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SECRETS
OF
HEAVEN

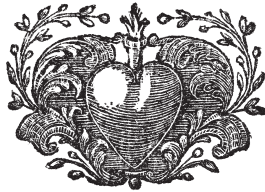
SECRETS
OF
HEAVEN

The Portable New Century Edition

EMANUEL SWEDENBORG

Volume 13

Translated from the Latin by Lisa Hyatt Cooper



SWEDENBORG FOUNDATION

Royersford, Pennsylvania

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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 thirteenth. It corresponds to approximately the second 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 §9295:1 he writes “as described in Moses” and then quotes a passage from Leviticus. 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 22

Teachings on Neighborly Love

I must now say what conscience is. Our conscience is formed from the religious tradition we belong to and depends on our inward acceptance of that tradition. **9112**

In people who are part of the church, conscience is formed through religious truths taken from Scripture or from a Scripture-based theology and depends on their acceptance of that truth or that theology in their heart. When we know religious truth, grasp it in our own way, form an intent to act on it, and do act on it, we develop a conscience. (Accepting something in one's heart means accepting it in one's will, because our will is what is called our heart.) **9113**

As a result, when people with conscience speak, they speak from the heart, and when they act, they act from the heart. **9114**

They also have a mind that is undivided, because they act in accordance with what they believe to be true and good and what they understand. A more developed conscience is therefore possible in people with greater enlightenment and clearer perception than others concerning religious truth, as compared to people with less enlightenment and dim perception.

The people who possess conscience are those who have received a new will from the Lord. The new will itself is their conscience. Violating their conscience, then, is violating their new will. **9115**

Moreover, neighborly love with its goodness forms their new will, so it forms their conscience as well.

Since conscience is formed through religious truth, as noted above at §9113 (and the new will and love for our neighbor are formed the same way), it is also the case that violating religious truth is violating conscience. **9116**

Faith and neighborly love received from the Lord constitute our spiritual life, so to violate our conscience is also to violate our spiritual life. **9117**

Acting contrary to conscience, then, means acting contrary to the new will, to love for our neighbor, to religious truth, and consequently to **9118**

the life we have from the Lord. Plainly, then, we have calm and peace and deep bliss when we obey conscience, and turmoil and anguish when we violate it. This anguish is what is called a pang of conscience.

9119

People can have a conscience about what is good and a conscience about what is just. A conscience about goodness is the conscience of the inner self, and a conscience about justice is the conscience of the outer self. A conscience about goodness means obeying the precepts of faith from an inner prompting, but a conscience about justice means obeying civic and moral law from an outer prompting.

People with a conscience about what is good also have a conscience about what is just; people with only a conscience about justice have the ability to develop a conscience about goodness, and do develop it when they have been taught.

9120

Now for some examples illustrating conscience.

If you have someone else's goods in your possession without that person's knowledge, you can add them to your own wealth without fear of the law or of losing your status or reputation. If you return them to their owner nonetheless because they are not yours, you have a conscience. You are doing what is good because it is good and what is just because it is just.

For another example, suppose some political position is within your reach but you see that another candidate for the position would be more useful to the country. If you yield to the other candidate for the good of the country, you have a conscience.

Likewise in all other situations.

9121

These examples indicate what people are like when they lack a conscience; such people can be recognized from the contrast.

Those among them who make injustice appear just, and evil appear good, and the reverse—for any kind of profit whatever—lack a conscience altogether.

Those among them who know it is unjust and evil of them to act like that and yet act like that anyway do not even know what conscience is. If they are taught what it is, they refuse to learn. That is what people are like when they do everything for the sake of themselves and their own worldly advantages.

9122

People who did not develop a conscience while in the world cannot develop one in the other life. So they cannot be saved, because they have no plane that heaven can flow into and operate through, that is, no plane that the Lord, working by means of heaven, can operate through

to bring them to himself. After all, conscience is a platform and plane for receiving heaven's inflow. As a result, such people in the other world band together with those who love themselves and their worldly advantages above all—and they are in hell.



Exodus 22

1 [= NRSV 22:2]. If it is during a [nighttime] break-in that the thief is caught and is struck and dies, [there is] no blood [guilt] for [the killer].

2 [= 22:3]. [But] if the sun has risen on him, [there is] blood [guilt] for [the killer]. [A thief that lives] shall surely repay. If he has nothing, he shall be sold for his theft.

3 [= 22:4]. If the stolen item is actually found in his hand—from ox to donkey to smaller livestock—alive, he shall repay double.

4 [= 22:5]. When a man lays waste [his own] field or vineyard and lets his beast of burden go in and lay waste someone else's field, he shall repay from the best of his field and from the best of his vineyard.

5 [= 22:6]. When fire shoots out and seizes thornbushes, and a stack or a standing crop or a field is destroyed, the one burning what was burned shall surely repay.

6 [= 22:7]. When a man gives his companion silver or vessels for safekeeping and it is stolen from that man's house, if the thief is caught he shall repay double.

7 [= 22:8]. If the thief is not caught, the owner of the house shall be brought to God [to see] whether he has laid a hand on the work of his companion.

8 [= 22:9]. In every matter of transgression—over an ox, over a donkey, over the smaller livestock, over clothing, over any vanished item of which someone says that this is the item—the word of both parties shall come before God; the one whom God condemns shall repay double to his companion.

9 [= 22:10]. When a man gives his companion a donkey or ox or a head of the smaller livestock or any animal for safekeeping, and it dies or suffers a fracture or is led away captive, and no one sees,

10 [= 22:11]. an oath to Jehovah shall be between both parties as to whether he did not lay a hand on the work of his companion and its owner took it, and he shall not repay.

11 [= 22:12]. But if it has actually been stolen from him, [the companion] shall repay its owner.

12 [= 22:13]. If it has definitely been torn apart, he shall bring it to [the owner] as testimony; he shall not pay for the torn flesh.

13 [= 22:14]. And when a man asks to borrow [an animal] from his companion, and it suffers a fracture or dies, and its owner is not with it, he shall surely repay.

14 [= 22:15]. If its owner is with it, he shall not repay. If the borrower is a hired servant, he shall come [serve the owner] as the wage he owes.

15 [= 22:16]. And when a man persuades a young woman who is not betrothed and lies with her, he shall surely provide her a dowry as his woman.

16 [= 22:17]. If her father firmly refuses to give her to him, he shall pay silver according to the dowry of young women.

17 [= 22:18]. A witch you shall not keep alive.

18 [= 22:19]. Anyone lying with an animal shall surely die.

19 [= 22:20]. One who sacrifices to the gods—except to Jehovah alone—shall be devoted to destruction.

20 [= 22:21]. And an immigrant you shall not afflict and not oppress, because you were immigrants in the land of Egypt.

21 [= 22:22]. Any widow or orphan you shall not afflict.

22 [= 22:23]. If you actually do afflict them, . . . ! Because if they cry out at all to me, I will certainly hear their cry.

23 [= 22:24]. And my anger will blaze, and I will kill you with the sword, and your women will become widows, and your sons orphans.

24 [= 22:25]. If you lend silver to the needy of my people among you, you shall not be like a moneylender to them; you shall not charge them interest.

25 [= 22:26]. If you go so far as to take your companion's garment as collateral, at the going down of the sun you shall restore it to him,

26 [= 22:27]. because it is his only covering; it is his garment for his skin, for him to sleep in. And it will happen when he cries out to me that I will hear him, because I am merciful.

27 [= 22:28]. You shall not curse God or revile a chieftain among your people.

28 [= 22:29]. The firstfruits of your grain and the firstfruits of your wine you shall not delay. The firstborn of your sons you shall give to me.

29 [= 22:30]. So shall you do with your ox, your flock; seven days it shall be with its mother; on the eighth day you shall give it to me.

30 [= 22:31]. And men of holiness you shall be to me. And you shall not eat flesh in the field, torn flesh; you shall throw it to the dogs.

Summary

THE inner meaning of the current chapter is about various kinds of harm done to faith and its truth and to neighborly love and its goodness. It is also about making amends and restoring them, and about the need to render aid if they are wiped out. Then it deals with instruction in religious truth and finally with the state our life is in when we possess charitable goodness.

9123



Inner Meaning

EXODUS 22:1, 2, 3 [= NRSV 22:2, 3, 4]. *If it is during a [nighttime] break-in that the thief is caught and is struck and dies, [there is] no blood [guilt] for [the killer]. [But] if the sun has risen on him, [there is] blood [guilt] for [the killer]. [A thief that lives] shall surely repay. If he has nothing, he shall be sold for [his] theft. If the stolen item is actually found in his hand—from ox to donkey to smaller livestock—alive, he shall repay double.*

9124

If it is during a [nighttime] break-in that the thief is caught means if it is not evident that goodness or truth is being taken away. *And is struck and dies* means if it is so badly harmed in the process as to be annihilated. *[There is] no blood [guilt] for [the killer]* means that there is no guilt for the violence inflicted. *[But] if the sun has risen on him* means if the person responsible sees it clearly from inside. *[There is] blood [guilt] for [the killer]* means that there is guilt. *[A thief that lives] shall surely repay* symbolizes making amends for and restoring the truth and goodness that have been taken away. *If he has nothing* means if

nothing is left. *He shall be sold for his theft* symbolizes banishment. *If the stolen item is actually found in his hand* means if there remains a vestige of truth or goodness through which it can be restored. *From ox to donkey* means if there is a vestige of outer goodness or truth. *To smaller livestock* means if there is a vestige of inner truth and goodness. *Alive* means in which spiritual life is present. *He shall repay double* symbolizes restoration in full.

9125

If it is during a [nighttime] break-in that the thief is caught means if it is not evident that goodness or truth is being taken away, as the following shows: *Breaking in* means committing evil in secret, and when ascribed to a thief, it means using falsity from evil to remove goodness or truth so completely that it disappears, as discussed below. And a *thief* symbolizes someone who takes away goodness and truth, as discussed in §§5135, 8906, 9018, 9020. In an abstract sense the thief symbolizes the truth or goodness taken away. (I describe this as being an abstract sense because the thinking of angels, whose attention is on the Word's inner meaning, is abstracted from individuals, §§5225, 5287, 5434, 8343, 8985, 9007. Besides, what the Word's inner meaning has for its object is concepts free from the limitations of person and place.)

[2] Again, *breaking in* means committing evil in secret, and when ascribed to a thief, it means using falsity from evil to remove goodness or truth so completely that it disappears, but how do we know this? Because the passage distinguishes between a theft committed as a break-in and a theft committed when the sun has risen (dealt with in the next verse).

This meaning of a break-in is also clear from other scriptural passages that mention breaking in, as, for instance, in Jeremiah:

Yes, on your hems is found the blood of innocent paupers' souls. *Not while breaking in did I find all this*, but rather [I found] it on everything. (Jeremiah 2:34)

This is about filthy kinds of love and the evil they give rise to. "Not while breaking in did I find all this" means not by secret investigation. That is why it says "[I found] it on everything," meaning that it is visible everywhere. In Ezekiel:

He brought me in at the doorway of the courtyard, where I looked, and here, a hole in the wall! He said to me, "Come, *break through the wall*." *So I broke through the wall*, and here, a doorway! (Ezekiel 8:7, 8)

This is about the abominations of the house of Israel that its people committed in secret. Breaking through the wall means entering secretly to see what they are doing. [3] In Amos:

If they break into hell, from there my hand will take them. Or if they ascend to heaven, from there I will cast them down. (Amos 9:2)

Breaking into hell means hiding there, so it means hiding within falsity from evil. Falsity from evil is what hell is, because it is what reigns supreme there. The falsity in hell is called darkness, in which the inhabitants hide from heaven's light, because heaven's light, which consists of divine truth from the Lord, is something they avoid. In Job:

The eye of an adulterer watches for twilight, saying, "No eye will see me, and [the darkness] will give me a veil for my face." *He breaks into houses in the dark*; by day they mark [the houses] out for themselves; they do not know the light. Morning to them is the same as the shadow of death, because they know the terrors of the shadow of death. (Job 24:15, 16, 17)

Breaking into houses plainly stands for secretly robbing another of something good. After all, it says that *he breaks into houses in the dark*, that he watches for twilight so no eye will see him, that it gives him a veil for his face, that he does not know the light, and that morning to them is the shadow of death.

[4] The meaning of breaking into a house as secretly taking something good away from someone traces its origin to representations in the other world. When angels there talk about the way falsity destroys goodness in secret, then down below them, where their conversations are presented visually, this is represented as the punching of a hole in a wall. Conversely, when angels talk about the way truth draws near goodness and forms a bond with it, this is represented as an open door that gives access.

Considering that the Lord spoke from his divine side and therefore in keeping with representations in heaven and with correspondence, the above explains why he says in John:

Truly, truly, I say to you: *whoever does not enter through the door* into the sheepfold but climbs in from another place, *that person is a thief* and robber. *But whoever enters through the door* is the shepherd of the sheep. (John 10:1, 2)

[5] And in Luke:

Know this, that if the householder knew *at what hour the thief was to come*, he would certainly be watchful and not allow *his house to be broken into*. (Luke 12:39)

Once again the thief is someone who uses falsity to destroy goodness that is inspired by faith. Breaking into the house means destroying that goodness in secret, because it happens when the householder is not watching.

It also explains why coming like a thief means coming without anyone's knowledge (because of coming in another way, not through the door), in John:

If you are not watchful, *I will come upon you like a thief*, and you will not know at what hour I will come upon you. (Revelation 3:3)

And in the same author:

Here, now, I am coming like a thief; fortunate are those who are watchful! (Revelation 16:15)

Coming like a thief means coming unrecognized and unexpected. It is the Lord who is described this way because what is meant is that falsity from evil has shut the door inside us.

9126

And is struck and dies means if it is so badly harmed in the process as to be annihilated. This can be seen from the symbolism of *being struck*, when it applies to truth and goodness, as being damaged or harmed (as in §§9034, 9058), and from that of *dying* as being annihilated.

This applies to truth and goodness because a thief or a stolen item symbolizes what is taken away, which means that it symbolizes goodness and truth. That is what it symbolizes again in verse 3 [= 22:4] below: “if the stolen item is actually found in his hand—from ox to donkey to smaller livestock—alive.” The ox, donkey, and smaller livestock symbolize outer and inner goodness and truth and are called stolen property because they are in the hand of the thief. Likewise regarding the *silver and vessels* in verse 6 [= 22:7], which also stand for inner and outer truth.

A thief has the same symbolism as a stolen item because in a sense abstracted from persons, a thief *is* a stolen item; the thief is the truth and goodness taken away (see just above at §9125).

9127

[There is] no blood [guilt] for [the killer] means that there is no guilt for the violence inflicted. This is clear from the symbolism of *blood*, which in the highest sense means divine truth radiating from the Lord's divine

goodness, and in an inward, secondary sense, truth marked by goodness (discussed in §§4735, 6378, 6978, 7317, 7326, 7846, 7850, 7877). Shedding blood, then, means inflicting violence on divine truth, or on truth marked by goodness, and also on that goodness itself. Anyone who abuses truth also abuses goodness, because truth is so closely united with goodness that each partakes of the other. So if violence is inflicted on the one, it is inflicted on the other. From this discussion you can see that *[there is] no blood [guilt] for [the killer]* means that there is no guilt for the violence inflicted on truth and goodness.

[2] People who know nothing about the Word's inner meaning cannot help thinking that in the Word, blood means blood, and shedding blood simply means killing someone. However, the inner meaning is not about physical life but about the life of the human soul, or the spiritual life we are going to live forever. What the Word in its literal meaning does is to depict this life by reference to the substances of bodily life: flesh and blood. Moreover, since our spiritual life comes into being and persists through good that is done out of neighborly love and through truth that constitutes faith, this goodness is meant by flesh and this truth by blood in the Word's inner sense. In a still deeper sense, flesh means good that is done out of love for the Lord, and blood, good that is done out of love for our neighbor. In the highest sense, which treats of the Lord alone, flesh is the Lord's divine goodness and is therefore the Lord himself with respect to his divine goodness, while blood is divine truth radiating from the Lord and is therefore the Lord with respect to his divine truth.

This is what flesh and blood are taken to mean in heaven when we on earth read the Word. That is also how they are taken when we attend Holy Supper, but on this occasion bread is the flesh, and wine is the blood, because bread has exactly the same symbolism as flesh, and wine as blood.

[3] This is not grasped by people who rely on their senses, though, as most people in the world do today. Let them remain in their beliefs, then, as long as they accept that there is something sacred in the Holy Supper and in the Word, since these come from the Divine. Granted that they do not know where the holiness lies, still, if they possess some measure of inner perception—if they can lift their thinking above sense impressions—let them consider whether blood means blood and flesh means flesh in Ezekiel:

Son of humankind, this is what the Lord Jehovih has said: "Say to every bird of the sky, to every wild animal of the field, 'Gather and come!

Gather from round about to my sacrifice that I am sacrificing for you, a grand sacrifice on the mountains of Israel, so that *you can eat flesh and drink blood. The flesh of the mighty you will eat, and the blood of the chieftains of the earth, and you will drink blood to drunkenness* from my sacrifice that I sacrifice for you. *You will be sated at my table on horse and on chariot and on mighty one and on every man of war.* So will I set my glory among the nations.” (Ezekiel 39:17–21)

And in John’s Book of Revelation:

I saw an angel standing in the sun, who shouted in a loud voice, saying to all the birds flying in midair, “Gather to the supper of the great God *so that you can eat the flesh of monarchs, and the flesh of commanders, and the flesh of the mighty, and the flesh of horses and of the people sitting on them, and the flesh of all, free people and slaves, small and great.*” (Revelation 19:17, 18)

Obviously the flesh meant in these passages is not flesh, and the blood is not blood. [4] Neither is the flesh and blood of the Lord in John:

The bread that I will give is my flesh. Truly, truly, I say to you: unless you eat the flesh of the Son of Humankind and drink his blood you will not have life in you. Whoever eats my flesh and drinks my blood has eternal life. And I will revive that person on the last day, for my flesh is truly food, and my blood is truly drink. Those who eat my flesh and drink my blood remain in me, and I in them. This is the bread that came down from heaven. (John 6:50–58)

The fact that the Lord’s flesh is divine goodness born of his divine love and that his blood is divine truth issuing from his divine goodness can be seen from the consideration that these are what nourish our spiritual life. That is why it says, “My flesh is truly food, and my blood is truly drink,” and “This is the bread that came down from heaven.” Since love and faith bind us to the Lord, it also says, “Those who eat my flesh and drink my blood remain in me, and I in them.”

To repeat, though, only those who can lift their thinking above their body’s sense impressions comprehend this declaration. People who believe in and love the Lord are especially good at grasping it, because the Lord lifts them up out of the life of their physical senses toward the life of their spirit. As a result, he raises them from the light of the world into the light of heaven, which disperses the matter-based ideas that the body has introduced into their thinking.

