, 3798, 6426, 8609).

8940

Worship of the Lord can be inspired by goodness or by truth. Worship of the Lord inspired by goodness was represented by an altar of ground, and worship inspired by truth was represented by an altar of stone. Concerning the two types of worship, see above at §8935.

Since a stone altar symbolized worship inspired by truth, the people were directed to erect one as soon as they crossed the Jordan and entered the land of Canaan. On it they were to write the commandments of the law, or divine truths from heaven (since the Ten Commandments symbolize all divine truths in a summary form). This is what Moses says about that altar:

When you cross the Jordan, you shall erect large stones for yourself and coat them with lime. Then you shall write on them all the words of the law. Afterward *you shall build there an altar* to Jehovah your God, an *altar of stones on which you shall not wield an iron tool*. Of whole stones you shall build the altar of Jehovah your God, and you shall bring up on it burnt offerings and thanksgiving [sacrifices]. And you shall write on the altar stones the words of the law, copying them out fully. (Deuteronomy 27:1–8; Joshua 8:30, 31, 32)

[2] The words of the law were to be written on the altar stones because stones symbolized truths, and a stone altar symbolized worship inspired by truth. That was also why the Ten Commandments, which symbolized the entire range of divine truth, were written on stone tablets.

It was because of the symbolism of the Jordan that the people were to do this as soon as they crossed. Since it was the first and last border of Canaan on the wilderness side, the Jordan symbolized introduction into the church, or into heaven, which is accomplished through a knowledge of truth and goodness and consequently through truths from the Word (§4255). All the rivers that bordered Canaan symbolized what is first and last in the Lord's kingdom (§§4116, 4240).

Altar stones symbolize religious truths in Isaiah as well:

They will remove their sin when they have *made all the altar stones* like scattered *stones of chalk*. (Isaiah 27:9)

This is about the devastation of the church. Altar stones like scattered stones of chalk stand for religious truths embodied in worship that have been scattered.

As for altars in general, they were made of ground, stone, bronze, wood, or gold. The reason they were made of bronze, wood, and gold is that these materials symbolized what is good. See Ezekiel 9:2 for an altar of bronze, Ezekiel 41:22 for an altar of wood, and 1 Kings 6:22; 7:48; Revelation 8:3 for an altar of gold—the altar of incense. (On the point that goodness is symbolized by bronze, see §§425, 1551; by wood, §§643, 2784, 2812, 3720, 8354; and by gold, §§113, 1551, 1552, 5658.)

8941

You shall not build them carved means not out of one's own, self-directed intellect. This can be seen from the symbolism of *carved* stones as the products of one's own, self-directed intellect. After all, stones mean truths (§8940), and cutting or shaping them means hatching or inventing truth—or something like truth—on one's own, out of one's own, self-directed intellect. When we hatch or invent something on our own, out of our own, self-directed intellect, we give it life, and life from a human being is no life at all, because human selfhood is nothing but evil (§§210, 215, 694, 874, 875, 876, 987, 1047, 5660, 5786, 8480). What comes not from selfhood but from the Divine, by contrast, does contain life, because all life is from him.

This is about worship of the Lord inspired by truth, because that is what a stone altar symbolizes (§8940). [2] The truths that inspire worship of the Lord should not be taken from any source but the Word, because every detail of the Word holds life from the Divine. When we take truth from our own store, what it looks to as its ultimate goal is eminence and superiority over everyone in the world, and greater land holdings and wealth than everyone. So it harbors self-love and materialism, which means that it harbors all evil at once (§§7488, 8318). Truth from the Word, on the other

hand, looks to eternal life as its goal and holds within it love for the Lord and love for one's neighbor, which means that it holds all goodness at once.

When we hatch truth on our own, out of our own, self-directed intellect, it overpowers truth from the Divine. We use the latter to validate the former, when on the contrary, truth from the Divine ought to be in charge, and truth from our own intellect ought to be subservient.

We refer to the products of our own powers or our own intellect as truth, but they are not true; they merely appear true in their outward form. We use interpretations of the Word's literal meaning and twisted reasoning to make them look like truth. In their inward form they are false. For the nature and characteristics of this seeming truth, see above at §893z.

[3] There are two religious traditions in the world that have sprung from self-directed human intellect. In one of them, self-love and materialism are everything. The Word refers to this tradition as Babylon. On the inside it is profane because of its self-love and materialism, and on the outside it is holy because of the Word, which its adherents have interpreted as supporting their views.

The other tradition is one in which illumination from the material world is everything. The adherents of this tradition refuse to acknowledge the truth of anything they do not grasp. Some from this tradition acknowledge the Word, but they interpret it in a way that supports their views, so they make it subservient. Some do not acknowledge the Word. Instead, they identify the Divine with the physical creation. The glimmer of light they enjoy belongs to the material world, so it shines on the material world and cannot be lit up by the genuine light of heaven, because they reject the Word, the source of all enlightenment.

Followers of either of these persuasions are in hell, because they lack heavenly life. They are not even capable of receiving such life, since they have rejected the Word. Those devotees who have interpreted the Word as confirming their point of view have dismissed the Word at heart, but because it has held sway over the masses, they have put it to work reinforcing the fabrications of their own, self-directed intellect.

All this shows what the prohibition on building an altar of carved stones symbolizes on a spiritual level.

[4] A carved stone symbolizes a product of one's own, self-directed intellect in the following passages as well. In Isaiah:

. . . so that the people of Ephraim and the resident of Samaria learn it, on account of their haughtiness and pride of heart in saying, "Bricks have fallen, and we will *build with carved stone*." (Isaiah 9:9, 10)

In Jeremiah:

Even if I cry out and shout, he blocks my prayers. *He has walled off my footways with cut stone; my paths he has overthrown.* (Lamentations 3:8, 9)

In Amos:

Because you trample the prostrate and seize a load of grain from them, *you will build houses of carved stone* but not live in them. (Amos 5:11)

The carved stone stands for those elements in matters of faith that are products of one's own intellect.

[5] Since this was the symbolism of carved stone, the altar that the children of Israel first constructed in the land of Canaan after they crossed the Jordan was made of uncarved stones. (The crossing of the Jordan represented entry into the Lord's kingdom, which is accomplished by means of religious truth.) Here is what is said about that altar in Joshua:

Joshua built an altar to the God of Israel on Mount Ebal as Moses, servant of Jehovah, had commanded the children of Israel—an *altar of whole stones on which he had not wielded any iron.* (Joshua 8:30, 31; Deuteronomy 27:1–8)

[6] The Temple in Jerusalem was also built of whole, uncarved stones, as recorded in 1 Kings:

As for the House itself, when it was being built *it was built of whole stone, as brought [from the quarry]; for no hammer or axe, no iron tools, were heard in the House when it was being built.* (1 Kings 6:7)

The Lord's Temple, you see, represented the Lord as divine truth. The fact that the Temple represented the Lord is taught by him in John 2:19, 21, 22, and the reason it represented him in his role as divine truth was that divine truth was taught there. That is why it was built of stone, since stones symbolized divine truth (§8940), and for this reason the Lord himself was called the Stone of Israel ([Genesis 49:24;] §6426).

[7] This discussion now shows what was symbolized by the stones of the altar and the Temple and the fact that they were whole, uncarved stones. What was symbolized was the need for religion to be formed out of truth that comes from the Lord and consequently from the Word, not from our own intellect.

The products of one's own intellect are described this way in Isaiah:

The artisan casts a carved image, and the metalsmith overlays it with gold and molds chains of silver. [An idolater] seeks a discerning artisan to prepare a statue. (Isaiah 40:19, 20)

The carved image stands for a religious principle dreamed up by human selfhood and presented for worship as something divine (§8869). The artisan stands for people who hatch and invent such a principle on their own. Their efforts to give it the appearance of truth are depicted as overlaying the carved image with gold, molding chains out of silver, and seeking a discerning artisan. [8] In the same author:

The shapers of a statue are all worthless. All their companions will be put to shame, as will the crafters themselves. They craft iron with tongs and work it in the coals and shape it with pointed hammers. Thus they work it with their strong arm. They craft wood, stretch a string, and mark it off with the ruler; they make it with its corners and draw a circle around it, to make it in the shape of a man, according to the beauty of a human being, to reside in a house. (Isaiah 44:9, 11, 12, 13)

This too depicts a religious principle made up out of one's own intellect. Likewise in Jeremiah:

The statutes of the nations are worthless, since they have cut a piece of wood out of the forest—the work of a crafter's hands—with an axe. They adorn it with silver and gold. They strengthen it with nails and hammers. (Jeremiah 10:3, 4)

And also in Hosea:

Yet now they commit further sin and make for themselves a cast image of silver. With their intelligence [they make] idols, the work of artisans, all of it. (Hosea 13:2)

A religious principle hatched out of one's own, self-directed intellect, not from the Word, is what is meant in an inner sense by idols, foreign gods, cast images, and carved images. The products of one's own abilities are nothing else, because they are dead in and of themselves but are worshiped as living.

Because if you wield your chisel on it means that if it rises out of one's own abilities. This can be seen from the symbolism of a *chisel* as made-up

truth and therefore as a product of one's own abilities. A chisel is an iron tool used for cutting and shaping stones, so in this verse it means human selfhood, because human selfhood shapes the precepts that are to be part of one's religion in such a way that they appear true.

Other passages, such as Deuteronomy 27:5; Joshua 8:30, 31; 1 Kings 6:7; Isaiah 44:10, 11, 12; Jeremiah 10:3, 4, refer to a piece of iron or an axe rather than a chisel, and these tools too symbolize powers of invention belonging to a self-governed intellect.

8943

You will profane it means that there is then no worship. This can be seen from the symbolism of *profaning* something as causing worship not to exist. The products of one's own, self-directed intellect are inherently devoid of life and even spiritually dead. Human selfhood is pure evil, so if worship of God is based on that, the worship is no different than the worship offered to an idol, statue, or image, in which there is no spirit—in other words, no life.

Only what comes from the Word is useful for worshiping God, because what comes from the Word is intrinsically alive. In every word of Scripture there is a spiritual meaning that has to do with the Lord's kingdom, and within that meaning lies divinity, because Scripture in its deepest meaning is about the Lord alone. This is the source—the only source—of the Word's holiness and vitality.

The Word is like a divine human being. The literal meaning is like that human's body, but the inner meaning is like that human's soul. Plainly, then, the literal meaning has life through the inner meaning.

It seems as though an inner meaning would cause the literal meaning to disappear or die, but the opposite is true. It does not cause the literal meaning to disappear, let alone die, but rather gives it life.

These remarks now show that true worship of God rises out of the contents of the Word and not at all out of the contents of our own intellect. That is why “if you wield a chisel on the altar, you will profane it” means that if out of your own intellect you invent the precepts that are to constitute your worship of God instead of taking them from the Word, there is no worship.

8944

The world believes that we can learn many religious principles from earthly illumination alone, without revelation. These include the principles that there is a God, that we should worship him, that we should love him, and that we will live on after death, as well as many principles consequent on these. Yet [when derived from earthly illumination alone] they are the product of a self-directed intellect. Much experience has taught

me that we know absolutely nothing on our own about divine subjects or about anything possessing heavenly or spiritual life. Without revelation, we are born into the evil that goes with self-love and materialism. Such evil shuts out the inflow from the heavens and opens up an inflow from the hells, blinding us and casting doubt on the existence of the Divine, heaven and hell, and life after death.

This fact is obvious from scholars throughout the globe who have given a higher status to the light of the material world as they see it, gained through various branches of knowledge, than to the light enjoyed by others. As everyone knows, they deny the Divine more than others do and acknowledge the material world as their deity. When they speak from the heart and not from doctrine, they deny the existence of life after death and of heaven and hell. As a result they deny all the tenets of faith, which they refer to as restraints on the masses. All this is common knowledge, and it shows what earthly illumination alone, without revelation, is like. Moreover, I was shown that many who have written a book on natural theology, skillfully confirming the doctrinal teachings of their sect by the light of the material world as they see it, deny those teachings at heart in the next life, more than any others do. In fact, they deny the Word itself, which they try to obliterate. In the other life, hearts speak. I was also shown that these authors were not at all receptive to inflow from heaven, only inflow from hell.

This made plain to me what earthly illumination alone, without revelation, is like and consequently what the products of a self-directed intellect are like.

[2] Two thoughts occurred, though, that caused me to hesitate. The first was that the ancients outside the church still knew that there is a Divine, that this Divine is to be worshiped, and that human beings have an immortal soul. The other objection was that even today many non-Christian nations know these things, although there is no revelation among them.

So far as the ancients are concerned, though, it was not from the light of the material world as they saw it that they knew these things but from revealed information that had spread to them from the church. You see, the Lord's church had existed in the land of Canaan from earliest times (§§3686, 4447, 4454, 4516, 4517, 5136, 6516). Elements of that church's worship of God spread from Canaan to the surrounding nations, including the nearby Greeks, and from the Greeks to the inhabitants of Italy, or the Romans. That was the source of Greek and Roman knowledge about

the Supreme Deity and the soul's immortality, as written down by the literate among them.

[3] As for people outside the church today who likewise realize there is a Divine and a life after death: they did not receive these ideas from the light of the material world as they see it but rather from religious traditions they inherited from ancient times. These traditions were grounded in information that spread by various routes from the church, which did possess a revelation. The Lord's divine providence saw to this. What is more, when adherents of these traditions acknowledge the Divine above all and help their neighbor lovingly—and do so on the basis of their religion—they are taught the truths of the faith in the other world, welcome them, and are saved (§§2589–2604).

8945

And you shall not ascend on steps up to my altar means not climbing to inner, heavenly levels. This is evident from the symbolism of *ascending by steps* as climbing to levels that are higher, or farther within (it is all the same whether you say inner or higher, because what is inner looks higher; §§2148, 3084, 4210, 4599), and from that of an *altar* as the main object representing the Lord (§§921, 2777, 2811). “Ascending on steps up to my altar,” then, means climbing to the Lord and consequently to inner, heavenly levels, since the Lord is more present on inner levels. *Heavenly* is the word for what is found in the inmost heaven, *spiritual* for what is found in the middle heaven. Heaven is divided into two kingdoms, you see: a heavenly kingdom and a spiritual kingdom. Inhabitants of the heavenly kingdom are in the third or inmost heaven, so they are closest to the Lord. The people there are characterized by love for the Lord and by innocence, so they have more wisdom than anyone else. Inhabitants of the spiritual kingdom are in the second or middle heaven, so they are farther from the Lord. The people there are characterized by charity for their neighbor, and charity gives them a home with the Lord. (Concerning these two kingdoms and the differences between them, see §§2048, 2088, 2227, 2507, 2669, 2708, 2715, 2718, 3235, 3246, 3374, 3887, 4448, 4585, 4938, 4939, 5113, 5922, 6367, 6435, 7877.)

[2] I should explain briefly what it means to climb to inner, heavenly levels, as symbolized by ascending on steps up to the altar. No one in the other world is allowed to rise higher into heaven than the level of his or her own goodness. If people go higher, they reveal their filth: the evil they love and the falsity it generates. In heaven, the more inward things are, the purer and holier they are. People in a less pure state are kept in a lower zone, where their impurity goes unseen and unperceived, because the inhabitants there have a less refined sort of goodness and a dimmer sight of truth.

[3] On occasion, people who go to heaven hanker to go to a more inward heaven, expecting this to bring them greater joy. To relieve them of the urge, which clings tenaciously, they are indeed taken up to a more inward heaven, but when they arrive, they go into distress. The distress is due to the evil they love, which then becomes perceptible, and they turn hideous with the falsity-from-evil they harbor. Once the evil is perceptible, they cast themselves down from the inner heaven, not returning to a calm and peaceful state till they resume their previous station.

That is what is meant by “You shall not ascend on steps up to my altar, so that your nakedness may not be exposed on it.”

[4] It is the same with people below heaven, if they have a craving to go up to heaven before they are ready. When they are lifted up, they suffer almost hellish torment and see themselves as corpses. They struggle just to survive, as those in the throes of death do, so they hurl themselves down from there headlong. Never again do they long to rise above the state of life in which they find themselves.

[5] It is important to know that the Lord denies heaven to no one in the other life and that absolutely anyone who wishes can be admitted.

Heaven is made up of communities of angels whose goodness comes of love for their neighbor and love for the Lord. People are brought into these communities when they enter heaven. However, when the aura created by the way they live—that is, the vital energy of their love—is out of tune [with that of the community], conflict arises, which causes them distress, and they hurl themselves down from there.

This teaches them about life in heaven and about the state of their own life in comparison to it. They learn that no one gains heaven merely by being allowed or welcomed in (as the world’s general opinion would have it) and that by our lives in the world we must become the kind of people who *can* live among the inhabitants of heaven. But see what I have said and shown from experience on this subject before, in §§3938, 4225, 4226, 4299, 4674, 5057, 5058, 7186, 7519, 8794, 8797.

That is what is symbolized by this statute saying that they were not to ascend on steps up to the altar or their nakedness would be exposed on it, and by a similar statute in Exodus 28:42, 43.

[6] It speaks of going up *on steps* because in the world of spirits, where heavenly and spiritual qualities are presented in a visible form similar to forms found in the world, elevation to inner planes appears as the climbing of steps. I have had many opportunities to see this represented.

That was why Jacob saw angels going up to the Lord by the steps of a ladder in his sleep (Genesis 28:12). It is also why stairs in the Word

symbolize an ascent to higher, or more inward, planes, as for instance in Ezekiel 40:6, 22, 26, 31, 34 and Amos:

The Lord Jehovih Sabaoth *builds his stairs in the heavens.* (Amos 9:6)

8946

So that your nakedness may not be exposed on it symbolizes a way of thinking about those levels that is completely distorted, as will then be revealed. This is clear from the symbolism of *nakedness* as something stripped of truth (discussed at §5433) and therefore as a thought full of distortions, and from the symbolism of *being exposed* as being revealed.

The situation in all this was explained directly above at §8945: If people, spirits, or angels are lifted to an inner heaven, the genuine nature of their life appears—both their life in regard to what they think of as true and their life in regard to what they desire as good. The farther into the heavens one goes, the purer the goodness and the purer the truth found there. So if the falsity they think and the evil they intend is not to appear but to be hidden, they must be kept on lower levels, where they are in a relatively dimmer light.

From these facts you can also see what was meant by the statement that no one can see Jehovah and live [Exodus 33:20]. Jehovah is pure love and radiates pure light. To be seen in pure love and light is to perish. For that reason even the very angels in heaven are covered with a cloud (§6849), and for that reason everyone in hell is veiled in thick mists (§§3340, 8137, 8138, 8814, 8819), since mists are false ideas.



The Spirits and Inhabitants of Saturn

8947

SPIRITS from that planet, like the planet itself, appear out in front, far away, on a level with the knees. When one's eyes are opened in that direction, into sight come a large number of spirits, all from that planet. They are observed on the near side of that planet, toward the right.

8948

I was allowed to talk with them and from our conversation to learn what they are like compared to others.

They are upright and they are modest. Since they consider themselves fairly small, they actually look small in the other world. In that world we all have an appearance that matches our frame of mind and the way we live.

When they are worshiping they are very humble, because they then think of themselves as worthless. It is our Lord they worship and our Lord they acknowledge as the only God. This is because the Lord sometimes appears to people on that planet in the form of an angel and therefore as human. When he does, divinity gleams from his face and touches people's hearts.

8949

What is more, once the inhabitants come of age they talk with spirits, who teach them about the Lord, the proper way to worship him, and the proper way to live.

When anyone tries to lead spirits from that planet astray and tear them away from their faith in the Lord, from their humility before him, or from their upright way of living, they say they want to die. Little knives then appear in their hands, with which they seem to be trying to stab themselves in the chest. If you ask why they do this, they say they would rather die than be alienated from the Lord.

8950

Sometimes spirits from our planet ridicule this behavior and pester them with questions about their reasons for acting that way. They answer that they know perfectly well they are not going to do away with themselves, that it is just an appearance resulting from a heartfelt desire of theirs: a wish to die rather than be torn from their worship of the Lord.

On that planet there are also people who refer to the light in their night sky (a strong light) as the Lord; but they are separated from the other inhabitants, who do not tolerate them.

8951

This nighttime light is shed by the huge belt that circles the planet some distance out, and by the satellites that are called Saturn's moons.

I asked them about that large belt, which from our planet appears to float above the edge of that planet and to shift around. They said it does not look like a belt to them but only like a snowy effect in various quarters of the sky.

8952

The inhabitants and spirits of the planet relate to that which is midway between the spiritual senses and the earthly senses of a person's mind, but tending away from the earthly toward the spiritual.

8953

This is why the spirits often seem to themselves to be whisked off or caught up to heaven and then let back down again, time after time. After

all, whatever belongs to the spiritual senses of the mind takes place in heaven; whatever belongs to its earthly senses takes place below heaven.

8954

There are no cities or kingdoms there. Instead they live divided up into families, each family separate from the next, a husband and wife with their children. When the children marry, they move away from their parents' home and cease to concern themselves with it.

The spirits of that planet, then, appear two by two.

8955

All that planet's inhabitants, unlike ours, know they will live on after death. As a consequence they consider their body unimportant, valuing it only for the sake of life, which they say is going to continue forever in service to the Lord.

For this reason they do not bury the bodies of the dead but cast them away and cover them with the branches of woodland trees.

8956

They do not care much about their food or clothing, either. Their diet consists of a variety of fruits and vegetables that their planet produces. And they dress simply—they wrap themselves in a thick pelt or cloak that protects them from the cold.

8957

See further at the end of the next chapter about the spirits and inhabitants of Saturn [§§9104–9111].



Exodus 21

Teachings on Neighborly Love

PEOPLE who are being reborn undergo times of trial.

Trials are spiritual battles inside us—battles between the evil we have in us from hell and the goodness we have in us from the Lord.

8958

8959

Trials are brought on by evil spirits, who reside with us in the evil and falsity we possess. They stir up our evil tendencies and blame us for them. But angels from the Lord, who reside in the goodness and truth we possess, call on the truth of which our faith consists and defend us.

8960

In our trials, the issue is which will become dominant: the evil we have in us from hell or the goodness we have in us from the Lord? The evil, which wants to dominate, is in our outer, earthly self, but the goodness is in our inner, spiritual self. For this reason, the issue in our trials is also which self will dominate. If evil wins, our earthly self controls our spiritual self. If goodness wins, our spiritual self controls our earthly self.

8961

These battles are fought by means of the scriptural truth that composes faith; it is this truth we must use to fight evil and falsity. If we use any other kind of truth, we do not win, because the Lord is not present in it.

8962

Since the fight is fought by means of the scriptural truth that composes faith, we are not sent to battle until we know about truth and goodness and have acquired a certain amount of spiritual life as a result. The battles consequently do not take place in us until we have grown up.

8963

People who do not possess the religious truth from the Word they need for the struggle and who therefore do not have in them any of the spiritual life such truth yields are never sent into battle, because they succumb. When people succumb, their state after being tested becomes worse than their state before it, since evil has then gained power over goodness, and falsity over truth.

8964

Faith is rare these days, since the church is at its end, so not many people now undergo spiritual trial. As a result, hardly anyone knows what it is or how it helps.

8965

Times of trial help to corroborate the truth taught by faith, to implant it in us, and to introduce it into our will, so that it can turn into good that

8966

is done out of neighborly love. As was said above [§8962], the truth of which faith consists is what we use to fight evil and falsity, and since our mind is focused on truth when we fight, winning strengthens us in the truth and causes it to take root in us. Another result of victory is that we recognize the evil and falsity that attacked us to be our enemy and reject it.

Times of trial also tame our cravings (which come of self-love and materialism) and teach us humility. So they adapt us to receive the life of heaven from the Lord, which is the new life that a person reborn enjoys.

8967

Since times of trial corroborate the truth taught by faith and plant in us the doing of good out of neighborly love, and since they tame our craving for evil, it follows that they enable our inner, spiritual self to gain mastery over our outer, earthly self. So they enable a goodness born of charity and faith to gain mastery over the evil that arises from self-love and materialism.

Once this has been accomplished, we possess the enlightenment and perception to see what is true and good, and what is evil and false. The process also endows us with understanding and wisdom, which then grow day by day.

8968

When faith with its truth introduces us into neighborly love with its goodness, we undergo trial, but once we adopt charitable goodness as our own, the trials end, because we are then in heaven.

8969

While we are being tested, we ought to fight evil and falsity as if we were fighting on our own, but we must still believe that the power comes from the Lord. If we do not believe it during the actual struggle, because of being in the dark at the time, we must still believe it afterward.

If after being tested we do not believe that the Lord alone fought and won on our behalf, the trial we have undergone was an outward one. Outward trials do not penetrate deeply or cause any faith and neighborly love to take root in us.



Exodus 21

1. "And these are the judgments that you shall lay before them:
2. When you buy a male Hebrew slave, six years he shall serve and in the seventh go out to freedom for free.

3. If he comes with [just] his own body, with [just] his own body he shall go out. If he is the master of a woman, his woman shall go out with him.

4. If his master gives him a woman and she bears him sons or daughters, the woman and her children shall be her master's, and the slave shall go out with [just] his own body.

5. And if the slave says firmly, 'I adore my master, my woman, and my children; I will not go out free,'

6. his master shall bring him to God and bring him to the door or to the doorpost, and his master shall pierce his ear with an awl, and the slave shall serve him permanently.

7. And when a man sells his daughter as a slave, she shall not go out as the male slaves go out.

8. If she is bad in her master's eyes, so that he does not betroth her, let her be redeemed. He shall not have the power to sell her to a foreign people; he would be acting treacherously against her.

9. And if he betroths her to his son, the son shall treat her according to the judgment for daughters.

10. Her nourishment, her clothing, and her marital rights he shall not restrict if he takes himself another woman.

11. And if he does not provide these three for her, she shall go out for free, no silver involved.

12. Anyone who strikes a man, and he dies, shall surely die.

13. And anyone who did not lie in wait, and God brought it unexpectedly to that person's hand—I will give you a place to which the person may flee.

14. And when a man acts deliberately against his companion, to kill that person by deceit, you shall take him from my altar to die.

15. And those who strike their father or their mother shall surely die.

16. And those who steal a man and sell him, and the man is found in their hand, they shall surely die.

17. And those who curse their father or their mother shall surely die.

18. And when men quarrel, and a man strikes his companion with a stone or a fist, and he does not die, and lies down on his bed,

19. if he gets up and walks outside on his crutch, the one who struck him shall be blameless. Only it is necessary for him to give [payment for] the companion's [work] stoppage and heal him completely.

20. And when a man strikes his male slave or his female slave with a rod and the slave dies under his hand, the slave shall surely be avenged.

21. However, if the slave remains standing a day or two, he or she shall not be avenged, because the slave is the man's silver.

22. And when men feud and inflict a blow on a pregnant woman, and the children she is bearing come out, and no harm is done, the striker shall surely pay a fine (as the woman's master imposes on him) and give it in [the presence of] judges.

23. If there is harm, you shall give soul for soul,

24. eye for eye, tooth for tooth, hand for hand, foot for foot,

25. burn for burn, wound for wound, blow for blow.

26. And when a man strikes the eye of his male slave or the eye of his female slave and ruins it, he shall send the slave to freedom in exchange for the slave's eye.

27. And if he knocks out the tooth of his male slave or the tooth of his female slave, he shall send the slave to freedom in exchange for the slave's tooth.

28. And when an ox strikes a man or a woman with its horn and the person dies, the ox shall surely be stoned and its flesh shall not be eaten, and the ox's owner shall be guiltless.

29. But if it has been an ox that gores from yesterday and the day before, and testimony of this has been given to its owner, and he does not keep watch over it, and it kills a man or a woman, the ox shall be stoned and its owner shall also die.

30. If atonement is required of him, he shall give a ransom for his soul, according to all that was required of him.

31. Whether it gores a son or gores a daughter, according to this judgment shall he be dealt with.

32. If the ox gores a male slave or a female slave, [its owner] shall give thirty shekels of silver to the master [of the slave], and the ox shall be stoned.

33. And when a man opens an [existing] pit, or when a man digs a [new] pit and does not cover it, and an ox or a donkey falls in,

34. the owner of the pit shall repay; he shall give silver back to its owner, and the dead animal shall be his own.

35. And when a man's ox inflicts a blow on his companion's ox and it dies, they shall sell the living ox and divide the silver for it, and the dead animal they shall also divide.

36. Or [if] it is known that it has been an ox that gores from yesterday and the day before, and its owner does not keep watch over it, he shall surely repay ox for ox, and the dead animal shall be his.

37 [= NRSV 22:1]. When a man steals an ox or a sheep and slaughters it or sells it, five oxen he shall repay for the ox, and four sheep for the sheep.”

Summary

THE inner meaning of this chapter treats of people who harm or destroy faith with its truth or neighborly love with its goodness, in themselves or in others—how they are punished and how they can compensate. That is what is implied by the judgments (or laws) dealing here with slaves, the murder or injury of companions or slaves, oxen that gore, and pits.

8970



Inner Meaning

THE Word is holy—very holy—as everyone in the church knows. People who accept religious truth and live by it not only acknowledge this but also perceive it, because whenever they are reading the Word they are thinking about its holiness.

8971

People who do not accept religious truth or live by it do not acknowledge any holiness in the Word, let alone perceive it. When they read the Word, they do not see anything loftier in it than in any other piece of literature. When people who in their heart *deny* its holiness read it, they even say to themselves that the works of human authors are more elegant, because these writings in their literal sense are composed in a more elegant style.

Personal experience has proved this to me. There were some in the other world who in their heart had denied the divine inspiration of the Word. When they were told that the Word was holy and divine in every jot and in the very smallest tip of its letters, that made them stop and wonder why. They were then told that every word of Scripture holds a spiritual meaning invisible in the literal text, and that angels in heaven tap into this meaning when we on earth are reading the Word. The spirits were also given living proof of the fact. They then acknowledged it, since

it had been proved, but said they had not known it in the world and, not knowing it, were not to blame for having denied it.

When the same spirits were examined, though, they were found to have lived however they pleased, totally unrestrained by conscience. As a result they had at heart denied the existence of the Divine, heaven and hell, the life after death, and all the other tenets of faith. That was why they had not acknowledged the holiness of the Word. They were also shown clear proof that everyone who did accept religious truth [during bodily life] and lived by it held the Word sacred and actually sensed its holiness while reading it. This convinced the spirits that the fault was not in the Word but in themselves.

When people live a good life, their inner depths lie open to heaven, and it is out of heaven that the Word's holiness flows in from the angels. When people live an evil life, on the other hand, their inner depths are closed off to heaven but lie open to hell, whose inflow is just the opposite.

[2] Take, for example, the judgments (or laws) in this chapter about male and female slaves and oxen. People whose evil lives lead them to deny the holiness of the Word are bound to say they see nothing divine in those judgments (or laws). For instance, there is the judgment that a male slave who did not want to go out free would be brought to the door or to the doorpost, and his master would pierce his ear with an awl, so that the slave would serve him permanently. If a slave had been struck but lived a day or two, the master who struck the slave would not be punished, because the slave was the master's silver. A slave would go free in exchange for [the loss of] an eye or a tooth. And an ox that gored would be stoned. Not to mention the other judgments there.

People who in their heart deny the Word's holiness see these prescriptions as unworthy of the Word and even less worthy of being dictated by Jehovah himself on Mount Sinai. They feel the same way about the rest of the Word, in both its narrative and its prophetic parts. The reason they have these views, though, is that heaven is closed to them on account of their evil lives, and as a result they perceive everything backward. The situation is entirely different for people who lead good lives.