[5] In consequence, people who know that blood means divine truth from the Lord can also see that in the Word, shedding blood does not mean killing people in the sense of taking away the life of their body. No, it means killing them in the sense of taking away the life of their soul, that is, destroying their spiritual life, which arises from belief in the Lord and love for him. The following passages show that when “blood” means blood illegally shed, it stands for divine truth destroyed by falsity from evil. In Isaiah:

. . . when the Lord has washed off the excrement of Zion’s daughters and *rinsed away the blood of Jerusalem from its midst*, through a spirit of judgment and through a spirit of cleansing. (Isaiah 4:4)

In the same author:

Your hands have been defiled with blood, and your fingers with wickedness. Their feet run to evil, *and they hurry to shed innocent blood*; their thoughts are thoughts of wickedness. (Isaiah 59:3, 7)

In Jeremiah:

Yes, *on your hems is found the blood of innocent paupers’ souls*. (Jeremiah 2:34)

In the same author:

On account of the sins of the prophets, the transgressions of the priests, *who shed the blood of the just in Jerusalem’s midst*, [those same prophets and priests] have wandered blind in the streets, *they are defiled with blood*; things that they themselves cannot touch they touch with their clothes. (Lamentations 4:13, 14)

In Ezekiel:

I passed right by you and saw you trampled *in your blood* and said, “Live *in your blood!*” I washed you with water and *cleaned your blood off you* and anointed you with oil. (Ezekiel 16:6, 9)

In the same author:

You, son of humankind, will you enter into controversy *with the blood-soaked city*? Let it know all its abominations: “*By your blood that you shed* you have become guilty, and by the idols that you made you have been defiled. Here, now, the chieftains of Israel, each according to [the strength of] his arm, have been in you and have *shed blood*. Men of

slander have been in you *to shed blood* and have eaten on the mountains in you.” (Ezekiel 22:2, 3, 4, 6, 9)

In Joel:

I will give portents in heaven and on earth: *blood* and fire and a pillar of smoke. The sun will turn to darkness and the *moon to blood* before the great and fearsome day comes. (Joel 2:30, 31)

And in John:

The sun turned black as sackcloth made of hair, and *the whole moon became like blood*. (Revelation 6:12)

In the same author:

The second angel trumpeted, and what seemed to be a large mountain burning with fire was thrown into the sea, *and a third of the sea became blood*. (Revelation 8:8, [9])

In the same author:

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 in the sea died. The third angel poured out his bowl onto the rivers and onto the springs of water, and *there was blood*. (Revelation 16:3, 4)

[6] In these passages blood does not mean the spilled blood of a person’s bodily life but rather the blood of a person’s spiritual life. This blood is divine truth, which falsity from evil inflicts violence on. Blood means the same thing in Matthew:

On you will come the *virtuous blood shed onto the earth, from the blood of virtuous Abel to the blood of Zechariah*, whom you killed between the Temple and the altar. (Matthew 23:35)

These words symbolize the idea that Jews had violated the truth in the Word from earliest times up to the present, so much so that they were unwilling to acknowledge any inner, heavenly truth. Neither, then, did they acknowledge the Lord. Their shedding of his blood symbolized utter rejection of divine truth, because the Lord was divine truth itself, which is the Word made flesh (John 1:1, 14). The utter rejection of divine truth

that came from the Lord and *was* the Lord is meant by these words in Matthew:

Pilate washed his hands before the people, saying, “I am innocent *of the blood of this upright man*; you yourselves will see.” And answering, *all the people said*: “*Let his blood be on us and on our children!*” (Matthew 27:24, 25)

The situation is accordingly depicted this way in John:

One of the soldiers pierced his side with a spear, and immediately *out came blood and water*. The one who saw it has testified, and the testimony is true, and he knows that he is saying the truth, so that you can believe. (John 19:34, 35)

The reason water also came out is that water symbolizes outward divine truth—the kind of truth that characterizes the Word in its literal text. (For the meaning of water as truth, see §§2702, 3058, 3424, 4976, 5668, 8568.)

[7] These remarks also show what being purified *by the Lord’s blood* symbolizes: being purified by the acceptance of religious truth from him (§§7918, 9088). As a consequence, the symbolism of the following words in John’s Revelation is also evident:

They conquered the dragon *through the Lamb’s blood* and through the word of his testimony. (Revelation 12:11)

“Through the Lamb’s blood” means through divine truth from the Lord, which “the word of [his] testimony” also stands for. The blood of the Lamb means innocent blood, since a lamb means innocence (§§3519, 3994, 7840). Divine truth emanating from the Lord in heaven holds innocence deep within it, because only people with innocence are moved by it (§§2526, 2780, 3111, 3183, 3494, 3994, 4797, 6013, 6107, 6765, 7836 at the end, 7840, 7877, 7902).

[*But if the sun has risen on him* means if the person responsible sees it clearly from inside—that is, sees the theft that is taking place. This is established by the symbolism of the *rising of the sun* as something seen in the light and therefore seen clearly. Here it means seeing that goodness and truth are being removed, which is what theft symbolizes (§9125). The reason for this symbolism of *if the sun has risen* is that the capture of the thief during a break-in (the subject of the previous verse) symbolizes

the removal of goodness and truth in secret and therefore without its being seen (§9125). The reason it is described as being seen *from inside* here is that such an act is seen by the inner self.

[2] Since it is an important subject, I need to explain about sight from within. We see in ourselves whether the things we think and will and therefore whether the things we say and do are good or evil and therefore whether they are true or false. This is completely impossible unless we see from an inner level.

Something is seen from within when it is seen in our outer self by our inner self's power of vision. This works the way eyesight does: our eye cannot see anything inside itself, only what is outside it. That is why we can see what is good and what is evil in ourselves.

Still, some of us are better than others at seeing what lies inside us, and some do not see it at all. The ones who do see it are those who have accepted a life of faith and neighborly love from the Lord, because such a life is an inner life, or the life of the inner self. Since they possess truth on account of their faith, and goodness on account of their neighborly love, they can see the evil and falsity in themselves. After all, evil can be seen from the viewpoint of goodness, and falsity from the viewpoint of truth, but not the reverse. This is because goodness and truth stand in heaven and in its light, but evil and falsity stand in hell and in its darkness. From this it is plain that people devoted to evil and therefore to falsity cannot see goodness and truth or even the evil and falsity inside themselves. As a result they cannot see from within.

[3] It needs to be known, however, that seeing something from within means seeing it with the eyes of the Lord. The case is the same with vision as with every existing thing: nothing comes into being on its own, only from something prior to or higher than itself, and in the final analysis, from that which is first and highest. The first and highest is the Lord. If you grasp this you can also grasp that every bit of the life in us comes from the Lord. You can see too that since neighborly love and faith form our very life, every bit of neighborly love and every bit of faith come from the Lord. If you have an especially fine talent for thought and perception, you can also comprehend that the Lord therefore sees absolutely everything in us, down to the tiniest details.

Evil and falsity, though, spring not from anything higher than themselves but from something lower. So they come into existence not from the Lord but from the world. The Lord is above, and the world is below. For this reason, the inner self of people devoted to evil and therefore to

falsity is closed above and open below. That is why they see everything upside down—the world as everything and heaven as nothing. It is also why they appear upside-down to angels, feet above and head below. That is what everyone in hell is like.

[There is] blood [guilt] for [the killer] means that there is guilt. This can be seen from the symbolism of *blood* as violence inflicted on goodness and truth and therefore as meaning that there is guilt for the violence inflicted, as explained above at §9127. 9129

[A thief that lives] shall surely repay symbolizes making amends for and restoring the truth and goodness that have been taken away. This can be seen from the symbolism of *repaying* as amends and restoration, as noted in §§9087, 9097. 9130

If he has nothing means if nothing is left—none of the goodness and truth that were taken away. This can be seen from the symbolism of *his*—the thief's—*having nothing* as no remainder of the truth and goodness that were taken away. Stolen property is goodness and truth that have been taken away (see §9125), and a thief has the same symbolism as a stolen item (§§9125, 9126). 9131

He shall be sold for his theft symbolizes banishment, as the following shows: *Being sold* symbolizes being banished, [or disowned,] as discussed in §§4752, 4758, 5886. Here it symbolizes banishment of the goodness and truth taken away, none of which is left (§9131). And *for the theft* symbolizes using other goodness or truth to make amends for and restore that which was taken away, as symbolized by the repayment (§9130). After all, the thief was being sold to pay back what he stole. 9132

Here is the situation with the contents of this verse: If you see that any goodness or truth in you is being abducted by falsity from evil, you are guilty of the violence inflicted on it, because you are conscious that it is happening. Anything done consciously is a product of both our will and our intellect, so it comes from our whole self (since it is both of these faculties that make us who we are). Moreover, any [wrong] done with both faculties is a product of falsity from evil; falsity is involved because it comes from the intellect, and evil is involved because it comes from the will. That is what makes us responsible for it. (For the idea that what comes simultaneously from both our intellect and our will becomes our own, see §§9009, 9069, 9071. And for the idea that if we do not use the power of our intellect to curb the evil produced by the power of our will once we see it, we become responsible for it, §9075.)

9133

If the stolen item is actually found in his hand means if there remains a vestige of truth or goodness through which it can be restored, as the following shows: When *actually being found* applies to goodness or truth that was removed (as symbolized by the stolen item), it means that a vestige is left. *In his hand* means within a person's power. For the meaning of a hand as power, see §§878, 3387, 4931–4937, 5327, 5328, 5544, 6947, 7011, 7188, 7189, 7518, 7673, 8050, 8153, 8281. “In his hand” also means an ability present with the person, as you will see below. And a *stolen item* symbolizes goodness or truth that has been taken away, as dealt with at §9125. These comments show that *if the stolen item is actually found in his hand* means if a vestige of goodness or truth is left. The reason it also means *through which* it can be restored is that the verse is about restoration of the missing goodness and truth.

[2] Here is the explanation: When a general desire for goodness remains, there is always a vestige through which a particular type of lost goodness can be restored. This is because particular types of goodness and truth depend on general goodness; see §§920, 1040, 1316, 4269, 4325 at the end, 4329, 4345, 4383, 5208, 6115, 7131.

The reason *in his hand* means any ability present with the person is that a hand symbolizes power, and any ability in our power is present with us. So a hand, especially a right hand, also symbolizes the person herself or himself.

From this you can see what is symbolized by sitting at the right hand of the Father, when the Lord is said to do so: It means being every quality of the Father's and therefore being the Father himself. The same is true where it says that he is in the Father and the Father is in him, and that everything of his is the Father's and everything of the Father's is his, as he teaches in John 14:8–11 and 17:10, 11.

9134

From ox to donkey means if there is a vestige of outer goodness or truth. This is clear from the symbolism of an *ox* as earthly-level goodness (treated of in §§2180, 2566, 2781, 2830, 5913, 8937) and from that of a *donkey* as earthly-level truth (treated of in §§2781, 5492, 5741). Earthly-level goodness is outer goodness, and earthly-level truth is outer truth.

9135

To smaller livestock means if there is a vestige of inner truth and goodness. This is clear from the symbolism of the *smaller livestock* as spiritual truth and goodness and therefore inner truth and goodness, as treated of in §§6016, 6045, 6049.

The Word mentions flocks in one place and the smaller livestock in another. In an inward sense, flocks symbolize inner goodness and the

truth to which it leads, but the smaller livestock symbolize inner truth and the goodness to which it leads. It is impossible to see the difference between these pairs without knowing about the two states, earlier and later, that we go through when being reborn. The earlier state is one in which faith with its truth leads us to neighborly love with its goodness. The later state is one in which we possess neighborly love with its goodness and therefore faith with its truth. The earlier state brings us into the church so that we can become a church, and once we have become a church, we are in the later state. The goodness and truth we possess in the later state are symbolized by flocks, but the truth and goodness we possess in the earlier state are symbolized by the smaller livestock. That is the reason for mentioning truth first and goodness second here. Concerning the two states experienced by a person who is being reborn (or what is the same, a person who is becoming a church), see §§7923, 7992, 8505, 8506, 8510, 8512, 8516, 8643, 8648, 8658, 8685, 8690, 8701, 8772, 8995, 9088.

[2] Goodness and truth in the outer, earthly self is called outward, and goodness and truth in the inner, spiritual self is called inward. The latter is inward and the former outward because the inner self receives wisdom from heaven but the outer self from the world. Heaven is inside us, and the world is outside.

The text says “from ox to donkey to smaller livestock” in order to symbolize all outer goodness and truth and all inner truth and goodness. Besides, the path of progress in the outer self is from goodness to truth, and in the inner self, from truth to goodness. This reflects the divine pattern in heaven.

Alive means in which spiritual life is present. This can be seen from the symbolism of life as spiritual life—a life of faith and neighborly love—as discussed in §§5407, 5890. *Alive*, then, means in which spiritual life is present. 9136

He shall repay double symbolizes restoration in full. This can be seen from the meaning of *double* as “in full” (discussed at §9103) and from that of *repaying* as restoration (discussed at §9097). 9137

Exodus 22:4, 5 [= 22:5, 6]. *When a man lays waste [his own] field or vineyard and lets his beast of burden go in and lay waste someone else’s field, he shall repay from the best of his field and from the best of his vineyard. When fire shoots out and seizes thornbushes, and a stack or a standing crop or a field is destroyed, the one burning what was burned shall surely repay.* 9138

When a man lays waste [his own] field or vineyard means when we strip away the goodness and truth in our religion through our cravings. *And*

lets his beast of burden go in means if we do it only semiconsciously. *And lay waste someone else's field* means that compatible goodness is destroyed. *He shall repay from the best of his field and from the best of his vineyard* symbolizes restoring it with goodness and truth that remain sound. *When fire shoots out* symbolizes anger stirred by a desire for evil. *And seizes thorn-bushes* means which touches off falsity. *And a stack is destroyed* symbolizes damage to good religious desires and true religious ideas that have already been adopted. *Or a standing crop or a field* means and also to true religious ideas and good religious desires that are only now being conceived. *The one burning what was burned shall surely repay* symbolizes the restoration of that which was done away with by anger born of a desire for evil.

9139

When a man lays waste [his own] field or vineyard means when we strip away the goodness and truth in our religion through our cravings, as the following shows: *Laying waste* means letting our cravings strip something away, as discussed below at §9141. A *field* symbolizes the church with respect to goodness (discussed in §§2971, 3766, 4982, 7502) and therefore the goodness in a religion. And a *vineyard* symbolizes the church with respect to truth and therefore the truth in a religion.

The reason a field means the church with respect to goodness is that the produce of a field, such as wheat and barley, symbolizes goodness in the church on inner and outer planes (§§3941, 7602, 7605). The reason a vineyard symbolizes the church with respect to truth is that wine, which is the product of a vineyard, symbolizes truth that comes of goodness (§§1071, 6377).

[2] This symbolism of a field and a vineyard traces its origin to representations in the spiritual world. When angels in heaven talk about a group of people devoted to goodness, fields full of wheat and barley appear to the spirits below them. When they talk about a group of people devoted to the truth that comes of goodness, there appear vineyards full of grapes, and in the vineyards, winepresses.

These representations arise not out of the fact that sights of the same kind are seen on earth but out of correspondence. Wheat and barley, or the bread made from them, nourish the body in the same way good that is done out of love and charity nourishes the soul. By the same token, wine, a form of drink, nourishes the body in the same way truth and goodness inspired by faith nourish the soul.

That is why the goodness urged by love and the truth that leads to faith are called food and drink in the Word. In fact, in that sense, what the Word refers to as food and drink really is the food and drink of heaven

(§§56–58, 680, 681, 1973, 1974, 4459, 4792, 5147, 5293, 5576, 5579, 5915, 8562).

[3] The fact that a *vineyard* means the church regarded as embodying faith with its goodness and truth—the spiritual church, as it is called—can be seen from Scripture passages in which the term occurs, as in Jeremiah:

Many shepherds destroyed my vineyard, trampled my field. They reduced a desirable field to a desert wilderness. They made [the vineyard] into a desert. (Jeremiah 12:10, 11)

The vineyard and field here clearly stand for the church, and since the truth and goodness of faith and neighborly love are what make the church a church, the vineyard is plainly the church in regard to truth, and the field, the church in regard to goodness. In Isaiah:

Jehovah enters into judgment with the elders of his people and its chieftains; *you are torching the vineyard.* (Isaiah 3:14)

Once again the vineyard clearly stands for the church with respect to goodness and truth inspired by faith. The elders with whom Jehovah will enter into judgment are the goodness the church teaches (§§6524, 6525), and the chieftains are its principal truths (§5044). [4] In the same author:

I will sing my beloved a song of my friend concerning *his vineyard*. My beloved *had a vineyard*, on a horn of the offspring of oil, which he surrounded and *planted with a choice grapevine.* (Isaiah 5:1, 2, and following verses)

This is about the Lord, who is the beloved and the friend. The vineyard is his spiritual church. The choice grapevine is the faith-inspired goodness in that church. The horn of the offspring of oil means that the faith-inspired goodness in that church actually grows out of a *loving* goodness.

No one completely lacking in knowledge of the Word's inner meaning can possibly see what is meant by a vineyard on a horn of the offspring of oil. Yet a secret lies hidden in the phrase, a secret so deep it cannot be expressed in words. The phrase presents a complete picture of the bond between the Lord's spiritual and heavenly kingdoms—in other words, the bond between the second and third heavens. So it depicts the union between the goodness inspired by faith in the Lord (the goodness found in the spiritual kingdom) and the goodness inspired by love for him (the goodness found in the heavenly kingdom). The vineyard is

the spiritual kingdom. “On a horn” means “in the power of” and therefore “in.” The offspring of (olive) oil is the loving goodness found in the outer part of the heavenly kingdom. The heavenly kingdom, which is the inmost heaven of the Lord’s, is called an olive tree, or olive grove, because olive oil is the goodness that arises from a heavenly love (§§886, 4582). And keep in mind that the Lord’s kingdom on earth is the church. (For the idea that there are two kingdoms, heavenly and spiritual, and that the spiritual kingdom constitutes the second heaven, while the heavenly kingdom constitutes the third heaven, see §§3887, 4138, 4279, 4286. Concerning the union of the two, §6435.) [5] In the same author:

On that day, answer him by saying, “a *vineyard whose wine is pure!* I, Jehovah, am guarding *it*; every moment I will water *it*.” (Isaiah 27:2, 3)

A vineyard whose wine is pure stands for the spiritual church. In Amos:

In all vineyards, lamentation; I will pass through you. Doom to those who desire the day of Jehovah! What is the day of Jehovah to you? It is a day of shadow and not of light. (Amos 5:17, 18)

This is about the final era of the church, when its faith no longer possesses any goodness or truth, the era that is the “day of Jehovah, a day of shadow and not of light.” That is why it says, “In all vineyards, lamentation.” In the Revelation of John:

The angel sent his sickle into the earth and *harvested the grapevine of the earth* and threw it into the winepress of God’s great anger. (Revelation 14:18, 19)

To harvest the grapevine of the earth is to destroy what is true and good in the church, the earth being the church.

This discussion shows why the Lord so often compared the kingdom of the heavens to a *vineyard*, as in Matthew 20:1 and following verses; 21:28, 29, 33–41; Mark 12:1–13. It also shows why the Lord called himself a grapevine in John:

Just as a branch cannot bear fruit on its own, if it does not *remain on the vine*, so you cannot either, if you do not remain in me. *I am the grapevine*; you are the branches. Without me you cannot do anything. (John 15:1 and following verses)

A grapevine stands for faith in the Lord, so it stands for the Lord as faith. He *is* faith, because faith comes from him. Faith is not faith if it does

not come from the Lord, and that is why the grapevine means faith in the Lord.

And lets his beast of burden go in means if we do it only semiconsciously. This can be seen from the symbolism of a *beast of burden* as bodily pleasure, or a physical appetite. It means semiconsciousness because when we indulge in that pleasure we do not consult reason much, so we are not very self-aware. 9140

All animals, of every type and variety, symbolize desires. Tame, useful animals symbolize good desires, and savage, useless animals symbolize evil desires (§§45, 46, 142, 143, 714–719, 1823, 2180, 2781, 3218, 3519, 5198, 7523, 7872, 9090). When an animal is called a beast of burden, it symbolizes desires that rise no higher than the level of the body. These desires contain little rationality, because the more we act on a bodily level, the less we act on a rational level. The body is in the world, so it is far from heaven, where genuine reason dwells.

Moreover, the term for a beast of burden in the original language comes from one meaning brutish and dull-witted and therefore not very self-aware, as in Isaiah 19:11; in David, Psalms 49:10; 73:22; in Jeremiah 51:17; and other passages.

And lay waste someone else's field means that compatible goodness is destroyed. This is clear from the symbolism of *laying waste* as letting our cravings strip something away and therefore as destroying (discussed below) and from that of *someone else's field* as compatible goodness. A field means the church, and the crop in a field means goodness (§9139), so the crop in someone else's field means neighboring goodness that is compatible. The forms of goodness in a person resemble generations on earth, and different forms therefore display different degrees of closeness and compatibility (§9079). Those that are not in the same house or the same centralized clan, but are nonetheless related, are what is meant here by someone else's field. 9141

[2] Again, *laying waste* means letting our cravings strip something away and therefore destroying it. This is because the word used for “laying waste” in the original language properly means to set on fire and burn, so it also means to eat up and destroy. This being the derivation of the word, “lay waste” here means letting our cravings destroy something. The cravings we have are devouring fires. You see, we have both fire and light in our life. The fire of our life is whatever we love, and the light in our life is our beliefs. Love for what is good—that is, love for the Lord and love for one's neighbor—forms the fire of life in a good person and

in an angel of heaven; and a love for and belief in the truth form the light of life in them. Love for what is evil—that is, love for oneself and love for one's own worldly advantages—forms the fire of life in an evil person and in a spirit of hell; and a love for and belief in falsity form the meager light of life in them. In the Word, a love for evil is called a fiery conflagration, because it burns and destroys anything having to do with a love for what is good and true. (For this meaning of a fiery conflagration, see §§1297, 1861, 5215, 9055.)

[3] The following passages demonstrate that this word in the original language means letting our cravings destroy something. In Isaiah:

Jehovah will enter into judgment with the elders of his people and its chieftains; you *destroyed the vineyard [with fire]*. (Isaiah 3:14)

In the same author:

Jehovah's breath like a river of sulfur *destroys it [with fire]*. (Isaiah 30:33)

A river of sulfur is falsity produced by the evils that come of self-love and materialism (§2446). [4] In Ezekiel:

The residents of Israel's cities will go out and *kindle* and *burn* weapons, and buckler and shield, along with bow and with arrows, and with hand staff and with spear. *They will burn them with fire* for seven years, so that they will not [need to] bring wood from the field or cut it down from the forests. (Ezekiel 39:9, 10)

This depicts how goodness and truth are destroyed and obliterated by cravings, but who can see it without knowing what is symbolized by the residents of Israel's cities and by the weapons, buckler, shield, bow and arrows, by the hand staff and spear, by the seven years, and by the wood from field and forests? Residents stand for goodness (see §§2268, 2451, 2712), cities for truth and consequently for doctrinal teachings from the Word (2268, 2449, 2943, 3216, 4492), and Israel for the church (4286, 6426, 6637). So residents of Israel's cities stand for the goodness urged by the church's doctrinal teachings, and in a negative sense, for the same thing converted into evil and falsity. The buckler, the shield, and the arrows shot by the bow are doctrinal truth from the Word used for protection against falsity from evil (2686, 2709, 6422). The hand staff stands for the power truth derives from goodness (4876, 7026). A spear is the same thing, only

on an inner level. Seven years stands for a full state and therefore means “to the full” (6508, 8976), so burning something with fire for seven years means letting one’s cravings fully destroy it. Wood from the field stands for inner goodness in the church (3720, 8354; for the meaning of a field as the church, 2971, 3766, 7502, 7571) and wood from the forests for outer goodness (3220, 9011 at the end). Once all this is known, it can be seen that this prophetic utterance depicts the way cravings destroy everything in the church, until nothing good or true is left of either its inner or its outer aspect. That is what is symbolized by “They will burn them with fire for seven years, so that they will not [need to] bring wood from the field or cut it down from the forests.”

[5] The same word in Malachi also depicts the destroying of goodness and truth in the church:

“Look: the day is coming, blazing like an oven, on which all flagrant sinners and every evildoer will be stubble. And the coming day will *destroy* them [*with fire*],” Jehovah Sabaoth has said, “and it will not leave them root or branch.” (Malachi 4:1)

The coming day is the final era of the church, when self-love and materialism will reign supreme and destroy everything true and good in the church, until none of it remains in the inner depths or on the outer plane of a person. This is symbolized by “It will not leave them root or branch”; the root of goodness and truth is in a person’s depths, and its branch is on a person’s outer plane.

All this now shows that *laying waste* means allowing our cravings to destroy something. Likewise elsewhere in the Word.

He shall repay from the best of his field and from the best of his vineyard symbolizes restoring it with goodness and truth that remain sound, as the following shows: A *field* symbolizes goodness in the church, and a *vineyard* symbolizes truth in the church, as discussed above at §9139. The *best* refers to what remains whole after everything has been destroyed. And *repaying* symbolizes restoration, as noted at §9087.

When fire shoots out symbolizes anger stirred by a desire for evil. This is established by the meaning of *fire* as love. In this case it symbolizes a love for evil and desire for it, as discussed just above at §9141. I speak in terms of a desire for evil because by a desire I mean an extension of love. The reason fire means anger stirred by a desire for evil is that this is where anger comes from. When something we love is attacked, we blaze up and

9142

9143

burn, so to speak. That is why anger is depicted as fire in the Word and is said to burn. In David, for example:

Smoke went up from his nose, and *fire from his mouth; embers sent flames from him.* (Psalms 18:8)

In the same author:

Kiss the Son, *or he might grow angry, because his anger will blaze instantly.* (Psalms 2:12)

In Isaiah:

Who will remain to us *in the face of all-consuming fire?* Who will remain to us *in the face of eternal firepots?* (Isaiah 33:14)

In the same author:

He has poured out onto them the *wrath of his anger.* *He has set them on fire* all around, and they have not recognized it; *he has made them burn,* and yet they have not taken it to heart. (Isaiah 42:25)

In the same author:

Watch: Jehovah will *come in fire,* and his chariots will be like a wind-storm, to exact retribution in the *wrath of his anger,* and his rebuke will be in the form of *fiery flames.* (Isaiah 66:15)

In Moses:

I faced about and came down from the mountain *while the mountain was burning with fire.* I was terrified *because of the anger and wrath* with which Jehovah *was angry* at us. (Deuteronomy 9:15, 19)

In these passages and many others, anger is depicted as fire. The anger is attributed to Jehovah (the Lord), but it actually exists in us (§§5798, 6997, 8284, 8483). The Lord appeared on Mount Sinai before the Israelite people according to that people's nature, so he appeared in fire, smoke, and darkness (see §6832).

It needs to be known, though, that anger is fire erupting from an evil desire, while zeal is fire erupting from a good desire (§§4164, 4444, 8598). So zeal too is depicted as fire in Moses:

Jehovah your God *is a destroying fire,* God the *Zealous.* (Deuteronomy 4:24)

And in Zephaniah:

I will pour out on them *all the wrath of my anger*, because *in the fire of my zeal* the whole earth will be destroyed. (Zephaniah 3:8)

The zeal of Jehovah is love and mercy. It is called anger because that is how it looks to the evil when they incur the punishment for their evil (§8875).

And seizes thornbushes means which touches off falsity. This can be seen from the symbolism of *seizing*, in relation to anger that results from a desire for evil, as touching off and thus igniting, and from that of *thornbushes* as falsity (discussed below).

9144

I should start by explaining something about the situation. The different kinds of love we possess are the fires of life in us (§9055). Evil kinds of love—love for ourselves and love for our own worldly advantages—are all-consuming fires, because they devour the goodness and truth that constitute our very lives. These fires constitute the life of our will, and the light they give off constitutes the life of our intellect. As long as any evil fire remains shut up in our will, our intellect is bathed in light, so it recognizes what is good and true. But when these fires shed their own light on the intellect, the previous light scatters, and our perception of goodness and truth goes dark. This happens more and more as the fires of love for ourselves and love for our own worldly advantages grow, until in the end they smother and extinguish all truth, and along with it, all goodness.

[2] When these two kinds of love are assaulted, fire erupts from our will into our intellect and bursts into flame there. This flame is what is referred to as anger. That is why we speak of an angry person as flaring up, blazing, and being incensed. The flames attack truth and goodness in the intellect and not only send them into hiding but even destroy them. Here is a secret: When evil fire of this kind bursts from our will into our intellect, our intellect closes off above and opens up below. That is, it closes off in the direction of heaven and opens up in the direction of hell. This is why evil and falsity flow in and catch fire when an evil person blazes with anger.

This is like touching a nerve in the human body with the point of a needle: the nerve immediately contracts and closes off to prevent the damage from going any farther and attacking the vitality of the nerve at its source. Moreover, falsity looks like a sharply pointed object when represented visually.

[3] When evil people are angry, their state is like smoke, which ignites when a flame is held up to it. Falsity-from-evil in the intellect resembles smoke, and anger resembles the flame with which it burns. These things even correspond to each other. In the Word, then, smoke means falsity, and the flame with which it burns means anger. In David, for instance:

Smoke went up from his nose, and fire from his mouth; embers burned in him. (Psalms 18:8)

And in Isaiah:

Wickedness burns like fire; bramble patch and briar patch it destroys, and it ignites the thickets of the forest, and they float up with the rising of smoke, in the wrath of Jehovah Sabaoth. (Isaiah 9:18, 19)

The smoke here is falsity, which generates anger when ignited. For the meaning of smoke as falsity, see §1861.

[4] From this discussion you can now see the inner-level symbolism of the clause “when fire shoots out and seizes thornbushes, so that a stack or a standing crop is destroyed.” It means if a desire for evil bursts into anger, touches off falsities that belong to evil cravings, and destroys true religious ideas and good religious desires. Anyone who thinks about it can see there is some deep and hidden reason for this law. Nowhere has a law been laid down about fire that seizes thornbushes and goes on to destroy a stack or a standing crop, because such an event is extremely rare. However, for a blaze of wickedness and anger to seize on falsity from cravings and light it on fire, destroying the true concepts and good actions advocated by one’s religion—this happens every day.

[5] The meaning of thornbushes as falsities from evil cravings is clear from the following passages. In Isaiah:

On my people’s land, a *thorn* and *briar* comes up. (Isaiah 32:13)

The land is the church. The thorn and the briar are falsity and the evil it gives rise to. In the same author:

As to your spirit, *fire will destroy you*. Thus the peoples will be *burned into lime*; [they will be] *thorn prunings that kindle with fire*. (Isaiah 33:11, 12)

Thorns that kindle with fire stand for false ideas that burst into flame, destroying truth and goodness. [6] In Ezekiel:

No longer will there be for the house of Israel a *stinging briar* or a *painful thorn*. (Ezekiel 28:24)

A stinging briar stands for falsity generated by self-centered cravings, and a thorn for falsity generated by materialistic cravings. In Hosea:

Your mother whored, *so I am bedding in your way with thornbushes*, and her paths she will not find. (Hosea 2:5, 6)

Ways and paths stand for truth, and thornbushes for falsity supplanting truth. [7] In the same author:

The high places of Aven, the sin of Israel, will be destroyed; *thistle and thorn will climb over their altars*. (Hosea 10:8)

Thistle and thorn stand for evil and falsity that lay waste the goodness and truth present in worship. In David:

They have surrounded me like bees; they are snuffing me out as if I were a *fire among thornbushes*. (Psalms 118:12)

A fire among thornbushes stands for a craving for evil. In Matthew:

By their fruits you will know them. *Do people ever gather grapes from thorns*, or figs from thistles? (Matthew 7:16)

Gathering grapes from thorns stands for expecting falsity from cravings to produce good deeds marked by faith and neighborly love. For the idea that grapes mean this kind of goodness, see §§1071, 5117, 6378. [8] In Mark:

Other seed fell *among the thorns, but the thorns came up* and choked it, so that it did not yield fruit. The *people who are sown among the thorns* are those who hear the message, but the cares of this world and the deceptiveness of wealth, and *cravings* for everything else, entering in, choke the message, so that it becomes unfruitful. (Mark 4:7, 18, 19)

This passage explains what it means to be sown among thorns and therefore what thorns are. The same things are symbolized in Jeremiah by sowing among thorns and harvesting them:

This is what Jehovah has said to the man of Judah and Jerusalem: "Till untilled ground for yourselves, *and do not sow among thorns*." (Jeremiah 4:3)

They sowed wheat and *harvested thorns*. (Jeremiah 12:12, 13)

[9] The falsity from cravings that is symbolized by thorns is false thinking that justifies worldly values and worldly pleasures. This kind of falsity

catches fire and flares up more readily than other kinds, because it grows out of cravings that we sense in our bodies. Because it does, it closes off our inner self, shutting out any wisdom about the salvation of our soul or eternal life.

[10] When the Lord was being crucified, a *crown woven of thorns* was placed on his head, he was hailed as king of the Jews, and he said, “Here is the human” (John 19:2, 3, 5). This represented what divine truth was like in the Jewish church at that time: it was choked with falsity from cravings. The king of the Jews, [that is, people of Judah,] as he was hailed by them, symbolized divine truth. (In the Word, a king symbolizes truth from the Divine; see §§1672, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5044, 6148. So does “the Anointed,” which in Hebrew is “Messiah,” and in Greek, “Christ,” 3004, 3008, 3009, 3732 at the end. [11] In the highest sense, Judah means the Lord as divine goodness, and in an inward sense, as the Word, and accordingly as doctrine from the Word, 3881.) When the crown was put on the Lord’s head, and he said, “Here is the human,” it meant, “Here is divine truth as it exists in the church today.” Divine truth emanating from the Lord in heaven is a human being, which is why heaven, as a result of inflow and correspondence, is a universal human (as shown at the end of a number of chapters; see §§1276, 1871, 2996, 2998, 3624–3649, 3741–3750, 7396, 8547, 8988). It is also why the Lord’s heavenly church was called Human Being (478, 479). This church was what Jews, [or people of Judah,] represented (6363, 6364, 8770). [12] From this discussion it is evident what was symbolized by the crown of thorns, by the epithet “king of the Jews,” and by “Here is the human.” It is also evident what was symbolized by the inscription on the cross, “Jesus of Nazareth, king of the Jews” (John 19:19, 20); it meant that this was the way the Jews—who had the church among them—viewed and treated divine truth (the Word). Everything the Jews did to the Lord during his Crucifixion symbolized the state of their religion in relation to divine truth, or the Word (see §9093 at the end). The fact that the Lord was the Word can be seen 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, and we saw his glory. (John 1:1, 14)

The Word is divine truth.

And a stack is destroyed symbolizes damage to true religious ideas and good religious desires that have already been adopted. This is clear from the

symbolism of a *stack* as religious truth and goodness that have already been adopted. The reason a stack means this is that it is a crop already gathered, and a crop still standing symbolizes religious truth and goodness that are only now being conceived, as discussed in the next section.

Or a standing crop or a field symbolizes true religious ideas and good religious desires that are only now being conceived. This can be seen from the symbolism of a *crop* as religious truth (discussed below) and from that of a *field* as the church with respect to goodness and therefore goodness in the church (discussed above at §9139).

The reason a crop means religious truth is that the substance of a crop (such as wheat or barley) and the bread made from it symbolize goodness in the church (§§3941, 7602). The church's goodness is good done out of charity for one's neighbor and out of love for the Lord. This goodness is the essence and soul of faith, because it causes faith to be faith and to be alive.

The reason a standing crop means religious truth only now being conceived is that it has not yet been gathered into stacks or stowed in barns. So a crop that is standing or even just beginning to grow means religious truth in the process of being conceived.

[2] A standing crop has the same symbolism in Hosea:

Israel created a monarch, and not at my word; they created chieftains, and I did not know it. Their silver and their gold they made into idols. Because they sow wind, they will reap a windstorm. *They will not have a standing crop*; no sprout will produce flour. If it does produce flour, foreigners will swallow it up. (Hosea 8:4, 7)

The subject here is the way worthless pursuits and false ideas dispel religious truth and goodness in the church. The series of images shows that this is the subject, but it is the inner meaning that shows what the passage is saying on the subject. In the inner sense, you see, a monarch means religious truth in the church, taken as a whole (see §§1672, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5044, 6148). The chieftains mean primary truths (1482, 2089, 5044). This indicates what is meant by "Israel created a monarch, and not at my word; they created chieftains, and I did not know it," since Israel is the church (4286, 6426, 6637). The silver symbolizes truth arising from goodness, and in a negative sense, falsity arising from evil (1551, 2954, 5658, 6112, 6914, 6917, 8932). The gold symbolizes goodness, and in a negative sense, evil (113, 1551, 1552, 5658, 6914, 6917, 8932). Idols symbolize worship inspired by falsity and evil (8941). This indicates

what is symbolized by “Their silver and their gold they made into idols.” The wind they sow symbolizes what is useless. The windstorm they will reap symbolizes turmoil in the church as a consequence. The standing crop they will not have symbolizes religious truth in the process of being conceived. The sprout that will not produce flour symbolizes sterility. The foreigners who will swallow up the flour symbolize destructive falsity.

9147

The one burning what was burned shall surely repay symbolizes the restoration of that which was done away with by anger born of a desire for evil, as the following shows: *Repaying* symbolizes restoration (dealt with at §9087). A fire that shoots out symbolizes anger born of a desire for evil (dealt with at §9143), so *burning* stands for the way anger does away with something, or destroys it, and *what was burned* stands for what was done away with or destroyed.