[3] The reasons for the Word's holiness, which flows in from heaven, are evident from everything I have said and shown so far regarding its inner meaning, as follows: Only the Word has an inner meaning. That meaning has to do with matters of heaven, which are matters of eternal life. At the inmost level it has to do with the Lord alone. So it deals with sacred subjects, and even with divine subjects, which are the holiest of all.

The inner meaning is for the angels who are with us when we read the Word, and that is consequently where the holiness flows in from, as does the perception of it by people who live lives of faith and neighborly love.

About the judgments (or laws) in this chapter concerning male and female slaves and oxen: In their inner meaning these judgments contain provisions of the divine plan for two kinds of people. On one hand are those who accept religious truth. On the other are those who harm or destroy anything involving faith and neighborly love, love for the Lord, or (in the inmost sense) the Lord himself.

From this discussion anyone should be able to see how intrinsically sacred these judgments are, even if the holiness does not appear in the literal meaning.

Exodus 21:1. *“And these are the judgments that you shall lay before them”* symbolizes outward truths of the kind that must exist in the public sphere in places where religion is representative—flowing as they do from inward truth reflecting the ordained scheme in the heavens. This symbolism of the *judgments that were to be laid before the children of Israel* can be seen from the symbolism of *judgments* as truths, which is discussed in §§2235, 6397, 7206, 8685, 8695.

8972

The reason judgments stand for truth is that all judgment is exercised by means of truth. Where the Word speaks of “performing judgment,” then, it means putting the truth into practice—that is, judging in accordance with the truth.

“Judgments” in the plural, though, symbolize civil laws and consequently outward truths of the kind existing in the public sphere. I add the phrase “in places where religion is representative” because within itself this outward truth contains and enfolds truth that reflects the ordained scheme in the heavens. The presence of this inward truth can be seen from the inner meaning of the judgments.

[2] The laws laid down and mandated by the Lord for the children of Israel were distinguished into *commandments*, *judgments*, and *statutes*. Commandments were the laws regulating people’s lives, judgments were the laws regulating the public sphere, and statutes were the laws regulating worship.

To focus on the judgments: They are the kinds of precepts found in this chapter and in several that follow. In a religion in which the inner qualities of heaven and the church were represented in outward signs, those precepts served as laws. However, they do not serve as laws in a religion such as Christianity in which inner qualities are no longer represented in

outward signs. This is because an inner dimension has been revealed to people of the Christian church, and communication with heaven therefore relies on the inward reality, not on outward signs, as it did before. That is why a Christian is not required to observe the so-called judgments and statutes in their outward form, only in their inward form.

The judgments and statutes retain their holiness nonetheless, because they hold sacred content within them. In this they resemble each of the Word's numerous requirements for the sacrifices. Although the sacrifices have been abolished, the requirements are still holy scripture, because of their divine content and because of the divine representation they used to have. When a Christian reads those passages, the divine qualities the sacrifices once represented and still contain are perceived in the heavens and fill the angels with reverence. An inflow from the angels fills the reader with reverence as well, especially if she or he is thinking about the divine content while reading.

From this it is plain that even the Old Testament Word is utterly holy.

[3] The fact that the laws laid down and mandated by the Lord for the children of Israel were distinguished into commandments regulating people's lives, judgments regulating the public sphere, and statutes regulating worship is evident in Moses:

Jehovah said to Moses, "Go, say to them, 'Return to your tents'; but you yourself stand here with me *so that I may speak to you all the commandments and statutes and judgments* that you are to teach them to do." (Deuteronomy 5:30, 31)

In the same author:

But these are the *commandments, statutes, and judgments* that Jehovah your God has commanded [me] to teach you. (Deuteronomy 6:1)

In the same author:

Therefore you shall keep the *commandments and statutes and judgments* that I am commanding you today, to do them. (Deuteronomy 7:11)

In David:

If his children abandon my law and do not walk *in my judgments*, if they profane *my statutes* and do not keep *my commandments*, I will punish their transgression with a rod. (Psalms 89:30, 31, 32)

[4] Moreover, since they were for a representative religion, all the laws in general were referred to as judgments and statutes. In Moses, for instance:

Now, then, Israel, hear the *statutes* and *judgments* that I will be teaching you to do. What great nation is there that has righteous *statutes* and *judgments* like all this law that I will be setting before you today? (Deuteronomy 4:1, 8; 5:1)

In Ezekiel:

Jerusalem has turned *my judgments* into godlessness more than the nations have, and *my statutes* more than the lands that surround it; for [its people] have rejected *my judgments* and have not walked in *my statutes*. (Ezekiel 5:6, 7)

In the same author:

. . . should they walk in *my statutes* and keep *my judgments*, to put the truth into practice . . . (Ezekiel 18:9)

And there are many other instances elsewhere, such as Leviticus 18:5; 19:37; 20:22; 25:18; 26:15; Deuteronomy 26:17; Ezekiel 11:12, 20; 20:11, 13, 25; 37:24.

Exodus 21:2, 3, 4, 5, 6. “*When you buy a male Hebrew slave, six years he shall serve and in the seventh go out to freedom for free. If he comes with [just] his own body, with [just] his own body he shall go out. If he is the master of a woman, his woman shall go out with him. If his master gives him a woman and she bears him sons or daughters, the woman and her children shall be her master’s, and the slave shall go out with [just] his own body. And if the slave says firmly, ‘I adore my master, my woman, and my children; I will not go out free,’ his master shall bring him to God and bring him to the door or to the doorpost, and his master shall pierce his ear with an awl, and the slave shall serve him permanently.*”

When you buy a male Hebrew slave symbolizes people in the church who commit to doctrinal truth but not to the goodness it teaches. *Six years he shall serve* symbolizes a state of labor and of some combat, and [of] consequent confirmation of the truth. *And in the seventh go out to freedom for free* symbolizes a state in which the truth is confirmed for such people without any effort on their part. *If he comes with [just] his own body* symbolizes truth devoid of pleasure. *With [just] his own body he shall go out* symbolizes a state of truth devoid of pleasure even after the combat. *If*

he is the master of a woman symbolizes truth connected with pleasure. *His woman shall go out with him* symbolizes a state of truth actually united with pleasure after the combat. *If his master gives him a woman* symbolizes goodness connected to truth by a spiritual force during a time of combat. *And she bears him sons or daughters* symbolizes true ideas and good desires that develop out of [spiritual] goodness. *The woman and her children shall be her master's* means that truth will not adopt as its own the goodness spiritually connected to it or the good desires and true ideas developing out of this goodness. *And the slave shall go out with [just] his own body* symbolizes the state after combat, which is one in which truth has merely been confirmed and planted as a seed. *And if the slave says firmly* symbolizes the thinking inspired by the truth that has been implanted. *I adore my master, my woman, and my children* symbolizes pleasant memories of spiritual goodness. *I will not go out free* symbolizes the pleasure of being obedient. *His master shall bring him to God* symbolizes the state a person then enters, in keeping with the divine plan. *And bring him to the door or to the doorpost* symbolizes a state in which the confirmed, implanted truth communicates with spiritual goodness. *And his master shall pierce his ear with an awl* symbolizes a representation of obedience. *And the slave shall serve him permanently* means forever.

8974

When you buy a male Hebrew slave symbolizes people in the church who commit to doctrinal truth but not to the goodness it teaches. This is evident from the symbolism of *buying* as acquiring and adopting (discussed in §§4397, 5374, 5406, 5410, 5426, 7999) and from that of a *male Hebrew slave* as people in the church who commit to doctrinal truth but not to the good way it teaches them to live. The term *male slave* is used for people dedicated to truth but not to a corresponding goodness, and more generally, for truth in relation to goodness (§3409). And the term *Hebrew* is used for people who are part of the church and also for subservient things. (For its use in referring to people who are part of the church, see §§5136, 5236, 6675, 6684, and for its use in referring to subservient things, §§1703, 5013.)

Since the next parts of the text are about male and female slaves from among the children of Israel, I need to say what these passages hold in their inner meaning. Anyone can see that they contain secrets of heaven, because they are the words and commands of Jehovah, delivered in person to Moses on Mount Sinai, and because they come very soon after the statements of the Decalogue. Without such secrets, the text would be nothing

more than a collection of civil and criminal laws like those of other nations on earth, devoid of any hidden inner message from heaven.

The secrets it contains, though, are invisible except to angels in the heavens, so without the inner meaning we cannot see them. The inner meaning teaches us how angels perceive the Word, so it teaches us the secrets that lie within the Word. The nature and characteristics of these secrets will become plain from the detailed explanations below.

[2] To give the reader a general idea, I should briefly but specifically state what male Hebrew slaves mean in an inner sense. In a spiritual religion such as the one the children of Israel represented, there are two kinds of people: those dedicated to faith with its truth but not to a corresponding goodness in their lives, and those dedicated to a charitable goodness and to the corresponding religious truth. The ones dedicated to charitable goodness and to the corresponding religious truth are the ones who constitute the real church, and they belong to its inner part. In the Word's inner sense it is they who are called the children of Israel. They are inherently free because they are dedicated to goodness. People who are led by goodness from the Lord are free (§§892, 905, 2870-2893). By contrast, people dedicated to faith with its truth but not to a corresponding goodness in their lives belong to the outer part of the spiritual church. They are the ones meant in the Word's inner sense by male Hebrew slaves. The reason they are represented by slaves is that the attributes of the outer church are merely subservient by comparison. So too is the truth that leads to faith in relation to the goodness that comes of neighborly love: religious truth has a subservient role of introducing people in the church to charitable goodness.

[3] Besides, it is important to understand that rebirth is impossible for people who equate religion and therefore salvation entirely with the truth that leads to faith, not with the doing of good out of neighborly love. When they do good only out of obedience, not out of sincere desire, they cannot be reborn, as people can when they are devoted to neighborly love with its goodness—that is, when they do good out of sincere desire. People in the first group *can* be reformed but not reborn.

Their reformation is what these laws regarding male and female slaves are about in their inner meaning.

No one today knows the secrets of this reformation, because within the church there is almost universal ignorance of the contribution religious truth makes to salvation and of the contribution charitable goodness

makes. In fact, people do not even know what charity is. They do not know that charity and faith must wed in order for the church to spring up inside a person at all—a marriage of goodness and truth being the church itself, since it is heaven in us (§§2173, 2618, 2728, 2729, 2803, 3132, 3155, 4434, 4835, 5194, 5502, 6179).

8975

Six years he shall serve symbolizes a state of labor and of some combat, and of consequent confirmation of the truth. This is established by the symbolism of *six years* as a state of labor and combat. (For the symbolism of “six” as labor and combat, see §§737, 900, 8888, and for that of years as states, §§487, 488, 493, 893, 7839.) The reason it also symbolizes confirmation of the truth is that labor and combat are the means of confirming spiritual truth, which is also called religious truth.

The reason there is mention here of *some* combat is that people who focus on religious truth but not on a corresponding goodness in their lives are not allowed to undergo severe combat (that is, to be tested spiritually), because they would succumb. They do not have in them any goodness the Lord can flow into and in this way defend them against the evil and falsity that invade during times of trial. They are external people, and whatever flows in from the Lord has to flow through one’s inner self to one’s outer self. Since these people do not possess charitable goodness, their inner self is not open. Goodness is what opens the inner self, and the inner self is where goodness resides.

8976

And in the seventh go out to freedom for free symbolizes a state in which the truth is confirmed for such people without any effort on their part, as the following shows: A *seventh year* symbolizes a state in which goodness and truth unite. This is because it has the same symbolism as the seventh day, or the Sabbath. The Sabbath symbolizes the union of goodness and truth, or the heavenly marriage, and therefore the state of peace that follows a state of servitude (see §§8494, 8495, 8510, 8888, 8890, 8893). Here, though, the subject is people committed to truth but not to a corresponding goodness in their lives, so a seventh year symbolizes a state in which truth is confirmed. The reason for the difference is that truth and goodness do not unite in such people, as they do in people committed to goodness that comes of neighborly love (the kind of people meant by the children of Israel in a representational sense). For people without a corresponding goodness, truth is merely confirmed rather than united to goodness. And *for free* means without any effort on their part, because when they labor and endure some combat, the Lord confirms religious

truth in them without any effort at all on their part. “For free” has the same symbolism in John:

To the thirsty I will give a drink from the spring of the water of life *for free*. (Revelation 21:6)

In the same author:

Let whoever hears say, “Come!” and let whoever is thirsty come, and let whoever wishes take the water of life *for free*. (Revelation 22:17)

And in Isaiah:

Everyone who is thirsty, come to the water, and whoever does not have silver, come, buy and eat! Come, I say; *without silver* and *without the price* buy wine and milk! (Isaiah 55:1)

The water stands for truth from the Word; the wine, for truth that partakes of goodness, coming from the Word; and the milk, for goodness that partakes of truth.

If he comes with [just] his own body symbolizes truth devoid of pleasure. This is clear from the symbolism of a *body* as truth alone and therefore truth devoid of the pleasure it can yield. By the *body* here is meant a male slave on his own, without a woman attached to him, and therefore without pleasure, since a male slave’s woman stands for pleasure united with truth (as will become evident below).

Let me expand on this secret. People in the outer part of the church, who were represented by male Hebrew slaves, are people who learn truth without any pleasure. They learn it only because they believe that the truth the church teaches is the means by which they can be saved. This is the necessity that drives them to learn and memorize it. They are the people meant in an inner sense by male slaves who come with their body and go out with their body. In them, truth is merely confirmed [rather than united with goodness]. In the other life they live at the entrance to heaven, not in heaven itself. They are called skin [spirits], because they correspond to the skin of the universal human (§§5553–5559).

[2] People who possess truth connected with pleasure are the ones meant in an inner sense here by male slaves who enter slavery with a woman attached. When a man symbolizes truth, his woman symbolizes goodness, but in this case she symbolizes pleasure, because pleasure serves the role of goodness in people belonging to the outer part of the church.

The goodness they possess comes from an earthly rather than a spiritual source, tinged as it is with the pleasure of living in accordance with the truth and teaching it in order to gain profit or high rank and therefore to benefit themselves. That is why it is called pleasure rather than goodness. It does look like goodness on the outside, but because it is earthly-level goodness—because it traces its origin to the world rather than to heaven—it is called pleasure.

[3] Goodness from a spiritual source, on the other hand, is meant in an inner sense by the woman a master gives to his male slave. This type of goodness cannot unite [with truth in an external person], which is why it was decreed that when a male slave left, his woman and her sons and daughters would be her master's. Spiritual goodness is good that is done not for financial gain or position but for the sake of the church and for the salvation of one's neighbor. This kind of goodness cannot unite [with truth] in people devoted to the external aspects of religion, because it is a genuinely charitable goodness and wells up out of sincere desire. People intent on the external aspects of religion have no desire for religious truth except for their own sake first and the church's second. People like this can indeed act in accordance with truth, so they can do what is good, but they are not motivated by desire, only by obedience. They are the individuals meant in an inner sense by men who want to serve as slaves permanently.

[4] These are the secrets contained in the inner sense of the rules about male slaves here. They can be grasped only by people with a goodness born of neighborly love, never by people devoted to religious truth that is devoid of such goodness. This is because people with a goodness born of neighborly love see by heaven's light, from which they view the realm lit by worldly light. In contrast, people who know religious truth but do not have a goodness born of neighborly love see by the world's light, from which they cannot glimpse the realm lit by heavenly light. After all, the light of heaven is above, or within, and the light of the world is below, or outside. Lower, more outward planes can be seen from a higher, more inward plane, but not the reverse. Heaven can flow into the world, but the world cannot flow into heaven (§§3721, 5119, 5259, 5779, 6322).

8978

With [just] his own body he shall go out symbolizes a state of truth devoid of pleasure even after the combat. This can be seen from the symbolism of a *body* as truth devoid of pleasure (discussed directly above at §8977) and from that of *going out*—after the slave had served six years—as

a state that follows combat. After all, six years of servitude symbolizes a state of labor and of combat (§8975).

The situation in all this is clear from the discussion directly above at §8977.

If he is the master of a woman symbolizes truth [connected] with pleasure. This can be seen from the symbolism of a *master* as truth (discussed below) and from that of a *woman* as goodness, but in this case as pleasure (also discussed below).

8979

The reason a master means truth is that in this case it refers to a slave as a man attached to a woman, and on an inner plane, both a male slave and a man attached to a woman symbolize truth. (For this symbolism of a male slave, see above at §8974, and for this symbolism of a man, §§3134, 3309, 3459, 7716.)

Here is why the woman means pleasure: On an inner level, a woman attached to a man symbolizes goodness (§§915, 2517, 4823, 6014, 8337). But since a slave from among the Israelite people represents individuals in the outer part of the church, and they know doctrinal truth but do not possess a corresponding goodness (§8974), [pleasure stands in for goodness]. People like this do not act on truth for the sake of truth or do good for the sake of goodness, only for the sake of being repaid, so in acting on truth or doing good, they have themselves in mind. To have oneself in mind is a matter of pleasure rather than goodness. Nothing is called good in a spiritual sense but that which comes of love for the Lord and love for one's neighbor. This kind of goodness as it exists in the earthly self does also look like pleasure, admittedly, but the spiritual element in it causes it to be goodness.

[2] To learn still more about the situation, here is something you need to bear in mind: People in the inner part of the church act on charity, so they act on a desire that comes from love for their neighbor. People in the outer part of the church do not act on charity with its goodness but on faith with its truth, so they are motivated not by a desire that comes from love for their neighbor but by obedience, because a thing has been commanded. The consequence is that people in the inner part of the church are free, but people in the outer part of the church are comparative slaves. After all, people who act on desire and love are acting freely (§§2870-2893), but people motivated by obedience are not acting freely, because obedience is not freedom. That is why a person who acts out of charity with its goodness is a true member of the spiritual church. Such a person

is therefore represented in the Word by Israel. A person who acts on faith with its truth rather than on charity with its goodness is not a true member of the spiritual church but rather is a comparative slave of the church. Such a person was therefore represented by a slave described as Hebrew because of having been bought from among the children of Israel.

8980

His woman shall go out with him symbolizes a state of truth actually united with pleasure after the combat. This can be seen from the symbolism of *going out*—out from servitude—as a state that follows struggle (§8978) and from the symbolism of a *woman* as pleasure united [to truth] (discussed directly above at §8979).

This explanation makes it clear who it is that these slaves represented: people with a belief in the doctrinal teachings of their religion, and not a corresponding goodness, but rather a pleasure that mimics the corresponding goodness. The slaves' period of service with their master symbolizes the state these people are in before they can be let into heaven. Their departure from servitude symbolizes the state they are in when they are accepted into heaven—but when they are let in, they are not allowed to go farther than the entrance to heaven. This is because they have only a belief in the doctrinal teachings of their religion, not a corresponding goodness, so they do not possess such truth as grows out of goodness—in other words, a faith that grows out of neighborly love. Through truth and the faith it leads to, people at the entrance to heaven communicate with heaven's inhabitants, while through the pleasure united with that truth, they communicate with people outside heaven. In this they are exactly like the layers of skin or membranes that wrap the body. Through the sense of touch these membranes communicate with the world, while through a network of nerve fibers they communicate with the life force of the soul within the body. That is why people at the entrance to heaven, who are represented by Hebrew slaves, are called the skin [spirits] of the universal human. For a description of them, see §§5552–5559.

These [spirits] come in many different general and particular types, however, just as skins or membranes in the body do. There are membranes covering the entire body, membranes covering all its insides at once (the peritoneum, pleura, pericardium), and membranes covering every single internal organ. All of them are relatively subservient.

8981

If his master gives him a woman symbolizes goodness connected to truth by a spiritual force during a time of combat, as the following shows: The *master* here symbolizes a spiritual force, because it is referring to an Israelite. The children of Israel symbolize people who are true members

of the spiritual church—that is, people who do good out of sincere desire, or what is the same, out of neighborly love. (For the meaning of the children of Israel as people of the spiritual church, see §§6426, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 7957, 8234, 8805.) So in an abstract sense they symbolize spiritual truth and goodness (5414, 5801, 5803, 5807, 5812, 5817, 5819, 5833, 5879). That is why the master here symbolizes a spiritual force. And *giving him a woman* means connecting goodness to truth. This is because giving means connecting (when the word is used in regard to a woman), and a male slave means someone with doctrinal truth but without a corresponding goodness (8974). A woman stands for pleasure (8980), but in this case, for goodness, because she was given (connected) by a spiritual force. Everything that comes from the spiritual dimension is called goodness, because real spirituality consists in the doing of good out of neighborly love. (For the meaning of a woman as goodness, see §§915, 2517, 4823, 6014, 8337.) The reason it means during a time of combat is that the verse says that if a male slave's master gave him a woman, she would be her master's when the male slave's servitude ended. Plainly, then, the woman was the male slave's while he was serving but not afterward and therefore during the time of combat but not after it—since six years of servitude symbolizes labor and combat (8975).

[2] Surely anyone can see that this rule holds a secret knowable only by those to whom it is revealed, because on its surface it appears to violate divine justice. It says that a woman was to remain her master's when the slave to whom she had been given went out from slavery, but in reality a woman ought to remain attached to her man permanently. Many other demands Jehovah made of the children of Israel are similar. For instance, they were to ask the Egyptians for vessels of gold and silver and for clothes and in so doing plunder them—not to mention other orders like this, which are discussed in the appropriate places. Although on the outside these commands seem contrary to divine justice, as just mentioned, they are not. They result from laws of the divine design for the heavens, which are the epitome of just laws. But those laws remain hidden unless they are unfolded from the literal sense by means of the inner sense.

The law from which this particular rule results is that in people who have engaged in religion on a merely external level since childhood, spiritual goodness cannot unite [with truth], it can only be connected with it, and only as long as the people are experiencing combat. After the battle, the goodness departs.

[3] I will say a few words revealing how this works, since it is a secret. There are people who have not often thought about eternal life or consequently about the salvation of their soul. Instead, ever since childhood, they have thought about worldly life and about success in this life but nonetheless have lived a good moral life and believed in the doctrinal truths of their religion. When they grow up, the only way they can be reformed is by the development of a connection with spiritual goodness during their times of struggle, although they do not retain that goodness but merely confirm their doctrinal truth by means of it.

The reason they are like this is that up to that point in their lives they indulged in a love of worldly things. When worldly passions have taken root in them, they do not allow spiritual goodness to unite with truth, because worldly passions utterly spurn such goodness. Spiritual goodness can still take residence in their thoughts, however, when their love for what is worldly leaves off, as it does when they come into distress, misfortune, illness, and so on. When that happens, a charitable desire to help others flows into them. This desire merely helps them to confirm their doctrinal truth, though, and to root it even more deeply in themselves; it cannot go so far as to unite with the truth. As the charitable desire flows in, you see, it fills only the intellectual side of their mind. It does not enter the volitional side, and anything that does not enter the will is not adopted, so there is no union. Goodness and truth unite in us when truth enters our will and therefore when we embrace truth with a will, and from embracing it, act on it. That is when truth first becomes goodness—in other words, when faith first becomes neighborly love.

[4] This process is impossible in people who have given themselves up to worldly passions from their youth on but still hold to the truth as taught by their religion. Their will is controlled by those passions, which are totally opposed to spiritual goodness and reject it. Such people allow spiritual goodness only into the intellectual part of their mind—only into their thoughts—and only when those passions are asleep, which (again) happens in a state of sickness, misfortune, or distress and therefore during a time of labor and of some combat.

This is the secret that lies hidden in the rule above, which thus represented a law of the divine design governing people who possess doctrinal truth but not a corresponding goodness. In a representative religion, then, this rule conformed with divine justice, even in its outward form.

And [she bears him] sons and daughters symbolizes true ideas and good desires that develop out of [spiritual] goodness. This is plain from the

symbolism of *sons* as true ideas (discussed in §§489, 491, 533, 1147, 2803, 2813, 3373, 3704, 4257) and from that of *daughters* as good desires (discussed in §§489, 490, 491, 2362, 3024). Obviously the true ideas and good desires are a further development, because the woman, the mother of the children, symbolizes spiritual goodness (8981); and births, on an inner level, symbolize further developments (1330, 3263, 3279).

The woman and her children shall be her master's means that truth will not adopt as its own the goodness spiritually connected to it or the true ideas and good desires developing out of this goodness, as the following shows: A *woman* symbolizes spiritual goodness connected to truth during a time of combat, as discussed above at §8981. *Children* symbolize further developments in truth and goodness, as discussed directly above at §8982. And *shall be her master's* means that they will belong not to truth but to their spiritual source, since a master stands for a spiritual force (8981) and a male slave stands for truth without a corresponding goodness (8974). The meaning is therefore that this truth will not adopt them as its own.

On an inner level, a man and his woman symbolize the union of truth and goodness, since earthly marriage represents the heavenly marriage (the marriage of goodness and truth), and marriage love corresponds to earthly marriage (§§2727-2759, 2803). [2] Between a slave and a woman given to him by his master, though, there is no marriage, only a coupling like that of a concubine with the man to whom she is attached. Such a coupling does not correspond to the heavenly marriage, so it is dissolved when the male slave goes out, because the woman and her children then become her master's.

The reason they are merely coupled this way is that the truth represented by a male slave exists in the outer self and the goodness represented by the woman in the inner self. Goodness in the inner self cannot unite with truth in the outer self unless they first unite in the inner self—which they cannot, because a slave represents a purely outward self, devoid of any corresponding goodness and incapable of adopting it.

The idea that goodness in the inner self cannot unite with truth in the outer self unless they first unite in the inner self can be seen from discussions of our rebirth in §§3321, 3469, 3493, 3573, 3616, 3882, 4353—rebirth being the union of goodness and truth.

And the slave shall go out with [just] his own body symbolizes the state after combat, which is one in which truth has merely been confirmed and planted as a seed. This is clear from the symbolism of *going out* from servitude as a state that follows struggle (dealt with above at §8980) and

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from the symbolism of *with his own body* as meaning with truth devoid of goodness (also dealt with above, in §§8977, 8978). The reason it means a state in which truth has been confirmed and planted as a seed is that this is what going out in the seventh year symbolizes (8976). In this case the reason for the meaning is that spiritual goodness (represented by the woman) had helped to confirm the truth and to plant the seed of new truth (8981).

8985

And if the slave says firmly symbolizes the thinking inspired by the truth that has been implanted. This is established by the symbolism of *saying* as thoughts (treated of in §§7094, 7107, 7244) and from that of a male *slave* as truth devoid of a corresponding goodness (treated of at §8974). Here the slave symbolizes such truth confirmed and implanted, because the verse is talking about the slave upon his departure from servitude (§8984).

I am saying that a male slave stands for truth, but I mean that it stands for a person who possesses truth devoid of a corresponding goodness. The reason for referring to a slave as truth rather than as a person who possesses this kind of truth is that the angelic manner of speech is abstract, or impersonal. In heaven they think about the quality apart from the person.

When they think in personal terms, the community possessing that quality comes to their mind, which limits their thinking to that community and fixes it there. In heaven, thinking about a place means being present there, and the presence of others would draw the thoughts of community members off to those others, which would interfere with the inflow from the Divine there. The situation is quite different, though, when angels think about a quality in the abstract. Their thoughts then spread far and wide, tracing the heavenly pattern created by inflow radiating from the Divine, without disturbance to any community. Angelic thinking incorporates itself into general atmospheres shared by a number of communities, with the result that it does not touch or affect any particular member of a community. So it does not deprive anyone of the freedom to think in accordance with the inflow from the Divine. In a word, abstract thinking can pervade the whole of heaven without coming to a standstill anywhere, but thinking that focuses on a person or place is fixed and static.

8986

I adore my master, my woman, and my children symbolizes pleasant memories of spiritual goodness, as the following shows: *Adoring* in this case symbolizes pleasant memories, as discussed below. A *master* symbolizes

the spiritual goodness that is their source, as discussed above at §8981. A *woman* symbolizes goodness connected [to truth] by a spiritual force, which is also discussed above at §8981. And *children* symbolize the good desires and true ideas developing out of that goodness, as discussed at §8982. So the master, wife, and children symbolically sum up the different kinds of spiritual goodness.

The reason *adoring* symbolizes pleasant memories of such goodness is that the people the male Hebrew slaves represented are those in the church who are dedicated to doctrinal truth but not to the goodness it teaches (§§8974, 8976). They are incapable of desiring truth for the sake of goodness, only for the sake of pleasure, so in this verse, since it speaks of such people, adoration symbolizes pleasant memories.

I will not go out free symbolizes the pleasure of being obedient. This is clear from the symbolism of *going out free* as a state that follows struggle—a state in which truth has merely been confirmed and implanted—as discussed above in §§8976, 8980, 8984. Servitude, which lasted six years and is called a week in Genesis 29:27, 28, symbolizes labor or some combat, of the kind endured by people who possess truth but not a corresponding goodness (meant in a spiritual sense by male Hebrew slaves). By their very nature they are not capable of being reborn, only reformed. *Rebirth* applies to people who let themselves be led by the Lord by means of truth (which they associate with faith) to the goodness found in a spiritual life. *Reformation* applies to people who cannot be led by means of the truth associated with faith to the goodness found in a spiritual life, only to the pleasure found in a life lived on the earthly level. [2] People who allow themselves to be *reborn* do what faith commands because they actually want to. People who do not allow themselves to be reborn but only *reformed* act not out of desire but out of obedience.

The difference is this: People who act out of desire act from the heart, so they act freely. They act on the truth for the sake of truth, and they do good for the sake of goodness, so they exercise charity for the sake of their neighbor. People who act out of obedience do not act so much from the heart, so they do not act as freely. If they seem to themselves to act from the heart and freely, it is with an eye to gaining a little glory, and the glory causes them to perceive it as heartfelt and free. They do not act on truth for the sake of truth, nor do they do good for the sake of goodness, only for the sake of the pleasure they gain from this glory. So they do not exercise charity toward their neighbor for the sake of their neighbor, only to be seen and rewarded.

This shows who it is that the children of Israel represented and what they are like, and who it is that Hebrew slaves represented and what they are like.

[3] In the church today, though, knowledge of the distinction has died out. This is because the modern church is named and called a church because of its faith rather than its neighborly love—and few know what faith is. Most believe that faith consists in knowing what the theology of their religion teaches and persuading [themselves and others] it is true, not in living by it. They refer to a life based on those teachings as a moral life, which they separate from the theology of their religion and refer to as moral theology. The well-educated, though, believe faith is trust or confidence that they are saved by the Lord's having suffered for them and redeemed them from hell. People with this confidence they call saved, so they consider such people saved by faith alone. They do not take the time to contemplate the idea that a confidence born of faith is impossible except in people who live a life of love for their neighbor.

[4] These are the reasons for the loss of knowledge concerning the difference between people with religious truth but without a corresponding goodness in their lives and people with a goodness in their lives that corresponds to their religious truth. Because such knowledge has died out, these statements about people who possess truth but not goodness (symbolized by male Hebrew slaves) cannot help seeming bizarre.

8988

His master shall bring him to God symbolizes the state a person then enters, in keeping with the divine plan. This can be seen from the symbolism of *bringing someone to God* when it applies to people who possess truth but cannot attain goodness. Under those circumstances it means causing them to enter a state that accords with the divine plan, because *bringing* means entering, and *God* symbolizes the divine plan (as discussed below).