9148

Exodus 22:6–14 [= 22:7–15]. *When a man gives his companion silver or vessels for safekeeping and it is stolen from that man’s house, if the thief is caught he shall repay double. If the thief is not caught, the owner of the house shall be brought to God [to see] whether he has laid a hand on the work of his companion. In every matter of transgression—over an ox, over a donkey, over the smaller livestock, over clothing, over any vanished item of which someone says that this is the item—the word of both parties shall come before God; the one whom God condemns shall repay double to his companion. When a man gives his companion a donkey or ox or a head of the smaller livestock or any animal for safekeeping, and it dies or suffers a fracture or is led away captive, and no one sees, an oath to Jehovah shall be between both parties as to whether he did not lay a hand on the work of his companion and its owner took it, and he shall not repay. But if it has actually been stolen from him, [the companion] shall repay its owner. If it has definitely been torn apart, he shall bring it to [the owner] as testimony; he shall not pay for the torn flesh. [And] when a man asks to borrow [an animal] from his companion, and it suffers a fracture or dies, and its owner is not with it, he shall surely repay. If its owner is with it, he shall not repay. If the borrower is a hired servant, he shall come [serve the owner] as the wage he owes.*

When a man gives his companion silver or vessels for safekeeping symbolizes truth-from-goodness and items of knowledge corresponding to it, in the memory. *And it is stolen from that man’s house* symbolizes the loss of them from there. *If the thief is caught* symbolizes recollection. *He shall repay double* symbolizes full restoration. *If the thief is not caught* means if there is no recollection of what was taken away. *The owner of the house shall be brought to God* means inquiring of goodness. *[To see] whether he*

has laid a hand on the work of his companion means whether [the missing truth and knowledge] had been incorporated into it. *In every matter of transgression* symbolizes any harm or loss whatever. *Over an ox, over a donkey, over the smaller livestock* means in regard to outer and inner goodness and truth. *Over clothing* means in regard to truth gained through the senses. *Over any vanished item of which someone says that this is the item* symbolizes anything doubtful. *The word of both parties shall come before God; the one whom God condemns* symbolizes using truth to investigate and judge between them. *Shall repay double [to his companion]* symbolizes making full amends. *When a man gives his companion a donkey or ox or a head of the smaller livestock or any animal for safekeeping* symbolizes outer and inner truth and goodness, and everything related to desire for them, in the memory. *And it dies or suffers a fracture* symbolizes loss or damage. *Or is led away captive* symbolizes a pushing aside. *And no one sees* means of which the mind is not conscious. *An oath to Jehovah shall be between both parties* symbolizes investigation through scriptural truth into each and every one of them. *As to whether he did not lay a hand on the work of his companion and its owner took it* symbolizes uniting [under] goodness. *And he shall not repay* means that no harm was done. *But if it has actually been stolen from him* means if it has been lost. *[The companion] shall repay its owner* symbolizes restitution for it. *If it has definitely been torn apart* means if there is damage for which one is not to blame. *He shall bring it to [the owner] as testimony* symbolizes confirmation of it. *He shall not pay for the torn flesh* means that there is no punishment. *And when a man asks to borrow [an animal] from his companion* symbolizes truth and goodness of another stock. *And it suffers a fracture or dies* symbolizes damage to or annihilation of it. *And its owner is not with it* means if the goodness related to that truth is not there [as part of the general whole]. *He shall surely repay* symbolizes restoration. *If [its] owner is with it, he shall not repay* means if the goodness related to that truth is there, no restoration. *If the borrower is a hired servant* means if the goal is financial benefit. *He shall come [serve the owner] as the wage he owes* symbolizes submissiveness and subservience.

When a man gives his companion silver or vessels for safekeeping symbolizes truth-from-goodness and items of knowledge corresponding to it, in the memory, as the following shows: *Silver* symbolizes truth from goodness, as treated of in §§1551, 2954, 5658, 6914, 6917, 7999, 8932. *Vessels* symbolize items of knowledge, as treated of at §3068. The items of knowledge correspond because all spiritual truth is stored in items of

knowledge serving as vessels for it (§3079), and all items of knowledge correspond to the truth they contain. And *for safekeeping* means in the memory. In the spiritual meaning [of Scripture], which is about truth and knowledge, being kept safe means being held in the memory, because that is where things like truth and knowledge are preserved. A *man's giving his companion something for safekeeping* means laying something by in one's own memory. Anything said about two different people in the literal meaning—as for instance about the man and his companion, here—is understood in the inner meaning to apply to a single individual. A man and his companion stand for two truths in us and also for a truth and its corresponding knowledge.

9150

And it is stolen from that man's house symbolizes the loss of them from there, as the following shows: *Stealing* symbolizes taking from someone the component elements of spiritual life and consequently truth and knowledge, as symbolized by the silver and vessels (§9149). And a *house* means where something is stored, so it symbolizes various entities, such as the church, goodness in the church, a person, and both parts of the human mind, earthly and rational. Here it symbolizes the memory, because truth and knowledge reside in the memory as their home. (For the varying symbolism of a house, see §§3128, 3142, 3538, 3652, 3720, 3900, 4973, 4982, 5023, 5640, 6690, 7353, 7848, 7929.)

9151

[If] the thief is caught symbolizes recollection. This can be seen from the symbolism of *being caught* as a recollection, when it applies to truth and items of knowledge in the memory that had previously been taken away. And a *thief* symbolizes something that has been taken away (a thief having the same symbolism as a stolen item, §§9125, 9126).

9152

He shall repay double symbolizes full restoration. This can be seen from the symbolism of *repaying* as restoration (dealt with at §9087) and from that of *double* as “in full” (dealt with at §9103).

The inner meaning of this verse and the next few, up to verse 14 [= 22:15], is about the loss of religious truth in a person, and therefore the loss of spiritual life, and its restoration. Faith with its truth, you see, introduces us into neighborly love with its goodness and makes us spiritual. However, the subject matter of the inner meaning in the next few verses is mostly unknown to people on earth. This is because they do not know what spiritual life is or that it is our inner life, distinct from earthly life, which is our outer life. Neither do they realize that we receive this life from the Lord by welcoming religious truth into our charitable goodness. That is why darkness swallows up anything they hear about the loss and

restoration of spiritual life, because it is one of those subjects on which they are uninformed. Such ideas are nonetheless the very substance of angelic wisdom, suited as they are to the light in which angels dwell. So when the Word is read by a person in the church who is committed to the goodness urged by faith, angels attach themselves to and are delighted with the person because they delight in the wisdom that then flows to them from the Lord through the Word. That is how heaven forms a bond with the human race—which would never happen without the Word. By its very nature the Word is such that there is not a jot or the tip of a letter [Matthew 5:18; Luke 16:17] in the original language that fails to touch angels' hearts or bind them to humankind. I can assert that this is absolutely true because it has been shown to me from heaven.

If the thief is not caught means if there is no recollection of what was taken away. This is established by the symbolism of the phrase *if the thief is caught* as meaning if there is a recollection of what was taken away, as mentioned just above at §9151. Here it means no recollection, because the text says, "If he is *not* caught."

9153

The owner of the house shall be brought to God means inquiring of goodness. This is clear from the symbolism of *being brought to God* as being brought for inquiry (discussed below at §9160) and from that of the *owner of the house* as goodness that is inquired of. The owner of the house stands for goodness because the text is talking about truth and items of knowledge removed from the memory, as symbolized by the silver and vessels given to another for safekeeping and then stolen (§§9149, 9150). Because truth and knowledge belong to goodness and reside in goodness, the owner of the house is the goodness to which they belong and with which they reside. Goodness is called an owner because truth and knowledge belong to goodness as their owner. It is also called a house because truth and knowledge reside in goodness as their home. (See §3652 where it explains the Lord's words in Matthew 24:17, "*Those on the roof of the house should not go down to take anything from the house.*")

9154

[2] Let me expand on this idea that we need to inquire of goodness concerning truth and knowledge that are missing from our memory. Goodness in us is what receives and assimilates all truth. Goodness takes its quality from truth, and the more goodness truth has in it and around it, the more alive it is. The case is like that with a nerve or blood vessel in a living animal: as long as a nerve holds fluid or a blood vessel holds blood, they are alive. Again, as long as a blood vessel is surrounded by nerves with fluid in them, it is alive. It is the same with truth and goodness.

Truth without goodness is like a nerve without fluid or like a vein or artery without blood. Anyone can understand what these are like: they are devoid of life and are therefore useless in a living animal. It is the same with faith devoid of neighborly love. Since goodness takes its quality from truth (as just mentioned), it also takes its form from truth, because where there is form there is quality, and where there is no form there is no quality. This too is like the nerve fluid and the blood in a living animal: nerve fibers confine the fluid, giving it form, and blood vessels do the same for the blood.

From this it is plain that truth without goodness has no life, and that goodness without truth has no quality. Faith without neighborly love is therefore not a living faith. (By faith here I mean a belief in the truth, and by neighborly love, a life of goodness.)

[3] All of this now shows how to understand the idea that the missing truth and knowledge need to be sought from goodness. To be specific: If we possess goodness—if we like to do good—we develop the ability to recall any true ideas goodness has incorporated into itself. If we turn aside from goodness, though, truth disappears. Falsity born of evil is what “steals” it. However, the missing truth comes back to mind when we return to a desire for goodness or truth through living by it. Anyone who reflects on the idea can see that this is so by considering his or her own experience and the experience of others.

This discussion shows what it means to ask goodness for truth and knowledge that have been removed from one’s memory, or mind.

9155

[*To see*] *whether he has laid a hand on the work of his companion* means whether [the missing truth and knowledge] had been incorporated into it, as the following shows: *Whether he has laid a hand* means whether goodness has brought something under its control and power. And *on the work of his companion* symbolizes the missing truth and items of knowledge, because the silver and vessels given to a companion for safekeeping and then stolen are what are being called the work of a companion. (For the meaning of silver and vessels as truth and items of knowledge, see above at §9149.) From this you can see that *whether the owner of the house has laid a hand on the work of his companion* means whether goodness had brought the missing truth and knowledge under its control and power. So it means whether they had been incorporated into goodness earlier, in keeping with the discussion directly above at §9154. (For the meaning of a hand as power, see §§878, 3387, 4931–4937, 5296, 6292, 7188, 7189, 7518,

7673, 8153. For the idea that “in the hand” refers to what is present with and in a person, see §9133.)

In every matter of transgression symbolizes any harm or loss whatever. This can be seen from the symbolism of a *transgression* as anything that violates the truth taught by faith and therefore that hurts or kills it, and consequently any harm to or loss of it whatever.

The Word refers to evil as sin in one place, as wickedness in another, and as transgression in another, but the specific meaning of each is not clear except from the inner sense. The word *transgression* is used for violations of the truth that comes from faith, *wickedness* for violations of the goodness that comes from faith, and *sin* for violations of the goodness that comes from charity and love. The first two proceed from a corrupt intellect, and the last, from a perverted will. In David, for example:

Wash me *of my wickedness*, and *from my sin* make me clean, because *my transgressions I acknowledge*, and *my sin* is before you always. (Psalms 51:2, 3)

Wickedness stands for evil that opposes the goodness that comes from faith, sin stands for evil that opposes the goodness that comes from charity and love, and transgression stands for evil that opposes the truth that comes from faith. Since a transgression is evil issuing from a corrupt intellect, and faith’s truth therefore enables it to be recognized, the passage says “My transgressions I acknowledge.” [2] In the same author:

Remember your mercies, Jehovah, and your compassions; do not remember the *sins of my youth* and *my transgressions*. (Psalms 25:6, 7)

Sins stand for evil from a perverted will, and transgressions for evil from a corrupt intellect. In Isaiah:

Here, now, it is *because of wickedness* that you have been sold and *because of transgression* that your mother has been divorced. (Isaiah 50:1)

Wickedness stands for evil that opposes goodness, and transgression for evil that opposes the truths of the church’s faith. A mother is the church, which is described as being divorced when it departs from faith. In Micah:

All this is because of the *transgression of Jacob* and *because of the sin of the house of Israel*. What is *Jacob’s transgression*? Is it not Samaria? [Lachish]

is the *beginning of sin* for the daughter of Zion, because in you have been found the *transgressions of Israel*. (Micah 1:5, 13)

Here too the sin is a violation of a charitable, loving goodness, and the transgression a violation of religious truth. Samaria is a church with a corrupted faith, and in this case, so is Israel.

[3] Since transgressions stand for violations of religious truth, they also stand for betrayals and desertion, which are also meant by the same word in the original language. This can be seen in David:

Drive them [out] *on account of the abundance of their transgressions*, because they rebel against you. (Psalms 5:10)

The word *rebel* is used for desertion and betrayal.

And in Isaiah:

Are you not the *offspring of transgression*, the seed of a lie, who have grown hot for your gods under every green tree, who slaughter your sons in the rivers? (Isaiah 57:4, 5)

It is quite plain here that a transgression is evil that violates religious truth. Offspring of transgression are falsities that destroy religious truth, so they are also called the seed of a lie—a lie standing for falsity (§8908). That is why the passage says they grow hot for their gods under every green tree, which in an inner sense means worship inspired by falsity—gods standing for falsity (4402 at the end, 4544, 7873, 8867), and a green tree for false perception from a corrupt intellect (2722, 4552). It is also why the passage says, “You slaughter your sons in the rivers,” which means the annihilation of religious truth by falsity—slaughter standing for annihilation, sons for religious truth (489, 491, 533, 1147, 2623, 2813, 3373), and rivers for falsity (6693).

9157

Over an ox, over a donkey, over the smaller livestock symbolizes (harm or loss) in regard to outer and inner goodness and truth. This is evident from the symbolism of an *ox* and a *donkey* as outer goodness and truth and from that of the *smaller livestock* as inner truth and goodness, as discussed above at §9135.

9158

Over clothing means in regard to truth gained through the senses. This is evident from the symbolism of *clothing* as truth, which is discussed in §§4545, 4763, 5319, 5954, 6914, 6917. In general, clothing means truth on a fairly low or outer level that covers higher, inner levels (§§297, 2576, 5248, 6918). So in this case it means truth gained through the senses, since

this is the lowest or outermost form of truth (§§5081, 5125, 5767, 6564, 6614).

The meaning of clothes as truth traces its origin to representations in the other life, because spirits and angels always appear dressed in clothing that matches the religious truth they possess (§§165, 5248, 5954).

Over any vanished item of which someone says that this is the item symbolizes anything doubtful, as the following shows: A *vanished item* symbolizes anything that has been damaged or lost. And *of which someone says that this is the item* symbolizes something doubtful. To claim that something specific is the item sought is to raise the question of whether it is or not, so it means something that requires investigation and adjudication.

The word of both parties shall come before God; the one whom God condemns symbolizes using truth to investigate and judge between them. This can be seen from the symbolism of *the word shall come before God* as using truth to investigate (discussed below) and from that of *condemning* as judging between them and passing sentence on the transgressor.

The reason *the word shall come before God* symbolizes using truth to investigate is that “before God” means before the judges, who had to investigate the matter in light of the truth. That is why the verb in the clause “whom God condemns” is plural. In the original language, God is sometimes called *El* in the singular but more often *Elohim* in the plural, because divine truth radiating from the Lord divides into numerous truths among angels in heaven. Divine truth is received in as many different, individual ways as there are angels (§§3241, 3744, 3745, 3746, 3986, 4149, 5598, 7236, 7833, 7836). As a result angels are called gods (§§4295, 4402, 7268, 7873, 8301). Judges were also called gods, because their judgments had to come from the Lord rather than themselves. Furthermore, they based their judgments on the Law of Moses and therefore on the Word, which is from the Lord. Even today judgment comes from the Lord when a judge makes a conscientious decision in accordance with truth.

[2] In the Word, the Lord is called God for the divine truth that issues from him, and Jehovah for his divine goodness (§§4402, 6905, 7268, 8988). So he is called Jehovah where the Word is talking about goodness, and God where it is talking about truth (§§2586, 2769, 2807, 2822, 3921 at the end, 4402, 7268, 8988). *God* therefore means truth (§§4287, 7010, 7268).

These comments now show what is symbolized in verse 7 [= 22:8] by “If the thief is not caught, the owner of the house shall be brought to God,” and here [in verse 8 = 22:9] by “The word of both parties shall

9159

9160

come *before God*; the one whom *God condemns* shall repay.” It also shows what God symbolizes in the following passages:

Aaron will speak for you to the people, and it will happen that he will be like a mouth for you, and *you will be like a god for him*. (Exodus 4:16)

For the idea that Moses means divine truth, or the law, and that “like a mouth” means doctrinal teachings based on that truth (as represented by Aaron), see §§[7009,] 7010. Again:

Jehovah said to Moses, “See, *I have made you a god to Pharaoh*, and Aaron your brother will be your prophet.” (Exodus 7:1; §7268)

And in 1 Samuel:

Formerly in Israel, a man spoke this way when he went *to seek God*: “Come, and we will go to the seer”; because the one who is called a prophet today was formerly called a seer. (1 Samuel 9:9)

A seer and prophet stands for divine truth and teachings based on it—teachings about truth and goodness (§§2534, 7269).

9161

Shall repay double to his companion symbolizes making full amends. This can be seen from the symbolism of *repaying* as making amends (dealt with at §9097) and from that of *double* as “in full” (dealt with at §9103).

9162

When a man gives his companion a donkey or ox or a head of the smaller livestock or any animal for safekeeping symbolizes outer and inner truth and goodness, and everything related to desire for them, in the memory. This can be seen from the symbolism of a *donkey*, *ox*, and *head of the smaller livestock* as outer and inner truth (treated of above at §9135), from that of an *animal* as a desire for goodness and truth (treated of in §§45, 46, 142, 143, 246, 714, 715, 716, 719, 1823, 2179, 2180, 2781, 3218, 3519, 5198, 7424, 7523, 9090), and from that of being *given for safekeeping* as being stored and held in the memory (treated of above at §9149). A man [and his] companion does not mean two different people but two parts of one person (§9149).

9163

And it dies or suffers a fracture is loss or damage. This is evident from the symbolism of *dying* as the annihilation and loss of something and from that of *suffering a fracture* as damage. In the Word, a fracture and breakage symbolize dispersal and also damage. This meaning traces its origin to the spiritual world, where absolutely everything is unified according to its reception of divine truth from the Lord and so according to its acceptance of the ordained pattern imposed on it by the divine truth that

emanates from the Lord (§§8700, 8988). That is why the truths a person knows are interconnected so far as they have been assimilated into goodness. Truths interconnected in this way form a unit. When all of them in general break, then, the truth and goodness are both dispelled, and when individual truths in particular break, the truth within the goodness is dispelled. When [truths] are interconnected, each lives off the other, but when they break apart, one withdraws from the other. [2] This explains why breakage in the Word symbolizes dispersal (just as division does, §9093) and also damage. When the whole of something breaks, it symbolizes complete dispersal, and when a part breaks, it symbolizes damage. This can be seen from the following passages in the Word. In Isaiah:

Many among them will stumble and fall *and be broken*. (Isaiah 8:15; 28:13)

Stumbling stands for running into an obstacle to belief and slipping from truth into falsity. Falling and being broken stand for being dispelled—in this case, being dispelled as a whole. In Ezekiel:

Here, now, I am against Pharaoh, king of Egypt; I will *break his arms*—the strong one and the one that was already *broken*. (Ezekiel 30:22)

Pharaoh, king of Egypt, stands for types of knowledge that pervert and destroy the truth and goodness belonging to faith (§§6651, 6679, 6683, 6692). Breaking his arms stands for dispelling the force those types of knowledge have and therefore the knowledge itself (§4932). Breaking the strong one and the one that was already broken stands for dispelling undamaged types of knowledge that put up a resistance and damaged types that do not. [3] In Luke:

It has been written, “The stone that the builders rejected has become the head of the corner; *whoever falls on that stone will be broken*, and it will pulverize the one on whom it falls.” (Luke 20:17, 18)

The stone stands for the Lord as divine truth (§6426). Since truth from him is what is being called broken, the meaning is that this is dispersed and destroyed, and along with the truth, anything that possesses spiritual life. This happens in people who deny the Lord and denounce truth that comes from him. These are the people who reject the stone. In Jeremiah:

Bring on them the day of evil; *break them with redoubled breakage*. (Jeremiah 17:18)

Breaking with redoubled breakage stands for destroying utterly. [4] In Isaiah:

I composed myself till morning. Like a lion—*that is how he breaks all my bones*; from day to night you will finish me off. (Isaiah 38:13)

In Jeremiah:

He has aged my flesh and my skin and *broken my bones*. (Lamentations 3:4)

In Moses:

You shall not carry out of the house any of the flesh of the Passover lamb *nor break a bone in it*. (Exodus 12:46)

Breaking bones means destroying truth from the Divine that is outermost in the design. Inner types of truth and goodness lean on and are supported by this outermost type of truth, and if it is destroyed, then what is built on top of it also falls. The outermost truth in the divine design is the truth in the Word's literal meaning, which contains within it the truth of the inner meaning and which that inner truth rests on as a column rests on its base. (For the meaning of bones as truth, see §§3812, 6592, 8005.) These remarks show what was represented and symbolized by the following words concerning the Lord in John:

They came to Jesus; when they saw him dead, *they did not break his legs*, and it happened this way so that the Scripture would be fulfilled: *not a bone of his shall you break*. (John 19:33, 36)

The reason for this circumstance was that he was divine truth itself on both the first and the last level of the divine design. [5] In Isaiah:

Jehovah will bind up *his people's fracture*, and he will heal the wound from the blow they suffered. (Isaiah 30:26)

In Jeremiah:

[From] prophet to priest, each practices falsehood, and they *heal the fracture of my people* with a frivolous gesture. (Jeremiah 6:13, 14)

In the same author:

Over the fracture of my people I am fractured; I am draped in black. (Jeremiah 8:21)

In David:

You made the earth tremble; you *shattered it*. *Heal its fractures!* (Psalms 60:2)

In Zechariah:

I myself will raise up a shepherd in the land [who] will *not heal [the sheep] that is broken*, will not sustain the one that is standing. (Zechariah 11:16)

In Nahum:

There is no scarring over of your fracture; your blow is incurable. (Nahum 3:19)

In these passages a fracture, [or break,] symbolizes harm inflicted on the truth and goodness belonging to faith and consequently on religion. Healing it stands for amends and restoration.

The same thing was symbolized by the fact that a man with a *broken foot* or *broken hand* was not to approach to offer the bread of God (Leviticus 21:17, 19) and that an animal *with a fracture* was not to be offered to Jehovah on the altar (Leviticus 22:22). This was because breakage symbolized destruction.

Damage is also symbolized by a breach, as in Isaiah:

The *breaches in David's house* you have seen, that there are many. (Isaiah 22:9)

And in Amos:

On that day I will raise up David's fallen tent, and *wall up its breaches*; *its wreckage* I will restore, and I will rebuild [its wreckage] as in the days of old. (Amos 9:11)

David's house and David's tent stand for the Lord's church, since in the prophetic part of the Word, David is the Lord (§1888).

Or is led away captive symbolizes a pushing aside. This is clear from the symbolism of *being led away captive*—when it applies to the goodness and truth in a person—as being pushed aside. Here is the situation: When we commit to truth from goodness, then the truth in which we believe most strongly stands at the center, and truths we believe in less strongly stand farther and farther away. Last come concepts we doubt. At the circumference of all this stands falsity, but not in parallel with

truth. Neither does it stand upright, reaching toward heaven, as truth from goodness does, but is bent downward; and so far as it issues from evil, it looks toward hell. When falsity replaces truth, though, then the pattern switches, and truth moves off to the edges to form the periphery, while falsity from evil holds the center.

From this it is evident what being pushed aside means. (See also §§3436, 6084, 6103.) The reason being led away captive has this symbolism is that when falsity takes truth captive, it pushes it off to the side this way. Being taken or led away captive symbolizes something similar in Jeremiah:

The wind will shepherd all your shepherds, and *your lovers will be led off into captivity*. (Jeremiah 22:22)

In the same author:

Doom to you, Moab! The people of Chemosh have perished, *because your sons have been taken off into captivity and your daughters into captivity. I will nonetheless bring Moab back from captivity* in the end of days. (Jeremiah 48:46, 47)

The sons who have been taken off into captivity are true ideas, and the daughters, good desires. And in Luke:

They will fall by the mouth of the sword and *be taken captive among all the nations*, and in the end Jerusalem will be trampled by the nations. (Luke 21:24)

This is about the close of the age, which is the last days of the church. Falling by the mouth of the sword means being destroyed by falsity, because a sword is falsity engaged in battle with truth (§§2799, 4499, 6353, 7102, 8294). The nations among whom the people will be taken captive and by whom Jerusalem will be trampled stand for evil that gives rise to falsity (see §§1259, 1260, 1849, 1868, 6306), and Jerusalem, which will then be trampled, is the church (§§2117, 3654).

9165

And no one sees means of which the mind is not conscious. This is established by the symbolism of *seeing* as understanding and as believing (discussed in §§2325, 2807, 3863, 3869, 4403–4421, 5114, 5400), and since the intellect is the eye of the mind, seeing means that which the mind is conscious of. Here it means what the mind is *not* conscious of, since the text says *no one sees*.

An oath to Jehovah shall be between both parties symbolizes investigation through scriptural truth into each and every one of them, as the following shows: An *oath* symbolizes confirmation through truth, as discussed in §§2842, 3037, 3375. So an oath *to Jehovah* means confirmation through truth from the Word, in which is found Jehovah's truth—in other words, divine truth. And *both parties* means in each and every case. In an inner sense, “between both” does not mean between two but rather in each and every case. After all, “two” stands for union into a single whole (§§1686, 3519, 5194, 8423), so it stands for whatever that single whole contains, or each and every element of it. The reason “two” is perceived this way in heaven is as follows: When angels discuss two discordant truths, below them appear two arguing spirits, who are delegates for a large number of communities. Every facet of one truth appears with one spirit, and every facet of the other truth appears with the other. From this the angels perceive how the truths can be combined. Experience has taught me that this is so. As a result, two also symbolizes fullness (§9103).

[2] The nation of Israel and Judah was permitted to swear by Jehovah because its members were external, not internal, and when they worshiped, they engaged in an outward show devoid of inward content. (On the point that they were like this, see §§4281, 4293, 4429, 4433, 4680, 4844, 4847, 4865, 4903, 6304, 8588, 8788, 8806.) When the confirmation of truth comes down into the outer self separately from the inner self, the confirmation comes in the form of an oath. Not so when it comes down into the outer self by way of the inner. In the inner self, you see, truth appears in its proper light, but in an outer self that has no inner self, truth appears in the dark.

This is why heavenly angels in the third and inmost heaven, being in the greatest light, do not even use reason to confirm the truth, let alone argue or debate about it. Instead they just say *yes* or *no*. This is because the Lord gives them the power to perceive and see the truth. So it is that the Lord said this about oaths:

You have heard that it has been said, “You shall not swear falsely but shall fulfill your oaths for the Lord.” But I say to you, you shall not swear at all—neither by heaven, since it is God’s throne, nor by earth, since it is his footstool, nor by Jerusalem, since it is the city of the great monarch. Nor shall you swear by your own head, since you cannot make one hair white or black. But let your conversation be “Yes, yes,” “No, no.” Anything beyond these comes from evil. (Matthew 5:33–37)

[3] These words enfold the idea that divine truth must be confirmed by the Lord rather than by us; and it is confirmed by him when we are internal rather than external. External people confirm divine truth with oaths; internal people, by the use of reason. People who have still greater depth do not confirm it at all but simply say that a thing is so or is not so. External people are those who are called earthly. Internal people are those who are called spiritual. People with still greater depth are the ones called heavenly. The latter—heavenly people—perceive from the Lord whether a thing is so or not (see §§2708, 2715, 2718, 3246, 4448, 7877). These remarks show what was involved in the Lord's saying, "*You shall not swear at all,*" and "*Let your conversation be 'Yes, yes,' 'No, no.'*"

But I will explain why the passage also says that the people were not to swear by heaven or earth or Jerusalem or their own head, and that any conversation beyond "Yes, yes," "No, no" comes from evil.

[4] *Swearing by heaven* is swearing by the divine truth there and consequently by the Lord there. This is because it is not angels regarded in themselves who make heaven what it is but rather the divine truth emanating from the Lord in them and therefore the Lord himself in them. It is the Divine in them that causes them to be—and to be called—angels of heaven. That is why the inhabitants of heaven are said to be in the Lord, and the Lord is said to be the all in absolutely all of heaven. It is also why angels, being recipients of divine truth from the Lord, are themselves divine truths. (For the idea that what causes heaven to be heaven and to be called heaven is the divinity of the Lord in heaven, see §§552, 3038, 3700. For the idea that angels are divine truths, §§4295, 4402, 7268, 7873, 8301. And for the idea that in the Word, an angel means some quality of the Lord, §§1925, 2821, 3039, 4085, 4295, 6280.)

Heaven being the Lord as to his divine truth, the passage says, "You shall not swear by heaven, since it is God's throne," because God's throne is divine truth emanating from the Lord (§§5313, 6397, 9039).

[5] *Swearing by earth* is swearing by the church and consequently by the divine truth there. Just as heaven is the Lord because of the divine truth that radiates from him, so is the church, because the church is the Lord's heaven—or his kingdom—on earth. In the Word, the earth means the church (see §§662, 1066, 1262, 1733, 1850, 2117, 2118 at the end, 2928, 3355, 4447, 4535, 5577, 8011, 8732), and since it means the church, where the divinity of the Lord as it exists below heaven resides, the passage says, "You shall not swear by earth, since it is God's footstool." A footstool is divine truth as it exists below heaven (the kind of truth the Word's literal meaning

consists of), because that is what the divine truth as it exists in heaven (the Word in its inner meaning) relies on and in effect stands upon. The outer kind of truth is symbolized by a footstool in the Psalms of David 99:5; 132:7; in Isaiah 60:13; and in the Lamentations of Jeremiah 2:1.

[6] *Swearing by Jerusalem* is swearing by a theology that consists of truth from the Word. In a broad sense Jerusalem is the church (§§2117, 3654), but when the text speaks of the earth—meaning the church—and then of Jerusalem, the latter means the church’s theology and therefore a theology consisting of divine truth from the Word. That is why it is called the city of the great monarch, because in the Word’s inner meaning, a city symbolizes a true theology (see §§402, 2449, 2943, 3216, 4478, 4492, 4493).

[7] *Swearing by one’s own head*, though, is swearing by the truth that one personally believes to be true and integrates into one’s faith, because this truth forms the head in a person. (It is also symbolized by a head in Isaiah 15:2; 29:10; in Ezekiel 7:18; 13:18; 16:12; 29:18; in Matthew 6:17; and elsewhere.) For that reason the passage adds, “Since you cannot make one hair white or black.” Hair stands for truth in the outer, earthly self (§3301), which is the type of truth possessed by people who believe in the truth not because they perceive it to be true but because the theology of their religion teaches it to be so. Since they have no other way of knowing it, the passage says they are not to swear by it because they cannot make a hair white or black. Making a hair white means identifying truth as true on one’s own authority, and making a hair black means identifying falsity as false on one’s own authority. (White is used to portray truth, §§3301, 3993, 4007, 5319; so black is used to portray falsity.)

[8] From all this it is now evident what is meant by the command that we not swear at all—not by heaven, not by earth, not by Jerusalem, and not by our own head. The meaning is that divine truth is not to be confirmed by us but by the Lord in us.

As a result, the passage ends by saying, “*Your conversation shall be ‘Yes, yes,’ ‘No, no’; anything beyond these comes from evil,*” because people who perceive and see truth by the Lord’s power confirm it only in this way. Angels in the third or inmost heaven (called heavenly angels and mentioned above) are among those who do so. The reason any conversation beyond this comes from evil is that anything further comes not from the Lord but from human selfhood and accordingly from evil, because human selfhood is nothing but evil (see §§210, 215, 874, 875, 876, 987, 1023, 1044, 1047, 3812, 4328, 5660, 8941, 8944).

This once again shows how the Lord spoke. He spoke in such a way that every single word has an inner meaning, because he spoke from his divine side. As a consequence, he spoke for the benefit both of angels and of people on earth, because angels perceive Scripture according to its inner meaning.

9167

As to whether he did not lay a hand on the work of his companion and its owner took it symbolizes uniting under goodness, as the following shows: When the clause *whether he did not lay a hand on the work of his companion* relates to outer and inner truth and goodness, it means whether these have been incorporated into goodness, as discussed above at §9155. So it means whether they have united under goodness. (For what uniting under goodness means, see §§9154, [9155].) And an *owner*, [or lord,] symbolizes goodness, as discussed at §9154, so *whether its owner took it* means whether goodness made them its own through union [with them].

An owner, [or lord,] stands for goodness because goodness holds first place in a spiritual person and truth holds second, and whatever holds first place is lord. Besides, all truths in us are arranged in accordance with the nature of this goodness, as a house is arranged by its lord.

[2] That is why “Lord” in the Word means the Lord as divine goodness, and “God,” “Monarch,” and “Master” mean the Lord as divine truth. In Moses, for example:

Jehovah your God *is God of the gods and Lord of the lords.* (Deuteronomy 10:17)

In John:

The Lamb will defeat them, because *he is Lord of Lords and King of Kings.* (Revelation 17:14)

In the same author:

On his garment and on his thigh he has a name written: *King of Kings and Lord of Lords.* (Revelation 19:16)

For the idea that the Lord is called God for his divine truth, see §§2586, 2769, 2807, 2822, 4402, 7268, 8988; and that he is also called Monarch for his divine truth, §§2015 at the end, 3009, 3670, 4581, 4966, 5068, 6148. Plainly, then, the Lord is called Lord for his divine goodness, since whenever the Word speaks of truth it speaks of goodness too (§§683, 793, 801,

2516, 2618, 2712, 2803, 3004, 4137 at the end, 5138, 5502, 6343, 8339 at the end). In John:

You call me *Master* and *Lord*, and you speak correctly, because so I am. I myself washed your feet, *Lord* and *Master* as I am. (John 13:13, 14)

Here too the Lord is called Lord for his divine goodness and Master for his divine truth. In Malachi:

Suddenly to his Temple will come the *Lord*, whom you seek, and the *Angel of the Covenant*, whom you desire. (Malachi 3:1)

This passage is about the Lord's Coming, and in it he is called the Lord for his divine goodness and an angel for his divine truth (§§1925, 2821, 3039, 4085, 4295, 6280).

[3] That is why the Old Testament so often uses the name *Lord Jehovih*. The name is used when he is being beseeched, in which case he is being addressed symbolically as “Good Jehovah” (§§1793, 2921). It is also why *Lord* is used instead of “Jehovah” in the New Testament (§2921).

This discussion also reveals what is meant by the following words in Matthew:

No one can serve *two lords*. For either the person will hate the one and love the other . . . (Matthew 6:24)

The two lords are goodness and evil. We have to choose one or the other; both cannot be active simultaneously in us. Truths we can possess in great numbers, but only if they are categorized under a single kind of goodness. After all, goodness makes heaven in us; evil makes hell. We have to be in either heaven or hell, not in both, and not between the two.

This shows what is meant in the Word by a lord, [or owner].

And he shall not repay means that no harm was done. This can be seen from the symbolism of *repaying* as amends and restitution, which is mentioned in §§9087, 9097. *Not repaying*, then, means no restitution or amends, because no harm was done.

But if it has actually been stolen [from him] means if it has been lost. This can be seen from the symbolism of a *theft* as a removal of goodness and truth (discussed at §9125) and therefore as a loss of it.

[The companion] shall repay its owner symbolizes restitution for it. This can be seen from the symbolism of *repaying* as restoration (discussed at §9087) and from that of an *owner* as goodness (discussed just above at

9168

9169

9170

§9167). [*The companion*] shall repay its owner, then, symbolizes restoring truth to goodness to make up for what was taken away.

9171

If it has definitely been torn apart means if there is damage for which one is not to blame. This can be seen from the symbolism of *torn* flesh as damage inflicted by falsity arising from evil for which one is not to blame, as discussed in §§4171, 5828.

9172

He shall bring it to [the owner] as testimony symbolizes confirmation of it. This can be seen from the symbolism of *testimony*, [or witness,] as confirmation, which is discussed at §4197.

9173

He shall not pay for the torn flesh means that there is no punishment—no punishment for damage for which one is not to blame, as the following shows: *Torn flesh* symbolizes damage for which one is blameless, as just above at §9171. And *repaying* symbolizes punishment, as discussed at §9102. In this case the meaning is that there is no punishment, because the text says *he shall not pay*.

9174

And when a man asks to borrow [an animal] from his companion symbolizes truth of another stock. This can be seen from the symbolism of *asking to borrow* as taking truth from some other source than oneself and therefore accepting truth of another stock. The reason borrowing has this symbolism is that in the spiritual world, the only resources people seek from others or offer to them are riches of understanding and wisdom. Of course there are many other kinds of assets to be seen there, and in fact countless other kinds, but they are visible manifestations of one's stock of understanding and wisdom. From this you can see that borrowing means being taught by someone and in this way taking truths—that is, concepts of truth and goodness—from some other source than oneself.

However, the way this works needs to be explained more fully. We are said to take truth from ourselves when we draw it as a conclusion from truth we already know. We then unite it with the earlier truth, but when we do, we accept only those truths that harmonize under the oversight of a single good quality. Goodness, after all, is what arranges truths in series and interconnects them. Goodness is like the soul in a person; true ideas are like the substances in which the soul clothes itself and through which it acts. People recognize that everything in us receives life from our soul, and in the same way, the truth that constitutes faith receives life from the goodness that characterizes love for the Lord and love for one's neighbor. If it is not this kind of goodness that our soul is composed of, but a goodness characterized by love for ourselves or for our own worldly advantages, we are not human beings but wild animals. In the other world, in

heaven's light, we even look like wild animals, although in our own light (which becomes dark in the presence of heaven's light) we look human.

It must be understood, though, that the Lord arranges truths according to the goodness in our lives.

[2] We are said to take truth from another source when we are taught by someone else. If this truth does not harmonize [with other truth] under the oversight of the goodness into which it is incorporated, it becomes stored among the items of knowledge in our memory, to be sure, but does not become ours. That is, it does not become part of our faith, because it is of another stock. Such truth is what this verse and the next are talking about.

[3] Where the Word speaks of lending and borrowing, these symbolize teaching and being taught in a spirit of neighborly love, as in Matthew:

To everyone who asks you for something, give it, *and from one who wants to borrow from you do not turn away.* (Matthew 5:42)

Asking here does not mean asking, obviously, because it says, "To everyone who asks, give"; so desiring and receiving a loan does not mean desiring and receiving a loan, either. If we gave to everyone who asked and to everyone who wanted to borrow, we would be stripped of all our possessions. The Lord was speaking from his divine nature, though, so asking for and wanting a loan, and giving and receiving a loan, meant sharing heavenly resources, which consist in a wealth of knowledge about goodness and truth. The way this sharing works is that the more an angel gives to another in a spirit of neighborly love, the more inflow the giver receives from heaven as a whole—in other words, from the Lord (§6478). In giving to one who asks, then, an angel is not deprived of possessions but is enriched with them. The same is true for us as well, when we do good to another in a spirit of neighborly love. Still, neighborly love consists in giving good people what they seek and want; to give the evil what they seek and want is not neighborly love (§8120). As David says:

The ungodly person *borrow*s and does not make whole. The upright person, though, shows mercy and gives. (Psalms 37:21)

[4] In Luke:

If you lend to those from whom you hope to receive, what thanks is it to you? Rather, love your enemies, and do good, and give to the evil, not hoping for anything out of it. Then your reward will be great, and you will be children of the Highest One. (Luke 6:34, 35)

Here too, lending means doing good in a spirit of neighborly love and therefore sharing heaven's wealth. It also means sharing worldly wealth, but only with an eye to heavenly wealth. A spirit of neighborly love consists in sharing one's possessions without seeking to be repaid, but there is no spirit of neighborly love in sharing one's possessions specifically in order to be repaid (see §§2371, 3816, 3956, 4943, 6388, 6389, 6390, 6392, 6393, 6478, 8002). Loving our enemies and doing good to the evil shows a spirit of neighborly love, but the way we love our enemies and do them good is to teach them and correct them in appropriate ways (§8121). [5] Lending also symbolizes the exercise of neighborly love in Moses:

If you obey the voice of Jehovah and watch to do his commandments, *you will lend to many peoples, but you yourself will not borrow.* (Deuteronomy 28:1, 12)

Lending to many peoples means abounding in the riches of understanding and wisdom and sharing some of that abundance. Not borrowing means not needing other people's resources, because the Lord supplies everything necessary. In David:

That man is good *who shows mercy and lends*; he will sustain his words in integrity, because he will remain unmoved forever. (Psalms 112:5, 6)

"Showing mercy" and "lending" depict the state of people who genuinely love their neighbor. Likewise in Psalms 37:21 and other passages as well.