This symbolism is evident from the remainder of the verse, which depicts the state of people committed to truth but not to a corresponding goodness, showing that their state is one of perpetual obedience. People in this state are slaves, compared to people with a goodness that corresponds to the truth they know. The latter act out of goodness, so they act on a real preference, and people who act on their preferences act on their will, so they act for themselves. Anything that comes from our will is ours, because our will is the very essence of our life. People who act solely out of obedience, though, act not on their own will but on the will of their master, so they act not for themselves but for another. They are therefore

relative slaves. To act on truth and not on goodness is to act on the intellect alone, because truth belongs to the intellect, and goodness, to the will. To act on one's intellect and not on one's will is to act on something that stands outside in a subservient role. This is because the intellect was given to humankind to absorb truth and introduce it into the will, so that the truth would become goodness. (When truth is adopted by the will, it is called goodness.)

[2] However, to serve the Lord by acting on his commandments—that is, by obeying them—is to be free, not enslaved, because our truest freedom consists in being led by the Lord (§§892, 905, 2870, 2872). He puts goodness directly into our will, and although our actions come from him when they are based on that goodness, they feel as though they come from us, so they feel free. Everyone who lives in the Lord enjoys this freedom, which brings with it indescribable happiness.

[3] The reason *God* means the divine plan here is that the Word uses the name God when talking about truth and Jehovah when talking about goodness (§§2769, 2807, 2822, 3921 at the end, 4402, 7010, 7268, 8867). In the highest sense, then, God is divine truth radiating from the Lord's divine goodness, and Jehovah is his divine goodness from which divine truth radiates. The reason for this is that divine goodness is beingness itself, and divine truth emerges into existence from it. (What radiates from something else is dependent on that other thing for its existence.)

It is similar with goodness and truth in heaven, among angels, and similar in the church, among people: in both places, goodness is the essential reality, and truth emerges from it. To put the same thing another way, love for the Lord and love for one's neighbor is the very essence of heaven and the church, whereas faith depends on that love for its existence.

From this it is clear why God stands for the divine plan as well [as for divine truth]: because divine truth emanating from the Lord is what creates the pattern for heaven. In fact, divine truth *is* the pattern. (For divine truth being the pattern, see §§1728, 1919, 7995, 8700.)

Therefore, when people on earth or angels welcome divine truth from the Lord into their goodness, the pattern that governs the heavens exists inside them. So each of them is the Lord's heaven or his kingdom in miniature. This is increasingly so, the more truth leads them to accept goodness and (later on) the more goodness leads them to accept truth.

To tell a secret, even the human form that the angels of the heavens appear in depends completely on the truth that informs their goodness. And this human form possesses a beauty and radiance reflecting the

nature of the goodness that grows out of that truth. Likewise for people in the church, so far as their soul in heaven is concerned. Divine truth itself emanating from the Lord is what produces this effect. (This can be seen from descriptions of heaven as a universal human and discussions of its correspondence with every part of a human being, found at the ends of many chapters.)

[4] That is the secret meant by the following words of John's in the Book of Revelation:

He measured the wall of the holy Jerusalem at one hundred forty-four cubits, which is the measure of a human, that is, of an angel. (Revelation 21:17)

Who is ever going to understand these words without knowing the symbolism of the holy Jerusalem, its wall, measurement, or the number one hundred forty-four, and therefore of "a human, that is, an angel"? The holy New Jerusalem symbolizes a new church of the Lord's that is going to replace modern Christianity (§2117). A wall symbolizes religious truth that will be defending the new church (6419). Measuring and a measure symbolize conditions in regard to truth (3104). The number one hundred forty-four symbolizes the same thing as twelve, because one hundred forty-four is the product of twelve times twelve, and what they symbolize is all truth taken together (see §7973). This makes plain what the measure of a human, that is, of an angel, symbolizes: truth itself emanating from the Lord in its proper form, which is the form of an angelic person in heaven (as noted above). From this you can see the secret enfolded in these words: they depict truth as it will exist in the church that is going to replace modern Christianity.

[5] Such truth is the kind that grows out of goodness, as the very next verse there depicts, in the following words:

The structure of its wall was jasper, but the city was pure gold, like pure glass. (Revelation 21:18)

Jasper symbolizes the kind of truth this future church will possess, because stones in general symbolize truth (§§1298, 3720, 6426), and precious stones symbolize truth from the Lord (§114). Gold symbolizes a wise and loving goodness (§§113, 1551, 1552, 5658).

Who is ever going to divine that these words conceal such meanings? Who can help but see from this that countless secrets lie hidden in the Word, revealing themselves to no one except through the inner meaning?

Obviously the inner meaning is a key that unlocks divine truth as it exists in heaven and therefore unlocks heaven and even the Lord, who is the all-in-all of the Word's inmost meaning.

And bring him to the door or to the doorpost symbolizes a state in which the confirmed, implanted truth communicates with spiritual goodness, as the following shows: A *door* symbolizes the introduction of truth to goodness, as discussed in §§2356, 2385. Here it symbolizes introduction of the confirmed, implanted truth symbolized by a male Hebrew slave after his six years of servitude have ended (§§8976, 8984). Because a door symbolizes introduction, it also symbolizes communication, because it is through a door that one room communicates with another. And a *doorpost* symbolizes the union of that truth with goodness, because a doorpost stands between two rooms and connects them.

8989

Surely anyone can see that this ritual for slaves who stayed on holds a secret and in fact a divine secret. After all, Jehovah decreed and commanded it from Mount Sinai.

People who do not believe the Word holds any content holier or more divine than is visible in the literal meaning have to wonder why this rule and many others in the current and following chapters were declared out loud by Jehovah. Taken literally, they resemble elements in the laws of many nations. An example is this regulation for slaves, that any who did not want to go out from servitude were to be brought to the door or to the doorpost and to have their ear pierced with an awl by their master. In its literal sense, this does not sound divine, but it is actually thoroughly divine; its divinity simply does not manifest itself except through the inner meaning.

The inner meaning is that people who have truth alone and not a corresponding goodness but nonetheless have pleasant memories of spiritual goodness (§§8986, 8987) communicate and connect to some extent with spiritual goodness. [2] This was represented by the piercing of a slave's ear by his master at the door or at the doorpost. A door means communication, a doorpost means connection, an ear means obedience. Piercing the ear with an awl is representative of the state in which such a person would remain. That is how this scripture is taken by the angels present with a person who is reading it. They do not think about a door, a doorpost, an ear, the piercing of an ear, or even a slave. Instead they think about the communication and connection mentioned above. Those are the kinds of things an angel's mind is suited to understanding, because angels are enlightened. Only spiritual and heavenly ideas occur to them, not the earthly and worldly kinds

of ideas found in the Word's literal meaning. The Word's literal meaning is indeed earthly and worldly, but its inner meaning is spiritual and heavenly. Its literal meaning is for people, its inner meaning for angels. So the Word is the means by which heaven communicates and connects with us.

[3] In order to clarify further the secrets implied in this procedure for slaves who stayed with their master, I need to say why a *door* and a *doorpost* symbolize communication and connection. Angels and spirits have dwellings that look exactly like those in the world (§§III6, 1626, 1627, 1628, 1631, 4622), and to tell a secret, absolutely everything that appears in their dwellings is a symbol of something spiritual. In fact, it all springs from spiritual qualities existing in heaven and therefore in their minds. The communication of truth with goodness presents itself there as a door, and the joining of the two as a doorpost. Other spiritual qualities present themselves as private rooms, public rooms, windows, and various decorative elements.

A modern person—especially one who focuses exclusively on the earthly plane—cannot believe this is the case, because such phenomena are not evident to the physical senses. Yet the prophets did see sights like this, when their inner depths opened to heaven, as the Word shows. I too have perceived and seen those sights, thousands of times. Quite often when [inhabitants of the other world] were sharing their thoughts with me, I have heard them say that the doors of their rooms were open, and when they were not sharing their thoughts, that their doors were closed. [4] That is why the Word mentions doors when talking about communication. In Isaiah, for instance:

Go, my people; enter your private rooms *and shut your door after you*.
Hide yourself for a little moment, until the anger passes. (Isaiah 26:20)

Shutting the door after oneself until the anger passes stands for not having any communication with wickedness—wickedness being meant by the anger (3614, 5034, 5798, 6358, 6359, 6997, 8284, 8483). In Malachi:

“Will he accept the presence of any of you?” Jehovah Sabaoth has said.
“Who, even among you, *would rather shut the doors* and not uselessly kindle a light on my altar?” (Malachi 1:8, 10)

Shutting the doors stands for having no communication with sacred, divine attributes. In Zechariah:

Open your doors, Lebanon, to let fire consume your cedars. (Zechariah 11:1)

Opening one's doors stands for giving access, or allowing communication. [5] In David:

He commanded the heights of the sky above; the *doors of the heavens* he opened. (Psalms 78:23)

Opening the doors of the heavens stands for allowing communication with the truth and goodness that the heavens receive from the Lord. In the same author:

I have chosen to stand at the door in the house of my God rather than reside in tents of ungodliness. (Psalms 84:10)

Standing at the door represents communicating from the outside with the goodness meant by the house of God (§3720). In the same author:

Gates, raise your heads; be lifted up, *doorways of the world*, so that a glorious monarch can march in. (Psalms 24:7, 9)

The lifting up of the doorways of the world stands for opening one's heart and raising it to the Lord, the glorious monarch. To do so is to facilitate communication—in other words, to enable him to flow in with the goodness of neighborly love and the truth that leads to faith. The quality in the Lord for which he is called a glorious monarch is truth marked by goodness. [6] In Isaiah:

Jehovah has said to his anointed, Cyrus, whose right hand I have grasped, to subdue the nations before him (so that I can loosen [the sword belts on] the hips of monarchs, *in order to open doors before him, and so that the gates will not be closed*): “I myself will go in front of you and straighten out the crooked places, and I will give you the treasures of the dark and the secret riches of hideaways, so that you may know that I am Jehovah, the one who calls you by your name: God of Israel.” (Isaiah 45:1, 2, 3)

This is about the Lord's human side, which is what Cyrus is in a representational sense. Opening doors before him means giving access to his core divinity. For this reason, even in regard to his human nature the Lord is called God—here, God of Israel. In John:

Here, now, I have placed before you an open door that no one can close, because you have a little power and have kept my word. (Revelation 3:8)

Placing an open door stands for granting communication with heaven. [7] In the same author:

After these things I looked, and *here, now, a door stood open in heaven*. I heard, “Come up here so that I may show you what must happen after this.” (Revelation 4:1)

This is about the revelation John was about to receive from heaven, which also makes it plain that communication is represented by the door here, as mentioned above. In the same author:

Look! I stand at the door and am knocking. If any hear my voice and *open the door*, I will go in to them and dine with them and they with me. (Revelation 3:20)

Clearly this door too stands for access to and communication with heaven, where the Lord is, and therefore with the Lord. [8] Likewise in Matthew:

The groom came, and the young women went in to the wedding, and *the door was closed*. Finally the other young women came, saying, “Lord! Lord! *Open up to us!*” But he, answering, said, “Truly, I say to you: I do not know you.” (Matthew 25:10, 11, 12)

For the inner-level symbolism of this passage, see §§4635–4638. To be specific: The young women mean people in the church. Having oil in their lamps means having a charitable goodness in the truth that constitutes their faith. Not having oil in their lamps means possessing faith with its truth but not having any charitable goodness in it. The door is said to be closed to people without any charitable goodness because they do not have communication with heaven—in other words, with the Lord through heaven. Communication with and through heaven takes place by means of a loving, charitable goodness, not through truth that is said to be related to faith but is empty of goodness. That is why the second group is referred to as stupid young women and the first group as prudent. [9] In Luke:

Many will seek to enter but be unable. From the time the householder rises and *shuts the door*, then you will start to stand outside and *knock on the door*, saying, “Lord! Lord! *Open up to us!*” But answering he will say to you, “I do not know you, where you are from.” Then you will start to say, “We ate in front of you, and drank, and in our streets you taught.”

But he will say to you, “I do not know you, where you are from. Leave me, all you evildoers!” (Luke 13:24, 25, 26, 27)

Once again, as above, the door plainly stands for access and communication. The people to whom the door was shut and who knock on it but are not let in are people with faith and its truth, from the Word, but without neighborly love and its goodness. This is symbolized by their eating before the Lord and drinking and hearing him teach in the streets but not living by their faith. (The evildoers are people who do not live by their faith.) [10] In John:

Truly, truly, I say to you: *whoever is not entering through the door into the sheepfold* but climbs in from another place, that person is a thief and robber. *But whoever is entering through the door* is the shepherd of the sheep. *I myself am the door*; if any come in through me, they will be saved. (John 10:1, 2, 9)

Entering through the door is entering through faith’s truth into a charitable, loving goodness and therefore to the Lord, because he is goodness itself. He is also the truth that leads to goodness, though, so he is the door too, since faith comes from him.

[11] Saying that a door symbolizes communication seems like a metaphor or simile, but the Word does not employ metaphor or simile; it employs genuine correspondence. Even the similes are based on correspondential images. What I have said about doors illustrates the point: doors actually appear to angels and spirits in heaven, and they open and close in accordance with the level of communication. The same for all other images.

And his master shall pierce his ear with an awl symbolizes a representation of obedience. This can be seen from the symbolism of an *ear* as obedience (treated of in §§2542, 3869, 4551, 4652–4660) and from that of *piercing with an awl* at the door or at the doorpost as pinning something down, and in this case, since the verse is about obedience, committing [oneself to it]. That is why the next clause says that the slave would have to serve his master permanently—in other words, obey him. Plainly, then, the piercing of a slave’s ear with an awl by his master at the door or at the doorpost is a representation of obedience.

[2] Earlier remarks [§§8987, 8988] show how this matter stands. People committed to truth alone but not to a corresponding goodness—to faith

but not to neighborly love—are not free, they are enslaved. People who act out of goodness, or neighborly love, are free. Their actions are spontaneous, because to act out of goodness, or neighborly love, is to act from the heart—in other words, to act on one's will and therefore on what is one's own. What belongs to our will is ours, and what comes from our will is said to come from our heart. By comparison with them, people committed only to faith with its truth, not to neighborly love with its goodness, are slaves. Their actions are not spontaneous, because they have no goodness inside themselves to act on, only outside themselves, and they act on this only when they recall it.

People who are like this right to the end of their life continue in the same state after death. They cannot be brought to a state in which they act out of a sincerely charitable desire, or goodness, only out of obedience.

In the universal human (which is heaven), these people constitute the parts that are subservient to the insides—parts such as membranes and layers of skin (§§8977, 8980).

[3] This discussion shows what the case is with faith alone and accordingly with people whose theology leads them to put faith first and neighborly love second, or even last. People who do this in reality, in their actual lives, are Hebrew slaves in a representative sense. But people who put neighborly love first in reality, in their actual lives, are free and are the children of Israel in a representative sense. From these comments too you can conclude what the situation is with people who in reality, in their actual lives, place salvation entirely in the truth that leads to faith, not at all in the doing of good out of neighborly love: they cannot enter heaven. Goodness reigns supreme in heaven, not truth without goodness. Besides, truth is not truth and faith is not faith except in people who have goodness.

[4] The fact that the piercing of a slave's ear with an awl by his master at the door is a representation of obedience is evident from this too: Pinning a slave's ear to the door forces him to attend to the orders his master gives in the adjoining room, so it means listening all the time and consequently means obeying. In a spiritual sense here it means listening to the wishes and demands of goodness, because the slave's master represents spiritual goodness (§§8981, 8986).

Since an ear symbolizes listening in the sense of obeying, use of the phrase *tweaking someone's ear* to mean making the person pay attention and remember flows into human speech from an origin in the spiritual world. So does use of the word *hearing* or *heeding* to mean obeying. The

inner meaning of many, many expressions has resulted from corresponding items in the spiritual world. When we speak of *spiritual light* and the *vision* it lends, for instance, we are talking about matters of faith. When we speak of *spiritual fire* and the *life* it gives, we are talking about matters of love.

[5] An awl was to be used for the piercing of the ear because an awl has the same symbolism as a peg or a nail: being pinned or attached to something and (in a spiritual sense) committing oneself to it. However, an awl was a servant's tool, so its role was to represent the commitment of a slave to permanent obedience.

The symbolism of pegs or nails as a state of being pinned or attached can be seen from the passages where they are mentioned, such as Isaiah 22:23; 33:20; 41:7; 54:2; Jeremiah 10:4; Exodus 27:19; 38:31; Numbers 3:37; 4:32.

And the slave shall serve him permanently means forever, as the following shows: *Serving* symbolizes being obedient, because slaves are people who obey, and masters are people who command. The people who were represented by the slaves were those who did good out of obedience, not out of charitable desire, as is clear from preceding sections [§§8974, 8977, 8979, 8987, 8988, 8990]. And *permanently* means forever. On the literal plane here, permanence means serving one's master to the end of one's life, but on an inner, spiritual plane it symbolizes eternity, because it symbolizes one's state after death.

I say "forever" because in the other world the people whom slaves represented—people who do good out of obedience to their faith, not because they are moved by neighborly love—can never be brought into a state of goodness. That is to say, they can never be brought into a state in which their deeds are grounded in goodness. Our life awaits each of us after death. Whatever we are like when we die, that is how we remain, in keeping with the familiar saying, "Where the tree falls, there it lies" [Ecclesiastes 11:3]. Not that we are the same as we were in the final hours before death but as the whole course of our life has made us by the time we die. If during life in the world we schooled ourselves to do good just out of obedience, not out of neighborly love, that is how we continue to eternity. We do learn to obey better, but we never attain even a little charity.

Exodus 21:7, 8, 9, 10, 11. *"And when a man sells his daughter as a slave, she shall not go out as the male slaves go out. If she is bad in her master's eyes, so that he does not betroth her, let her be redeemed. He shall not have the*

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8992

power to sell her to a foreign people; he would be acting treacherously against her. And if he betroths her to his son, the son shall treat her according to the judgment for daughters. Her nourishment, her clothing, and her marital rights he shall not restrict if he takes himself another woman. And if he does not provide these three for her, she shall go out for free, no silver involved."

And when a man sells his daughter as a slave symbolizes a desire for truth inspired by earthly-level pleasure. *She shall not go out as the male slaves go out* symbolizes a state unlike [a state of] truth devoid of any desire. *If she is bad in her master's eyes* means if the desire for truth inspired by earthly-level pleasure is not in agreement with spiritual truth. *So that he does not betroth her* means so that a bond cannot be formed. *Let her be redeemed* symbolizes being disowned by that truth. *He shall not have the power to sell her to a foreign people* means not to people who are not of the faith. *He would be acting treacherously against her* means that this would go against the laws of the divine design. *And if he betroths her to his son* means if it is compatible enough with any second-generation truth to be capable of forming a bond with it. *The son shall treat her according to the judgment for daughters* means that it will be like a genuine desire for truth. *If he takes himself another woman* symbolizes a bond with a desire for truth from some other stock. *Her nourishment, her clothing, and her marital rights he shall not restrict* means no withholding of inner life (nourishment) or outer life (clothing) or therefore of union (marital rights). *If he does not provide these three for her* symbolizes the withholding of them. *She shall go out for free, no silver involved* symbolizes being cut off from it without any truth attached.

8993

And when a man sells his daughter as a slave symbolizes a desire for truth inspired by earthly-level pleasure, as the following shows: *A man's daughter* symbolizes a desire for truth, since a daughter symbolizes a desire (discussed in §§2362, 3963), whereas a man symbolizes truth (3134). An Israelite, which is meant by the man here, also symbolizes truth (5414, 5879, 5951, 7957, 8234). And a female *slave* symbolizes an outer or earthly-level desire, as discussed in §§2567, 3835, 3849. A man's daughter sold as a slave, then, symbolizes a desire for truth inspired by the pleasure of an earthly-level desire.

[2] Earthly-level pleasure means pleasure springing from self-love and materialism. The people whose desire for truth springs from this source are those who learn the teachings of their church (which are called the truths of their faith) for the sake of either wealth or prestige, not of living

by it. Such a desire for truth flows not from spiritual goodness but from earthly-level pleasure, so it is represented by an Israelite man's daughter sold as a slave. Anything that traces its origin to self-love or materialism is enslaved, not free. For definitions of freedom and enslavement, see §§892, 905, 1947, 2870–2893, 6205.

The inner meaning of the next few verses describes how matters stand with a desire for truth rising out of self-love and materialism.

[3] It must be remembered that a genuine desire for truth involves wanting and longing to know real religious truth for the purpose of putting it to good use and living by it. A nongenuine desire for truth involves wanting and longing to know truth out of self-interest and therefore in order to win lofty positions and procure wealth. People whose desire for truth has the latter origins do not care whether the truth they know is genuine, as long as it is capable of being passed off as true. They consequently restrict themselves to justifying the doctrinal teachings of their religion, the religion they were born into, whether or not those teachings are true. When it comes to real truth, they are in the dark. The worldly goal of riches and the self-centered goal of high rank blind them completely. [4] People with a genuine desire for truth, or people who long to know truth for the sake of putting it to good use and living by it, also stick with the teachings of their religion, but only until they reach an age when they start to think for themselves. They then examine the Scriptures and beg the Lord for enlightenment, and when enlightenment comes, they rejoice with all their heart. After all, they realize that if they had been born where the local religion taught a different theology or even the grossest heresy, then without an examination of Scripture from a genuine desire for truth, they would have remained in that theology. For instance, if they were born Jewish or Socinian.

This shows the nature and characteristics of people with a genuine desire for truth and of people with a nongenuine desire for truth. People with a genuine desire are (in a representational sense) the “daughters of men” from among the Israelites, but people with a nongenuine desire are slaves from among the daughters of Israel.

She shall not go out as the male slaves go out symbolizes a state unlike [a state of] truth devoid of any desire. This can be seen from the symbolism of *going out* from servitude as a state that follows combat or labor (discussed above in §§8980, 8984), and from that of *male slaves* as people with truth but without a corresponding goodness (discussed at §8974) and

therefore people with truth devoid of any desire for it. Clearly, then, *she shall not go out as the male slaves go out* symbolizes a state unlike [a state of] truth devoid of any desire.

[2] A brief explanation of this situation is in order. There are people who know truth but have no desire for it, and there are people who do have a desire for it. The former were represented by male slaves from among the children of Israel; the latter, by female slaves, also from among the children of Israel. It was not people with a genuine desire for truth who were represented by female slaves, though, but rather people with a nongenuine desire—as is clear from the demonstration directly above at §8993.

[3] The difference between people with truth who do not desire it (represented by the male slaves) and people who do desire it (represented by the female slaves) is like the difference between knowing truth and intending to act on it. Knowing truth belongs only to the intellectual half of the mind, but intending to act on it, to the volitional half. So the difference between the two is like that between knowledge and desire. People with a knowledge of truth and goodness—male slaves or men, in a representational sense—have no desire for truth or goodness, only a knowledge of them. As a consequence, they delight in truth because it makes them knowledgeable. In contrast, people who desire truth and goodness (female slaves or women, in a representational sense) do not desire mere knowledge but rather truth and goodness themselves, when they hear or perceive them in others. This desire is common among good women, but the desire for mere knowledge of truth is common among men.

That is why people with spiritual perception love women who have a desire for truth but not women who are devoted to mere knowledge. [4] It is in accordance with the divine plan for men to focus on knowledge, but women, only on the desire for it. So it is orderly for women not to love themselves for their knowledge but to love men for theirs—which creates a capacity for marriage.

This is also why the ancients said that women should keep silent in the church [1 Corinthians 14:34].

This being so, different levels of knowledge are represented by men, but desires by women. Here, desires for truth that well up out of the pleasures of earthly kinds of love are represented by slave women. Since people with this kind of desire are of an entirely different nature than people whose desire is for knowledge, circumstances were entirely different for female slaves than for male slaves.

This, then, is what is symbolized by *a female slave shall not go out as the male slaves go out*.

However, it is important to know that this is how matters stand for inhabitants of the Lord's spiritual kingdom. It is the other way around for inhabitants of his heavenly kingdom, where husbands are devoted to desire and wives are devoted to a deep knowledge of goodness and truth. That is where heavenly people's capacity for marriage comes from.

If she is bad in her master's eyes means if the desire for truth inspired by earthly-level pleasure is not in agreement with spiritual truth, as the following shows: A female slave—the person being called bad—symbolizes a desire inspired by earthly-level pleasure, as dealt with in §§8993, 8994. And when *bad* applies to such a desire in relation to spiritual truth, it means not being in agreement, as dealt with below. *In the eyes of* means in the perception of, as dealt with in §§2789, 2829, 4083, 4339. And a *master* symbolizes spiritual truth, as dealt with at §8981.

8995

[2] Let me expand on this subject. The meaning of a female slave as a desire for truth growing out of the pleasures of self-love or materialism was noted above in §§8993, 8994. The fact that this desire can unite with spiritual truth is evident from the following: A desire for spiritual truth is an inner desire—a desire of the inner self—but a desire for truth inspired by earthly-level pleasure resides in the outer self. An inner desire, belonging to the spiritual self, is always connected to an outer desire in the earthly self, but in such a way that the inner desire for truth dominates and the outer desire is subservient. After all, it is in accordance with the divine plan for the spiritual self to rule over the earthly self (§§8961, 8967). When our spiritual self is in charge, we look up, which is represented as having our head in heaven, but when our earthly self is in charge, we look down, which is represented as having our head in hell.

[3] To make this all clearer, I need to say more. When people learn truth and do good, they usually have in the back of their mind the wealth or the prestige they can gain by doing so in serving their country. If wealth and honor are their primary goal, though, then their earthly self dominates and their spiritual self is subservient. If they do not see wealth and honor as the primary goal, only as a means of achieving a goal, then their spiritual self dominates and their earthly self is subservient, exactly as was said in §§7819, 7820. When we regard prosperity or status as the means of achieving a goal, not as the goal itself, we focus not on the prosperity or status but on the goal, which is the usefulness. For instance, if people seek and acquire money in order to serve some use

that they love above all, they are not reveling in the money for its own sake but for the sake of being useful. The useful functions themselves are what actually make a person's spiritual life. Money only serves as a means. (See §§6933–6938.)

From these remarks it can be seen what the earthly self must be like to be capable of uniting with the spiritual self. To be specific, it must view wealth and prominence and therefore money and rank as a means rather than a goal. What we regard as our goal constitutes our very life, since we love it more than anything. It is what we love that we see as our purpose.

[4] You need to know that what we aim at—in other words, what we love—constitutes our spiritual life, and consequently that we live where our love is situated: in heaven if we love heaven, in hell if we love hell. Otherwise you would be incapable of understanding how this works. You are likely to imagine that pleasures associated with the earthly-level passions of self-love and materialism are incompatible with spiritual truth and goodness. You would not realize that when we are being reborn we must turn completely upside down. Once we are the other way up, our head is in heaven, where before, our head was in hell. Our head was in hell when we considered the pleasures associated with self-love or materialism to be our goal, but our head is in heaven when they serve as the means to a goal. Only our ultimate goal (what we love) is alive in us, you see; the means of achieving that goal has no life on its own. Instead it receives life from the ultimate goal. From this ultimate goal, then, the means take the name of intermediate goals, and so far as they look toward the ultimate goal (which is the primary goal), they come alive.

When we have been reborn, then, and so when our aim is to love our neighbor and love the Lord, we consider love for ourselves and for worldly advantages to be a means of achieving that goal. When we fit this description, we look toward the Lord and consider ourselves and our worldly advantages to be worth nothing; or if we consider ourselves to be worth something, it is only so that we can serve the Lord. Up to that point, though, our viewpoint had been just the opposite: we looked to ourselves and considered the Lord to be worth nothing; or if we considered him to be worth something, it was only as a source of wealth and status for ourselves.

[5] The above discussion shows what kind of secret lies hidden in these rules concerning slaves from among the daughters of Israel, decreeing that even though they were slaves, still, if they were good, they would be betrothed to the master who bought them or to his son, but if they were

bad, they would not be betrothed but instead would be either redeemed or sold, depending on the provisions in these verses. Betrothing a female slave or taking her as a concubine was indeed permitted in a representative religion, especially the religion of Judah and of Israel. It was permitted because a wife represented a desire for spiritual truth, but a female slave represented a desire for earthly-level truth. A wife therefore represented the inner depths of the church in a person, but a female slave, its outer level. Hagar, who was betrothed to Abraham, represented the outer level, as did the two slaves betrothed to Jacob.

[6] From this explanation you can now see what is meant in an inner, representational sense by “if a female slave is bad, so that she cannot be betrothed.” It means if a desire inspired by earthly-level pleasure (the female slave) is not in agreement with the spiritual desire. The main cause of the discord would be if such a desire attempted to be the dominant one and was not capable in heart or mind of being prevailed upon to love its master.

Moreover, the question of harmony or discord between spiritual desire and a desire triggered by earthly-level pleasure depends on the characteristics of each. However, it would take too long to divide them into their categories.

A female slave also stands for an affirmative middle ground serving the union of the outer and inner selves; see §§3913, 3917, 3931.

So that he does not betroth her means so that a bond cannot be formed. This is clear from the symbolism of being *betrothed* as forming a bond, because people who are betrothed form a bond. 8996

Strictly speaking, betrothal in an inner sense means the meeting of hearts or minds that precedes the bond of marriage. In the spiritual world, compatibility unites and incompatibility divides, so being betrothed in this case means forming a bond.

Let her be redeemed symbolizes being disowned by that truth. This can be seen from the symbolism of [a female slave’s] being *redeemed* by the man who originally sold her or else by another—and therefore of being sold by her master—as being disowned by that spiritual truth [which the master symbolizes]. For the meaning of being sold as being disowned, see §§4098, 4752, 4758, 5886, and for that of a master as spiritual truth, §§8981, 8995. 8997

He shall not have the power to sell her to a foreign people means not to people who are not of the faith. This can be seen from the symbolism of someone *foreign* as someone outside the church and therefore someone not of the faith (discussed in §§2049, 2115, 7996) and from that of *selling* as disowning (mentioned directly above at §8997). 8998

Here is the situation: People born within the church, who have absorbed the church's true principles from childhood on, should not marry people outside the church, who have absorbed principles that are not the church's. The reason they should not intermarry is that there is no bond between them in the spiritual world. In that world, everyone forms ties on the basis of goodness and the truth it gives rise to. Since there is no bond between these parties in the spiritual world, neither should there be any bond on earth. A marriage is at its core a union of hearts and minds, a union whose spiritual vitality comes from the truth and goodness of faith and neighborly love. As a result, the inhabitants of heaven consider an earthly marriage heinous if it is between people whose religions diverge, especially if the marriage is between a person in the church and a person outside the church. That was why the nation of Judah and Israel was forbidden to contract marriage with the surrounding nations (Deuteronomy 7:3, 4) and why whoring with those nations was utterly unspeakable (Numbers 25:1–9).

[2] The inappropriateness of such a marriage is even more clearly evident from the origin of marriage love, which can be traced to the marriage of goodness and truth (§§2727–2759). Since marriage love develops out of the marriage of goodness and truth, it is heaven itself in us, and this personal heaven is destroyed when the two spouses differ in heart because of differing in their faith.

This, then, is why a slave from among the daughters of Israel (that is, from among people in the church) was not to be sold to a foreign people (that is, to people outside the church). The foreigners would then have betrothed her—in other words, united with her—and in doing so, profaned attributes of the church. That is why the text says that to sell her would be to commit treachery.

8999

He would be acting treacherously against her means that this would go against the laws of the divine design. This can be seen from the symbolism of *acting treacherously* as going against divine truth, or to say it another way, going against the laws of the divine design. This symbolism of treachery is plain from the points brought out directly above in §8998.

The laws of the divine design are truths existing in heaven, because the divine design originates in divine truth radiating from the Lord (§§8700, 8988).