9175

And it suffers a fracture or dies symbolizes damage to or annihilation of [truth]. This is evident from the symbolism of *suffering a fracture* as damage (discussed in §9163) and from that of *dying* as annihilation.

9176

And its owner is not with it means if the goodness related to that truth is not there as part of the general whole. This can be seen from the symbolism of the *owner* as goodness (dealt with in §9167) and from that of *not with it* as not there as part of the general whole.

The discussion of the way truth resides in goodness above at §9154 shows what the situation is here. The explanation there was that all truth is arranged as a general whole under goodness. The subject here, though, is borrowed truth, or truth received from another person (see §9174). This truth either does or does not have its related goodness with it. Truth that has its related goodness with it is truth that touches the heart when it is heard. Truth that does not have its related goodness with it is truth that does not touch the heart when it is heard. Truth that has its related goodness with it is meant by borrowed animals that suffer a fracture or

die while their owner is with them. Truth that does not have its related goodness with it is meant by borrowed animals that suffer a fracture or die when their owner is not with them.

[2] This type of truth can be described, but not intelligibly, except to people who enjoy heavenly light from the Lord. All others—who see only by worldly light, or earthly-level illumination, because they are in the dark on heavenly topics—are bound not to understand any of it. If they should seem to themselves to understand, it would be as a result of illusions and matter-based ideas that do more to darken the mind and wrap it in shadow than to enlighten it. Knowing that the subject is religious truths united or else not united to their related goodness is enough. Truths that are not united are those learned from others that penetrate no deeper than the memory. There they remain in the form of knowledge and are not observed among the truths arranged in order as a general whole under goodness.

From this it can be seen to some extent what kinds of things go to make up angelic wisdom. Angels comprehend not only how it stands with the matters mentioned above but much more on those subjects besides; they comprehend things we do not even know exist, much less have a concept of. After all, angels stand in heaven's light, and heaven's light holds infinite content, because it consists of divine truth radiating from the Lord.

He shall surely repay symbolizes restoration. This is established by the discussion in §9087 of the symbolism of *repaying* as restoration.

9177

If *[its] owner is with it, he shall not repay* means if the goodness related to that truth is there, no restoration, as the following shows: *If [its] owner is with it* means if the goodness related to that truth is there, as discussed above at §9176. And *repaying* symbolizes restoration (as directly above at §9177), so *not repaying* symbolizes no restoration.

9178

If a hired servant [who borrowed it] is with it means if the goal is financial benefit. This is clear from the symbolism of a *hired servant* as a person who does good with the goal of financial benefit or to earn a wage, as discussed at §8002. In an abstract sense, then, a hired servant symbolizes financial benefit itself, or the wage itself.

9179

He shall come [serve the owner] as the wage he owes symbolizes submissiveness and subservience. This can be seen from the symbolism of *coming [to serve the owner] as the wage he owes* as submitting and serving.

9180

Here is the situation: We learn and absorb truth from the Word, from the teachings of our religion, from all kinds of other people, and

even from ourselves by a process of deduction. People who learn truth these ways for the sake of gain—to acquire rank or riches or even to earn heaven—are the ones meant in an inner sense by hired servants who must come [serve the owner] as the wage they owe, that is, who must submit and serve. Material advantage must come last, not first, for a religious person. When it comes last, it is a servant, but if it comes first, it is the master.

People who regard profit as the top priority are upside down, and in the other life they are represented that way, with their head down in hell. But people who consider neighborly love and faith and therefore the Lord and their neighbor to be the top priority are upright and are presented in an upright position in the next life, with their head in heaven. From this you can see what is meant by good done for the sake of gain and by the requirement that it submit and serve, as symbolized by the words *if a hired servant [who borrowed it] is with it, he shall come [serve the owner] as the wage he owes*.

9181

Exodus 22:15–16 [= 22:16–17]. *When a man persuades a young woman who is not betrothed and lies with her, he shall surely provide her a dowry as his woman. If her father firmly refuses to give her to him, he shall pay silver according to the dowry of young women.*

Whenever a man persuades a young woman who is not betrothed symbolizes goodness not yet united with truth. *And lies with her* symbolizes an improper union. *He shall surely provide her a dowry as his woman* symbolizes a token of consent [on its part] to a lawful union. *If her father firmly refuses to give her to him* means if inner goodness does not accept the union. *He shall pay silver according to the dowry of young women* symbolizes other, more agreeable truth in its place.

9182

Whenever a man persuades a young woman who is not betrothed symbolizes goodness not yet united with truth, as the following shows: *Persuading*, when it is mentioned in connection with a man and a young, unmarried woman, means enticing into a union. A *man* symbolizes truth, as discussed in §§3134, 7716, 9007. A *young woman* symbolizes the church in regard to goodness (discussed in §§3081, 4638), so it symbolizes the goodness of which the church consists. And *being betrothed* symbolizes union.

At this point I must briefly explain the impetus and origin of the law concerning improper unions that is the subject here.

All the laws laid down for the children of Israel have their impetus in heaven and their origin in the laws of order there. The laws of order in

heaven all arise from divine truth and goodness radiating from the Lord, so they are the laws of love with its goodness and of faith with its truth. The union of goodness and truth in heaven is called the heavenly marriage, which is represented in marriages on earth and is symbolized by marriages in the Word. This makes clear what is implied by improper unions and by whoredom and adultery. The two current verses are about improper unions that afterward are either made proper or dissolved. An improper union that is made proper is the subject of this verse, and an improper union that is dissolved is the subject of the next.

[2] An improper union is one motivated not by devotion to marriage but by devotion to any other consideration (beauty, wealth, personal prestige) or by lust. These unions are improper to begin with, because what brings the couple together is external considerations unaccompanied by internal ones. Yet such a union can later facilitate and develop into a lawful union, which happens when a bond forms between the two minds. An improper union can also develop into a lack of union, which happens when a rift forms between the two minds. The fact that this happens is common knowledge in the world.

[3] A proper, lawful union, which is a union of minds, develops when the partners possess the same kind of goodness and truth, because goodness and truth constitute our life. Moral and civic goodness and truth constitute the life of our outer self, while spiritual goodness and truth constitute the life of our inner self. Keep in mind that human life consists of nothing but goodness and truth. Everything we love is called good, and everything we believe is called true; or what is the same, everything we will is called good, and everything we understand is called true. Plainly, then, a lawful union comes into being when one spouse (male) has a true way of thinking and the other (female) has a goodness corresponding to it. The heavenly marriage of goodness and truth is then represented in the two of them.

This is why marriage love descends from the heavenly marriage; see §§2727-2759, 2803, 3132, 4434, 4835.

[4] These prefatory remarks indicate what the case is with the unions described in the current verse and the next.

From ancient times it was customary for marriages to be preceded by betrothals, and betrothal represented the first union, which takes place in the inner self apart from the outer self. The actual marriage that followed represented the second union, which is a union of the inner self with the outer. You see, when we are being reborn through the goodness and

truth that constitute faith, our inner self is reborn first and our outer self second, because our outer self is reborn from our inner self (§§3286, 3321, 3493, 3882, 8746).

[5] This shows what is symbolized in the Word by betrothal and becoming betrothed and by a bridegroom and bride. Betrothal symbolizes a union of truth and goodness in the inner self, and a bridegroom (when the subject is the Lord and the church) symbolizes goodness, while a bride symbolizes truth. The following passages are examples. In Jeremiah:

I recalled to you the mercy of your youth, the *love during your betrothal days*, when you walked after me in the wilderness, in a land unsown.
(Jeremiah 2:2)

This is about the ancient church and its establishment by the Lord. The love during the betrothal days means a desire for spiritual life, which consists of faith with its truth and of love with its goodness. The state of longing that existed when the people of that church were still ignorant about such truth and goodness and lacked it is symbolized by “they walked after me in the wilderness and in a land unsown.” [6] In Hosea:

I will strike a pact with them on that day—with the wild animal of the field, and with the bird in the heavens and the creeping animal of the earth. And bow and sword and war I will break, and I will *betroth you to me* in justice and in judgment, and in mercy and in compassion. (Hosea 2:18, 19)

The subject here is the establishment of a new religion. Striking a pact with the wild animal of the field, with the bird, and with the creeping animal of the earth stands for the Lord’s uniting [with us] through the inner and outer goodness and truth we possess. (A pact is union, §§665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778. The wild animal of the field is a vitality springing from goodness, 841, 908. A bird is the vitality of truth, 40, 745, 776, 991, 3219, 5149, 7441. The creeping animal of the earth is goodness and truth in the outer, sense-oriented self, 746, 909.) Breaking bow, sword, and war means destroying a false theology and the forces of falsity. (A bow is a false theology, 2686, 2709. A sword is falsity engaged in battle with truth, 2799, 4499, 6353, 7102. War is the battle itself—a spiritual battle, 1664, 2686, 8273. Breaking those things is destroying those banes.) [7] Betrothing someone in justice and in judgment means being united to the Lord in goodness and truth. (Betrothing someone is uniting that person to oneself. Justice relates to

goodness, and judgment to truth, 2235.) Betrothing someone in mercy and in compassion means [uniting] from love for people intent on goodness and with love for people intent on truth. (The Lord is described as having mercy on people who lack goodness but long for it and as having compassion on people who are ignorant of truth but long for it.) This discussion shows that betrothal is a union of goodness and truth in us that is brought about by the Lord. Anyone can see that something like this is meant in the passage, because from worldly illumination alone the mind can perceive clearly that Jehovah does not strike a pact with the wild animal of the field, the bird, and the creeping animal of the earth. No, he strikes a pact with anyone who displays a goodness and truth born of faith and therefore with the goodness and truth in that person. It is plain, then, that such a meaning lies hidden in this prophetic utterance. [8] In Malachi:

Judah committed treachery, because he profaned Jehovah's holiness, because he loved and *betrothed to himself the daughter of a foreign god*. (Malachi 2:11)

Betrothing the daughter of a foreign god means uniting with evil that arises from falsity—a foreign god standing for falsity (§§4402 at the end, 4544, 7873).

[9] It can be seen in Isaiah that when the subject is the Lord and the church a bridegroom stands for goodness and a bride for truth:

Jehovah has dressed me in clothes of salvation; with a robe of righteousness has he covered me, as *a bridegroom puts on a turban* and as *a bride adorns herself with her articles [of finery]*. (Isaiah 61:10)

In John:

I saw the holy city Jerusalem coming down from God out of heaven, *prepared as a bride adorned for her husband*. (Revelation 21:1, 2)

In the same author:

The angel said, “Come, *I will show you the bride, the Lamb's wife*.” (Revelation 21:9; 22:17)

The bride here stands for the church. [10] In Matthew:

Jesus said to John's disciples, “Can the sons of the wedding mourn *while the bridegroom is with them?* The day will come, though, when the

bridegroom will be taken *from them*, and then they will fast.” (Matthew 9:15 and Luke 5:34, 35)

The name “sons of the wedding” is being used for people who are steeped in the church’s truth and embrace goodness, because goodness from the Lord is the bridegroom. “The sons of the wedding do not mourn while the bridegroom is with them” means that they are in a blessed, happy state—and are therefore with the Lord—when they are alive to the truth that is bound up with their goodness. “They will fast when the bridegroom is taken from them” means that they are in an unhappy state when goodness is no longer bound up with the truth. This latter state is the church’s last state, and the previous state is its first state. [11] The same thing is symbolized by the *bridegroom* in Matthew 25:1–12 whom the ten young women went out to meet. The women who had oil in their lamps are people who have goodness in their truth, and the women who did not have oil in their lamps are people who do not have goodness in their truth (see §4638). Oil stands for a loving goodness (§§886, 3728, 4582). [12] In John:

John said, “I am not the Christ,” but that he had been sent before the face of the Christ. “*The one who has the bride is the bridegroom. The friend of the bridegroom, though, who stands and hears him, rejoices greatly because of the voice of the bridegroom.*” (John 3:28, 29)

The bride stands for truth as taught by the church’s faith, and the bridegroom for a loving goodness in the church—both of them from the Lord—and accordingly for a person in the church in whom goodness has united with truth.

This discussion also shows what is meant in an inner sense by the joy and the voice of *bridegroom* and *bride* in Isaiah 62:5; Jeremiah 7:34; 16:9; 25:10; 33:11; Revelation 18:23. They stand for the heavenly happiness afforded by the union of goodness and truth in a person or angel.

9183

And lies with her symbolizes an improper union. This can be seen from the symbolism of *lying with* a woman betrothed but not yet married as an improper union. After all, betrothal symbolizes union in the inner self, and lying with a woman, union in the outer self, as discussed directly above at §9182.

9184

He shall surely provide her a dowry as his woman symbolizes a token of consent on its part to a lawful union, as the following shows: A dowry and *providing a dowry* symbolize a token of consent (discussed at §4456),

and *as his woman* means to a lawful union. After all, *taking* someone as one's woman means being lawfully united.

In a spiritual sense, an improper union is a union between truth on one side and a desire rising out of a pleasure in material assets or a pleasure in high position on the other. Such a desire exists in people who learn the truths of their religion for the sake of those pleasures. But a union of that desire with truth does not hurt people who go on to be regenerated by the Lord, because with them the desires remain but submit to and serve a desire for truth that looks to a good and useful life as its goal. This is because such desires then come last, although earlier they seemed to come first. When we are being reborn, the priorities in our life flip, and that is how an improper union becomes proper.

[2] The reason this is possible is that religious truth enters through our ear and consequently through our outer self. Our outer self is astute only in matters of worldly advantage and self-interest, which is to say, in the pleasures of wealth and rank. Through rebirth, though, our inner self is opened, and it then provides a conduit for goodness from the Lord, which adopts and unites to itself the religious truth that has entered through our outer self. Our priorities turn the other way up to match this union, and what had been first becomes last. The Lord then draws every living quality in us to himself, causing it to face upward. We then view benefits provided by the Lord and heaven as goals, and the Lord himself as the ultimate purpose of everything. All the pleasures of wealth and status that came before, we regard as means of achieving our goals. Everyone knows that the means take their life only from the purpose, and if they have no purpose, they have no life. The same is true for the pleasures of wealth and status: when they become means, they borrow their vitality from heaven, or rather from the Lord through heaven, because the goal they have is the Lord.

When our life is structured this way, then wealth and status are blessings to us, but if it is upside down, wealth and status are curses to us. The Lord teaches in Matthew that everything is a blessing when we follow the pattern ordained for heaven:

First seek the kingdom of the heavens and its justice and you will gain all. (Matthew 6:33)

If her father firmly refuses to give her to him means if inner goodness does not accept the union, as the following shows: *Refusing* means not accepting. *Giving her to him* as his woman symbolizes a lawful union, as

noted directly above at §9184. And a *father* symbolizes goodness, as discussed in §§3703, 3704, 5581, 5902, 6050, 7499, 8328, 8897. The reason it symbolizes inner goodness is that inner goodness as a father and inner truth as a mother conceive and give birth to outer truth and goodness, which are therefore called sons and daughters in the Word.

9186

He shall pay silver according to the dowry of young women symbolizes other, more agreeable truth in its place, as the following shows: *Silver* symbolizes truth, as discussed in §§1551, 2954, 5658, 6112, 6914, 6917. *Paying* symbolizes substituting something else for the earlier type of truth, because one who must pay the amount of a dowry without receiving the woman is giving something other than a dowry. And the *dowry of young women* symbolizes a token of consent to the union, as just above at §9184—the token being truth agreeable to inner goodness. A dowry was fifty pieces of silver given to the girl's father (Deuteronomy 22:29) and therefore means truth that brings the parties into full union. (Silver means truth, as was shown above here, and fifty means fully, as shown at §2252.) Here it means other truth more agreeable to goodness, in place of the earlier kind.

[2] The explanation above showed what is going on here, but this should be added: For an improper union to become proper, goodness flowing in from the Lord through the inner self must form a union with truth entering through the outer self and its ear. If this truth is not in harmony with that goodness, then other truth that does harmonize (does consent to the union) must take its place.

[3] This could be illustrated by examples, but people are in the dark about the union of goodness and truth, because they distance love with its goodness from faith with its truth, casting goodness behind truth and almost behind their own back. So examples will not clarify the matter. To speak more generally, the Word's inner meaning—and therefore matters of angelic wisdom—can be grasped by none but those who see and understand that everything in heaven relates to goodness and truth and that nothing comes into existence there unless it springs from the one joined to the other. That is why darkness clouds the minds of those who separate the one from the other, who separate the truth related to faith from the goodness urged by neighborly love. That is what people do when they say we are saved by faith alone, or by faith's confidence alone. Because they attribute everything to faith and nothing to neighborly love, they have no grasp at all of the heavenly concepts present in the Word's inner meaning. They are in the dark about goodness, so they are also in the dark about the

union of goodness and truth and consequently about truth itself, which is then cloaked in the same shadows. This is the origin of many massive blunders and heresies. The people who have enlightenment about truth are the few who are devoted to a true theology and at the same time live by the truth.

[4] If you adhere to faith alone, here is what you need to know: The thoughts of angels in the second heaven (who are called spiritual) all consist of truth that has been made into goodness by the way they live. The thoughts of angels in the third heaven (who are called heavenly) all consist of goodness; and as a result, they enjoy genuine wisdom. Amazing things concerning this wisdom will be presented elsewhere, with the Lord's divine mercy.

Exodus 22:17, 18, 19 [= 22:18, 19, 20]. *A witch you shall not keep alive. Anyone lying with an animal shall surely die. One who sacrifices to the gods—except to Jehovah alone—shall be devoted to destruction.*

9187

A witch symbolizes people in whom something received from the church is bound up with false ideas generated by the evil that comes of self-love. *You shall not keep alive* symbolizes a loss of spiritual life. *Anyone lying with an animal* symbolizes uniting with evil cravings generated by self-love. *Shall surely die* symbolizes damnation. *One who sacrifices to the gods* symbolizes the worship produced by falsity from evil. *Shall be devoted to destruction* symbolizes expulsion. *Except to Jehovah alone* means that worship is due to the Lord, the one and only God.

A witch symbolizes people in whom something received from the church is bound up with false ideas generated by the evil that comes of self-love. This can be seen from the symbolism of magical deeds as false ideas generated by the evil that comes of self-love, bound up with some element of the church. There are two components that constitute heaven and therefore constitute spiritual life in us: the truth belonging to faith in the Lord and the goodness that comes of love for him. There are two components that constitute hell and therefore constitute spiritual death in us: falsity in our faith and the evil that comes of love for ourselves. These two components are united in the inhabitants of hell and create the hellish marriage. The previous two components are united in the inhabitants of heaven and create the heavenly marriage.

9188

[2] So far as he can, the Lord keeps us from uniting truth and goodness with falsity and evil, because to unite them is to commit profanation. However, many people in the church cannot be kept from combining them. This is because they have grown up with the kinds of concepts the

church takes from the Word and from a theology based on the Word and in some cases have even imbibed those concepts and made them part of their faith. When they reach adulthood and start to think for themselves instead of relying on others as they had, they nullify the ideas that had become part of their faith, seizing on and imbibing falsity instead. These are the people who have bound truth up with falsity in themselves. Once truth has become part of a person's faith, it remains and cannot be eradicated, and any falsity that afterward becomes part of that faith unites with such truth. This union is what is symbolized in an inner sense by sorceries.