“Commit treachery” is a common expression in the Word, meaning in an inner sense to go against the truth and goodness of heaven—in other words, against the divine design. Examples are Isaiah 21:2; 33:1;

48:8; Jeremiah 3:20; 5:11; 12:1, 6; Hosea 5:7; 6:7; Malachi 2:10, 11, 14, 15; Psalms 78:57; 119:158.

And if he betroths her to his son means if it is compatible enough with [any] second-generation truth to be capable of forming a bond with it, as the following shows: A *son* symbolizes truth, as explained in §§489, 491, 533, 1147, 2623, 2803, 2813, 3373, 3704, 4257. Here he symbolizes second-generation truth, because the master (his father) symbolizes the original truth out of which all other truth develops (§8981). And *betrothing* means forming a bond, as explained above in §8996.

9000

The son shall treat her according to the judgment for daughters means that it will be like a genuine desire for truth, as the following shows: *According to the judgment* means by the same laws. A judgment symbolizes the outer type of truth (the system of law) that exists in the public sphere in places where religion is representative (§8972). And a *daughter* symbolizes a desire for truth, as discussed in §§2362, 3024, 3963. Here she symbolizes a genuine desire for truth. This is because a female slave symbolizes a desire for truth motivated by earthly-level pleasure (§8993)—and therefore a nongenuine desire—until she has been betrothed to her master or his son. Once she has been betrothed, or rather once such a desire has formed a bond with the spiritual truth symbolized by the master or his son, that desire becomes like a genuine desire. The earthly aspect, you see, then becomes subordinate to spiritual truth, and when it is subordinate, it is no longer in charge of itself but rather is under the control of the spiritual truth to which it is subordinate. This makes the earthly plane similar to the spiritual plane, because it becomes one with the spiritual plane. In addition, spiritual truth then lends vitality to the earthly plane and brings it to life.

9001

However, there is a difference between “betrothal” or union with a “slave woman” and union with a “daughter”: union with a “daughter” takes place in the inner self but union with a “slave woman” in the outer self.

If he takes himself another woman symbolizes a bond with a desire for truth from some other stock. This can be seen from the symbolism of *taking* (betrothing) another woman as forming a bond, as at §8996. In a spiritual sense, marriage (which is what betrothal means here) is the uniting of one quality’s life with the life of another in accordance with the divine plan—a union between the life yielded by faith with its truth and the life yielded by neighborly love with its goodness. This union is the origin of all spiritual union, and from spiritual union as its source

9002

arises all earthly union. Taking *another woman* means union with a desire for truth from some other stock, because a female slave, as already noted, means a desire for truth springing from earthly-level pleasure (§8993). Another woman, then, means a desire for truth coming from some other stock.

[2] What is a desire from some other stock? The answer can be seen from the fact that all desire sparked by love has an extremely broad reach—so broad a reach that it is beyond all human comprehension. The human intellect is not even advanced enough to know the major categories of all its varieties, let alone the subcategories, not to mention the individual types and subtypes. Any human quality exhibits infinite variety, especially when it comes to the quality of a desire, or love. This is obvious if you consider a desire for goodness and truth that grows out of love for the Lord and love for one's neighbor. This desire constitutes the entirety of heaven; yet all who are in the heavens, where there are myriads of inhabitants, differ in goodness from each other, and would continue to differ even if their numbers multiplied into countless millions. After all, nothing in the universe can be exactly like anything else and still maintain a distinct existence. Everything must vary, everything must differ from everything else if it is to be something on its own. (See §§684, 690, 324I, 3744, 3745, 3986, 4005, 4149, 5598, 7236, 7833, 7836, 8003.)

From these remarks it is somewhat possible to see what a desire from some other stock means. It means a desire that differs from some other desire but can nonetheless form a bond with the same spiritual truth. Desires of this description (which are represented by the betrothal of multiple slave women to one man) all belong to one and the same category but are separated by a difference in subcategory (called a specific difference). I could illustrate with various examples, but letting this discussion just give a rough idea would be better.

[3] To represent the way these types of desire are bound together and subordinated to a single spiritual truth, [the men in] the nation of Israel and Judah were given permission to have numerous concubines. Abraham had them, for instance (Genesis 25:6), as did David [2 Samuel 5:13; 15:16], Solomon [1 Kings 11:3], and others. Everything tolerated in that nation was tolerated for the sake of representation, so that they could represent the inner depths of the church in outward acts (§3246). But when the church's inner depths were opened up by the Lord, the use of outward acts to represent inward realities ended. Inner qualities—attributes of faith and love—were what the people of the church then developed in themselves

and used as a means of worshipping the Lord. As a consequence, men were no longer allowed to have multiple wives, or to have concubines in addition to wives; see §§865, 2727–2759, 3246, 4837.

Her nourishment, her clothing, and her marital rights he shall not restrict means no withholding of inner life (nourishment) or outer life (clothing) or therefore of union (marital rights), as the following shows: *Nourishment* symbolizes the sustaining of one's inner life, because in a spiritual sense, nourishment—both food and drink—is a knowledge of what is good and true. Food is the knowledge of what is good (§5147), and drink is the knowledge of what is true (3168, 3772). Nourishment, then, means that which feeds our spiritual life (5293, 5576, 5579, 5915, 8562). *Clothing* symbolizes the sustaining of one's outer life, because in a spiritual sense, clothes are forms of lower-level knowledge. This kind of knowledge is what spiritually sustains our outer life (5248, 6918). *Marital rights* symbolize union. And *not restricting* means not withholding.

9003

[2] Here is how the matter stands: An earthly-level desire united to spiritual truth (symbolized by a slave woman betrothed to her master's son) constantly needs to have its life sustained by the spiritual truth to which it is united. Without that support, it perishes.

The case is the same with people's desires as with people themselves: unless these are sustained with food and drink, they die. And deep down, a human being is nothing but desire. A good person is a desire for goodness and therefore for truth; an evil person is a desire for evil and therefore for falsity.

This fact is especially clear from people who have become spirits. The aura of their life, which then pours from them, is one of desire either for goodness or for evil. What then nourishes or sustains them is not earthly but spiritual food and drink. Falsity born of evil sustains an evil spirit; truth born of goodness, a good spirit. Even while we are living in the world, in our bodies, that is exactly what nourishes our mind. So in the Word, in a spiritual sense, everything people ingest—bread, meat, wine, water, and so on—symbolizes a source of spiritual nourishment.

[3] The comments above clarify what is meant by the Lord's words in Matthew:

Humankind does not live on bread alone but on every word that comes out of God's mouth. (Matthew 4:4)

And by his words in Luke:

You will eat and drink at my table in my kingdom. (Luke 22:30)

And in Matthew:

I say to you that from now on I will not drink any of this product of the grapevine until that day when I drink it new with you in my Father's kingdom. (Matthew 26:29)

—these being the words the Lord spoke after establishing the Holy Supper, in which the bread and wine mean attributes of love and faith. The flesh and blood have the same meaning. So you can see plainly what is meant by the Lord's flesh and blood in John 6:49–58 and by the following words there:

My flesh is truly food, and my blood is truly drink. (John 6:55)

For the scriptural meaning of flesh as goodness that comes of love, see §§3813, 7850, and for that of blood as goodness that comes of faith, §§4735, 6978, 7317, 7326, 7846, 7850, 7877. Likewise in regard to bread and wine, §§2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915, 6118, 6377.

9004

If he does not provide these three for her symbolizes the withholding of them, as is self-evident.

9005

She shall go out for free, no silver involved symbolizes being cut off from it without any truth attached, as the following shows: *Going out* from servitude and from the liaison means abandoning the son (her husband) and therefore symbolizes being cut off. And *for free, no silver involved* means without any truth attached. (For the symbolism of silver as truth, see §§1551, 2954, 5658, 6112, 6914, 6917, 8932.)

The explanation just above at §9003 clarifies how this matter stands: an earthly-level desire united to spiritual truth (symbolized by a slave woman betrothed to her master's son) can never survive without spiritual sustenance. If such a desire is not sustained, then, the bond dissolves, and the desire is consequently banished. The reason it is banished without any truth from the spiritual plane attached to it is that it associates with some new truth, which it cannot do while being kept alive by other truth.

That is what these words symbolize, because that is what relationships in the spiritual world are like.

9006

Exodus 21:12, 13, 14, 15. *“Anyone who strikes a man, and he dies, shall surely die. And anyone who did not lie in wait, and God brought it unexpectedly to that person's hand—I will give you a place to which the person may flee. And when a man acts deliberately against his companion, to kill that person by deceit, you shall take him from my altar to die. And those who strike their father or their mother shall surely die.”*

Anyone who strikes a man, and he dies symbolizes the damaging of faith with its truth, and a consequent loss of spiritual life. *Shall surely die* symbolizes damnation. *And anyone who did not lie in wait* means when it is not done from foresight with intent. *And God brought it unexpectedly to that person's hand* symbolizes an apparent accident. *I will give you a place to which the person may flee* symbolizes a blameless state and therefore a state of immunity. *And when a man acts deliberately against his companion* symbolizes forethought rising out of a depraved will. *To kill that person by deceit* symbolizes having the consequent wickedness and cunning to deprive one's neighbor of eternal life. *You shall take him from my altar to die* symbolizes damnation even if the person takes refuge in worship of the Lord, begs for forgiveness, and promises to repent. *And those who strike their father or their mother* symbolizes blasphemy against the Lord and his kingdom. *Shall surely die* symbolizes damnation.

Anyone who strikes a man, and he dies symbolizes the damaging of faith with its truth, and a consequent loss of spiritual life. This can be seen from the symbolism of *striking* as using falsity to damage something (discussed in §§7136, 7146), from that of a *man* as faith with its truth (discussed below), and from that of *dying* as loss of spiritual life (discussed in §§5407, 6119, 7494). In an inner sense no other kind of life is meant; but in an outer sense physical life is meant.

The reason damage to the truth that leads to faith destroys spiritual life is that goodness united with truth constitutes spiritual life. So when truth is stolen away, there is a collapse of goodness and therefore of spiritual life.

A *man* stands for faith with its truth because heaven pays no attention to person or personality but to qualities in the abstract, separate from any person (§§4380 at the end, 8343, 8985). When the Word mentions a man, then, heaven's inhabitants do not perceive it as a man, because a man is a person. Instead they perceive it as the faculty that causes a man to be a man, and that is the intellectual faculty. Since they perceive it as the intellectual faculty, they perceive it as the truth that leads to faith, because this belongs to the intellectual faculty and not only sheds light on that faculty but even forms it.

Just as heaven perceives a man to mean a human intellect, it perceives a human being to mean a human will, because it is the will that makes a person human but the intellect that makes a man a man. Because the will is the real person, good that is done out of love is the real person, since this goodness belongs to the will, and makes and perfects it. (On

the point that a man stands for the intellect and so for faith with its truth, see §§158, 265, 749, 1007, 2517, 3134, 3309 at the beginning, 3459, 4823, 7716; and that a person stands for love with its goodness, see §§768, 4287, 7523, 8547, 8988.)

9008

Shall surely die symbolizes damnation. This is established by the discussion in §§5407, 6119, 7494 of the symbolism of *surely dying* as damnation. Death means damnation because in people who have been damned, the truth that leads to faith and the goodness that comes of love have been extinguished. This truth and goodness constitute a person's very life, because they are from the Lord, the only source of life. When they have been extinguished, falsity and evil take their place. Since falsity and evil are the opposite of truth and goodness, which are full of life, they are full of death—spiritual death, which is damnation, hell, and eternal unhappiness. The reason people devoted to evil and falsity (people in hell) still have life is that they were born human and therefore have the capacity to receive life from the Lord. They do receive life, too—enough life to think, reason, and speak, to use these abilities to make the evil in them look good and the falsity look true, and in this way to put on a pretense of being alive.

9009

And anyone who did not lie in wait means when it is not done from foresight with intent. This is clear from the symbolism of *lying in wait* as carrying out a plan and therefore as acting from foresight. People lying in wait to do evil foresee the evil in their mind's eye. Since they commit the evil from foresight, they also commit it with intent, because it comes from their will.

There is evil that proceeds from a person's will but not from foresight, and evil that proceeds from both the will and foresight. Evil that proceeds from both is much worse than evil done without foresight, because [in the former case] one sees that the evil is wrong and so can refrain but chooses not to. People who do this reinforce the evil in themselves, and reinforced evil becomes almost impossible to eradicate from them later, because they attract spirits from hell who then do not want to leave.

[2] When evil emanates from one part of our mind but not the other (say, from the intellectual half but not the volitional half), it does not take root in us; we do not adopt it. Only that which passes from the intellectual half into the volitional half is rooted in us and adopted by us. To put the same thing another way, only that which moves from the thoughts of our intellect into the desires of our will and from there into act becomes ours. What enters our will is what is said to enter our heart.

[3] However, evil that comes only from our will and accordingly with-
 out forethought is evil we incline to by heredity, or perhaps from hav-
 ing already acted on our hereditary inclinations. For this kind of evil we
 are not blamed unless we have justified it in the intellectual half of our
 mind (§§966, 2308, 8806). Once we have justified it there, though, it is
 inscribed on us and becomes our own. Then we are held responsible for
 it. Nonetheless, we cannot justify this kind of evil in the intellectual half
 of our mind until we reach adulthood, when we start to think for our-
 selves and develop our own wisdom. Till then we rely not on ourselves
 but on our teachers and parents.

This shows what is symbolized by *did not lie in wait*: it means when a
 thing is not done from foresight with intent.

And God brought it unexpectedly to that person's hand symbolizes an
 apparent accident. This can be seen from the idea the ancients had of
 chance, which was that God caused chance events. The way they expressed
 the idea of an accident, then, was *God brought it unexpectedly to hand*. The
 people of the ancient churches knew that the Lord's providence governed
 absolutely everything and that happenstance, or what looked like chance,
 was a result of providence. So ordinary people, who could not distinguish
 between events that were merely tolerated and events that were a matter
 of good pleasure, ascribed both good and evil to the Lord. They ascribed
 good to him because they knew everything good comes from him, but
 they ascribed evil to him because of the appearance. After all, when we
 do evil and in the process turn away from the Lord, it looks as though the
 Lord turns away, because he then appears behind our back rather than
 before our face.

This, then, is why it happened that if one person struck another by
 mistake and therefore without premeditation, it was expressed as *God
 brought it unexpectedly to hand*.

For the idea that the Lord's providence governs absolutely everything,
 see §§1919 at the end, 4329, 5122 at the end, 5155, 5195, 5894 at the end,
 6058, 6481, 6482, 6483, 6484, 6485, 6486, 6487, 6489, 6491, 7004, 7007,
 8478, 8717. For the idea that happenstance, or chance, is a result of provi-
 dence, §§5508, 6493, 6494. For the idea that evil is attributed to the Lord,
 when it really comes from people, §§2447, 5798, 6071, 6832, 6991, 6997,
 7533, 7877, 7926, 8197, 8227, 8228, 8282, 8284, 8483, 8632.

I will give you a place to which the person may flee symbolizes a blame-
 less state and a state of immunity, as the following shows: A *place* symbol-
 izes a state, as explained in §§2625, 2837, 3356, 3387, 3404, 4321, 4882,

9010

9011

5605, 7381. And an asylum, or a place *where one might flee* after killing a person without a plan, or by accident, symbolizes a blameless state and accordingly a state of immunity. People who had killed someone by accident—that is, without intending to and therefore without forethought and without any evil desire in their will—bore no personal responsibility for it. As a consequence, they were immune from punishment when they arrived at a place of asylum.

People like this represented individuals who unintentionally damage religious truth and goodness in another person and in doing so snuff out that person's spiritual life. Such individuals are in a blameless state and a state of immunity. One example is people who place utmost faith in their religious persuasion, even if it is devoted to falsity, and who from falsity argue convincingly against the truth and goodness of the [genuine] faith. This is generally typical of heretics with a strong conscience that makes them zealous.

[2] The fact that individuals like this were represented by people who fled to places of asylum is clear in Moses:

You shall choose suitable cities to be cities of refuge for yourselves, so that killers may flee there, those who strike a soul by mistake, as for instance if they shove someone unintentionally, without hostility, or fling *any tool* on someone inadvertently, or *[strike a person] with any stone by which that person might die*, provided they are not looking, *so that they make it fall on the person* and the person *dies*, even though they are not an enemy of that person and do not seek the person's harm. (Numbers 35:11, 22, 23)

And in the same author:

This is the situation with killers who must flee there to survive when they strike their companion without knowing, if they were not a hater of that person yesterday or the day before. [This is the situation] *when they come with their companion into the forest to cut down wood*, but, when their hand *with the axe* is wielded to *cut down the wood*, *the iron [head] flies off the wooden [handle]* and lands on their companion, so that the companion dies. They shall flee to one of these cities to survive. (Deuteronomy 19:4, 5)

[3] These passages depict the state of people who, although they are not to blame and are immune from punishment, have harmed another through false religious ideas they believed to be true or through knowledge rising out of sensory illusions. As a result they have damaged that other's inner

spiritual life. This error or mischance is symbolically depicted as “any tool,” as a stone they cause to fall on their companion, so that the companion dies, and as an axe or iron [head] slipping off its wooden [handle] when two people are cutting down wood in a forest. The reason it was so depicted is that a tool symbolizes an item of knowledge, a stone symbolizes a true religious idea (and in a negative sense, a false one), and an iron axe [head] and cutting down wood symbolize sectarian disputes over goodness.

[4] Anyone can see that without some hidden reason, an accidental killing would not have been depicted as involving an iron axe [head] that falls off its wooden [handle] in a forest. Such an accident happens rarely, maybe not even once in many years. No, the accident was described in these terms for the sake of the inner meaning. In an inner sense, the passage depicts damage done to a person’s soul by people who use false religious ideas that their religious culture has taught them to consider true. After all, people who do harm by the use of falsity that they believe to be true do not inflict the damage on purpose (and do not know better) because they are just acting on the beliefs of their tradition and are therefore acting out of zeal.

In order for this situation to be symbolized on an inner level by people who kill their companions by mistake, the text (as just mentioned) depicts it with the image of a stone, of cutting down wood in the forest, and of an iron axe [head] that falls off its wooden [handle] onto one’s companion during the woodcutting. A stone means religious truth present in the earthly self, and in a negative sense, falsity; see §§643, 1298, 3720, 6426, 8609, 8941. So does iron (425, 426). An iron axe [head] falling off its wooden [handle] means truth detached from goodness, because wood stands for goodness (643, 2812, 3720, 8354). Cutting wood means claiming merit for one’s good deeds (1110, 4943, 8740), but cutting wood in a forest means debating and investigating this topic and others like it, because a forest stands for a religious persuasion.

[5] That is what is symbolized in Jeremiah by cutting wood with axes in a forest:

“Egypt’s hired servants will travel in strength *and come with axes against her; like woodcutters they will cut down her forest,*” says Jehovah. (Jeremiah 46:22, 23)

In this case, cutting down wood in a forest stands for acting on a false system of religious belief and destroying what belongs to the church. The church, you see, is called a forest, a garden, and a paradise: a forest for

its knowledge, a garden for its understanding, and a paradise for its wisdom (§3220). This is because trees are perceptions of goodness and truth and the knowledge of them (§§103, 2163, 2722, 2972, 4552, 7690, 7692). Since a forest means the church in regard to its knowledge—an external aspect—it also means a religious persuasion.

[6] A forest symbolizes the church in respect to its knowledge, or something external, in David:

The field and all that is in it will rejoice; *then all the trees of the forest will sing.* (Psalms 96:12)

In the same author:

Look, we heard of him in Ephrata; we found him *in forest fields.* (Psalms 132:6)

This is about the Lord. In Isaiah:

The light of Israel will become a fire, and its Holy One, a flame; it will ignite both the *glory of [Assyria's] forest* and *its Carmel*. It will consume [everything] from soul to flesh. So the *remaining trees of the forest* will be a number that a boy might write down. [Jehovah] will cut down the *thickets of the forest with iron*, and *Lebanon* will be felled by the Majestic One. (Isaiah 10:17, 18, 19, 34)

The forest stands for the church and its knowledge of truth. Carmel stands for the church and its knowledge of goodness, as does Lebanon. Trees of the forest stand for knowledge, as above. Being a number that a boy might write down stands for being few. Thickets of the forest stand for [earthly] knowledge (§2831). [7] In the same author:

You said, “Through the large number of my chariots I myself will climb the height of the mountains, the *flanks of Lebanon*, where I will cut down the loftiness of its *cedars*, the choicest of its *firs*. Then I will come to the height at its furthest end, the *forest of its Carmel*.” (Isaiah 37:24)

In Jeremiah:

I will exact punishment on you according to the fruit of your deeds and *kindle a fire in its forest.* (Jeremiah 21:14)

In Ezekiel:

Prophesy *against the forest of the field* to the south. And say to the *forest of the south*, “Here, now I will ignite a fire in you and it will consume every *tree*.” (Ezekiel 20:46, 47)

In Micah:

Pasture your people with your rod, the flock of your inheritance living alone, the *forest in the middle of Carmel*. (Micah 7:14)

In these passages, a forest does not mean a forest, nor do Lebanon and Carmel (which are forests) mean Lebanon and Carmel. Instead they mean some trait of the church. Who can fail to see this? What trait they stand for, though, has lain hidden so far, because the inner meaning has lain hidden. Europe is so much more highly educated a world than anywhere else, and it has the Scriptures, every word of which has an inner meaning, yet surprisingly, knowledge of this meaning is lacking there. The knowledge did exist among the ancients in Chaldea, Assyria, Egypt, Arabia, and therefore Greece, however, and one still meets with its presence in the books, emblems, and hieroglyphs of those peoples. Knowledge on this subject has been lost, though, because people do not believe the spiritual dimension is anything.

But when a man acts deliberately against his companion symbolizes forethought rising out of a depraved will. This can be seen from the symbolism of *acting deliberately* as acting with forethought. When we deliberately plan evil, it is with forethought that we do the evil, and since it *is* evil, and we do it, the evil comes from our will, because that is where wrongdoing originates. The falsity we use to affirm, defend, and promote the evil belongs to our thoughts, though, so it comes from a depraved or perverted intellect.

It is when we do evil from both the intellect and the will that we are responsible for it; see above at §9009.

To kill that person by deceit symbolizes having the consequent wickedness to deprive one's neighbor of eternal life, as the following shows: *To kill* means to rob one's neighbor of faith and neighborly love and in this way deprive the person of spiritual life, which is eternal life (discussed in §§6767, 8902). And *deceit* symbolizes intentional wickedness committed with forethought, or with premeditation, and therefore deliberately.

Evil is committed out of enmity, hatred, or vengefulness and either involves deceit or does not. Evil that involves deceit is much worse because deceit is like venom that emaciates and destroys a person with its hellish poison, permeating the entire mind, right to its core. This is because dishonest people dwell on the thought of evil, which then nourishes and delights their intellect, destroying everything human in it, that is, every living quality produced by a goodness born of faith and neighborly love.

9012

9013

[2] People who ensnare their neighbor with deceit regarding worldly and earthly matters while here in the world ensnare their neighbor with deceit regarding spiritual and heavenly matters in the next life. Since they do so in secret, they are relegated to the hells behind the back, and the more malignant and destructive their deceptions, the farther down they are sent. This effectively separates them from individuals positioned out in front. The ones in front are called spirits, but the ones in back are called demons (§§5035, 5977, 8593, 8622, 8625).

Demons are not given access to us the way spirits are, because demons flow into the desires in our will, counteracting any goodness fostered by love and charity, in so surreptitious a manner that we cannot perceive it at all. By this means they destroy the truth that leads to faith. In their hells they make themselves invisible to their companions, because people who acted covertly in the world can make themselves invisible in the other life. When they do appear, they look human to each other. Under angels' eyes, though, they look like snakes. They have the nature of snakes, and what they give off is like venom. In fact, it *is* spiritual venom. [3] For this reason, venom in the Word symbolizes deceit, and poisonous snakes like asps, cockatrices, and vipers symbolize deceitful people. In David, for example:

At heart you work perversities; their venom is like the venom of a snake, like [the venom] of a deaf asp. (Psalms 58:2, 4)

In the same author:

They think evil in their heart; they sharpen their tongue like a snake. The venom of an asp is on their lips. (Psalms 140:2, 3)

In Isaiah:

They lay the eggs of an asp and weave the webs of a spider; anyone who eats of their eggs dies. (Isaiah 59:5)

In Job:

They will suck the venom of asps; the tongue of a viper will kill them. (Job 20:16)

In Moses:

The poison of serpents is their wine, and the cruel gall of asps. (Deuteronomy 32:33)

In Matthew:

Doom to you, scribes and Pharisees—*hypocrites!* You *snakes, you brood of vipers*, how will you escape the judgment of Gehenna? (Matthew 23:29, 33)

[4] Deceit is called hypocrisy when people bear piety on their lips but impiety in their hearts, or love on their lips but hatred in their hearts, or innocence in their looks and deeds but cruelty in their soul and feelings. So *hypocrite* is the term for people who use innocence, love, and piety to deceive others. People like this are snakes and vipers, in an inner sense, because, as mentioned above, they look like snakes and vipers when angels gaze on them in heaven's light. They conceal evil under truth; in other words, they have a deceptive way of bending truth to the service of evil. It is as though they hide poison in their teeth and use it to kill.

[5] However, their venom cannot hurt people who, by the power of the Lord, believe what is true and live a good life. These people see by light from him, which shows deceivers to be snakes and their deceptions to be poison. The fact that the Lord keeps them safe is meant by his statement to the disciples [in Luke]:

Here, now, I am giving you the power to *trample on snakes and scorpions*. (Luke 10:19)

In Mark:

These signs will accompany believers: *they will pick snakes up; even if they drink something deadly, it will not hurt them*. (Mark 16:17, 18)

And in Isaiah:

A nursing baby will play over the viper's hole. (Isaiah 11:8)

[6] People deeply infected with spiritual deceit, or hypocrisy, are meant by those who speak against the Holy Spirit and find no forgiveness, in Matthew:

I say to you, every sin and blasphemy will be forgiven to people, *but blasphemy against the Spirit will not be forgiven to people*. In fact, if any say a word against the Son of Humankind, it will be forgiven them, *but those who say [a word] against the Holy Spirit, it will not be forgiven them*, either in this age or in the age to come. Either make the tree good and its fruit good or make the tree bad and its fruit bad. You *brood of vipers!*

How can you speak good things when you are evil? (Matthew 12:31, 32, 33, 34)

Saying a word against the Holy Spirit means speaking well but thinking evilly of anything involving the Lord, his kingdom and his church, or the Word. It also means doing good but wishing harm. When people behave these ways, falsity lies hidden inside the truth they speak, and evil inside the good they do. This is secret poison, so they are called a brood of vipers.

[7] In the next life, an evil person is allowed to say something evil or false but not anything good or true, because all there are forced to speak from the heart and to not divide their mind. Anyone who does otherwise is separated from the rest and shut away in the hells, without any chance of leaving. The fact that people like this are the ones meant by those who say a word against the Holy Spirit can be seen from the Lord's words there: "Either make the tree good and its fruit good or make the tree bad and its fruit bad. How can you speak good things when you are evil?" The Holy Spirit is divine truth radiating from the Lord, so it constitutes divine holiness itself, which is inwardly blasphemed and profaned under these circumstances.

[8] The reason such people will not be forgiven is that hypocrisy or deceit concerning that which is holy and divine corrupts our inner depths. As mentioned above, it destroys all spiritual life in us, to the point where nothing in us remains sound. Forgiveness of sins consists in detaching evil from goodness and casting it aside (§8393), which cannot happen with people in whom everything good has been destroyed. That is why the passage says, "It will not be forgiven them, either in this age or in the age to come."

These are also the people meant by the individual not dressed in a wedding garment, who was bound hand and foot and cast into outer darkness (Matthew 22:11, 12, 13; see §2132).

[9] The scriptural meaning of deceit as hypocrisy can be seen from the following passages. In Jeremiah:

"Be careful, a man of his companion, and on no brother put your trust; for every brother supplants [his brother], a man plays tricks on his companion, and *they do not speak truth*. They have taught their tongue to *speak a lie*; your residence is *in the midst of deceit*. *Because of their deceit* they refused to acknowledge me," Jehovah has said. (Jeremiah 9:4, 5, 6)

In David:

You will destroy those who speak a lie; *Jehovah abhors a man of bloodshed and deceit.* (Psalms 5:6)

In the same author:

Fortunate are those to whom Jehovah does not impute wickedness, *provided there is no deceit in their spirit.* (Psalms 32:2)

Again in the same author:

Free my soul from a lying lip, *from a deceitful tongue.* (Psalms 120:2, and likewise Psalms 52:4; 109:2)

You shall take him from my altar to die symbolizes damnation even if the person takes refuge in worship of the Lord, begs for forgiveness, and promises to repent, as the following shows: Jehovah's *altar* symbolizes the main object that represented worship of the Lord, as discussed in §§921, 2777, 2811, 4541, 8935, 8940, and since it represented worship, fleeing to the altar means taking refuge in the Lord, begging for forgiveness, and promising to repent. The one follows the other. And *dying* symbolizes damnation, as discussed in §§5407, 6119, 9008.

9014

[2] The points made in the previous section, §9013, show what is involved here: Deceit in spiritual matters—hypocrisy—cannot be forgiven. This is because deceit is like a poison that penetrates right to a person's inner depths, killing off every hint of faith or neighborly love. It also destroys a person's remnant (the truth and goodness belonging to faith and neighborly love that the Lord stores up in a person's inner depths), and when this has been destroyed, no spiritual life remains any longer. (On this remnant, see §§468, 530, 560, 561, 562, 563, 660, 661, 798, 1050, 1738, 1906, 2284, 5135, 5342, 5344, 5897, 5898, 6156, 7560, 7564.)

When the deceitful beg the Lord for forgiveness, then, and promise to repent (as symbolized by fleeing to the altar), their pleas and promises come not at all from their heart but from their lips alone. People like this consequently go unheard, because the Lord regards the heart, not words isolated and estranged from the heart. Such people receive no forgiveness, because they are incapable of repenting.

[3] Most people in the church believe that having our sins forgiven means having them wiped and washed away as if dirt were being removed by water. They think we go about clean and pure once we have been forgiven. Such an opinion is especially common among those who ascribe

all salvation to faith alone. It needs to be known, though, that forgiveness of sins is very different from this. The Lord forgives everyone's sins, because he is mercy itself, but that does not cause our sins to be forgiven unless we sincerely repent, stop doing evil, and, after ceasing to do evil, live a life of faith and neighborly love, right to the end of our life. When we do this, we receive spiritual life (called a new life) from the Lord. It is only when we look from the viewpoint of our new life at the evil of our previous life, shuddering at it in disgust, that our evil is forgiven, because only then are we kept on the path of truth and goodness—and off the path of evil—by the Lord.

This clarifies what the forgiveness of sins is and shows that it cannot be granted in a single hour or even a single year.

The church knows this is so, because people attending Holy Supper are told their sins are forgiven if they begin a new life by refraining from evil and shrinking from it in horror.

[4] All this now makes plain the situation of hypocrites whose deceit in deep matters has addicted them to evil: they cannot repent. The remaining goodness and truth in them are consumed and lost, and with them, all spiritual life. And as they cannot repent, they cannot be forgiven.

This is what is symbolized by the order that people who kill their neighbor by deceit are to be taken from the altar to die.

[5] Their damnation is depicted in David's prophetic words concerning Joab when Joab had killed Abner by deceit:

There shall not be cut off from the house of Joab one who suffers a discharge or one who is leprous or one leaning on a crutch or one falling by the sword or one lacking bread. (2 Samuel 3:27, 29)

One who suffers a discharge symbolizes profanation of love and its goodness. One who is leprous symbolizes profanation of faith and its truth (§6963). One leaning on a crutch (a lame person) symbolizes people in whom everything good has disappeared (4302, 4314). One falling by the sword symbolizes people who are continually dying at the hand of falsity (4499, 6353, 7102, 8294). One lacking bread symbolizes people deprived of all spiritual life, since bread means the goodness that sustains spiritual life (6118, 8410). Since these types of people were symbolized by Joab, he was killed on Solomon's orders at the altar to which he had fled (1 Kings 2:28–32).

And those who strike their father or their mother symbolizes blasphemy against the Lord and his kingdom, as the following shows: *Striking* symbolizes the use of falsity to injure something, as discussed in §§7136, 7146,

9007, but when mentioned in connection with the Lord and his kingdom, it means blaspheming. A *father* symbolizes the Lord, and a *mother* symbolizes his kingdom. This is discussed at §8897, which explains the fourth commandment, showing what honoring one's father and mother means in an inner sense: loving the Lord and his kingdom, and in a consequent, secondary sense, loving what is good and true. So striking one's father or mother also has a secondary sense of blaspheming the truth and goodness known to the church.

Shall surely die symbolizes damnation. This is established by the discussion above in §9008 of the meaning of *dying* as damnation.

9016

Exodus 21:16, 17. “*And those who steal a man and sell him, and the man is found in their hand, they shall surely die. And those who curse their father or their mother shall surely die.*”

9017

And those who steal a man and sell him symbolizes using religious truth for evil purposes and disowning that truth. *And the man is found in their hand* means despite acknowledging it. *They shall surely die* symbolizes damnation. *And those who curse their father or their mother* symbolizes absolute denial of the Lord and his kingdom by people in the church and the consequent profanation of the goodness and truth known to the church. *Shall surely die* symbolizes damnation.

And those who steal a man and sell him symbolizes using religious truth for evil purposes and disowning that truth, as the following shows: *Stealing a man* symbolizes using religious truth for evil purposes. (For the symbolism of a man—in this case, a man from among the children of Israel—as religious truth, see §§5414, 5879, 5951, 7957, 9007, and for that of stealing [a man] as using [truth] for evil purposes, §5135.) And *selling* means disowning, as dealt with in §§4098, 4752, 4758, 5886.

9018

And the man is found in their hand means despite acknowledging (religious truth). This can be seen from the symbolism of *being found in someone's hand* (when the phrase is used of religious truth) as being acknowledged by that person. When someone acknowledges and to a degree believes in religious truth, it is found with that person. “In someone's hand” means present with that person.

9019

They shall surely die symbolizes damnation, as above at §9008.

The reason people are damned when they use religious truth for evil purposes and in the process disown it is that they previously acknowledged it. If faith with its truth is acknowledged at one time but used for evil afterward, it is intermingled with falsity-from-evil, which results in profanation. (For this being profanation, see the sections cited below in §9021.)

9020

Let me offer an example to shed some light and make the idea more intelligible. Take those who seek the authority to administer the Lord's affairs (particularly with regard to the life of heaven in a person) in order to dominate everyone and to gain the world. When they use the Lord's words to support their ambitions, they are being thieves, in a spiritual sense, because they are stealing truth from the Word and using it for evil. The reason their use of it is evil is that their goal is domination and gain, not the salvation of souls. If the scriptural truth these people are using for evil purposes is something they previously acknowledged without looking to domination or gain, then they are now profaning it, because they are mixing falsity-from-evil with truth.

People like this have no way of escaping damnation, since by their actions they are stripping themselves of all spiritual life. Their doing so is clear because in private, thinking to themselves and talking to each other, they do not accept the truth at all; they do not believe in the Lord or in heaven or hell. Yet they spend more time than others promoting these subjects, because their ardent desire for control and wealth urges them to it as a means of achieving their goals.

This tendency is especially prevalent in Christian paganism, which sets out the idols of saints for people to adore, genuflect to, and grovel before. Even the people I just described do this, fraudulently, in order to deceive and persuade.

9021

And those who curse their father or their mother symbolizes absolute denial of the Lord and his kingdom by people in the church and the consequent profanation of the goodness and truth known to the church, as the following shows: *Cursing* means turning away and disconnecting, as discussed in §§245, 379, 1423, 3530, 3584, 5071, so it also symbolizes absolute denial, because people who turn away and disconnect from the Lord deny him at heart. *Father* and *mother* symbolize the Lord and his kingdom, and in a secondary sense, goodness and truth from the Lord, as discussed in §§8897, 9015.

Why does it mean this is done by people within the church? Because the commandments, judgments, and statutes the Lord proclaimed from Mount Sinai were specifically for the children of Israel, among whom a representation of a religion was then being established and who therefore symbolized the church (§§6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 7957, 8234, 8805). It is for the same reason that cursing one's father and mother symbolizes profanation, because people in the church

engage in profanation when they absolutely deny the Lord and all that constitutes his kingdom and his church. People within the church can profane what is holy but people outside the church cannot (see §§1008, 1010, 1059, 2051, 3398, 3399, 3898, 4289, 4601, 6348, 6959, 6963, 6971, 8882). That is why denial of the Lord is not profanation among people outside the church, such as Gentiles, Muslims, and Jews.

Shall surely die symbolizes damnation, as above in §§9008, 9016, 9020.

9022

The discussion and evidence above show how all these details come together in the inner meaning. The inner meaning of this series deals with the denying, blaspheming, and profaning of truth and goodness that come from the Lord, but in the outer meaning no such series is discernible. The outer meaning deals with miscellaneous subjects, such as people who strike a man so that he dies, people who kill their companion by deceit, people who strike their father or mother, people who steal a man and sell him, and people who curse their father or mother.

This is what the Word is like throughout: in the inner meaning, the subjects follow in order like links in a chain, even though in the outer or literal meaning they are scattered and are divided up in many different ways.

Exodus 21:18, 19, 20, 21. *“And when men quarrel, and a man strikes his companion with a stone or a fist, and he does not die, and lies down on his bed, if he gets up and walks outside on his crutch, the one who struck him shall be blameless. Only it is necessary for him to give [payment for] the companion’s [work] stoppage and heal him completely. And when a man strikes his male slave or his female slave with a rod and the slave dies under his hand, the slave shall surely be avenged. However, if the slave remains standing a day or two, he or she shall not be avenged, because the slave is the man’s silver.”*

9023

And when men quarrel symbolizes an internal argument over truth. *And a man strikes his companion with a stone or a fist* symbolizes the weakening of a truth either by some truth in the form of knowledge or by some common truth. *And he does not die* means and it is not annihilated. *And lies down on his bed* symbolizes being set aside on the earthly plane. *If he gets up and walks outside on his crutch* symbolizes the vital forces of life in it. *The one who struck him shall be blameless* symbolizes not being guilty of evil. *Only it is necessary for him to give [payment for] the companion’s [work] stoppage* symbolizes compensation. *And heal him completely* symbolizes restoration. *And when a man strikes his male slave or his female slave with a rod* means if any in the church use their own personal power to mistreat truth in the form of knowledge or a desire for that truth. *And*

the slave dies under his hand means so that it is annihilated under examination by [spiritual truth]. *The slave shall surely be avenged* symbolizes a death sentence. *However, if the slave remains standing a day or two* symbolizes a state in which life remains until the state is complete. *He or she shall not be avenged* means no death sentence. *Because the slave is the man's silver* means acquired on one's own.

9024

And when men quarrel symbolizes an internal argument over truth. This is clear from the symbolism of *quarreling* as arguing (discussed below) and from that of *men* as people possessed of understanding and people who know truth, or in an abstract sense, as intellectual matters and truth (discussed in §§3134, 9007). A quarrel among men, then, symbolizes an argument over truth among people in the church, and in an abstract sense, within oneself. In a spiritual sense, quarreling means arguing about religious matters and consequently matters of faith. A quarrel in the Word has no other meaning, because the Word is spiritual and deals with spiritual subjects, or subjects relating to the Lord, his kingdom in heaven, and his kingdom on earth (the church).

The following passages make it plain that in the Word, quarreling means arguing over truth—broadly speaking, arguing for truth against falsity—and that it also means defending and delivering truth from falsity. [2] In Jeremiah:

Upheaval has come all the way to the ends of the earth, because *Jehovah has a quarrel against the nations*. He will take up judgment on all flesh; the ungodly he will hand over to the sword. Look: evil will go out from nation to nation, and a huge storm will be stirred up from the edges of the earth. (Jeremiah 25:31, 32)

This describes a corrupt state of the church in prophetic language. The upheaval means an argument for falsity against truth and for evil against goodness. The earth means the church. Jehovah's quarrel against the nations means the Lord's argument for truth against falsity and for goodness against evil, so it also means his defense of the one against the other. The nations stand for falsity and evil. The sword means falsity as it fights and wins. The huge storm stands for overwhelming falsity. The sides of the earth are where falsity-from-evil bursts forth. [3] In the same author:

Jehovah will press their quarrel in order to give rest to the land. (Jeremiah 50:34)

Pressing a quarrel stands for defending truth against falsity and delivering it. The land stands for the church, which has rest when it dwells in goodness and therefore in truth. In the same author:

Lord, you pressed the quarrels of my soul; you delivered my life. (Lamentations 3:58)

Pressing the quarrels of one's soul stands for defending and delivering one from falsity. In David:

Press my quarrel and redeem me; according to your word, bring me to life. (Psalms 119:154)

Once again, pressing one's quarrel stands for delivering one from falsity. In Micah:

Quarrel with the mountains, and let the hills hear your voice. (Micah 6:1)

Quarreling with the mountains stands for using argument to defend against arrogant people and against the evil effects of self-love. The hills that will hear the voice are people with humility and with love for their neighbor. In Isaiah:

I will not press my quarrel forever and will not rage eternally. (Isaiah 57:16)

Pressing his quarrel stands for arguing against falsity. In Hosea:

Jehovah has a quarrel with Judah. (Hosea 12:2)

Likewise. There are other passages too.

And a man strikes his companion with a stone or a fist symbolizes the weakening of a truth either by some truth in the form of knowledge or by some common truth, as the following shows: *Striking* means harming, as treated of in §§7136, 7146, 9007. In this case it means weakening, because it describes what knowledge does to truth. A *stone* symbolizes truth, as treated of in §§643, 1298, 3720, 3769, 3771, 3773, 3789, 3798, 6426, 8941. The truth it symbolizes is on the outermost level of the divine design (the earthly level) and is therefore in the form of knowledge (8609). And a *fist* symbolizes a common truth, because a hand symbolizes the power of truth (3091, 4932, 7188, 7189), so a fist symbolizes the full power yielded by common truths. A truth is called common

when it is widely accepted and everyone agrees on it. Striking with a fist, then, means with full strength and power—in a spiritual sense, through truth born of goodness, and in the opposite sense, through falsity born of evil. It has this latter sense in Isaiah:

Here, now, you are fasting for quarrel and strife, *to strike with an evil fist.* (Isaiah 58:4)

Striking with an evil fist means with full strength through falsity born of evil.

[2] I must explain what it means to weaken a truth known to the church through truth in the form of knowledge or common truth. “Truth in the form of knowledge” means truth from the literal meaning of the Word. Common truths from the Word are those accepted by the masses and therefore used in everyday speech. These truths are very numerous and carry great power. However, the Word’s literal meaning is for the simple, whether they are being initiated into inner religious truth or completely fail to grasp it. The literal meaning speaks in accordance with appearances as seen by a sense-oriented person, so it speaks in accordance with our capacity to understand. As a result, statements in the Word often seem to differ with and almost contradict each other. For instance, there are statements that the Lord leads us into trial and other statements that he does not; statements that the Lord repents and other statements that he does not; statements that the Lord acts in anger and wrath and other statements that he acts with pure compassion and mercy; statements that the soul faces judgment immediately after death and other statements that it waits till the Last Judgment; and so on.

Because these ideas come from the Word’s literal meaning, they are called truth in the form of knowledge and differ from the truth that leads to faith, which is taught by the church. The latter kind of truth rises out of the former through interpretation. When the church interprets scriptural knowledge, it teaches its members that the Word is phrased the way it is in order to meet people’s grasp and conform with appearances. That is why the church’s teachings depart from the Word’s literal meaning in many respects. Be aware that the true theology of the church is what is being [implicitly] called the inner meaning here, because the inner meaning contains the kind of truth known to angels in heaven.

[3] Among the priests and laypeople of the church are some who teach and learn religious truth from the Word’s literal meaning and others who

teach and learn from a theology based on the Word, this being called the church's teachings on faith. The two groups differ markedly in their level of perception, but common people cannot tell them apart because both groups speak in nearly the same scriptural terms. People who teach and learn only the literal meaning of the Word without a structured understanding supplied by the church's theology grasp only how it applies to a person's earthly, outer self. People who teach and learn from a true theology based on the Word understand in addition how it applies to a person's spiritual, inner self. That is because the Word is earthly in its outer, literal sense, and spiritual in its inner sense. The Word refers to the literal sense as a cloud but to the spiritual sense as glory in the cloud (§§5922, 6343 at the end, 6752, 8106, 8781).

[4] From these remarks you can now see what is meant by an internal argument over truth and by the weakening of a truth either by some truth in the form of knowledge or by some common truth. Again, truth in the form of knowledge and common truth are truth from the Word's literal meaning, and since this truth differs from one passage to another and almost seems to contradict itself, it cannot help occasionally weakening the spiritual truth that forms the church's theology. Spiritual truth is weakened when conflict among scriptural passages introduces doubt. This is the state of religious truth in a person with which the inner meaning is dealing here.

And he does not die means and it is not annihilated. This is established by the symbolism of *dying* as something's ceasing to be what it was (discussed in §§494, 6587, 6593) and therefore as being annihilated, or in this case, not being annihilated.

The question the inner meaning addresses here is that of harmony between the truth of which faith is composed and truth in the Word's literal meaning. The truth found in the Word's literal meaning cannot be annihilated, because it is truth on the outermost level of the divine design. So the text does not mention a blow that causes a man to die, only a blow that does not cause a man to die. Truth in the Word's literal meaning can indeed be weakened but cannot be annihilated. Moreover, when it has been weakened it can be set aside and then be restored by reinterpretation, as symbolized by the rules regarding a man struck by his companion who gets up and walks on his crutch.

[2] A reader of the Word who examines its inner depths can see that there must have been some secret reason for the Lord's decrees here—a

reason inaccessible to any intellect that is not illuminated by heaven's light. Why else would he declare that the striker was blameless if his victim got up out of bed and walked outside on his crutch? Or more significantly, that if a man strikes his slave and the slave does not die within a day or two, he or she will not be avenged, because the slave is the man's silver? It is still a taking of human life! The slave is a person, even if he or she is a slave! The secret reason the Lord decreed these rules can be seen only through the inner meaning, which is about truth that the church takes from the Word. The situation is the same for this truth as for those victims—as long as you assume that the man who quarrels and strikes his companion or the man who strikes his male slave or his female slave means the corresponding quality in a spiritual sense (as explained here).

The Israelite nation had a representational religion established in it, that is, a religion in which heaven's and the church's inner qualities would [merely] be represented by outward observances. So its people were given decrees and orders that have no validity as rules now that the inner depths of the church have been opened up and revealed by the Lord. Human-kind must now live an inner life—a life of faith and neighborly love—and an outer life whose vitality comes from its inner depth.

9027

And lies down on his bed symbolizes being set aside on the earthly plane. This can be seen from the symbolism of *lying down* as being set aside and from that of a *bed* as the earthly plane (discussed in §§6188, 6226, 6463). The implications of this will become clear below.

9028

If he gets up and walks outside on his crutch symbolizes the vital forces of life in it. This can be seen from the symbolism of *getting up* as involving some kind of elevation, and in this case, an elevation of spiritual truth into harmony with truth in the form of knowledge; from that of *walking* as living (discussed in §§519, 1794, 8417, 8420); and from that of a *crutch* as vital forces. A staff symbolizes the power of truth, so it symbolizes vital forces (§§4876, 4936, 6947, 7011, 7026). A crutch has the same symbolism, except that it applies to people who are not in the best shape. The term is used in this sense in David as well:

They approached me on the day of my calamity, *but Jehovah served as a crutch to me* and brought me out into a broad place. (Psalms 18:18, 19)

The day of calamity stands for a state of weakness in respect to true faith. Jehovah as a crutch stands for power at such a time. Bringing someone out

into a broad place means into religious truth. (For this meaning of bringing someone out into a broad place, see §4482.) In Isaiah, too:

The Lord Jehovah Sabaoth is taking away out of Jerusalem and Judah *staff* and *crutch*—the whole staff of bread and the whole staff of water. (Isaiah 3:1)

Taking away staff and crutch stands for taking away the power and vital forces of life supplied by truth and goodness. A staff of bread stands for the power supplied by goodness, the staff of water for the power supplied by truth.

In the original language, the word *crutch* comes from a word for leaning on and being supported by, and in the spiritual world it is truth and goodness that provide support.

The one who struck him shall be blameless symbolizes not being guilty of evil, as the following shows: *Being blameless* means not being guilty of evil. The subject here is people who contemplate some example of truth in the form of knowledge (truth from the Word's literal meaning) from the viewpoint of some spiritual truth (truth taken from the Word that constitutes the church's teachings on faith) and fail to see any harmony. This weakens the spiritual truth, and they set it aside for a while but do not deny or discard it. The text is saying that such people are not guilty of evil. And *striking* means weakening, as above at §9025.

Only it is necessary for him to give [payment for] the companion's [work] stoppage symbolizes compensation. This can be seen from the symbolism of *[payment for] the [work] stoppage* as compensation—here, compensation for the spiritual truth that is weakened by truth in the form of knowledge. "Spiritual truth" is the name for truth that joins with goodness to form the life of the inner self, but truth in the form of knowledge is the kind that forms the life of the outer self. The latter comes from the literal meaning of the Word; the former, from the inner meaning, and therefore from the church's genuine teachings on faith too, since these teachings are the teachings of the inner meaning.

And heal him completely symbolizes restoration, specifically through reinterpretation. After all, everything in the Word's literal meaning harmonizes when seen from within.

This is like places where the Word says that the sun rises and sets [Genesis 28:11; 32:31; Judges 19:14; 2 Samuel 2:24; Ecclesiastes 1:5], when it does neither. It only appears that way to earth's inhabitants, because the

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planet rotates daily on its axis. This physical truth lies hidden inside the other concept, which conforms with the appearance seen by the outer eye. If the phrasing in the Word had contradicted the appearance, the common people would not have grasped it, and what the common people do not grasp they do not believe.

It is the same with the sun of heaven, which is the Lord. He too is said to rise—in people's hearts, when they are being reborn and also when they have a goodness that comes of love and faith. He is said to set when they are immersed in evil and therefore in falsity. In reality, though, the Lord is always on the rise (and is therefore called the East) and is never on the decline. He does not turn from us, we turn from him. Our turning away creates the appearance that the Lord averts his face and even inflicts evils, which is why the Word says he does. The statement is true, too, but only in appearance, so it does not conflict with the above-stated truth.

This discussion now shows what *healing completely* symbolizes on an inner level: the restoration of spiritual truth, through the proper interpretation of truth in the form of knowledge, or of the Word's literal meaning.

[2] The situation is the same with all the truth of the literal meaning. Seen in earthly light (the light by which a sense-oriented person sees), such truth appears as stated in the Word, because the literal meaning is earthly and exists for a sense-oriented person. When the same truth is presented in heaven's light, though, its appearance harmonizes with the inner meaning, because the inner meaning is spiritual and exists for a heavenly person. Anything visible by earthly light disappears in heaven's light. Earthly light is like a shadow or cloud, and heavenly light is like the glory and radiance that follow the departure of a cloud. So the Word's literal meaning is actually called a cloud, and its inner meaning, glory (see the preface to Genesis 18 and §§4391, 5922, 6343, 8106, 8443, 8781).

[3] *Healing completely* symbolizes restoration in a spiritual sense because illness and infirmity symbolize unwellness in the inner self. The inner self grows unwell when its vitality (which is spiritual) falters—that is, when it turns aside from truth to falsity and from goodness to evil. When this happens, its vital energy flags, and when the inner self turns its back completely on truth and goodness, its energy dies altogether. This death is called spiritual death, which is damnation.

This being the case with the vitality of the inner self, the Word speaks about the sicknesses of spiritual life and the death of that life in terms

of sickness and death in the physical world. The same holds true for the healing or curing of sickness. In Isaiah, for example:

Jehovah is striking Egypt, *striking* and *healing*, so [Egypt] is turning to Jehovah, and he will be prevailed on by their prayers *and heal them*. (Isaiah 19:22)

In the same author:

Yet he was stabbed because of our transgressions, bruised because of our iniquities. The chastisement that would bring our peace was on him, *and with his wound, healing has been given to us*. (Isaiah 53:5)

This is about the Lord. [4] In Jeremiah:

Come back, perverse children! *I will heal your rebellions*. (Jeremiah 3:22)

In the same author:

Watch: I will promote the healing and cure of [Jerusalem] and will heal them and reveal an abundance of peace to them, and truth. (Jeremiah 33:6)

In the same author:

Go up to Gilead and take *balm*, virgin daughter of Egypt! *In vain have you multiplied medicines; there is no healing for you*. (Jeremiah 46:11)

And in Ezekiel:

Beside the river, on its bank, on this side and that, grows the food tree, whose leaf does not fall, and whose fruit is not used up; month by month it is reborn, because its waters come out from the sanctuary. So its fruit serves as food, and *its leaf, as medicines*. (Ezekiel 47:12)

The fruit serving as food stands for a loving, charitable goodness, which serves to nourish one's spiritual life. The leaf serving as medicines stands for religious truth, which serves to refresh and restore that life. (For the meaning of fruit as a loving, charitable goodness, see §§3146, 7690, and for that of a leaf as religious truth, §885.)

[5] The Word speaks of illness and infirmity and of healing and medicine not in relation to earthly life, then, but in relation to another kind of life distinct and separate from earthly life. So anyone who takes a minute to think can see that we do have another kind of life: the life of our inner self.

People who have undeveloped thoughts about human life believe that the only kind of life we have is bodily life, the life of our outer, earthly self. They wonder about the life of the inner person and even about the inner person itself. If you tell them that the life of the inner self is a life of faith and neighborly love, and that the inner self is a person's spirit, which lives on after death and is the real, essential person, they are even more puzzled.

The ones who live only for the body, not for the soul, and who therefore operate on the earthly plane alone grasp nothing you say about a life of faith and neighborly love or about the inner self. Their thoughts are lit only by earthly-level light, never by spiritual light. Even after death, then, their thinking remains primitive. They live in the shadow of death—that is, in falsity from evil—and find themselves completely swallowed up in darkness and blindness upon the introduction of light from heaven.

9032

The last two verses have been about spiritual truth (truth from the Word in the teachings on faith) weakened by truth in the form of knowledge (truth in the Word's literal meaning). There is a common belief, though, that the truth in the church's teachings on faith is one and the same as the truth in the Word's literal meaning, so let me illuminate the matter with an example.

It is a genuine truth of the church's theology that charity for our neighbor and love for the Lord make the church in us and that the Lord instills these two types of love through faith, or through the truth from the Word that leads to faith. So faith alone does not make the church. When people who accept this truth consult the Word, they find it confirmed throughout. But when they run into passages about faith that do not also mention love, they become perplexed and start to entertain doubts about the validity of their religious doctrine. As long as such a condition lasts, it weakens that truth, and they separate it from the other truths, which make up the unquestioned part of their faith.

[2] Take as illustration the Lord's words in Mark about faith:

Those who believe and are baptized will be saved, but those who do not believe will be condemned. (Mark 16:16)

Because this is about faith and not about love too, readers' minds can become mired in doubt about the truth of the inner meaning's teaching that heavenly love instilled through faith's truth makes the church. Viewed more deeply, though, this truth in the form of knowledge—this truth from the Word's literal meaning—plainly agrees with the theological

truth. On an inner level, you see, being baptized symbolizes being reborn (§§4255, 5120 at the end), and being reborn means being introduced into a loving, charitable goodness by faith's truth (§§8548–8553, 8635–8640, 8742–8747). From this consideration you can see that the truth from the Word's literal meaning agrees with the theological truth—as long as you understand what baptism symbolizes.

Moreover, the reason the passage says that those who do not believe will be condemned is that disbelievers cannot be baptized—in other words, be reborn. As a result they cannot be introduced into the church, let alone become an embodiment of the church. Baptism is symbolic of rebirth and therefore of introduction into the church, which is accomplished [by introduction] into goodness through truth from the Word.

[3] This then shows how to understand the inner-level symbolism of a man who strikes a companion with a stone or fist, and he does not die but lies down on his bed. It shows how to understand the symbolism of the fact that if the companion gets up and walks on his crutch, the man shall be blameless, but that it is necessary for the man to give [payment for the work] stoppage and heal his companion. In an inner sense this means that if the truth the church teaches about faith has been weakened by truth in the form of knowledge from the Word's literal meaning and yet is not annihilated, there must be compensation and restoration, achieved through proper interpretation.

The last two verses were about a weakening of spiritual truth, or truth composing the church's religious teachings. The next two are about a weakening of the truth in the form of knowledge in the Word's literal meaning by the spiritual truth in the church's religious teachings. Admittedly this subject sounds the same as the previous, but it is not, so let an example serve to clarify here too.

It is a spiritual truth, or a genuine truth belonging to the church's teachings on faith, that the Lord punishes no one. He is mercy itself, so whatever he does, he acts with mercy, never out of anger and revenge. Yet in Matthew he says:

Don't be afraid of those who can kill the body. But rather, fear him *who can destroy both body and soul in Gehenna*. (Matthew 10:28)

This says to fear God because he can destroy body and soul in Gehenna, when in reality he destroys no one. Still, it is the truth, so it must not be annihilated—in other words, denied. Denial destroys belief in the Word, and when belief in the Word dies, we cannot survive spiritually, because we receive spiritual life from the Word through faith.

[2] Here is the situation: By a law of the divine design, goodness contains its own reward and therefore contains heaven. As a consequence, evil contains its own punishment and therefore contains hell. The first of these two laws comes from the Lord, because the Lord wishes well to everyone, but not the latter law, because he wishes ill to no one. Still, evils do come upon the evil—not at the Lord’s hand but at the hand of a person devoted to evil, and therefore at the hand of evil itself.

Nonetheless the Word’s literal meaning attributes the evil to the Lord because that is the appearance. Since it is an apparent truth, then, it must not be denied, or annihilated, because belief in the Word (which is a belief ordinary people have) would be annihilated at the same time. (See §§2447, 6071, 6991, 6997, 7533, 7632, 7643, 7679, 7710, 7877, 7926, 8197, 8227, 8228, 8282, 8483, 8631, 8632, 9010.)

9034

And when a man strikes his male slave or his female slave with a rod means if any in the church use their own personal power to mistreat truth in the form of knowledge or a desire for that truth, as the following shows: *Striking* means mistreating, because “strike” is used for any kind of harm. A *man*—here, a man from among the children of Israel—symbolizes people in the church and therefore people with spiritual truth, that is, truth the church takes from the Word for its religious teachings, as explained in §§6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 7957, 8234, 8805. A *male slave* symbolizes truth in the form of knowledge, which is truth found in the Word, or at least in its literal meaning, as explained below. A *female slave* symbolizes an earthly-level desire and therefore a desire for knowledge (since they exist on the earthly level), as explained in §§1895, 2567, 3835, 3849, 8993, 8994. And a *rod* symbolizes earthly-level power, as explained in §§4876, 4936, 6947, 7011, 7026. Here the rod symbolizes one’s own personal power, because a purchased slave is what the text is talking about.

This shows that *when a man strikes his male slave or his female slave* means if anyone in the church mistreats truth in the form of knowledge of the Word or a desire for that truth.

[2] The reason a *male slave* means truth found in the Word’s literal sense is this: A slave in general symbolizes lower, outer levels, because these serve the higher, inner levels (§§2541, 5161, 5164, 5936, 7143). So a slave symbolizes the earthly plane, because this serves the spiritual plane (§§3019, 3020, 5305, 7998). Consequently it symbolizes truth in the form of knowledge, belonging to the Word’s literal meaning, because this serves spiritual truth,

which belongs to the inner meaning. Truth in the Word's inner meaning is the same as genuine truth in the church's teachings on faith.

[3] I should briefly explain how truth in the Word's literal meaning serves spiritual truth. People in the church start by learning truth from the Word's literal sense—widely accepted truth adapted to the grasp of the outer self, which relies on earthly light. This truth is received by an outward route (through the ear) and stored up in the outer self's memory, which also contains various items of worldly knowledge (§§2469–2494). Eventually the items stored up in this memory are submitted to overview or examination by the inner self, which sees by heaven's light. From among them the inner self chooses and calls up truths that harmonize with goodness, which flows in from the Lord by way of the soul, and which the person has already received. There the Lord unites the truth to the goodness. Truth united to goodness in the inner self is called spiritual truth, and the goodness to which it is united is called spiritual goodness. This goodness, shaped by truth, is what constitutes a person's spiritual life. The truth involved is the truth identified with faith, and the goodness is the goodness identified with neighborly love. Goodness that has truth embedded in it this way is the church in a person.

[4] These remarks show how truth found in the Word's literal meaning serves the formation of spiritual truth and more generally the formation of faith and neighborly love, which constitute spiritual life. Spiritual life consists in seeking truth for the sake of eventual goodness, then in being inspired by that truth to seek goodness, and finally in being inspired by that goodness to seek truth.

And the slave dies under his hand means so that [truth in the form of knowledge] is annihilated under examination by [spiritual truth]. This can be seen from the symbolism of *dying* as being annihilated (as above at §9026) and from that of *under his hand* as under examination. A hand, you see, symbolizes the power of spiritual truth (§§5327, 5328, 7011) and accordingly the power of examination, because examination is performed by spiritual truth and consists in perception.

Truth from the Word's literal meaning, stored up in the memory of the earthly self, forms a kind of field there for the inner self to examine, since the inner self has light streaming into it from heaven. From this field, as mentioned above, the inner self chooses those items that harmonize with the goodness it possesses, much as the physical eye looks out over a garden plot and chooses those items useful to its life.

9036

The slave shall surely be avenged symbolizes a death sentence. This is evident from the symbolism of *being avenged*, or taking vengeance, as a death sentence. Here it symbolizes a spiritual death sentence, which is damnation, because truth from the Word's literal meaning is being annihilated, and with it, belief in the Word. (To see what this is about, refer to §9033 above and also to §9039 below.)

9037

However, if the slave remains standing a day or two symbolizes a state in which life remains until the state is complete. This can be seen from the symbolism of a *day* as a state of life (discussed in §§893, 2788, 3785, 4850) and from that of *two days* as the next stage (§1335) and therefore a complete state—namely, a state in which the examination is complete. When the Word mentions a single day or a single week or a single month or a single year, it symbolizes a whole era or state (§2906), and when it adds “or two,” this means until it is complete.

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He or she shall not be avenged means no death sentence. This can be seen from the symbolism of *being avenged* as a death sentence, as above at §9036.

9039

Because the slave is the man's silver means acquired on one's own. This is clear from the symbolism of *silver* as truth (discussed in §§1551, 2954, 5658, 6112, 6914, 6917). In this case, since the text is talking about a purchased slave, it symbolizes truth acquired on one's own.