The reason this kind of falsity is attributed to the evil that comes of self-love is that the main fount of all evil is self-love, and since evil wells up out of self-love, so does falsity, because the two cling together.

From this you can see that such people have no spiritual life because it has been destroyed by falsity that grows out of evil. The more tightly they have bound that falsity up with truth, the more spiritual life they have snuffed out in themselves. From being alive they have become dead, then, so the text says, "You shall not keep them alive."

[3] The scriptural symbolism of magical deeds as a binding together of truth and falsity is evident in Isaiah:

She said, "I will not sit as a widow, nor will I know bereavement." But these two things will come to you in an instant, on a single day—bereavement and widowhood—*because of the abundance of your sorceries, very much because of the scope of your witchcraft*. You trusted in your wickedness; you said, "There is none to see me." Your wisdom and your knowledge led you astray, when you said in your heart, "I am, and there is no one else like me." Therefore evil that you will not know how to pray away will come upon you, and a calamity that you will not be able to atone for will fall upon you. A devastation you do not know will come upon you suddenly, so stand firm in your witchcraft and *in the abundance of your sorceries* in which you have labored from your youth. You have tired of your many consultations. Let *examiners of the sky, observers of the stars, and experts on new moons* stand up now and save you from that which will come upon you. Here, they have become like stubble; fire has seared them; they do not rescue their soul from the hand of the flame. (Isaiah 47:8–14)

[4] Every detail here, regarded in its inner meaning, shows that practitioners of magic stand for people who destroy themselves by combining false ideas inspired by the evil that comes of self-love with true ideas

they have gleaned from their faith. They are the people the passage describes. Widowhood and bereavement depict the extinction of their spiritual life. (Being widowed means being deprived of truth and consequently of goodness; being bereaved of children means being deprived of truth and goodness.) “Your wisdom and your knowledge led you astray, when you said in your heart, ‘I am, and there is no one else like me’” depicts evil born of self-love as the origin of their false ideas. “Here, they have become like stubble; fire has seared them; they do not rescue their soul from the hand of the flame” depicts that evil. (Fire and flame are self-love.) “Evil that you will not [know how] to pray away will come upon you, and a calamity that you will not be able to atone for will fall upon you” depicts the fact that all their spiritual life has been extinguished. They are called examiners of the sky, observers of the stars, and experts on new moons because they are immersed in outward appearances devoid of any depth. The viewpoint of people like this, you see, is the outer self, not the inner, so they see by worldly light, not spiritual. The sky, the stars, and new moons in an inner sense are concepts and knowledge, and in this case they are concepts and knowledge regarded from the standpoint of the world rather than heaven.

[5] The meaning of magical deeds as falsity of this type is also clear in Micah:

I will cut off the cities of your land and demolish all your strongholds;
I will cut sorceries off from your hand and you will have no soothsayers.
 (Micah 5:11, 12)

Cities of the land are the false teachings of their religion, which are called sorceries because they destroy religious truth. In Nahum:

. . . *because of the abundance of the whorings of a whore* of good grace—
 the *mistress of sorceries*, selling out nations with her whorings, and *clans*
with her sorceries. (Nahum 3:4)

Whorings are perversions of the truth; sorceries are the resulting falsity. The meaning is the same in 2 Kings:

Joram said to Jehu, “Peace, Jehu?” And he said, “What peace? On the whorings of Jezebel your mother *and her sorceries, so numerous?*” (2 Kings 9:22)

[6] Furthermore, practitioners of magic are people who rely on themselves for the great learning they acquire and who trust in themselves alone, because they love themselves and want to be worshiped as minor

deities. This is plain from passages that deal explicitly with the Coming of the Lord as one who will teach them and cast out practitioners of magic. Anyone who intends to be well educated on religious truth and goodness must be taught by the Lord, not by herself or himself. That is why we read in Malachi:

Watch: I am sending my angel, who will prepare the way before me. And suddenly to his Temple will come the Lord, whom you seek, and the Angel of the Covenant, whom you desire. And I will come close to you for judgment, and I will be a speedy witness against sorcerers and against adulterers and against those swearing falsely. (Malachi 3:1, 4, 5)

Sorcerers stand for people who rely on themselves for their learning and in so doing destroy truth they have received from the Lord. Adulterers stand for people who destroy what is good, and those swearing falsely stand for people who confirm what is false. Obviously it is the Lord who will cast them out, because it says that to his Temple will come the Lord and the Angel of the Covenant. [7] In Moses too:

When you come to the land that Jehovah God will be giving you, there shall not be found in you those who pass their son or daughter through the fire [or] a practicer of divination or a necromancer or a fortune-teller or a sorcerer or a charmer or one who inquires of a medium or a soothsayer or one who consults the dead. For everyone doing those things is an abomination to Jehovah, and because of these abominations, Jehovah your God is driving them out before you. Jehovah your God will raise up for you a prophet from your midst, from among your brothers, resembling me; him you shall obey. In Horeb Jehovah said, "I will raise up a prophet for them from the midst of their brothers, resembling you. And I will put my words in his mouth so that he may tell them everything that I command him. So it will happen that the man who does not obey my words that [my prophet] will speak in my name—I myself will hold [that man] accountable." (Deuteronomy 18:9–19)

[8] In an inner sense, by the diviners, fortune-tellers, sorcerers, and all the other types mentioned here are meant people who destroy truth and goodness in the church by various means. Some use knowledge they have misinterpreted, which means that they rely on their own, self-directed power of understanding. Others use falsity arising from the evil desires that self-love and materialism produce, which means that what motivates them to learn and teach is a craving for financial gain and high rank rather than a desire

for truth in their faith and for goodness in their life. Since these are the sources of all falsity in one's theology and all evil in one's life, the passage speaks of a prophet who will come and teach them. This prophet is the Lord, as is known in the church. It was also known to Jews and non-Jews in his day, as is clear from Matthew 21:11; Luke 1:76; 7:16; 13:33; Mark 6:4. The people mentioned above will be taught by the Lord when they read the Word not for the sake of themselves and their own worldly advantages but for the sake of goodness and truth itself, because under those circumstances they are enlightened. When they read it for the sake of themselves and their own worldly advantages, they are blinded. (A prophet symbolizes a teacher of religion, and in an abstract sense, religious teachings, §§2534, 7269. So it symbolizes the Lord as the Word, or divine truth.)

You shall not keep alive symbolizes a loss of spiritual life. This can be seen from the symbolism of *keeping someone alive* as granting someone spiritual life, which is discussed at §5890. *Not* keeping someone alive, then, symbolizes depriving someone of spiritual life. (People who take the false ideas generated by the evil that comes of self-love and bind them together with the true ideas that constitute faith—the people symbolized by practitioners of magic—deprive themselves of spiritual life. See §9188 directly above.)

9189

Anyone lying with an animal symbolizes uniting with evil cravings generated by self-love, as the following shows: *Lying* symbolizes uniting. And an *animal* symbolizes a good desire (in good people) or an evil desire (in evil people), as discussed in §§45, 46, 142, 143, 246, 714, 715, 719, 776, 2781, 3518, 3519, 5198, 7424, 7523, 7872, 9090; so it symbolizes cravings—here, cravings generated by self-love. (Evil desires are called cravings.)

9190

Shall surely die symbolizes damnation. This is established by the discussion in §§5407, 6119, 9008 of the symbolism of *dying* as damnation.

9191

One who sacrifices to the gods symbolizes the worship produced by falsity from evil, as the following shows: *Sacrificing* symbolizes worship. The reason for this symbolism is that sacrifices were the main acts of worship among the people of Israel and Judah (§§923, 6905, 8680, 8936). And *gods* symbolize falsity, as treated of in §§4402 at the end, 4544, 7873, 8941.

9192

It is described here as worship produced by falsity from evil because it is the opposite of worship produced by truth from goodness. All worship has doctrinal teachings that serve as its standards. So far as these teachings derive from goodness, they are true, and so far as they derive from evil, they are false, because truth takes its essence and life from goodness and has its death at the hands of evil.

[2] Here is the way matters stand, though: There are people who accept genuine truth, people who accept nongenuine truth, and people who accept falsity. Yet people accepting of genuine truth are often damned, while people accepting of nongenuine truth or even of falsity are often saved.

This will sound paradoxical to most readers, but it is still the truth. Personal experience confirms it, because people who had been more erudite than most regarding truth from the Word and from the teachings of their religion I have sometimes found in hell. This includes both leaders of the church and others. In heaven, on the other hand, I have seen people who had been devoted to nontruth and even to falsity, and this includes both Christians and non-Christians.

[3] The reason the former were in hell was that although they had held to truth in their theology, they had practiced evil in their lives. The reason the latter were in heaven was that although they had held to nontruth in their theology, they had exhibited goodness in their lives. Some new spirits with whom I had the opportunity to speak expressed surprise to find that people who had been outstanding biblical and doctrinal scholars were among the damned. “Why, we thought they would be luminaries in heaven!” they said. “According to Daniel 12:3, ‘Those who understand will shine like the radiance of the expanse, and those who cause many to be righteous [will shine] like stars to eternity and forever.’”

“Those who understand,” I countered, “means people who are awake to truth and teach it. ‘Those who cause others to be righteous,’ means people who are committed to goodness and lead others to it. That is why the Lord said that the righteous will glow like the sun in their Father’s kingdom (Matthew 13:43).” (For the idea that justice, [or righteousness,] is predicated of goodness, and that the righteous are therefore people with goodness, see §2235.)

[4] “People who are well trained in their theology but are evil in their lives,” I added, “are the people the Lord was referring to in Matthew 7:22, 23: ‘Many will say to me on that day, ‘Lord! Lord! Haven’t we prophesied in your name and cast out demons in your name and exercised many powers in your name?’ but then I will proclaim to them, ‘*I do not know you. Leave me, you evildoers!*’” And in Luke 13:26, 27: ‘Then you will start to say, ‘We ate in front of you, and drank; in our streets you taught,’ but he will say, ‘I tell you, I do not know you, where you are from. Leave me, *all you evildoers!*’” They are also meant by the stupid young women who did not

have oil in their lamps, as described in Matthew 25:11, 12: 'At last those young women came, saying, "Lord! Lord! Open up to us!" But he, answering, said, "Truly, I say to you: I do not know you."' Having oil in their lamps means having goodness in the truth that constitutes the church's faith (§4638)." (For the idea that oil is a loving goodness, see §§886, 4582.)

[5] "People who, in their ignorance, accept nontruth or even falsity but have goodness and consequently a desire to know the truth are meant by the Lord in Matthew 8:11, 12: 'I tell you that many will come from the east [and] the west and recline at [the table] with Abraham and Isaac and Jacob in the kingdom of the heavens. But the children of the kingdom will be cast out into outer darkness.' And in Luke 13:29, 30: 'From the east and the west and from the north and the south will come those reclining [at the table] in God's kingdom. And indeed there are people in last place who will be first, and there are people in first place who will be last.'" (For the idea that people who are outside the church but possess goodness are accepted into heaven even if ignorance has them believing in nontruth, see §§2589-2604, 2861, 2863, 3263, 4190, 4197.)

[6] From this discussion it is now possible to see that "those who sacrifice to the gods" symbolize people who engage in worship based on falsity from evil and that these are the people who will be devoted to destruction, that is to say, expelled.

Falsity from evil is evil that has taken form; when evil exposes itself to the light and takes on a form, it is called falsity. That is why people whose lives consist in evil but whose theology consists of truth still believe in the falsity that goes with their evil. In the other world it is obvious that this is so. When such people are left to themselves, they are inspired by evil to think thoughts that contradict the truth they once knew and professed and consequently to think thoughts that are false. The same people do likewise in this world; when they think privately, they either corrupt the truth or deny it in order to justify the evil in their life.

[7] Let us turn, though, to people who possess goodness but nonetheless believe in nontruth or even in falsity, out of ignorance. (This describes many people in the church and also many so-called Gentiles outside the church.) They do consider their false beliefs true, but since the false thinking proceeds from something good, they bend it in a good direction. As a result, unlike falsity from evil it holds no harm. Because falsity from a good source is gentle and flexible, such people have the ability to accept truth, and do accept it when they have been taught by angels.

This kind of falsity can be compared to foods that appear to be unclean but taste good. Falsity that comes of evil, on the other hand, can be compared to unclean foods that are rotten inside. Truth that comes of evil can be compared to foods that appear to be clean but are unwholesome inside or—if hypocrisy is involved—downright poisonous, as the Lord teaches in Matthew:

Doom to you, scribes and Pharisees—hypocrites! Because you make yourselves like whitewashed tombs that do look beautiful outside but inside are full of the bones of the dead and every kind of uncleanness. (Matthew 23:27)

9193

Shall be devoted to destruction symbolizes expulsion. This can be seen from the symbolism of *being devoted to destruction*, when it applies to people whose worship arises out of falsity from evil, as being expelled—expelled from the church. The symbolism of this kind of destruction as expulsion from the church and thus the eradication of such falsity is evident in Moses:

If men of belial have gone out from your midst and pressured the residents of their city, saying, “Let us go and *serve other gods*” that you have not known; if this is truth, and the matter is certain, an abomination has been done in your midst. You shall surely strike the residents of that city with the mouth of the sword, *devoting it and everyone who is in it* and also its animals *to destruction* with the mouth of the sword. All its plunder you shall gather into the middle of the street, and you shall burn with fire the city and all its plunder, to Jehovah your God, so that it will be an eternal heap; and it shall be rebuilt no more, *so that none of what has been devoted to destruction sticks in your hand.* (Deuteronomy 13:13–17)

[2] The fact that falsity from evil is what something devoted to destruction symbolizes is clear from the inner meaning of every detail in this passage. The cities to be destroyed are doctrines, and in this case, false doctrines (§§2712, 2943, 3216). The mouth of the sword with which people and animals were to be struck is truth that battles and destroys falsity from evil (2799, 4499, 7102, 8294). The street into the middle of which the plunder was to be gathered is doctrinal truth, and in a negative sense, doctrinal distortions (2336). The fire that would burn the plunder along with the city is evil arising from self-love (1297, 2446, 5071, 5215, 6314,

6832, 7324). From this it is plain that being devoted to destruction means being expelled from the church and wiped out.

[3] For this reason it was also commanded that the nations in the land of Canaan be *devoted to destruction* (Deuteronomy 7:2, 24, 25, 26). In an earlier time, these nations had formed the church in Canaan, so they too had altars and engaged in sacrifice (§§3686, 4447, 4454, 4516, 4517, 5136, 6306, 6516, 8054). However, they eventually turned the representative worship they had received from the ancient church into idolatrous worship, in the process distorting what was true and adulterating what was good (§8317). When this happened, the order was given that they be obliterated—not only the people but the cities and their contents too. This was because everything there represented falsity from evil. The cities represented the false doctrines themselves; the animals, evil desires; the people's gold and silver, evil and falsity; and so on.

[4] The main element of worship in the ancient church had been to worship God under a human form—meaning the Lord. When people turned aside from goodness to evil, though, they started to worship the representative objects themselves—sun, moon, and stars, groves and pillars. They worshiped God under the appearance of various idols. So they worshiped the outer trappings devoid of any inward content. This happens when the inner self is closed off. It is closed off by an evil life, because goodness is the means by which the Lord flows into us and opens our inner self. Evil, then, closes off that self. Once it is shut off, truth turns into falsity, and where truth remains, it merely serves the evil goals of self-love and materialism. The main element of inner worship is to acknowledge the Lord, the one and only God, and to grant that from him comes everything good and true. People in the church who do not acknowledge him cannot dwell in goodness or, consequently, in truth. Acknowledgment is made by people who possess faith and at the same time live a good life, but not by people who live an evil life (§8878). To acknowledge and worship the Lord is to live by his commandments—in other words, to live a life of faith and neighborly love (see §§8252–8257). A life of faith consists in following the commandments out of obedience, and a life of neighborly love, in following them out of love.

Except to Jehovah alone means that worship is due to the Lord, the one and only God. This is evident from the symbolism of sacrificing—here, *to Jehovah alone*—as worship, which is noted above at §9192. *To Jehovah* means to the Lord because in the Word, no one but the Lord

is meant by Jehovah (see §§1343, 1736, 2921, 3023, 3035, 4692, 5663, 6303, 6905, 8864). Divinity itself, which the Lord called the Father, is the divine goodness in him (2803, 3704, 7499, 8897), so the Lord is the one and only God (1607, 2149, 2156, 2329, 2447, 2751, 3194, 3704, 3712, 3938, 4577, 4687, 5321, 6280, 6371, 6849, 6993, 7014, 7182, 7209, 8241, 8724, 8760, 8864, 8865).

9195

Exodus 22:20, 21, 22, 23 [= 22:21, 22, 23, 24]. *And an immigrant you shall not afflict and not oppress, because you were immigrants in the land of Egypt. Any widow or orphan you shall not afflict. If you actually do afflict them, . . . ! Because if they cry out [at all] to me, I will certainly hear their cry. And my anger will blaze, and I will kill you with the sword, and your women will become widows, and your sons orphans.*

And an immigrant you shall not afflict and not oppress means that people who seek to learn religious truth and goodness must not be plagued with false suggestions for their theology or evil suggestions for their life. *Because you were immigrants in the land of Egypt* means that [people in the church] were kept safe from falsity and evil when harassed by hellish spirits. *Any widow* symbolizes people who possess goodness devoid of truth but long for truth. *Or orphan* symbolizes people who possess truth and not yet goodness but long for goodness. *You shall not afflict* means that they must not be cheated. *If you actually do afflict them, . . . !* means if they are cheated. *Because if they cry out at all to me* symbolizes begging the Lord for help. *I will certainly hear their cry* means that they must be helped. *And my anger will blaze* symbolizes the state of the perpetrators. *And I will kill you with the sword* means that they rob themselves of goodness and truth through their false thinking. *And your women will become widows* means that any goodness in them will perish. *And your sons orphans* means truth along with it.

9196

And an immigrant you shall not afflict and not oppress means that people who seek to learn religious truth and goodness must not be plagued with false suggestions for their faith or evil suggestions for their life, as the following shows: An *immigrant* symbolizes people who seek to learn what the church has to teach and therefore to learn religious truth and goodness, and who accept what they are taught and live by it, as discussed in §§1463, 8007, 8013. The reason an immigrant has this meaning is that immigrating symbolizes learning and also living (§§2025, 3672, 6095). And *[not] afflicting*, when it has to do with people seeking to learn religious truth and goodness, means not plaguing them with false suggestions for their

faith. And [*not*] *oppressing*, when it has to do with the same people, means not plaguing them with evil suggestions for their life. Anyone who plagues such people with falsity afflicts them, and anyone who plagues them with evil oppresses them.

Because you were immigrants in the land of Egypt means that [people in the church] were kept safe from falsity and evil when harassed by hellish spirits. This can be seen from what was said at Exodus 7, 8, 9, 10, 11, 13, 14 about the affliction and oppression of the children of Israel in Egypt and the way they were kept safe and eventually led out of that land. It was shown that the affliction and oppression of the children of Israel in Egypt symbolized the way believers who were part of the spiritual church were vexed by hellish spirits in the time before the Lord's Coming. And the fact that the children of Israel were kept safe and were led out of the land of Egypt symbolized the protection and deliverance of people in the spiritual church by the Lord when he was in the world and when he rose again.