“Truth acquired on one's own” refers to deductions arrived at on one's own from cherished assumptions and believed to be true, although they are not true. This is the kind of truth possessed by people who interpret the Word without receiving enlightenment from heaven—that is, who read the Word without the kind of desire for truth that looks to living a good life. Such people are unenlightened. If this kind of truth is annihilated after full examination, there is no death penalty, or damnation, because it is not spiritual, divine truth. If it is annihilated before full examination, though, there is damnation, because it is a rejection of an individual's religious truth. A concept that has become part of a person's faith must not be rejected (even if it is untrue) without a full examination. If it is rejected before then, the rudiments of the person's spiritual life are wiped out. For this reason the Lord never breaks such truth in a person but rather bends it as far as he can.

[2] Let me offer an example by way of illustration. There are people who believe that the glory and therefore the joy of heaven consists in ruling over large numbers of people. It is from this premise that they interpret the Lord's statement that the servants who made ten and five minas'

profit would have authority over ten cities and five cities (Luke 19:11–26). They rely on the same premise in interpreting his promise to the disciples that they would sit on thrones and judge the twelve tribes of Israel (Luke 22:30). If they abolish this belief of theirs—a belief in truth from the Word’s literal meaning—before fully examining it, they lose their spiritual life. But if they abolish it after full examination, they interpret these passages in light of the Lord’s words “One who wants to be greatest must be least, and one who wants to be first must be everyone’s slave” (Matthew 20:26, 27, 28; Mark 10:43, 44; Luke 22:24–27). When these are the circumstances under which they abolish their belief that ruling over large numbers of people brings heavenly glory and joy, they do not lose their spiritual life.

The cities over which the profiting servants are to have authority symbolize the truths in which faith consists (§§2268, 2449, 2712, 2943, 3216) and therefore symbolize understanding and wisdom. So do the thrones on which the disciples are to sit (§§2129, 6397).

[3] The inhabitants of heaven who excel others in understanding and wisdom because of the truths that constitute their faith are so humble that they ascribe all authority to the Lord, none to themselves. Neither do they locate any glory or joy in ruling, then, only in serving. In this state they have dominion and possess more glory and joy than others. Again, though, their glory and joy come not from ruling but from allowing love and charity to touch their hearts, which means seeking to serve others. Into people who are humble the Lord flows with power, but with people who are arrogant this does not happen. The humble accept his inflow, but the arrogant reject it (§§7489, 7491, 7492).

Exodus 21:22–27. “[And] when men feud and inflict a blow on a pregnant woman, and the children she is bearing come out, and no harm is done, the striker shall surely pay a fine (as the woman’s master imposes on him) and give it in [the presence of] judges. If there is harm, you shall give soul for soul, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, blow for blow. And when a man strikes the eye of his male slave or the eye of his female slave and ruins it, he shall send the slave to freedom in exchange for the slave’s eye. And if he knocks out the tooth of his male slave or the tooth of his female slave, he shall send the slave to freedom in exchange for the slave’s tooth.”

And when men feud symbolizes bitter strife among truths. *And inflict a blow on a pregnant woman* symbolizes damage to the goodness that comes of truth. *And the children she is bearing come out* means if there is

confirmation on the earthly plane anyway. *And no harm is done* means consequently no damage there. *The striker shall surely pay a fine* symbolizes making amends. *As the woman's master imposes on him* means until it conforms with truth-from-goodness. *And give it in [the presence of] judges* means as is fair. *If there is harm* symbolizes damage. *You shall give soul for soul* symbolizes a law of the divine plan decreeing that you shall do to your neighbor as you wish your neighbor to do to you and consequently that you will experience whatever you do to another—a *soul* meaning spiritual life. *Eye for eye* means if [one damages] anything in the inner part of the intellect. *Tooth for tooth* means anything in the outer part of the intellect. *Hand for hand* means any of the power of spiritual truth. *Foot for foot* means any of the power of earthly truth. *Burn for burn* means any beloved desire in the inner part of the will. *Wound for wound* means any beloved desire in the outer part of the will. *Blow for blow* means any desire in the intellect—that is, if [it is] annihilated or damaged. *And when a man strikes the eye of his male slave* means if the inner self damages religious truth in the outer, earthly self. *Or the eye of his female slave* means or if it damages a desire for truth there. *And ruins it* means if it destroys it. *He shall send the slave to freedom in exchange for the [slave's] eye* means that it can no longer serve the inner self. *And if he knocks out the tooth of his male slave or the tooth of his female slave* means if it destroys truth or a desire for truth on the sensory level. *He shall send the slave to freedom in exchange for the slave's tooth* means that it can no longer serve the inner self.

9041

And when men feud symbolizes bitter strife among truths, as the following shows: *Feuding* symbolizes bitter strife. And *men*—here, from among the children of Israel—symbolize people in the church who possess the church's truth, and in an abstract sense they symbolize that truth itself, as mentioned above at §9034.

9042

And inflict a blow on a pregnant woman symbolizes damage to the goodness that comes of truth. This can be seen from the symbolism of *inflicting a blow* as causing damage and from that of a *pregnant woman* as the formation of goodness out of truth. The reason a pregnant woman has this symbolism is that a person's regeneration, which is the generation of spiritual life in that person, is meant in the Word's inner sense by the generation of a person's physical life by her or his parents. When we are being born anew, we are first conceived, then carried in a kind of womb, and finally born. What is more, rebirth, or the creation of a spiritual life, is the uniting of truth and goodness, that is, of faith and neighborly love, so gestation in the womb symbolizes the introduction of truth

into goodness. This shows what is symbolized by a pregnant woman: a state in which goodness is formed from truth. (For a womb meaning the place where truth and goodness lie after conception, see §§4918, 6433. To see that being in the womb and coming out of it means being reborn, §§4904, 8043. And to see that generations and births symbolize successive generations and births of faith and neighborly love, §§613, 1145, 1255, 2020, 2584, 6239.)

[2] A state in which goodness is formed out of truth is symbolized by a pregnant woman in Jeremiah as well:

Watch: I am bringing them from the land of the north, and I will assemble them from the flanks of the land; among them are the blind and the lame; the *pregnant one and the one giving birth together*. (Jeremiah 31:8)

In its inner meaning this is about a new religion from the Lord. In that meaning, bringing them from the land of the north means bringing them out of dim faith (§3708). The flanks of the land from which the people will be assembled mean the place where the church's truth and goodness begin, because the land is the church (566, 662, 1066, 1068, 1262, 1413, 1607, 1733, 1850, 2117, 2118 at the end, 2928, 3355, 4447, 4535, 5577, 8011, 8732), and its sides are the place where it begins and ends. The blind symbolize people who do not know truth but accept it once they learn about it (2383, 6990). The lame symbolize people who have goodness but not real goodness, because they do not know truth (4302). A pregnant woman symbolizes people in whom goodness is formed through truth. And a woman giving birth symbolizes people who live a life of faith in action (3905, 3915, 3919). Another indication the passage has this symbolism is the fact that otherwise it would have been superfluous and pointless to say "the blind and the lame, the pregnant one and the one giving birth together."

And the children she is bearing come out means if there is confirmation on the earthly plane anyway, as the following shows: When the expression *coming out* applies to the formation of goodness from truth, it means from the inner, spiritual self into the outer, earthly self, as treated of below. And *children born* symbolize goodness-from-truth acknowledged and therefore confirmed through knowledge and perception. In a spiritual sense, you see, bearing a child means acknowledging something in faith and deed (§§3905, 3915, 3919, 6585).

Here is the situation: When we are being conceived anew, carried in a kind of womb, and born—in other words, when we are being regenerated—we

start by absorbing from the church's teachings or from the Word lessons concerning faith and neighborly love. We then store these lessons up among the items of knowledge in our outer, earthly self's memory. From there they are called up into our inner self and stored away in *its* memory. (For the idea that we have two kinds of memory, see §§2469–2494.) This is the commencement of spiritual life in us, but we have not yet been reborn. If we are to be reborn, our outer, earthly self must obey our inner self and consequently be in harmony with it. (For the idea that we have not been reborn until even our outer, earthly self has been reborn, see §§8742–8747. For the idea that the Lord regenerates our outer self through our inner, 3286, 3321, 3493, 4588, 5651, 6299, 8746. And for the idea that once our earthly self has been reborn, our whole self has been reborn, 7442, 7443.)

[2] The Word, then, uses the vocabulary of reproduction—of the birth of a human being to his or her parents in the world—to express concepts relating to regeneration. So the above description of the process of regeneration shows what is meant or symbolized on a spiritual plane by conception, gestation in the womb, coming out of the womb, and being born. To be specific, coming out of the womb means coming from the inner self into the outer, earthly self, and the child born is spiritual goodness, or charitable goodness based on religious truth, coming from the inner self, existing in the outer, earthly self. Once goodness is present on our earthly plane, we are a new person. Our life force then originates in goodness, and our form, in truth derived from goodness, and we resemble an angel. After all, the life force of angels originates in goodness, and their form—the human form—in truth. But this is bewildering to a person focused on the earthly plane.

9044

And no harm is done means consequently no damage there, on the earthly plane, as is self-evident.

9045

The striker shall surely pay a fine symbolizes making amends. This is plain from the symbolism of *paying a fine* as making amends, because the purpose of a fine is amendment.

9046

As the woman's master imposes on him means until it conforms with truth-from-goodness, as the following shows: *As he imposes on him* (when it is a fine that is imposed) means until it has sufficiently changed for the better and therefore until it conforms, as discussed below. The *master* (husband) of a woman symbolizes truth. And his *woman* symbolizes goodness. On the spiritual plane of the Word, a woman's master, or husband, symbolizes truth, and the woman symbolizes goodness, because the

marriage of a man with a woman represents the marriage of truth and goodness (§§915, 2517, 4510, 4823).

Changing for the better until it conforms means making up for the harm done by premature birth. In a spiritual sense it means making up for the harm done when truth-based goodness is delivered or brought forth from the inner self to the outer, earthly self without regard to proper procedure. The harm is made up for when the two selves come into conformity with each other, and this happens when the outer, earthly self acts not on its own but under the power of the inner, spiritual self. The inner must inhabit the outer, the spiritual must inhabit the earthly, as the soul inhabits its body. When it does, the outer, earthly dimension is then alive with the life of the inner dimension, and the life of the inner dimension is a new life, or the life of a person reborn.

And give it in [the presence of] judges means as is fair. This can be seen from the symbolism of *judges* as people who employ justice and fairness to settle and decide controversies. *Giving it in [the presence of]* (or before) *judges*, then, means as is fair—no more, no less. If there was a greater effect, they must adjust [the fine] accordingly, and likewise if there was less.

9047

If there is harm symbolizes damage, as is clear without explanation.

9048

You shall give soul for soul symbolizes a law of the divine plan decreeing that you shall do to your neighbor as you wish [your neighbor] to do to you and consequently that you will experience whatever you do to another. This can be seen from the fact that to give soul for soul, eye for eye, tooth for tooth, and so on is to experience for yourself what you have done to another.

9049

The children of Israel were given this law because such is the law of the spiritual world. People who do good from the heart to another in that world receive the same goodness in return. So people who do evil from the heart to another receive the same evil in return. Good from the heart carries its own reward, and evil from the heart carries its own punishment. That is the source of heaven for the good and of hell for the evil.

Abundant experience has shown me that this is so. Regarding these two groups, here is how matters stand: When people do good from the heart, goodness from heaven flows into their heart and soul from all sides, stirring them vigorously to action. At the same time their feeling of love for the neighbor to whom they are doing good increases, and as this sensation grows, so does their pleasure, which is an indescribable heavenly joy. The reason this happens is that a loving goodness from the Lord reigns

universally in heaven and constantly flows in, and the more it is exhibited toward others, the more it flows in. The situation is the same with evil. When people do evil to another from the heart, evil from hell flows into their heart from all sides, goading them fiercely to action. At the same time their feeling of love for themselves increases, and as it grows, so does the pleasure of hatred and revenge against anyone who does not submit to them. The reason this happens is that the evil of self-love reigns universally in hell and constantly flows in, and the more it is exhibited toward others, the more it flows in. When that happens, disciplinarians immediately appear and treat the culprits roughly, which curbs their wickedness and the pleasure they take in it.

[2] The reason it works this way is that the laws ordained for the other life are not taught from books and stored in the memory, as happens with people in the world. Instead they are written on the heart. The laws of wickedness are written on the heart of the evil and the laws of goodness on the heart of the good. After all, we each carry with us into the afterlife whatever we have instilled in our heart by the way we lived in the world—wickedness if we are evil, and goodness if we are good.

[3] The divinely ordained law from which these circumstances flow is the one the Lord taught in Matthew:

Everything whatever that you want people to do to you, also do to them yourselves. This is the Law and the Prophets. (Matthew 7:12; Luke 6:31)

The divine plan originates in divine truth radiating from the Lord. The laws of the plan ordained for heaven are truths born of goodness, and those ordained for hell are truths separated from goodness. I describe them as separated not because of anything the Lord does but because of people, who detach what is good by failing to accept it.

[4] The law called the law of the right of retaliation is written down this way in Leviticus:

One who strikes the soul of a beast must restore it, soul for soul. If a man deals damage to his neighbor, as he has done, so it shall be done to him, break for break, eye for eye, tooth for tooth. As he dealt damage to another, so it shall be dealt to him. One who strikes a beast must restore it, and one who strikes a person must be killed. (Leviticus 24:17–21)

It is because evil carries its own punishment with it that the Lord says not to resist evil. He also explains how this law works in the spiritual world

among people involved in goodness, as compared with people involved in evil. Here is how he expresses it, in Matthew:

You have heard that it was said, "Eye for eye and tooth for tooth." But I say, don't resist evil. But whoever slaps you on the right side of your jaw, turn the other side to that person as well. And if anyone wants to drag you into a lawsuit and take away your coat, allow that person your cloak as well. Whoever compels you to go one mile, go two with that person. To everyone who asks you for something, give it, and from one who wants to borrow from you do not turn away. (Matthew 5:38, 39, 40, 41, 42)

[5] Surely anyone can see that these words should not be taken at face value. Are you likely to turn the left side of your jaw to someone who slaps you on the right? Are you likely to give your cloak to someone who wants to take away your coat? Are you likely to give your property to everyone who asks? Who is not going to resist evil? No, nobody can understand this passage without knowing what is symbolized by the right and left sides of the jaw, a coat and cloak, a mile, a loan, and so on. The focus is on spiritual life, or a life of faith, not on physical life, which is life in the world. In this chapter of Matthew and the next, the Lord opens up heaven's inner reaches, but he does so through images from the world. His point in using these images was to make it understandable only to heavenly people, not to worldly people, and the point in keeping worldly people from understanding was to prevent them from profaning the inner message of the Word. If they profaned it, they would hurl themselves into the most dreadful hell of all, which is the hell of those who profane the Word. That is why the Lord said in Luke:

To you it has been given to know the mysteries of God's kingdom, but to the rest, in parables, so that seeing, they would not see, and hearing, they would not hear. (Luke 8:10)

And in John:

Isaiah said, "He has blinded their eyes and closed off their heart to prevent them from seeing with their eyes and understanding at heart and turning *and being healed by me.*" (John 12:40)

The text says "to prevent them from being healed by me" because when people are healed and then return to falsity and evil, they engage in profanation. These are the people meant in Matthew 12:43, 44, 45.

[6] But now I must say what is meant in an inner sense by the words of the Lord quoted above. In an inner sense the passage concerns those who seek to use falsity to destroy religious truth (and therefore spiritual life) in a person on earth who is being tested and persecuted and in good spirits who are being harassed by evil spirits. A *jaw* symbolizes a desire for inner truth, and the *right side of a jaw*, a desire for truth-from-goodness. *Slapping* it symbolizes the act of damaging that desire. A *coat* and *cloak* symbolize truth in its outward appearance (§§4677, 4741, 4742). *Dragging someone into a lawsuit* symbolizes an effort to destroy [that truth]. A *mile* symbolizes that which leads to truth, a mile having the same symbolism as a way. (For the meaning of a way as something that leads to truth, see §§627, 2333, 3477.) *Lending* means teaching. This explanation shows what is symbolized by *giving to everyone who asks*: proclaiming one's belief in the Lord fully and completely. The reason one is therefore *not to resist evil* is that evil does not hurt anyone supplied with truth and goodness, because the Lord keeps people like this safe.

[7] That is the meaning hidden within those words of the Lord's, and since that is the meaning, the Lord says only, "*You have heard that it was said, 'Eye for eye and tooth for tooth.'*" He does not go on, because an eye symbolizes inner religious truth, and a tooth symbolizes outer religious truth, as will be seen below [§§9051, 9052].

This discussion shows how the Lord spoke when he was in the world. As he did throughout the Old Testament Word, he spoke for the benefit both of angels in heaven and of people in the world. His words were intrinsically divine and heavenly, because they originated in his divinity and came through heaven, but his message was presented through worldly images that correspond. The inner meaning teaches what they correspond to.

[8] The fact that slapping or striking a jaw means destroying truth is evident from passages in the Word that speak of *striking a jaw*. Since in its genuine sense this symbolizes the destruction of truth, in an opposite sense it symbolizes the destruction of falsity. That is the sense in which it comes up in this passage in David:

You will strike all my enemies on the jaw; the teeth of the ungodly you will shatter. (Psalms 3:7)

In Micah:

With a rod you will strike the judge of Israel on the jaw. (Micah 5:1)

And in Isaiah:

The bridle of a deceiver will be on the jaws of the peoples. (Isaiah 30:28)

After all, a face symbolizes feelings (§§4796, 4797, 4799, 5102, 5695, 6604), so the parts of the face symbolize various aspects of desire that correspond to the function and purpose of those parts. An eye, for example, symbolizes the ability to understand truth, and the nostrils symbolize perception of truth. The parts of the mouth—the jaws, the lips, the opening to the throat, the tongue—symbolize various elements in the articulation of truth (§§4796–4805).

A *soul* symbolizes spiritual life. This can be seen from the symbolism of a *soul* as the life of a person, but specifically the life that animates the person's faith, which is spiritual life.

In various places the Word speaks of the heart and soul, and in those passages the heart symbolizes the life force that belongs to love, and the soul symbolizes the life force that belongs to faith.

We have two faculties for receiving life from the Lord. One is called the will, and the other the intellect. Love is the province of the faculty called the will, because goodness that comes of love constitutes its life. Faith is the province of the faculty called the intellect, because truth that leads to faith constitutes its life. Nonetheless, these two kinds of life in us form a unit, and when they do, then matters of faith are also matters of love, because we love them, and conversely, matters of love are also matters of faith, because we believe them. That is the kind of life everyone in heaven has.

[2] Why does the Word refer to the vital force of love (that is, to the will) as the heart and to the vital force of faith (that is, to the intellect) as the soul? In the universal human (or heaven), people who love the Lord and are called heavenly constitute the area of the heart, while people who believe in the Lord and consequently show charity toward their neighbor constitute the area of the lungs (see §§3635, 3883–3896). That is why the heart in the Word symbolizes love, which is the life of the will, and the soul symbolizes faith, which is the life of the intellect (§§2930, 7542, 8910). In the original language, the word *soul* comes from a word for the breathing of the lungs.

[3] Faith belongs to the faculty of the intellect because the intellect is what the Lord enlightens when we accept faith. This is how we come by the light we enjoy—the ability we have to comprehend what is true when it comes to matters of faith—as we read the Word. Love belongs

to the faculty of the will because the will is what the Lord kindles when we accept love. This is how we come by the fire that warms our life and a refined perception of what is good.

[4] From this discussion you can see what is meant in a proper sense by the heart and by the soul in the Word, as in the following passages. In Moses:

You shall love Jehovah your God *with all your heart and with all your soul* and with all your powers. (Deuteronomy 6:5, 6)

In the same author:

You shall love Jehovah your God and serve him *with all your heart and with all your soul*. (Deuteronomy 10:12; 11:13)

In the same author:

You shall keep the statutes and judgments and do them *with all your heart and with all your soul*. (Deuteronomy 26:16)

In the Gospels:

Jesus said, “You shall love the Lord your God *with all your heart and with all your soul* and with all your strength and your thoughts.” (Matthew 22:37; Mark 12:30, 32; Luke 10:27)

The heart stands for the life force of love, and the soul for the life force of faith. Strength stands for effects produced by the life force of love and so for the output of the heart, or of the will. Thoughts stand for effects produced by the life force of faith and so for the output of the soul, or of an enlightened intellect. [5] Likewise in Isaiah:

A *deluded heart* makes them go astray, so that they do not rescue *their soul* and say, “Is there not a lie in my right hand?” (Isaiah 44:20)

In Jeremiah:

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

This is about Jehovah, or the Lord. The word “heart” here is used for the divine goodness of his love, or mercy, and the word “soul” is used for the divine truth forming a person’s faith.

[6] Not many in the church today know that this is the scriptural symbolism of the heart and the soul. They do not know it because they

have not considered the fact that we have two distinctly different faculties, the will and the intellect, and that these two faculties must constitute a single mind if we are to be truly human. Nor have they considered the fact that everything everywhere, in both heaven and the world, relates to goodness and truth, and that these two elements must unite in order to be anything or produce anything. People's ignorance has led them to detach faith from love. After all, one who is unaware of these universal laws has no way of knowing that faith relates to truth, and love to goodness, and that they are nothing unless they are united. Faith without love is not faith, and love without faith is not love. Love takes its quality from faith, and faith receives its life from love, so faith without love is dead, but faith joined with love is alive.

Everything in the Word shows that this is so, because where the Word treats of faith it also treats of love. As a result, everything there exhibits the marriage of goodness and truth. In other words, it contains heaven, and in the highest sense, the Lord. (For the presence of this marriage in the Word, see §§683, 793, 801, 2516, 2712, 4137 at the end, 5138, 5502, 6343, 7945, 8339.)

From all this it is now evident why people in the church have so far not known what is meant in the Word by a heart and by a soul.

[7] The fact that a soul in the Word means the life force of faith is plain to see from places where the term is used, as in the following passages. In Moses:

You shall not take a millstone or a grindstone as collateral, *for [whoever does so] is taking the person's soul as collateral.* (Deuteronomy 24:6)

This passage says that to take a millstone as collateral is to take a person's soul as collateral, because on an inner level a millstone symbolizes matters of faith (§7780). In Isaiah:

It will be as when starving people dream they are eating, but when they awake, *their soul is hungry.* Or when thirsty people dream they are drinking, but when they awake, here, they are faint, *and their soul is longing.* (Isaiah 29:8)

A hungry soul and a longing soul stand for a desire to learn what faith teaches to be good and true. In the same author:

If you bring out *your soul* for someone starving and satiate an *afflicted soul*, . . . (Isaiah 58:10)

Bringing out your soul for someone starving stands for teaching the true ideas of faith to someone who longs for them. Satiating an afflicted soul stands for teaching such a person the good actions prescribed by faith.

[8] In Jeremiah:

Though you dress in double-dyed [scarlet], though you adorn yourself with adornment of gold, though you enlarge your eyes with makeup, in vain will you beautify yourself. Your lovers will shrink from you in horror; *they will seek your soul.* (Jeremiah 4:30)

The soul here stands for the vital force of faith and consequently for faith itself within a person, because faith forms a person's spiritual vitality. Every detail of this verse reveals that faith is what a soul means. In the same author:

They will come and sing on Zion's height and stream together toward Jehovah's goodness—toward wheat and toward new wine and toward oil and toward the offspring of flock and herd—*and their soul will become like a watered garden.* I will water the *weary soul* and *every soul* that grieves. (Jeremiah 31:12, 25)

The soul here stands for the vitality of faith in people of the church. They are said to become like a garden because a garden symbolizes a capacity for understanding that arises out of faith with its truth (§§100, 108, 2702). The soul is said to be watered because being watered symbolizes being taught. [9] In the same author:

With risk to our souls we fetch our bread, because of the sword in the wilderness. (Lamentations 5:9)

The risk to their souls is the risk that they will lose their faith and consequently their spiritual life. A sword in the wilderness, you see, is falsity battling against the truth that leads to faith (§§2799, 4499, 6353, 7102, 8294). In Ezekiel:

Javan, Tubal, and Meshech were your dealers *in human souls*, and for vessels of bronze they sold your trade goods. (Ezekiel 27:13)

The human souls stand for an inner form of the truth that leads to faith and is characterized by goodness. The bronze vessels stand for an outer form of such truth, since vessels are outward truths, or truth in the form of knowledge (§§3068, 3079), and bronze is earthly-level goodness (§§425,

1551). Unless you know that a human soul means faith, you cannot understand what is symbolized by dealing in human souls and in bronze vessels. [10] In the same author:

Every living soul that creeps, wherever the rivers go, will survive, so that the fish become very numerous, because this water goes there and is cured. (Ezekiel 47:9)

This is about the new temple, that is, a new spiritual religion from the Lord. A living soul that creeps stands for truths in the form of knowledge that are components of faith. The numerous fish that result are items of knowledge (§§40, 991). The rivers stand for various facets of an intelligent understanding that is informed by faith with its truth (§§2702, 3051). Once again, you need the inner meaning in order to see why numerous fish would result from the fact that the rivers go there. In David:

Save me, God, because the waters have come *right to my soul*. (Psalms 69:1)

And in Jonah:

Water surrounded me right to my soul. (Jonah 2:5)

The water here stands for falsity and also for trials that are triggered by the introduction of falsity (§§705, 739, 756, 790, 8137, 8138, 8368). [11] In Jeremiah:

Jehovah said, “*Should my soul not take revenge* on a nation that is like this one?” (Jeremiah 5:9, 29)

In the same author:

Accept chastisement, Jerusalem, or *my soul may turn away from you* and I may reduce you to a wasteland. (Jeremiah 6:8)

When a soul is attributed to the Lord, it stands for divine truth. In John:

The second angel poured out his bowl onto the sea, and it became blood like that of a dead person, so that *every living soul died in the sea*. (Revelation 16:3)

The sea stands for knowledge as a whole (§28). Blood stands for faith with its truths when they are characterized by goodness, and in a negative sense, faith with its truths when they have been rendered false and

profane (§§4735, 6978, 7317, 7326). A living soul, then, stands for life imparted by faith. [12] In Matthew:

Do not worry for your soul, what you are to eat or drink. (Matthew 6:25)

The soul here stands for the truths that constitute one's faith. Eating and drinking stand for learning what faith prescribes as good and true, because in an inner sense this verse is about one's spiritual life and the nourishment of that life. In the same author:

Any who want to find *their own soul* will lose it, and any who lose *their own soul* for my sake will find it. (Matthew 10:39)

The soul stands for a life of faith, such as believers live, and in a negative sense, for a life without faith, such as nonbelievers live. In Luke:

In your patience *possess your souls*. (Luke 21:19)

Possessing one's soul stands for possessing various elements of faith and therefore of spiritual life.

The meaning is similar in many other passages.

9051

Eye for eye means if (one damages) anything in the inner part of the intellect. This can be seen from the symbolism of an *eye* as the intellect—in this case, the inner part of the intellect, whose life force is the vitality of faith.

The human intellect has an outer and an inner part. The outer intellect is where we think thoughts of which we are conscious. The inner intellect is where we think thoughts of which we are not conscious but of which angels *are* conscious. The inner intellect is what the Lord illuminates when we develop faith, because this intellect is lit by the light of heaven. Heaven's light also shines on our spiritual life, which does not reveal itself to us as much in this world as in the next life, when we become an angel among angels in heaven. Until then our spiritual life lies hidden deep inside the thoughts of our outer intellect, where it generates a state of awe and reverence—regarding the Lord, love for him and faith in him, the Word, and all other religious values.

The reason the eye means the intellect is that it corresponds to the intellect. The intellect sees by the light of heaven, but the eye, by the light of the world. The objects seen by the eye of the intellect are spiritual, and its field of vision consists of the knowledge in a person's memory. The objects seen by the outer eye are earthly, and its field of vision is everything visible in the world. (See §§2701, 4403–4421, 4523–4534 for the idea

that an eye in a spiritual sense is the intellect, and is faith, too, since faith forms the life of the inner intellect.)

[2] If you do not know that an eye in the Word is the intellect, you cannot understand the meaning of statements the Lord made about eyes in the Gospels. Take these words, for example:

If your right eye makes you stumble, dig it out; it is better for you to enter the kingdom of God one-eyed than to be thrown into fiery Gehenna having two eyes. (Mark 9:47; Matthew 5:29)

Everyone knows that an eye is not be dug out, even if it causes the person to stumble, and that no one enters the kingdom of God one-eyed. No, a right eye symbolizes a false idea of the Lord in one's faith. That is what needs digging out. Take these words too:

The lamp of the body is the eye, so if your eye is sound, your whole body will be light. If your eye should be bad, your whole body will be dark. So if the light that is in you is darkness, how immense the darkness! (Matthew 6:22, 23; Luke 11:34)

Here too the eye does not mean an eye but rather an understanding of faith's truths. The passage therefore calls the eye the lamp of the body and says that if the light that is in you is darkness, how immense the darkness! In a spiritual sense, darkness, [or shadow,] is falsity in one's faith (§§1839, 1860, 4418, 4531, 7688, 7711). [3] Again:

Why do you discern the piece of straw that is in your brother's eye but do not understand the beam that is in your eye? (Matthew 7:3, 4, 5)

Discerning a piece of straw in the eye of one's brother means discerning a mistaken way of understanding the truth. A beam in one's own eye is a huge amount of evil resulting from falsity. This is because wood in an inner sense is goodness, and in a negative sense evil (§§643, 2784, 2812, 3720, 8354). In the other world, moreover, goodness is represented by a beam, so people who pretend to be good appear to carry around a beam that keeps them safe wherever they go. If an eye and a beam did not have the symbolism given, what would it mean to see a beam in one's eye?

Anyone who does not know that in the Word an eye stands for the ability to understand truth and also for faith will fail to recognize the implications that were involved when the Lord, in healing a blind person, *spat on the ground and made clay from the spit and said to the person, "Wash in the pool of Siloam"* (John 9:6, 7). All the Lord's miracles, like all divine

miracles, had a message that related to the Lord's kingdom and his church (§§7337, 8364), so this one did as well.

9052

Tooth for tooth means anything in the outer part of the intellect. This can be seen from the symbolism of a *tooth* as the outer part of the intellect and therefore as earthly-level truth, since this forms the life of the outer intellect.

The reason teeth have this symbolism is that they prepare food necessary for the nourishment of the body by crushing it up as if they were millstones—here, [in an inner sense,] food necessary for the nourishment of the soul. The food that nourishes the soul is understanding and wisdom, and what first receives, grinds up, and prepares this food is concepts of what is true and good on the earthly plane. (For the idea that understanding and wisdom are what is called spiritual and heavenly food, see §§56–58, 680, 1480, 4792, 5147, 5293, 5340, 5342, 5576, 5579, 5915, 8562, 9003.)

This shows why teeth symbolize the outer intellect. (The explanation of the inner intellect directly above at §9051 also indicates what the outer intellect is.)

[2] The symbolism of teeth as earthly-level truth belonging to the outer intellect (and in a negative sense as falsity destroying that truth) can be seen from the following passages in the Word. The symbolism of teeth as earthly-level truth can be seen in Moses:

He had eyes redder than wine and teeth whiter than milk. (Genesis 49:12)

This passage too speaks both of eyes and of teeth. It is about Judah, by whom is meant the Lord and his heavenly divinity (§6363). The eyes symbolize the Lord's divine intellect (§6379). The teeth symbolize the Lord's earthly divinity (§6380) and therefore divine truth on the earthly plane as well. [3] In Amos:

I have given you *teeth empty [of food]* in all your cities and a lack of bread in every place of yours. (Amos 4:6)

Empty teeth stand for a scarcity of truth, and a lack of bread for a scarcity of goodness.

You can see, then, what is meant by the *gnashing of teeth* among hell's inhabitants (Matthew 8:12; 13:42, 50; 22:13; 25:30; Luke 13:28); it means a clash between false and true tenets of faith. As just mentioned, teeth in a negative sense symbolize falsity destroying truth, as in David:

Rise, Jehovah! Save me, my God! For you are striking all my enemies on the jaw; *the teeth of the ungodly you will shatter.* (Psalms 3:7)

Shattering the teeth of the ungodly stands for shattering the falsity with which they destroy truth. In the same author:

As to my soul I lie down in the midst of lions, *their teeth being a spear and arrows*, and their tongue a sharp sword. (Psalms 57:4)

Lions' teeth stand for falsity destroying truth. Lions themselves mean falsity-from-evil in all its power (§§6367, 6369). [4] In the same author:

God, destroy their teeth in their mouth; turn aside the grinding teeth of the young lions. (Psalms 58:6)

And in Joel:

A nation is coming up over my land, strong and no counting them; *its teeth are a lion's teeth, and it has the molars of a savage lion.* It is reducing my grapevine to a ruin and my fig tree to scum. (Joel 1:6, 7)

Teeth and grinding teeth stand for falsity that destroys religious truth, the grapevine being a spiritual religion (§§1069, 5113, 6376) and the fig tree being earthly-level goodness in that religion (§§217, 4231, 5113). Another clue that teeth have this meaning here is the fact that they are being ascribed to a nation that will wreak havoc. In John:

The figures of the locusts were like horses prepared for war. They had hair like women's hair, and *their teeth were like those of lions.* (Revelation 9:7, 8)

Locusts stand for people devoted to external falsity (§7643), which shows again that their teeth stand for falsity destructive of truth.

Hand for hand means any of the power of spiritual truth—that is, if one damages or annihilates it. This can be seen from the symbolism of a *hand* as the power supplied by truth (§§3091, 3387, 4931–4937, 6292, 6947, 7188, 7189, 7518, 7673, 8050, 8153, 8281) and [specifically] by spiritual truth (§§5327, 5328, 7011).

9053

Foot for foot means any of the power of earthly truth. This can be seen from the symbolism of a *foot* as the earthly plane (§§2162, 3147, 3761, 3986, 4280, 4938–4952) and as the power of earthly truth (§5328).

9054

Burn for burn means any beloved desire in the inner part of the will. This can be seen from the symbolism of a *burn* as damage to or the annihilation of a loving goodness. The reason for assigning it to the will is that love and its goodness belong to the will, while faith and its truth belong to the intellect (§§9050, 9051). The reason it means in the inner part of

9055

the will is that a wound, which comes next, symbolizes damage to or the annihilation of a beloved [desire] in the outer part of the will.

These phrases like the last few are about harm done in both the inner and the outer self. As shown, the eye symbolizes damage to the inner part of the intellect, and the tooth, to the outer part; the hand, damage to the power of truth in the inner self, and the foot, in the outer self. So the burn here symbolizes damage to the will of the inner self, and the wound, damage to the will of the outer self.

[2] Just as we have an inner and outer intellect (discussed in §§9051, 9052), we have an inner and outer will. The inner will is located with the inner intellect, and the outer will with the outer intellect, because each pair has to be united. Where there is truth, there is goodness, and where there is goodness, there is truth. Truth without goodness is not true, and goodness without truth is not good. Goodness is the core essence of truth, but truth is the manifestation of goodness. It is the same with the human intellect and will, because the intellect is devoted to the reception of truth, and the will to the reception of goodness. You can see, then, that when we are being reborn, the Lord gives us a new intellect by way of faith with its truths and a new will by way of neighborly love with its goodness. You can see that both must exist and exist united if we are to be reborn.

[3] Why does a burn symbolize damage to a loving goodness? Fire symbolizes love (§§934, 2446, 4906, 5071, 5215, 6314, 6832, 6834, 6849, 7324 at the end, 7575, 7852), and what damages a loving goodness is cravings born of self-love. On the point that the term *burn* is used for these cravings, see §§1297, 5215.

Cravings are symbolized by a burn in Isaiah as well:

In place of perfume will be decay, and in place of a sash, a rip, and in place of braided work, baldness, and in place of a robe, a girding of sack-cloth; a *burn in place of beauty*. (Isaiah 3:24)

This is about the daughter of Zion, who symbolizes a heavenly religion, or a religion that embodies love for the Lord. The burn is a craving for evil arising from self-love.

[4] Readers unaware of the Word's inner meaning believe that the ostentatious adornments of the daughters of Zion mentioned in verses 16–24 of that chapter literally mean adornments. They believe it was because of the presence of such finery among the daughters of Zion that the people of Judah and Israel were punished and fell by the sword, as described in verses

25, 26 there. The reality, though, is quite different. What the adornments mean are the spiritual and heavenly qualities of that religion.

Anyone who reads the Word can see that in the Word, a daughter of Zion does not mean a daughter of Zion. All that is needed is to consult and ponder any passages in the Prophets that mention Zion and the daughter of Zion. They will show that the daughter of Zion is the church.

Wound for wound means any beloved desire in the outer part of the will. This can be seen from the symbolism of a *wound* as damage to a beloved desire, and since the desire is beloved, it is found in the will, because love belongs to the will. The reason it is in the outer part of the will is that a burn symbolizes damage to a desire in the inner part of the will, as explained directly above at §9055.

9056

The Word distinguishes between a wound and a blow. A wound has to do with damage to goodness, and a blow with damage to truth, as in Isaiah:

From the sole of the foot right to the head, there is no soundness in it: *wound* and *scar* and fresh *blow*, not pressed out and not bandaged and not softened with oil. (Isaiah 1:6)

The wound here is used to portray goodness that has been destroyed; the blow, to portray truth that has been destroyed.

Blow for blow means any desire in the intellect—that is, if it is annihilated or damaged. This can be seen from the symbolism of a *blow* as the annihilation of or damage to a desire in the intellect—that is, a desire for truth.

9057

The word for a blow in the original language is one that means the bruise from a pooling of blood or pus, and blood in an inner sense is religious truth that comes of a loving goodness, while in a negative sense it is truth rendered false and profane (§§4735, 6978, 7317, 7326). So a blow is truth damaged or annihilated. That is also what is symbolized by the *blows*, [or plagues,] in Revelation 9:20; 11:6; 13:1, 3; 15:1, 6, 8; 16:21; 18:8; and by the *blows*, [or plagues,] in Jeremiah 30:12, 14, 17; Zechariah 14:12, 13, 14, 15; David's Psalms 38:5; Luke 10:30–35. This last passage is the story of the man who fell among robbers *who laid blows on him* and left him half dead. It says that a Samaritan *bandaged the blows the man had received*, poured on oil and wine, lifted him onto his (the Samaritan's) beast of burden, and brought him to an inn.

[2] If you understand the Word's inner meaning, you can see why the Lord said that a Samaritan bandaged the blows, poured on oil and wine,

and lifted the man onto his beast of burden. In an inner sense, a Samaritan means someone with a desire for truth. Bandaging the blows symbolizes healing the other person's desire when it has been damaged. Pouring on oil and wine symbolizes pouring on a goodness that comes of love and a goodness that comes of faith. And lifting a person onto one's beast of burden symbolizes using one's intellect to provide support. These words therefore depict charity toward one's neighbor in earthly terms for a person in the world and in spiritual terms for angels in heaven. It is depicted in earthly terms in the literal meaning and in spiritual terms in the inner meaning. (A Samaritan is someone with a desire for truth because that desire is what Samaria symbolizes in the Word. Oil is a goodness that comes of love; see §§886, 3728, 4582. Wine is a goodness that comes of faith; §§1798, 6377. A beast of burden is the intellect; §§2761, 2762, 2781, 3217, 5321, 5741, 6125, 6401, 6534, 7024, 8146, 8148.) That is how the Lord spoke. Not many people know it, though, because they believe the only reason for using words like these was to put together a parable story. If that were true, though, the words would not be words from the Divine. Words from the Divine all contain ideas that have to do with the Lord, with heaven, and with the church, and every jot contains such ideas. (See above near the end of §9049.)

9058

And when a man strikes the eye of his male slave means if the inner self damages religious truth in the outer, [earthly] self, as the following shows: *Striking* means damaging, as before. A *man*—here, a man from among the children of Israel—symbolizes people in the church and therefore people with spiritual truth, in other words, with religious truth, as mentioned above at §9034. So a man here symbolizes the inner self, because religious truth exists in the inner self and constitutes its life, which is called spiritual life. I use the term “inner self” in relation to the outer self symbolized by a slave. An *eye* symbolizes the inner part of the intellect and therefore religious truth, as discussed at §9051. And a *slave* symbolizes truth in the form of knowledge, existing in the outer self (discussed in §§1895, 2567, 3835, 3849, 8993, 8994), so it also symbolizes the outer, earthly self (§§5305, 7998, 8974).

The literal sense speaks of a man and a slave, meaning two individuals, but in the inner sense, in which a man is the inner self and a slave is the outer self, the two are in one individual. This is because in the inner sense no attention is paid to individuals, only to attributes (§§5225, 5287, 5434, 8343, 8985, 9007).

Or the eye of [his] female slave means or [if it damages] a desire for truth there. This is established by the symbolism of an *eye* as the intellect and therefore as religious truth (as directly above at §9058) and from that of a *female slave* as a desire for earthly truth (discussed in §§2567, 3835, 3849, 8993).

9059

And ruins it means so as to demolish it. This is evident from the symbolism of *ruining*—ruining the religious truth symbolized by the eye—as demolishing it.

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He shall send the slave to freedom in exchange for the [slave's] eye means that it can no longer serve the inner self, as the following shows: *Sending to freedom* means releasing from service, and *for the [slave's] eye* (the eye the master had ruined in the slave) means because of religious truth demolished in the outer, earthly self. (An eye means the intellect and therefore religious truth, §§9051, 9058; ruining means demolishing, §9060; and a slave means the outer, earthly self, §9058.)

9061

It is impossible to see how this works without knowing the relationship between the inner and outer selves. The inner self cannot live a spiritual life unless the outer self cooperates. As a result, we cannot be reborn unless our earthly self is also reborn. From this it follows that if religious truth in the outer, earthly self has been obliterated, it can no longer serve the inner self.

[2] This relationship resembles that between the outer eye and inner eye. If the outer eye has been injured, it can no longer serve the inner eye. After all, if the outer eye distorts objects, the vision of the inner eye through the outer eye is necessarily distorted. The situation also resembles that of the other body parts, parts subject to the will: the arms, hands, fingers, feet. If they are crippled, the will can act through them only in a crippled way. It is the same with the outer, earthly self in relation to the inner: If truth in the form of knowledge in the outer, earthly self has been twisted or annihilated, the inner self cannot see the truth, so its thoughts and perceptions are necessarily twisted or false.

From all this it is evident why the earthly self must be reborn if a person is to be reborn. (On these subjects, also see previous explanations at §§3286, 3321, 3469, 3493, 3573, 3620, 3623, 3679, 4588, 4618, 4667, 5165, 5168, 5427, 5428, 5477, 6299, 6564, 8742–8747, 9043.)

And if he knocks out the tooth of his male slave or the tooth of his female slave means if [the inner self] destroys truth or a desire for truth on the sensory level, as the following shows: A *tooth* symbolizes the outer part of

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the intellect and consequently truth on the earthly plane, as dealt with above at §9052. Here it symbolizes truth on the lowest part of the earthly plane, or the sensory level, because the tooth is ascribed to a male or female slave. A *female slave* symbolizes a desire for such truth, as also dealt with above, at §9059. And *knocking out* means destroying. (For the nature and characteristics of the sensory level, see §§4009, 5077, 5081, 5084, 5089, 5094, 5125, 5128, 5580, 5767, 6183, 6201, 6310, 6311, 6313, 6315, 6316, 6564, 6598, 6612, 6614, 6622, 6624, 6948, 6949, 7693.)

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He shall send the slave to freedom in exchange for the slave's tooth means that it can no longer serve the inner self. This can be seen from the symbolism of *sending to freedom* as releasing from service and therefore as no longer serving (as above at §9061), and from that of a *tooth* as the sensory level (mentioned directly above at §9062).

The situation in all this can be seen from the points made just above at §9061 about the state of the inner self when the outer self has been damaged. The case is the same with a damaged sensory level. The sensory level is the lowest level of the earthly self, and it too must be reborn if the person is to be fully reborn (see §§6844, 6845, 7645).

Anyone can see that these rules about the eye or tooth of a male or female slave hold secrets discernible to no one except through the inner meaning. Without a hidden reason, what would it mean to decree that slaves were to be allowed to go free on account of ruinous injury to their eye or tooth but not to other body parts? But the hidden reason becomes evident once you know what an eye and a tooth symbolize on a spiritual level; and once you know this, then the reason why it was so decreed comes to light.

9064

Exodus 21:28–36. “*And when an ox strikes a man or a woman with its horn and the person dies, the ox shall surely be stoned and its flesh shall not be eaten, and the ox's owner shall be guiltless. But if it has been an ox that gores from yesterday and the day before, and testimony of this has been given to its owner, and he does not keep watch over it, and it kills a man or a woman, the ox shall be stoned and its owner shall also die. If atonement is required of him, he shall give a ransom for his soul, according to all that was required of him. Whether it gores a son or gores a daughter, according to this judgment shall he be dealt with. If the ox gores a male slave or a female slave, its owner shall give thirty shekels of silver [to the master of the slave], and the ox shall be stoned. And when a man opens an [existing] pit, or when a man digs a [new] pit and does not cover it, and an ox or a donkey falls in, the owner of the pit shall repay; he shall give silver back to its owner, and the dead animal shall be his own. And when a man's ox*

inflicts a blow on his companion's ox and it dies, they shall sell the living ox and divide the silver for it, and the dead animal they shall also divide. Or [if] it is known that it has been an ox that gores from yesterday and the day before, and its owner does not keep watch over it, he shall surely repay ox for ox, and the dead animal shall be his."

And when an ox strikes a man or a woman with its horn means if an earthly-level desire for evil causes damage to religious truth or goodness. *And the person dies* means to the point of destroying it. *[The ox] shall surely be stoned* symbolizes punishment for destroying religious truth and goodness. *And its flesh shall not be eaten* means that this evil must never be adopted but rather expelled. *And the ox's owner shall be guiltless* means that the evil did not come from the inner self, because it came from the will, not the intellect. *But if it has been an ox that gores from yesterday and the day before* means if the desire for evil is long-standing. *And testimony of this has been given to its owner* means and it has crossed over to the intellect. *And he does not keep watch over it* means no curbing of it. *And it kills a man or a woman* means if it then destroys religious truth and goodness. *The ox shall be stoned* symbolizes punishment for the destruction of truth. *And its owner shall also die* symbolizes damnation of the inner self. *If atonement is required of him* means in order to escape damnation. *He shall give a ransom for his soul* symbolizes the hardships of repentance. *According to all that was required of him* means according to the nature of the desire for evil, involved as it was with the intellect. *Whether it gores a son or gores a daughter* symbolizes an assault, made by a desire for evil, on religious truth and goodness that develop out of something deeper. *According to this judgment shall he be dealt with* means that the penalty is the same. *If the ox gores a male slave or a female slave* means if a desire for evil destroys truth or goodness on the earthly level. *Its owner shall give thirty shekels of silver [to the master of the slave]* means that the inner self must restore it in full. *And the ox shall be stoned* symbolizes punishment for the destruction of truth and goodness on the earthly level. *And when a man opens an [existing] pit* means if anyone receives falsity from another person. *Or when a man digs a [new] pit* means or actually makes up falsity. *And an ox or a donkey falls in* means which corrupts earthly-level goodness or truth. *The owner of the pit shall repay* means that the person responsible for the false idea must make amends. *He shall give silver back to its owner* means through truth in the person whose earthly-level goodness or truth was corrupted. *And the dead animal shall be his own* means that the evil or falsity will remain with the person responsible. *And when a man's ox inflicts a blow on his companion's ox* symbolizes two truths and

the differing desires for each, one of which harms the other. *And it dies* means to [the point] where a good desire perishes. *They shall sell the living ox* means that the one desire for truth, which has harmed the other, will be disowned. *And divide the silver for it* means that the truth that was desired will be dispelled. *And the dead animal they shall also divide* means that the harmful desire will also be dispelled. *Or [if] it is known that it has been an ox that goes from yesterday and the day before* means if it was already known that the desire was such. *And its owner does not keep watch over it* means and if the person did not restrain it. *He shall surely repay [ox for ox]* symbolizes full restoration. *And the dead animal shall be his* means in exchange for the harmful desire.

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And when an ox strikes a man or a woman with its horn means if an earthly-level desire for evil causes damage to religious truth or goodness, as the following shows: *Striking with its horn* means causing damage, because a horn symbolizes the power of falsity from evil (§2832), and striking means causing damage. An *ox* symbolizes an earthly-level desire for goodness (discussed in §§2180, 2566, 2781, 2830, 5913, 8937), so in a negative sense it symbolizes an earthly-level desire for evil. A *man* symbolizes a true idea of faith, as mentioned at §9034. And a *woman* symbolizes good actions inspired by faith, as discussed in §§4823, 6014, 8337.

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And the person dies means to the point of destroying it, as can be seen without explanation.

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[The ox] shall surely be stoned symbolizes punishment for destroying religious truth and goodness. This is clear from the symbolism of *stoning* as discussed in §§5156, 7456, 8575, 8799.

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And its flesh shall not be eaten means that this evil must never be adopted but rather expelled, as the following shows: *Eating* symbolizes being adopted and united (discussed in §§2187, 2343, 3168, 3513 at the end, 3596, 3832, 4745, 5643, 8001), so *not* being eaten means not being adopted but rather expelled. The reason the evil must not be adopted but rather expelled is that by its very nature it destroys truth and goodness characterizing the church's faith. And *flesh* symbolizes good that is done out of heavenly love, and in a negative sense, evil that is done out of self-love, as discussed in §§3813, 7850, 8409, 8431.

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And the ox's owner shall be guiltless means that the evil did not come from the inner self, because it came from the will, not the intellect, as the following shows: An *ox's owner* symbolizes the inner, spiritual self. After all, an *ox* symbolizes a desire for evil in the outer, earthly self (§9065), so its owner, [or master,] is the inner self. The inner self is master of the

outer, earthly self, because it is able to control earthly-level desires for evil, and does control them when the earthly plane is subordinate, as it is in people who have been reborn. And *guiltless* means not culpable.

The reason given here is that the evil came from the will but not from the intellect. Evil from the will and not at the same time from the intellect does not damn us, because we do not see it, so we do not spend time considering whether it is evil and are therefore unaware of it.

This describes our inherited evil before we have been taught that it is evil. It also describes our inherited evil after we have been taught, as long as we are living a merely external life, or the life of the body, and not the inner life of the intellect as well. To see and understand that a thing is wrong and do it anyway makes us responsible for it, as the Lord teaches in John:

The Pharisees said, "Are we also blind?" Jesus said to them, "If you were blind you would have no sin. But now you say, 'We see!' So your sin remains."
(John 9:40, 41)

[2] (For the idea that no one is punished for inherited evil, only for his or her own evil, see §§966, 1667, 2307, 2308, 8806.)

This is the kind of evil symbolized by an ox that strikes a man or woman with its horn before its owner knows it to be an ox that gores. The next verse is about evil we are aware of, as symbolized by an ox whose owner knew it was an ox that gores but did not keep watch over it. The punishment therefore is that the ox must be stoned and the owner die unless atonement is required of him.

But if it has been an ox that gores from yesterday and the day before means if the desire for evil is long-standing. This can be seen from the symbolism of an *ox that gores* as a desire for evil (dealt with above at §9065) and from that of *yesterday and the day before* as a previous state and time (dealt with in §§6983, 7114) and therefore as something that has already existed for a while.

And testimony of this has been given to its owner means and it has crossed over to the intellect. This is clear from the symbolism of *having been testified to* as having become known and therefore as having crossed over to the intellect. Evil we know about passes into our intellect. Our intellect is our inner eye, and without it our will is blind. So when evil, which belongs to the will, crosses over to the intellect, it passes from the dark into the light.

And he does not keep watch over it means no curbing of it. This can be seen from the symbolism of *keeping watch over*—over evil in the will that

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has passed into the light of the intellect—as checking it, or curbing it. We were given an intellect for the purpose of seeing evil and then curbing it.

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And it kills a man or a woman means if it [then] destroys religious truth and goodness. This is evident from the symbolism of *killing* as destroying and from that of a *man* as true ideas of faith and of a *woman* as good actions inspired by faith (as above at §9065).

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The ox shall be stoned symbolizes punishment for the destruction of truth as above at §9067.

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And its owner shall also die symbolizes damnation of the inner self. This is established by the symbolism of the *owner* of an ox as the inner self (discussed above at §9069) and from that of *dying* as damnation (also discussed above, at §9008).

Here is why an ox was to be stoned and its owner to die if he knew it was an ox that gores and did not keep watch over it: The spiritual dimension of this judgment, or law, is that when we know there is evil and fail to curb it, we are responsible for it, because we approve of it. In doing so we snuff out the light of truth, and with it, any nascent belief in the truth. Once the light has been snuffed out, we cannot receive goodness from the Lord. As a result, our inner self cannot open up, so it cannot be granted spiritual life, or a life of faith with all the associated truth and goodness.

When this is our state, we are living an earthly life, which is the life of the outer self. Earthly life without spiritual life is dead, and the consequence is damnation (§7494).

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If atonement is required of him means in order to escape damnation. This can be seen from the symbolism of *atonement* as the intent to free oneself from damnation. Atonement was required of people who had done evil without forethought or guile. There were various types of atonement, which were then called ransom for one's soul—since that was the way of buying one's life back. These outer circumstances, though, symbolized something deeper: atonement symbolized deliverance from damnation, and a ransom accordingly symbolized amending one's spiritual life through active repentance.

Since atonement symbolized deliverance from damnation, it also symbolized being pardoned of one's sins and consequently being cleansed of them.

9077

He shall give a ransom for his soul symbolizes the hardships of repentance. This can be seen from the symbolism of a *ransom*, [or redeeming something,] as exchanging something else for it in order to rescue it. (For

the varied meanings of redemption, see §§2954, 2959, 2966, 6281, 7205, 7445, 8078, 8079, 8080.) Here, the ransom of a soul symbolizes the hardships of repentance, because the theme is deliverance from damnation. We cannot be delivered from damnation except by putting our evil aside, and we put our evil aside only through active repentance, which has to do with the way we live. The means to all this is spiritual trials, which are the hardships of repentance. (For the idea that being delivered from damnation—or what is the same, being delivered from our sins—is the same as putting our evil aside, and that we put our evil aside by repenting with our lives, see §§8389–8394, 8958–8969. For the idea that we then undergo times of trial, §§8958–8969.)

According to all that was required of him means according to the nature of the desire for evil, involved as it was with the intellect. This can be seen from the remarks just now about atonement and redemption. Evil in the will, seen by the intellect but not curbed, was what needed to be atoned for and redeemed. It had to be redeemed by an equivalent, answering gesture, so it had to be redeemed in accordance with the nature of the desire for evil, involved as it was with the intellect.

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Whether it gores a son or gores a daughter symbolizes an assault, made by a desire for evil, on religious truth and goodness that develop out of something deeper. This is evident from the symbolism of *goring* as damaging (as above at §9065) and therefore as an assault, and from that of a *son* as a true idea of faith and of a *daughter* as good actions inspired by faith (discussed in §§489, 490, 491, 533, 1147, 2362, 2623).

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The reason truth and goodness developing out of something deeper is meant is that our inner depths are like parents that give birth to good actions and true ideas as their sons and daughters. The forms of goodness and truth in a person who has been reborn come in “generations.” There are forms that play the role of a parent, of children, of sons-in-law and daughters-in-law, of grandsons and granddaughters, and so on. As a consequence, these forms of goodness and truth have blood relationships and family ties, and they form clans, in multifaceted series.

[2] The communities of heaven are arranged in these patterns, as are forms of truth and goodness in a person who is being reborn, which means that such a person becomes a miniature heaven. To tell a secret, the good actions and true ideas in us bear love for each other, and they recognize and associate with each other in keeping with that love. This fact traces its origin to angelic communities, whose members love each other, recognize each other, and group together in accordance with similarities and

affinities in their forms of goodness. Strange to say, when people come together who have never before met but share a similar kind of goodness, it is as if they have known each other since childhood. This is the source of the fact that when goodness and truth unite in us, they reflect the pattern of heaven and create an image of heaven in us.

It is the Lord who creates these patterns, both in heaven and in an angelic person—that is, a person who is being reborn and becoming an angel.

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According to this judgment shall he be dealt with means that the penalty is the same, as can be seen without explanation.

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If the ox gores a male slave or a female slave means if a desire for evil destroys truth or goodness on the earthly level. This can be seen from the symbolism of a *male slave* as earthly-level truth (discussed in §§3019, 3020, 5305, 7998), from that of a *female slave* as an earthly-level desire for truth (discussed in §§1895, 2567, 3835, 3849, 8993, 8994), and from that of *goring* as destroying.

The Word speaks of goring in relation to the destruction of falsity through the power of truth, and in a negative sense, in relation to the destruction of truth through the power of falsity. This is because a horn symbolizes the power truth acquires from goodness and the power falsity acquires from evil (§2832). In Ezekiel, for example:

With side and shoulder you push, *and with your horns you gore* all the ailing. (Ezekiel 34:21)

This is about people who use all their power and might to destroy truth and goodness in the church through the use of deceptive arguments based on sensory evidence. Pushing with side and shoulder means with all one's power and might (§§1085, 4931–4937). This shows why goring is mentioned in Moses:

The firstborn of his ox has honor, *and the horns of the unicorn are his horns. With them he will gore all the peoples at once*, to the ends of the earth. (Deuteronomy 33:17)

This is part of a prophetic utterance in Moses concerning Joseph. In the inner sense of that passage, Joseph stands for the Lord's divine spirituality, and in a representative sense, his spiritual kingdom. The horns of the unicorn are hallmarks of the power inherent in the goodness and truth that characterize faith. Goring the peoples means using truth to destroy

falsity. “To the ends of the earth” means in every direction in which the church exists. In David:

You are he, God: my King; *through you we will gore our foes.* (Psalms 44:4, 5)

Here too, goring one’s foes means using the power of religious truth and goodness to destroy falsity.

Surely anyone can see that were it not for the symbolism of a horn as power, these passages would not have mentioned goring, since the agents are people.

Its owner shall give thirty shekels of silver [to the master of the slave] 9082 means that the inner self must restore it in full. This can be seen from the symbolism of thirty shekels of silver as the use of truth to restore in full any harm done. *Silver* means truth grounded in goodness (§§1551, 2954, 5658, 6112, 6914, 6917, 7999, 8932). *Thirty* means full (§§5335, 7984). And the *owner* who must restore it is the inner self (§9069) and therefore truth that comes from the Word and leads to faith, since such truth forms the life of the inner self.

And the ox shall be stoned symbolizes punishment for the destruction of truth and goodness on the earthly level. This is evident from the symbolism of *stoning* as punishment for the destruction of religious truth and goodness, which is discussed in §§5156, 7456, 8575, 8799. The reason it means on the earthly level is that what they were to stone was an ox, which symbolizes the earthly-level desire for evil that wreaked the destruction.

And when a man opens an [existing] pit means if anyone receives falsity from another person, as the following shows: A *pit* symbolizes falsity, as discussed in §§4728, 4744, 5038. And *opening*, when it applies to falsity, means receiving. In this case it means receiving it from another, because the next phrase, “or when a man digs a [new] pit,” means receiving it from oneself, or making it up.

Or when a man digs a [new] pit means or actually makes up falsity. This can be seen from the symbolism of a *pit* as falsity and from that of *digging* as receiving it from oneself, or making it up—symbolisms discussed directly above at §9084.

And an ox or a donkey falls in means which corrupts earthly-level goodness or truth. This is clear from the symbolism of *falling* as being corrupted (discussed below), from that of an *ox* as an earthly-level desire for

evil (mentioned above at §9065), and therefore as earthly-level evil itself, and from that of a *donkey* as earthly-level truth (discussed in §§2781, 5492, 5741, 7024, 8078).

The meaning of falling into a pit as being corrupted (when it applies to the earthly-level goodness and truth symbolized by an ox and a donkey) is plain from the inner content of the next verse, which deals with making amends through truth. It is possible to make amends for goodness and truth when they have been corrupted but not when they have been annihilated, because when goodness or truth has been corrupted, it still exists; it has just been misrepresented. What is more, *falling* is accidental.

[2] As this was the symbolism of falling into a pit, the Lord said:

Which of you with a donkey or ox that falls into a hole on the Sabbath day does not immediately pull it out? (Luke 14:5)

The Lord said this on a Sabbath day on which he cured a man who had edema. The Sabbath day was very holy in that religion because it symbolized the heavenly marriage, which is a union of goodness and truth received from the Lord (§§8495, 8510). That is why the Lord healed people on the Sabbath day, because healing stood for the cure of a person's spiritual life. Edema stood for the corruption of truth and goodness. The curing of it consequently stood for the correction and restoration of distorted truth. All the Lord's miracles implied and symbolized states of the church (8364), as all divine miracles in general do (7337). This, then, is why the Lord said, "Which of you with a donkey or ox that falls into a hole on the Sabbath day does not immediately pull it out?" which on a spiritual level had the symbolism just given. Whatever the Lord spoke, he spoke from his divine nature, and since he spoke from his divine nature, every word has an inner meaning (9049, 9063 at the end). The hole, like a pit, symbolizes falsity (1688).

It was also because a pit stands for falsity that the Lord, when he spoke about the church's false ideas, said:

When a blind person leads a blind person, both fall into a pit. (Matthew 15:14)

A blind person is one with misconceptions. Falling into a pit means corrupting the truth. These are metaphors, but all metaphor in the Word draws on symbolic meanings (§§3579, 8989).

[3] Some people believe that the Word's divine holiness lies no more deeply hidden than in the meaning apparent in Scripture's literal text.

Here and throughout the Word they see its holiness as coming from nothing but a belief that everything in it was divinely inspired and that anything inexplicable there is a secret known to God alone. People who lack this belief despise the Word simply for its style, which seems lower than a style adapted to worldly tastes, such as many writers ancient and modern have used.

Let them be advised that divine holiness is present in absolutely every detail of the Word but consists in the fact that the entire content deals with the Lord and his kingdom and his church. This content is the holiest of all, because it is the divine message of the Lord and therefore holds eternal life, in keeping with the Lord's words in John:

The words that I speak to you are spirit and are life. (John 6:63)

This divinely sacred message is manifest to angels in heaven, though, because angels do not grasp the Word in an earthly way, according to its literal meaning. No, they take it spiritually, according to its inner meaning. We would too, if we lived an angelic life, or a life of faith and love.

Moreover, the contents of the Word's inner meaning are exactly the same as the principles taught by the church's genuine theology. The church's genuine theology teaches the Lord, faith in him, love for him, and love for anything good from him. Love for what is good is the same as charity for one's neighbor (§§6709, 6710, 8123). People who live life by this theology are enlightened by the Lord and can see the holy message of the Word; others cannot see it at all (see the preface to Genesis 18).

The owner of the pit shall repay means that the person responsible for the false idea must make amends. This can be seen from the symbolism of the *owner of a pit* as the person responsible for the false idea (a pit meaning falsity, §§9084, 9086) and from that of *repaying* as making amends. The reason repaying means making amends is that a fine symbolizes the making of amends (§9045), and the silver an owner would pay symbolizes truth, which is the means of amendment (discussed [directly] below).

He shall give silver back to its owner means through truth in the person whose earthly-level goodness or truth was corrupted, as the following shows: *Silver* symbolizes truth (discussed in §§1551, 2048, 5658, 6112, 6914, 6917, 7999), and *giving silver* means redeeming through truth (2954). And *its owner*—the person whose ox or donkey fell into the pit—symbolizes the person whose earthly-level goodness or truth was corrupted. After all, an ox is goodness on the earthly plane, and a donkey is truth there (9086), while their falling into a pit means their being corrupted (9086).

9087

9088

[2] Here is the situation: If goodness or truth is corrupted by falsity, the damage needs to be corrected through truth. In the church it needs to be corrected through truth from the Word, or the truth in a theology based on the Word. This is necessary because truth teaches what evil and falsity are, which enables us to see and recognize them, and when we see and recognize them, we can be corrected. The Lord acts on the knowledge we possess, not knowledge we lack. So he does not correct our evil or falsity until we have learned that it is evil or false.

That is why people who need to repent must see and acknowledge their evil qualities and consequently live a life of truth (§§8388–8392). It is the same with purification from the evils of self-love and love for worldly advantages. Purification from self-love and love for worldly advantages is possible only through religious truth, because religious truth teaches that these two loves are the source of all cravings for evil.

That was why the nation of Israel and Judah used a flint knife to perform circumcisions. Circumcision symbolized purification from those tainted passions, and the flint knife with which it was performed symbolized religious truth (§§2799 in the middle, 7044).

Faith with its truth is also the means by which we are reborn (§§8635–8640, 8772). This fact was symbolized by the [ritual] washings once used to cleanse people, and it is symbolized today by the waters of baptism. Water symbolizes the religious truth through which evil is put aside (§§739, 2702, 3058, 3424, 4976, 7307, 8568), and baptism symbolizes rebirth (§§4255, 5120 at the end).

[3] This shows how wrongly people think when they believe that our evil deeds or sins are wiped away the way dirt on a body is washed off by water. The same when they believe that people were cleansed on the inside when they washed with water according to the religious statutes of former times. The same when they believe people today are saved by being baptized. The reality is that the washings of long ago merely represented inner cleansing and that baptism is a symbol of rebirth. The water involved stands for religious truth through which we are cleansed and reborn, because such truth is the means by which evil is put off to the side.

Baptism is for people within the church, because they have the Word, where the religious truth by which we are reborn is to be found.

9089

And the dead animal shall be his own means that the evil or falsity will remain with the person responsible, as the following shows: *Dead*, when it describes goodness or truth on the earthly level (as symbolized by the ox or donkey), means evil or false. When goodness dies, you see, evil replaces it, and when truth dies, falsity replaces it. Since that which is

dead stands for evil and falsity, people who have a will for evil and a belief in falsity are called dead (§7494). And *being his own* means remaining with the person responsible.

Here is how the matter stands: When people destroy goodness or truth in themselves or others through falsity, they do it out of evil. So they do it from the will by means of the intellect, because all evil belongs to the will and all falsity to the intellect. Whatever comes about through both the will and the intellect remains, because it permeates the person's whole life. Not so if the evil comes from the will and not at the same time from the intellect (§9009).

This makes clear why it was decreed that the dead animal was to go to the person responsible.

And when a man's ox inflicts a blow on his companion's ox symbolizes two truths and the differing desires for each, one of which harms the other, as the following shows: *Inflicting a blow* symbolizes harm done to truth, as dealt with above at §9057. An *ox* symbolizes a desire for earthly-level goodness, and in a negative sense, a desire for earthly-level evil, as also dealt with above, at §9065. And a *man* symbolizes truth, as dealt with at §9034, so a man and his *companion* symbolize two truths. The reason differing desires are symbolized is that oxen, symbolizing desires, are what are injuring each other. Things that differ are what damage each other, not things that do not differ.

[2] People who do not know how representation and correspondence work may be surprised that an ox can symbolize a human desire for good or evil, because it is an animal. Let them be informed, though, that all animals have a symbolism involving some desire or inclination. In the spiritual world this fact is very well known. Different kinds of animals appear there all the time: full-grown cattle, young cattle, cows, horses, mules, donkeys, sheep, goats, kids, and lambs; harmful animals, such as tigers, panthers, bears, dogs, pigs, and snakes; animals seen nowhere on earth; and birds of various types.

[3] The notion that sights like these appear there is incredible to people who believe in nothing they cannot see with their physical eyes. On the other hand, such people do not believe spirits and angels exist either, let alone that spirits and angels look like people to themselves and can see, talk to, and touch each other. This is because the skeptics are so focused on the senses and the physical body that they think only the body is alive. That is why ideas like these are, as just mentioned, incredible to them.

However, not only have I seen such sights thousands of times, I have also been taught where the animals I have seen came from and what they

symbolize. As a result, I have also learned that earthly-level desires for goodness look like tame oxen when presented to view in animal form, and desires for evil, like savage oxen. Other feelings appear in other animal forms.

That is why creatures of various types symbolize the attributes in us to which they correspond. But see previous explanations of this in §§142, 143, 246, 714, 715, 716, 719, 1823, 2179, 2180, 2781, 2805, 2807, 2830, 3218, 3519, 5198, 7523.

9091

And it dies means to the point where a good desire perishes. This can be seen from the symbolism of *dying* as perishing and from that of the ox killed by the blow inflicted by the other ox as a good desire (treated of directly above at §9090).

9092

They shall sell the living ox means that the one desire for truth, which has harmed the other, will be disowned. This can be seen from the symbolism of *selling* as disowning (dealt with in §§4098, 4752, 4758, 5886) and from that of the *living ox* as a desire for one truth that has harmed the desire for the other truth (dealt with above at §9090).

9093

And divide the silver for it means that the truth that was desired will be dispelled. This can be seen from the symbolism of *dividing* as eliminating and dispelling (explained in §§6360, 6361) and from that of *silver* as truth (explained in §§1551, 2048, 5658, 6112, 6914, 6917, 7999).

The reason *divide* means dispel is that if interconnected items are divided, they are also dispersed. For instance, if we divide our mind or consciousness, we destroy it. The human mind is put together out of two parts. One is called the intellect, the other the will. If we divide the two parts, we scatter the contents of one part, because one lives off the other, so the other part also perishes. Likewise if we divide truth from goodness, or what is the same, faith from neighborly love. When we do this, we destroy both.

In short, everything that needs to be unified perishes if it is divided.

[2] This division is meant by the Lord's words in Luke:

No one can serve two masters; the person will either hate the one and love the other or exalt the one and despise the other. You cannot serve God and mammon. (Luke 16:13)

To do this is to serve the Lord with faith and the material world with love, which means acknowledging what is true and doing what is evil. People who act this way have a divided mind, which leads to their destruction.

From this you can see why dividing means being dispelled, as is also clear in Matthew:

The lord of this servant will come on a day that he does not expect and in an hour that he does not realize and will *cut him in two* and put his portion with the hypocrites. (Matthew 24:50, 51)

In this case, dividing, [or cutting in two,] means separating and isolating someone from what is good and true (§4424), so it means dispelling someone's goodness and truth. [3] In Moses:

A curse on their anger because it is fierce and on their wrath because it is hard! I will *divide them* in Jacob and scatter them in Israel. (Genesis 49:7)

This is part of Israel's prophetic utterance about Simeon and Levi. There, Simeon and Levi represent people with a faith detached from neighborly love (§6352). Jacob and Israel represent the outer and inner part of the church, and also the outer and inner self (§§4286, 4598, 5973, 6360, 6361). Dividing the people in Jacob means eliminating such people from the outer part of the church, and scattering them in Israel means eliminating them from the inner part, and therefore dispelling both the goodness and the truth they have received through the church.

[4] This meaning of dividing is also evident from the words written on the wall when Belshazzar, king of Babylon, together with his nobles, wives, and concubines, was drinking wine from the gold and silver vessels of the Jerusalem temple. The writing said, "Reckoned, reckoned, weighed, *and divided*," and "divided" here means separated from his kingdom. (See Daniel 5:2, 3, 4, 25, 28.) This passage illustrates how everything in those days represented something. What is depicted is the profanation of goodness and truth, as symbolized by Babylon. (For the meaning of Babylon as profanation, see §§1182, 1283, 1295, 1304–1308, 1321, 1322, 1326.) The gold and silver vessels are good actions from love and true ideas of faith, received from the Lord (1551, 1552, 5658, 6914, 6917). Profanation is symbolized by drinking from the vessels and then praising the gods of gold, silver, bronze, iron, wood, and stone (as read about in verse 4 there), which are different forms of evil and falsity in a series (4402 at the end, 4544, 7873, 8941). The Jerusalem temple, from which the vessels came, symbolizes the Lord in his highest sense, and his kingdom and his church in a representative sense (3720). The division of Belshazzar's kingdom symbolized the dispersal of

goodness and truth, and his murder that night [verse 30] symbolized withdrawal of the vitality supplied by truth and goodness, so it symbolized damnation. (Being divided is being dispersed. A king is truth grounded in goodness, 1672, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5044, 5068, 6148. A kingdom has the same symbolism, 1672, 2547, 4691. Being killed is being deprived of the vitality inherent in truth and goodness, 3607, 6767, 8902. And nighttime, which was when Belshazzar was killed, is a state of evil and falsity, 2353, 7776, 7851, 7870, 7947.) This shows that every element there represented something.

[5] We read in David:

They divided my garments for themselves, and over my clothing they cast lots. (Psalms 22:18)

And in Matthew:

They divided the garments, casting lots, so that what was said by the prophet would be fulfilled. (Matthew 27:35)

And in John:

The soldiers took the garments and made four parts, and the tunic. The tunic was seamless, woven from the top throughout the whole. They said of it, “*Let’s not divide it* but cast lots over it, whose it should be,” so that the Scripture would be fulfilled. (John 19:23, 24)

One who reads this without knowing anything about the Word’s inner meaning does not realize that any secret lies hidden in the passage, when there is actually a divine secret in every detail. The secret was that the Jews dispelled divine truth. The Lord was divine truth, which is why he is called the Word (John 1:1 and following verses). The Word is divine truth. The Lord’s garments represented truths in an outward form; his tunic, in an inward form. The dividing of his garments represented the Jews’ dispelling of religious truth. (For the meaning of clothes as truths in an outward form, see §§2576, 5248, 5954, 6918, and for that of a tunic, [or coat,] as truth in an inward form, §4677.) Truth in its outward form is truth as it is found in the Word’s literal meaning, but truth in its inward form is truth as it is found in the Word’s spiritual meaning. The division of the garments into four parts symbolized thorough dispersal, just as *being divided* did in Zechariah 14:4 and elsewhere. So did *being divided in two*, as we read of the veil in the Temple (Matthew 27:51; Mark 15:38). The *splitting of the rocks* at the same time (Matthew 27:51) represented the

dispelling of every bit of faith, since a rock means the Lord in relation to faith and therefore faith granted by the Lord.

And the dead animal they shall also divide means that the harmful desire will also be dispelled, as the following shows: That which is *dead* symbolizes evil and falsity, as discussed above at §9089. So a dead ox symbolizes a desire for evil and falsity on the earthly plane and therefore a harmful desire, since evil working through falsity does damage. And *dividing* means dispelling, as above at §9093.

It is difficult to explain intelligibly the implications of the ideas contained in this verse's inner meaning. By nature they are such that they can be comprehended by angels but only to a limited extent by people on earth. Angels view the Word's secrets in light from the Lord, which reveals countless elements that do not lend themselves to the words and language or even the ideas and thoughts we command as long as we are living in our body. This is because with us, the light of heaven acts on the light of the world and consequently on elements there that snuff out or reject or darken heavenly light and therefore dull it. These include the cares of the world and of the body, especially if they flow from self-love and materialism. That is why the components of angelic wisdom are mostly inexpressible, and incomprehensible as well.

[2] Still, we come into this wisdom after casting off our body, or after death, but only if during our time in the world we accepted a life of faith and neighborly love from the Lord. Good done out of faith and neighborly love brings with it the ability to receive such wisdom.

A wealth of experience has also taught me that what angels see and think in heaven's light is ineffable. When I was lifted into that light, I seemed to myself to understand everything the angels there said. But when I was sent down from there into the light of my outer, earthly self and would try by that light to recall what I had heard in heaven's light, I could not express it in words or even grasp it in thought, aside from a few details, and vague ones at that.

This demonstrates that the sights and sounds of heaven are such as eye has never seen or ear heard [Isaiah 64:4; 1 Corinthians 2:9; 2 Corinthians 12:4].

[3] This is what the material that lies deeply hidden in the Word's inner meaning is like.

It is the same with the contents of the inner meaning in this verse and the next. The hidden depths that can be explained intelligibly are these: All the truths we possess take their life from some feeling of love.

Without that life, truth is like noise pouring mindlessly from the mouth, or like the sound produced by an automaton. You can see, then, that the life of our intellect comes from the life of our will and accordingly that the vitality of truth comes from the vitality of goodness (since truth relates to the intellect, and goodness to the will).

As a consequence, if there are two truths that do not live off the same shared desire but off divergent desires, they are inevitably dispelled, because they clash. And when truths are dispelled, the desires connected with them are also dispelled. A shared desire is the uniting factor for all the truths we possess. This shared desire is the goodness [off which the truth lives].

Those are the statements that can be made about the message symbolized in the inner meaning by two men's oxen, one of which inflicts a blow on the other, so that it dies, and by the rule that the living ox must then be sold and the silver divided, and the dead ox as well.

[4] Is there anyone in the church who does not know that absolutely everything in the Word is divine? Yet if these laws about oxen and donkeys falling into a pit and oxen goring someone or something are examined and interpreted solely according to the literal meaning, who can see anything divine in them? It is when they are examined and interpreted in accordance with the inner meaning too that something divine appears, even in the literal meaning. After all, the inner meaning throughout the Word deals with the Lord and his kingdom and his church, so it deals with divine subjects. For a passage to be divine and holy, it must deal with subjects that are divine and holy. The subject with which it deals makes it so.

The worldly and legalistic matters constituting the judgments, statutes, and laws announced by the Lord from Mount Sinai (as contained in this and the next few chapters of Exodus) are divine and holy because they were inspired. Inspiration is not dictation, though; it is an inflow from the Divine. Any inflow from the Divine passes through heaven, where it is heavenly and spiritual. When it reaches the world, it becomes worldly but holds within it what is heavenly and spiritual.

This shows where the divinity in the Word comes from and where it resides. It also shows what inspiration is.

9095

Or [if] it is known that it has been an ox that goes from yesterday and the day before means [if] it was already known that the desire was such, as the following shows: *Being known*, or having been testified to, means having crossed over to the intellect (as above at §9071), since anything from the will that passes to the intellect is known. And *that it has been*

an ox that goes from yesterday and the day before means that the desire was already such (also as above, at §9070).

And its owner does not keep watch over it means and if the person did not restrain it. This can be seen from the symbolism of *keeping watch over it* as restraining—restraining an earthly-level desire for evil, which otherwise would damage religious truth. The reason it means restraining it is that “becoming known” means crossing over into the intellect (§9095), and the intellect is what sees evil. When a thing is seen, it can be confined and restrained—not by the intellect but by the Lord working through the intellect. (The Lord acts on the knowledge we possess, not on knowledge we lack.)

9096

Restraining means curbing and confining. In a spiritual sense, restraints are actually the desires that come of love, because desire is what leads us and constrains us. If a desire for evil guides us, the only thing that will keep us in check is a well-intentioned desire for truth.

Our inner fetters are our desires for what is true and good. These desires are even called the bonds of conscience. Our outer fetters, on the other hand, are desires born of love for ourselves and our worldly advantages, because these lead us in superficial matters. If they develop out of inner restraints—desires for truth and goodness—they are good, because we then love ourselves and our worldly advantages not for the sake of ourselves and our advantages but for the sake of the good use to which we can put them (§§7819, 7820, 8995). If they do not develop out of inner restraints, they are bad and are called obsessions, because we then love ourselves and our worldly advantages for their own sake.

[2] From this you can see what is meant by inner and outer restraints, which are so frequently mentioned.

However, these so-called restraints are restrictive only in relation to their opposites. People who do something out of a desire born of love for what is good act freely. People who do something out of a desire born of a love for what is evil appear to themselves to act freely, but they do not, because they are acting on obsessions from hell. Only those who desire what is good are free, because they are led by the Lord. The Lord even teaches this in John:

If you remain in my word, you are truly my disciples. And you will know the truth, and *the truth will make you free. Everyone doing sin is a slave of sin. If the Son makes you free, you will be truly free.* (John 8:31, 32, 34, 36)

For the idea that freedom means being led by the Lord and that slavery means being led by obsessions from hell, see §§892, 905, 2870–2893, 6205, 6477, 8209. The Lord instills desires for what is good and loathing for what is evil, which makes it freeing to do good and total enslavement to do evil. Anyone who believes that Christian liberty extends beyond this is greatly mistaken.

9097

He shall surely repay ox for ox symbolizes full restoration. This is established by the symbolism of *repaying* as restoring (full restoration being symbolized by *surely* repaying) and by the symbolism of an *ox* as an earthly-level desire (mentioned above at §9065).

[2] *And the dead animal shall be his* means in exchange for the harmful desire. This can be seen from the symbolism of the *ox* as a desire for evil, because *dead* means evil and false, in keeping with the remarks above at §9089.

The implications of the ideas contained in this verse's inner meaning can be deduced from the explanation above at §9094.

9098

Exodus 21:37 [= NRSV 22:1]. "*When a man steals an ox or a sheep and slaughters it or sells it, five oxen he shall repay for the ox, and four sheep for the sheep.*"

When a man steals an ox or a sheep symbolizes people who take someone's outward and inward goodness away. *And slaughters it* means [if] they obliterate it. *Or sells it* means or if they banish it. *Five oxen he shall repay for the ox* symbolizes a punishment matching the offense to a large extent. *And four sheep for the sheep* [actually] symbolizes a punishment matching the offense in full.

9099

When a man steals an ox or a sheep symbolizes people who take someone's outward and inward goodness away, as the following shows: *Stealing* means taking someone's spiritual goodness away, as discussed in §§5135, 8906. An *ox* symbolizes an earthly-level desire for goodness and therefore outer goodness, as discussed in §§2180, 2566, 2781, 2830, 5913, 8937. And a *sheep* symbolizes inner goodness. Animals of the flock symbolize different forms of inner goodness, and animals of the herd, different forms of outer goodness (§§2566, 5913, 6048, 8937).

9100

And slaughters it means [if] they obliterate it, as is self-evident.

9101

Or sells it means or if they banish it. This can be seen from the symbolism of *selling* as banishing, [or disowning,] which is discussed in §§4098, 4752, 4758, 5886, 6143.

9102

Five oxen he shall repay for the ox symbolizes a punishment matching the offense to a large extent. This can be seen from the symbolism of *five* as some (discussed in §§4638, 5291) and as a large amount (5708, 5956),

and from the symbolism of *repaying* as the making of amends (9087) and restoration (9097). Repayment also symbolizes punishment, because when we have to restore or make amends for goodness that we have banished, we undergo hard times. Either we are left to our evil and therefore to its punishment (since all evil carries its punishment with it, 8214), or we are put to the test in trials that vanquish our evil and push it to the side. These constitute the punishment symbolized here by repayment. The punishment matches the offense because the evil we suffer when punished matches the evil we are guilty of inflicting (1857, 6559, 8214).

And four sheep for the sheep actually symbolizes a punishment matching the offense in full, as the following shows: *Four* symbolizes union. It has the same symbolism as two, since it is a product of two, being its double. For the idea that two means union, see §§5194, 8423, and for the idea that four consequently means union as well, 1686, 8877. It follows that these numbers also mean “in full,” because what is united is full. And a *sheep* symbolizes inner goodness, as discussed just above at §9099. The matching of the punishment to the offense is symbolized by repayment (9102)—the repayment of four sheep for the sheep.

Inner goodness is the goodness called charity as it exists in the inner self, and outer goodness is charity in the outer self. Outer goodness must receive its life from inner goodness, because charitable goodness in the inner self is the goodness of spiritual life, and charitable goodness in the outer self is the resulting goodness in one’s earthly life. The latter kind of goodness we sense as pleasure, but the former kind we do not sense. Instead we perceive it as things being as they should be, and it makes our mind contented. In the other life, though, we become able to sense this kind as well.

[2] No one can tell why five oxen were to be repaid for an ox and four sheep for a sheep without knowing the spiritual meaning of theft, an ox, and a sheep. As I have already explained, it means the taking away and banishment of outward goodness and inward goodness. Evil is what takes them away, and falsity is what banishes them. So the punishment for these actions and the restoration of goodness are symbolized by five and four. All numbers in the Word have symbolic meaning (see §§575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 6175), and in this case the meaning involves restoration. Five symbolizes the restoration to a large extent of outward goodness, and four, the restoration in full of inward goodness.

Inner goodness has to be restored in full because it constitutes our spiritual life. Unless a victim’s spiritual life is fully restored, the outer goodness

constituting that person's earthly life cannot be restored, because it is through spiritual life that earthly life is restored. This can be seen from a person's rebirth: the outer self is reborn through the inner self (see §§9043, 9046, 9061). Goodness in the outer, earthly self cannot be fully restored, though, because the blow it has received remains as a scar, and the scar hardens over time.

That is the meaning wrapped up in these numbers.

[3] I should say a little more about the way the inner goodness constituting our spiritual life restores the outer goodness constituting our earthly life.

Our earthly side views reality in the light of this world, which is called worldly light. This light we acquire through impressions entering by way of our eyes and ears and consequently through sensations from the world. We therefore observe the objects of these sensations inside us in almost the same way our physical eye observes them.

At first the impressions entering through these senses are experienced by us as agreeable and pleasurable. Later, but while still quite young, we differentiate various pleasures, which is how we learn to discern, and to discern ever more acutely.

When light from heaven flows into these sense impressions, we start to view them spiritually. First we distinguish between the useful and the useless, then we begin to detect truth, because what is useful to us is true to us, and what is not useful is not true.

As the inflow of heaven's light increases, this clarity grows, until eventually we can distinguish not only among truths but among truths within these truths. The more open the communication between our inner and outer self, the more clearly we make these distinctions. After all, heaven's light streams in from the Lord through our inner into our outer self.

[4] This, then, is how we acquire perception. However, it is not yet spiritual perception. Spiritual perception does not arise out of earthly truth but out of spiritual truth, which is the kind of truth people identify with faith.

The reason spiritual perception arises out of this truth is that the light of heaven is divine truth radiating from the Lord, which shines as actual light for the eyes of angels. It also shines in angels' intellect, lending them understanding and wisdom, but with variety, depending on the way it is welcomed into their form of goodness. As a result, we need to possess concepts of spiritual qualities on the earthly plane of our mind

in order for spiritual perception to come into being, and those concepts must come from revelation.

When heaven's light flows into spiritual concepts, it flows into its own offshoots, since as just mentioned, heaven's light is divine truth radiating from the Lord (see §§1053, 1521–1533, 1619–1632, 2776, 3138, 3167, 3195, 3222, 3223, 3341, 3636, 3643, 4180, 4302, 4408, 4415, 4527, 5400, 6032, 6313, 6608). Its inflow yields us understanding and wisdom in matters involving eternal life, and understanding and wisdom grow in the degree to which we accept that light (that is, faith and its truth) into our goodness (goodness meaning neighborly love).

[5] From this discussion it can be seen that the outer, earthly self is reborn, and is also amended and restored, through the inner self. What exists in our outer, earthly self receives life from the light of heaven, because this light—radiating as it does from the Lord, who is life itself—is alive. What exists in our outer self does not receive life from worldly light, because this light in itself is dead. In order for the objects of worldly light to be alive, then, there must be a stream of living light from the Lord through our inner self. This stream adapts to concepts of truth on our earthly plane, depending on how parallel to it they are and how well they correspond and depending on how compliant our earthly side is.

From this you can see that it is through our inner dimension that our outer, earthly dimension must be reborn. The same is true for the amendment and restoration of earthly-level goodness that has been taken away or banished.



The Spirits and Inhabitants of Saturn (Continued)

SOME spirits from our planet crossed over to the spirits of Saturn, who, as mentioned above [§8947], are far away, since they appear on the outer bounds of our solar system. Crossing over takes only a moment, because distances in the other world are appearances created by differing states of life (§§2625, 2837, 3356, 3387, 3404, 4321, 4882, 5605, 7381), and one person is united to another by a state of longing for conversation

with the other. That is why people in the other life who want to meet do so if they had some bond of love, friendship, or admiration while they were in the world. Afterward, though, any dissimilarity in their state of life pushes them apart.

9105

After the spirits of Saturn talked with the spirits from our planet, they spoke with me from there through intermediary spirits, saying they were surprised that spirits from this planet so often came to them asking them what God they worship. “You are crazy!” they answer as soon as they find out that this is what spirits from this planet are asking. “Nothing can be more insane than to ask what God someone worships. God is one and the same for everyone in the universe! You are even crazier for failing to realize that the Lord is the one God and that he rules all of heaven and therefore the entire world. Whoever rules heaven also rules the world, since the world is ruled through heaven.”

9106

They also said that spirits of another type who travel in a group often come to them wanting to learn about them. “They have their ways of eliciting information from us,” the spirits of Saturn said. “They are not crazy, except that they only want to know things, for no other purpose than to know them.”

Later they were told that these spirits are from Mercury. Nothing pleases the spirits of Mercury but knowledge and consequent intelligence. They are not as interested in any use they might get from the knowledge—unless the use of it is another thing they know. (See §§6811, 6815, 6921–6932, 7069–7079, 7170–7177.)

9107

Plain experience has shown me how spirits from our planet and the spirits of Saturn differ. It has also shown me how the spiritual, inner self and the earthly, outer self fight and clash with each other if the earthly self lacks faith and neighborly love.

In the universal human, you see, the spirits of Saturn relate to a midpoint between the spiritual and physical senses that tends away from the physical toward the spiritual (§8953). The spirits of our own planet, on the other hand, relate to the physical, bodily senses. So the spirits from our planet relate to the outer self and the spirits of Saturn to the inner self.

The following experience showed how much the two groups fight and clash with each other when the outer, earthly self does not receive spiritual life through faith in the Lord and love for him.

9108

Some spirits from Saturn came into view from far away, and quite a few spirits from our planet were then at hand. When the spirits of our

planet saw the spirits of Saturn, they went half mad and started to persecute the spirits of Saturn, pouring out a stream of shameful insults against their faith and against the Lord. In the midst of their tirade, they thrust themselves in among the spirits of Saturn and tried to hurt them, driven by the madness that gripped them. The spirits from Saturn were unafraid, though, because they were safe, so they felt calm. But the spirits from our planet, while surrounded by the spirits of Saturn, started to gasp for breath, which made them panic, so they hurled themselves out in different directions and vanished.

From this experience we bystanders perceived what the outer, earthly self separated from the inner self is like when it enters a spiritual atmosphere, or the aura created by the life of the inner self: it is insane. (Everyone is surrounded by an aura wafting from the life force animating her or his passion; see §§1048, 1053, 1316, 1504–1512, 4464, 5179, 6206 at the end, 7454.)

That is because the earthly self separated from the spiritual self acquires all its wisdom from the world and none of its wisdom from heaven. People whose wisdom comes only from the world believe nothing but what their senses grasp. What they do believe, they believe on the basis of sensory illusions and therefore on the basis of false evidence.

The result is that nothing spiritual means anything to such people. In fact, they can hardly bear to hear the word “spiritual” used. A further result is that they do not understand what the inner self is, so they do not believe it exists. People like this therefore go mad when they have to stay in a spiritual environment. Not so while they are living in the world. There they either think in an earthly way about spiritual subjects or they turn their ear away, meaning that they hear these things but pay no attention.

People like this experience pain and blindness when they rise to a higher spiritual atmosphere; see §8797.

From the same experience it was also clear that the earthly self cannot insert itself into the spiritual self; that is, it cannot ascend. However, when people who possess faith and therefore spiritual life engage in thought, their spiritual self descends. That is, their spiritual self does the thinking in their earthly self. There is such a thing as spiritual inflow, which is a flow from the spiritual world into the physical world, but there is no flow in the other direction. (On the point that physical inflow is entirely contrary to the divine plan, contrary to nature, and therefore impossible, see §§3721, 5119, 5259, 5779, 6322, 8237.)

9109

9110

So when people who focus on the earthly plane—people cut off from their inner self—come into the aura of spiritual life, they are seized first with blindness, then with insanity, and finally with anguish.

This is why the inhabitants of hell do not dare gaze at heaven (§§4225, 4226, 8137, 8265, 8945, 8946).

9111

The end of the next chapter will tell about spirits from the Moon [§§9232–9238] and [of the next after that] will say why the Lord wanted to be born on our planet rather than another [§§9350–9362].

[CONTINUED IN VOLUME 13]



Biographical Note

EMANUEL SWEDENBORG (1688–1772) was born Emanuel Swedberg (or Svedberg) in Stockholm, Sweden, on January 29, 1688 (Julian calendar). He was the third of the nine children of Jesper Swedberg (1653–1735) and Sara Behm (1666–1696). At the age of eight he lost his mother. After the death of his only older brother ten days later, he became the oldest living son. In 1697 his father married Sara Bergia (1666–1720), who developed great affection for Emanuel and left him a significant inheritance. His father, a Lutheran clergyman, later became a celebrated and controversial bishop, whose diocese included the Swedish churches in Pennsylvania and in London, England.

After studying at the University of Uppsala (1699–1709), Emanuel journeyed to England, the Netherlands, France, and Germany (1710–1715) to study and work with leading scientists in western Europe. Upon his return he apprenticed as an engineer under the brilliant Swedish inventor Christopher Polhem (1661–1751). He gained favor with Sweden's King Charles XII (1682–1718), who gave him a salaried position as an overseer of Sweden's mining industry (1716–1747). Although Emanuel was engaged, he never married.

After the death of Charles XII, Emanuel was ennobled by Queen Ulrika Eleonora (1688–1741), and his last name was changed to Swedenborg (or Svedenborg). This change in status gave him a seat in the Swedish House of Nobles, where he remained an active participant in the Swedish government throughout his life.

A member of the Royal Swedish Academy of Sciences, he devoted himself to studies that culminated in a number of publications, most notably a comprehensive three-volume work on natural philosophy and metallurgy (1734) that brought him recognition across Europe as a scientist. After 1734 he redirected his research and publishing to a study of anatomy in search of the interface between the soul and body, making several significant discoveries in physiology.

From 1743 to 1745 he entered a transitional phase that resulted in a shift of his main focus from science to theology. Throughout the rest of his life he maintained that this shift was brought about by Jesus Christ, who appeared to him, called him to a new mission, and opened his perception to a permanent dual consciousness of this life and the life after death.

He devoted the last decades of his life to studying Scripture and publishing eighteen theological titles that draw on the Bible, reasoning, and his own spiritual experiences. These works present a Christian theology with unique perspectives on the nature of God, the spiritual world, the Bible, the human mind, and the path to salvation.

Swedenborg died in London on March 29, 1772 (Gregorian calendar), at the age of eighty-four.

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