To expound all this in detail again here, though, would take too long. See the explanations at the chapters of Exodus mentioned above, especially in §§6854, 6914, 7035, 7091, 7474, 7828, 7932, 8018, 8054, 8099, 8159, 8321.

Any widow symbolizes people who possess goodness devoid of truth but long for truth. This can be seen from the symbolism of a *widow* as goodness that is devoid of truth but longs for it. The reason a widow symbolizes this is that a man symbolizes truth, and a woman attached to him symbolizes goodness. So when a woman attached to a man has been widowed, she symbolizes goodness devoid of truth.

In a still deeper sense a widow symbolizes truth devoid of goodness, because in this deeper sense a husband symbolizes goodness, and his wife truth (see §§3236, 4510, 4823). In this sense the Lord is called a husband and bridegroom for his divine goodness, and his kingdom and church are called a wife and bride for their acceptance of divine truth radiating from the Lord (§9182). The subject here, though, is not the Lord's heavenly church. It is his spiritual church, so a widow symbolizes people who possess goodness but not truth and yet long for truth. It is similar with an orphan, who in the deepest, heavenly sense symbolizes people with goodness who long for truth, [although here it symbolizes people with truth who long for goodness]. Concerning the heavenly-level symbolism of widows and orphans, see the quotations and explanations at §4844.

9197

9198

To this let me add what the Lord says in Luke about the widow in Zarephath:

Truly, I say to you that no prophets are accepted in their native land. In truth I say to you, there were *many widows in Elijah's days* in Israel, when heaven was closed for three years and six months, while there was great famine over the whole land, but to none of them was Elijah sent except to Zarephath of Sidon, *to a woman [who was] a widow.* (Luke 4:24, 25, 26)

[2] Since the Lord spoke from his divine side whenever he spoke, everything he said has inner meaning, and that meaning deals with the Lord himself, his kingdom, and the church. What the Lord meant in that sense by his statement about the widow in Zarephath of Sidon, then, is evident if it is unfolded.

That no prophets are accepted in their native land means that the Lord and the divine truth coming from him are less welcome and loved at heart within the church than outside it. He was speaking to Jews, among whom the church then existed, and he was less welcome there than among the nations outside the church, as is recognized.

It is the same in today's church, which is called Christian in his honor. It is true that this church accepts the Lord in its theology, but few in the church accept him with heartfelt acknowledgment and still fewer with a feeling of love.

Nations outside the church that have been converted receive him very differently. They worship and revere him as their only God, saying with their lips and thinking in their heart that because he appeared in human form, they acknowledge him as God (§5256). It is just the opposite inside the church. There, people have difficulty acknowledging him as God at heart precisely because he was born as a person. They make his human nature the same as their own, even though they know his Father was Jehovah, not a mere human. From these considerations you can see what is meant in an inner sense by "No prophets are accepted in their native land." A prophet in this sense is the Lord as divine truth and therefore as the church's teachings. (A prophet stands for a teacher of religion and, in an abstract sense, for religious teachings themselves, and when it refers to the Lord, it stands for divine truth, or the Word; see above at the end of §9188.)

[3] On an inner level, *there were many widows in Elijah's days in Israel* symbolizes a state then existing in which the church acknowledged divine

truth from the Word. Widows are people who possess goodness devoid of truth, as noted above. Elijah is the Lord as the Word. The days of Elijah are a state then existing in which divine truth from the Word was accepted. And Israel is the church. (For the fact that Elijah represented the Lord as the Word, see the preface to Genesis 18 and §§2762, 5247 at the end, 8029. For the meaning of days as states, §§893, 2788, 3462, 3785, 4850, 6110, 8426. And for the meaning of Israel as the church, §§4286, 6426, 6637, 8805.)

[4] *When heaven was closed for three years and six months* symbolizes the total devastation of the inner part of the church. Heaven is the inner core of the church, and three years and six months means to the full. (For the meaning of heaven as the inner part of the church, see §§1733, 1850, 3355, 4535.) The inner part of the church is said to be closed when it has been devastated, or ceases to exist. The fact that three years and six months means to the full can be seen from the symbolism in Revelation 11:3 and 12:6 of one thousand two hundred sixty days (which add up to three years and six months) as meaning to the full, or all the way to the end. It can likewise be seen from the symbolism of three and a half days (Revelation 11:9, 10)—and of the time and times and half a time in Revelation 12:14 and Daniel 12:7—as meaning to the full, or all the way to the end.

[5] *While there was great famine over the whole land* symbolizes devastation of the outer part of the church as well. Famine is a lack of truth and goodness, and desolation as a result (§§3364, 5277, 5279, 5281, 5300, 5360, 5376, 5415, 5576, 6110, 7102), and land is the outer part of the church (§§1262, 1413, 1733, 1850, 2117, 2118 at the end, 3355, 4535, 5577, 8011, 8732).

But to none of them was Elijah sent symbolizes the Lord as the Word and therefore the Word of the Lord sent to no others, because nowhere else was it accepted. Elijah, as mentioned above, is the Lord as the Word.

[6] *Except to Zarephath of Sidon, to a woman [who was] a widow* means than to those who possess goodness and long for truth. The passage describes Zarephath as being of Sidon because Sidon symbolizes a knowledge of what is good and true (§1201). You can see from this that the woman who was a widow means someone with goodness who longs for truth, and especially from the account of her in 1 Kings, where this is said:

Elijah came to Zarephath of Sidon, to a woman [who was] a widow, intending for her to sustain him. He told her to bring him a little water so he could drink, then to bring him a morsel of bread in her hand. She said that she

had so little meal in the jar and so little oil in the flask that she could make a cake only for herself and her son. Elijah said, "Make me a small cake first and bring it out to me, and afterward make some for yourself and your son." She did so, and the jar of meal was not used up, and the flask of oil did not fail. (1 Kings 17:9–15)

[7] Obedience and the longing goodness has for truth are depicted by her giving the prophet water on his orders and then using her meager store to make a cake for him first and for herself and her son afterward. As a result, she was enriched with truth-based goodness, and this is depicted by the jar of meal that was not used up and the flask of oil that did not fail. (Water in an inner sense is truth, §§2702, 3058, 3424, 4976, 5668, 8568. Meal is truth that comes of goodness, 2177. Oil is a loving goodness, 886, 4582, 4638. And a cake made of them is truth united with the goodness related to it, 7978.) From all this it is clear that a widow is someone with goodness who longs for truth. Goodness and the longing it has for truth are depicted in the greater love the widow showed toward the prophet as her neighbor than toward herself and her son (a prophet being true teachings, as was shown above).

[8] From these remarks it is plain what the Word is like. Hidden within it are secrets of heaven that are invisible in the literal meaning, even though everything the Lord himself said when he was in the world and everything he had said before then through the prophets is completely heavenly and divine, and loftier than the literal meaning. Secrets are present not only in every word but in every letter of the words and even in every tip of each letter. Who would believe it? And yet to me it is an established fact, an idea thoroughly proved and beyond doubt, on which, by the Lord's divine mercy, more elsewhere [§9349].

9199

Or orphan symbolizes people who possess truth and not yet goodness but long for goodness. This can be seen from the symbolism of an *orphan* as people who possess truth but long for goodness for the reason that they are sons bereaved of their father and mother and are therefore people deprived of inner goodness and truth. In the Word, a father symbolizes inner goodness, and a mother, truth united to that goodness (§5581). Sons, on the other hand, symbolize truth derived from that goodness. (For the meaning of sons as truth, see §§489, 491, 533, 1147, 2813, 3373, 6583.) The fact that sons and not daughters are meant here by orphans is evident from verse 23 [= 22:24] below, which says, "and your sons will be orphans."

The reason orphaned sons are people who long for goodness is that the Lord then stands in place of their father:

A father of orphans and judge of widows is God in his holy dwelling place.
(Psalms 68:5)

[2] The fact that orphans are people who have been taught the religious truth that the church gleans from the Word and who are then led to goodness by that truth can also be seen from the Lord's words in John:

I will ask the Father to *give you another Paraclete* to stay with you forever, the *Spirit of Truth*, whom the world cannot welcome, because it does not see him or know him. You, on the other hand, know him, because he remains with you and is among you. *I will not leave you orphaned*; I will come to you. These things I have spoken to you while remaining with you, *but the Paraclete—the Holy Spirit*—will teach you everything. (John 14:16, 17, 18, 25, 26)

[3] Everything about this passage shows that orphans are people with truth who desire goodness. The Paraclete, you see, means divine truth. The Lord was the divine truth when he was in the world, and now that he has glorified his human side and left the world, divine truth radiates from him. That is why it says that he will send the Paraclete and come himself. Sending the Paraclete means enlightening and instructing people in religious truth. Coming to them means leading them to goodness. So it says, "*I will not leave you orphaned.*"

So the Paraclete means divine truth, which the Lord was when he was in the world and which radiates from him now that he has glorified his human side and left the world. Several times the Lord taught openly that this is so, but when people distinguish the Divine into different persons and not into different natures bound up as one, they do not grasp it. The reader understands and explains the Word according to preconceived notions, even when the Lord says that he is in the Father and the Father is in him, that the Father and he are one, and that everything of his is the Father's and everything of the Father's is his (John 10:30; 14:1–11, 20; 16:15; 17). But I will explain the statements above in more detail.

[4] *The Paraclete means divine truth.* This is evident from the Lord's own words, because he calls it the Spirit of *Truth* and says, "The Paraclete—the Holy Spirit—will *teach* you everything."

The Lord was divine truth when he was in the world. This too is evident from the Lord's own words in this passage, because he says he will

send *another* Paraclete (in his place), equating it with the *Spirit of Truth*. Of himself he says *that they know him* “because he remains with you and is among you,” and “I tell you the truth: if I do not leave, the Paraclete will not come to you; if I leave, though, I will send him to you” (John 16:7). In another place, “He said this about the spirit that believers in him were about to receive. *For the Holy Spirit did not yet exist, because Jesus was not yet glorified*” (John 7:39). And in yet another place, that he is the way and the *truth* (John 14:6). He also says that the *Word* exists, that the *Word* is God, and that the *Word became flesh* (John 1:1, 2, 3, 14). The *Word* is divine truth. (For the idea that the Lord was divine truth when he was in the world, see §§3195, 4687, 4727, 6716, 6864, 7499, 8127, 8724.)

[5] And *divine truth radiates from the Lord now that he has glorified his human side and left the world*. This is also evident from the Lord’s words: “When I leave I will *send* the Spirit of Truth to you” (sending means coming from and radiating out, §§2397, 4710); and “When he comes he will instruct you in all truth, because he will *not speak from himself* but will *speak whatever he hears*. He will give *me* glory, because he will take *from what is mine* and proclaim it to you” (John 16:7, 13, 14, 15).

When the Lord left the world he became divine goodness even in regard to his human nature (see §§3704, 3712, 3737, 3969, 4577, 5704, 6864, 7014, 7499, 8241, 8724, 8760, 9167). Now that this has happened, divine truth emanates from divine goodness (which is the Lord) as the light of the universe radiates from the sun (§§3636, 3643, 3969, 5704, 7083, 8127). Let the sections cited above at §9194 be added to these.

9200

You shall not afflict means that they must not be cheated. This can be seen from the symbolism of *afflicting*, when it applies to people seeking to learn truth and be led to goodness, as cheating them. Here it means not cheating them, because it says “you shall *not afflict*.”

Various passages in the Word mention *immigrant, orphan, and widow* together, as in David:

. . . Jehovah who guards the *immigrant, orphan, and widow*. (Psalms 146:7, 8, 9)

In Jeremiah:

Do not cheat the *immigrant, orphan, or widow*. (Jeremiah 22:3)

In Ezekiel:

With the *immigrant* they have acted oppressively in you; the *orphan* and the *widow* they have cheated in you. (Ezekiel 22:6, 7)

In Moses:

Do not turn aside rightful judgment on the *immigrant*, *orphan*, and *widow*. (Deuteronomy 24:17)

In the same author:

What is left in the fields, olive groves, and vineyards shall be for the *immigrant*, *orphan*, and *widow*. (Deuteronomy 24:19, 20, 21, 22; 26:12, 13)

In the same author:

Jehovah passes judgment for the *orphan* and *widow* and loves the *immigrant*. (Deuteronomy 10:18)

Likewise here: “An *immigrant* you shall not afflict and not oppress. No *widow* or *orphan* shall you afflict.” When the three are mentioned together this way, they fall under a single meaning, as far as angels are concerned, and the meaning is this: In people who are part of the church, goodness and truth must be properly and mutually united—truth to goodness, and goodness to truth. After all, an *immigrant* means people who wish to be instructed in the teachings of the church, *widows* mean the uniting of goodness to truth, and *orphans* mean the uniting of truth to goodness—a mutual uniting. The same holds true for all other terms in the Word; when their inner meaning is explained, they seem disjointed, but with angels they unite into a single meaning and even into a single thought.

If you actually do afflict them, . . . ! means if they are cheated. This is established by the symbolism of *afflicting* as cheating, as directly above in §9200.

Because if they cry out at all to me symbolizes begging the Lord for help, as is self-evident.

An urgent plea is expressed in the Word as a cry because even the silent pleas of those who beg from the heart are heard as shouts in heaven. They are heard this way when we merely think but especially when we groan, if we do so from a sincere heart. In the representative religion this was represented by a shout, which as a consequence became a religious practice among Jews. It is the same with people teaching religion: in heaven they are heard as shouting. Not only thoughts speak in heaven but more especially feelings, if the feelings seek what is good and true. The fact that emotions speak, and even shout if they are passionate, I have been able to learn from experience—as will be described elsewhere, by the Lord’s divine mercy.

9201

9202

Emotions that seek what is evil and false, on the other hand, are not heard at all in heaven, even if they motivate the supplicants to shout loudly, pressing their palms tightly together and lifting not only their hands but also their eyes to heaven. Those emotions are heard in hell, and there too they are heard as shouts if they are passionate.

9203

I will certainly hear their cry means that they must be helped, as is self-evident.

9204

And my anger will blaze symbolizes the state of the perpetrators. This can be seen from the symbolism of *anger* attributed to Jehovah (the Lord) as compassion and mercy, as discussed in §§6997, 8875. The reason it symbolizes the state of the perpetrators (the people afflicting and oppressing the immigrant, widow, and orphan) is that they themselves are cherishing anger, yet it seems as if it is the Lord who is doing so. On the point that we attribute anger to the Lord when it is really in us, see §§6997, 8284, 8483, 8875. For the idea that evil in general—which the Word attributes to the Lord—is actually in the people under its sway, see §§1861, 2447, 6071, 6832, 6991, 7533, 7632, 7643, 7679, 7710 at the end, 7926, 8197, 8227, 8228, 8282.

9205

And I will kill you with the sword means that they rob themselves of goodness and truth through their false thinking, as the following shows: When *killing* is ascribed to cheaters whose victims possess goodness and truth (the people symbolized by widows, orphans, and immigrants), it means robbing the victims of those attributes. (For the fact that killing means robbing people of spiritual life, see §§3607, 6767, 8902.) And a *sword* symbolizes truth that battles and destroys falsity, or in a negative sense, falsity that battles and destroys truth (dealt with in §§2799, 4499, 6353, 7102, 8294). In the current verse, then, killing with a sword means robbing of goodness and truth through the use of falsity.

9206

And your women will become widows means that any goodness in them will perish, as the following shows: *Women* symbolize goodness, as discussed at §§6014, 8337. The reason women symbolize goodness is that the marriage of a man and a woman represents a union of truth and goodness. (For the symbolism of a man as truth and of a woman as goodness, see §§4510, 4823.) And *widows* symbolize individuals who possess goodness and not truth but long for truth (§9198). Here, though, they symbolize individuals who do not long for truth, because it is about evil people who afflict widows. That is why people in whom goodness perishes are meant here.

[2] The situation is this: People who possess goodness but do not long for truth do not possess goodness. This is because truth is what makes

goodness good, since goodness takes its quality from truth (see §9154). It is goodness united to truth that is meant by spiritual goodness, so when truth perishes in us, goodness does too, and when goodness perishes, truth does too, because the bond between them is ripped apart and dissolves (see §§3804, 4149, 4301, 4302, 5835, 6916, 7835, 8349, 8356).

Goodness is recognized by the very fact that it longs for and desires truth because it wants to put truth to some good and useful purpose and consequently to live by it. The actual longing or desire for truth for the sake of life, regarded in itself, is a desire for union.

This resembles the fact that food or bread longs for water or wine, for the sake of combining with it, because when they unite, they nourish us. It also resembles light and heat. Light combined with heat makes everything on the planet sprout and grow, but if the connection between them dissolves, the plants that have sprouted and grown die.

[3] What applies to goodness applies to everything delightful, pleasant, sweet, agreeable, and harmonious: it is not such on its own but rather on account of what lies inside. It is what it is because of a partnership at its core and in accordance with that partnership. What is it within these qualities that relates to goodness, and what to truth? People with the power of understanding can tell, if they ponder the question. After all, everything in the world, everything in heaven, and therefore everything in the universe relates to goodness or to truth. Anything reproduced by these elements relates to both goodness and truth simultaneously and therefore to their union. That is why the ancients compared everything to a marriage (see §§54, 55, 1432, 5194, 7022). It is also why everything in the Word is a marriage of goodness and truth (§§683, 793, 801, 2516, 2712, 4137 at the end, 5138, 5502, 6343, 7945, 8339 at the end).

And your sons orphans means truth (will perish) along with it. This can be seen from the symbolism of *orphans* as people who possess truth and not yet goodness but long for goodness, as discussed at §9199. Here, though, they symbolize people with truth who do not long for goodness and therefore people in whom truth perishes. After all, it is being said of the wicked, whose sons will become orphans.

The fact that truth perishes in people who do not long for goodness is evident from the remarks directly above at §9206 about the union of goodness and truth.

The workings of this union need to be described further. Truth united to goodness always holds within it a longing to do good and in the process to bind itself more closely to goodness. To put the same thing another way,

people with truth always long to do good and in this way bind goodness more closely to the truth they know. Consequently, people who believe they possess truth but who do not long to do good do not possess truth. That is, they do not believe in the truth, no matter how much they imagine they do.

[2] The Lord uses salt to depict this situation, in Matthew:

You are the salt of the earth, but if the salt becomes tasteless, by what means will it become salty? It will no longer be useful for anything but to be thrown outdoors and trampled by people. (Matthew 5:13, 14)

The Lord says this to his disciples and to the people as a whole. The salt of the earth means the church's truth that longs for goodness. Tasteless salt means truth devoid of a longing for goodness. Such truth is good for nothing, which is described by the statement that the tasteless salt is no longer useful for anything but to be cast outdoors and trampled. (To long for goodness is to long to do good and in this way unite with goodness.)

[3] In Mark:

Everyone will be salted with fire, and every sacrifice will be salted with salt. Salt is good, but if the salt becomes saltless, with what will you season it? Have salt in yourselves, and cultivate peace with each other. (Mark 9:49, 50)

Being salted with fire is the longing goodness has for truth, and being salted with salt is the longing truth has for goodness. Saltless salt is truth devoid of a longing for goodness. Having salt in oneself is that longing.

[4] In Luke:

Any of you that do not renounce all your resources cannot be my disciples. *Salt is good, but if the salt has become tasteless, by what will it be seasoned?* It is fit neither for the earth nor for a dunghill; they throw it outdoors. (Luke 14:33, 34, 35)

Here too salt stands for truth that desires goodness, and saltless salt for truth devoid of a desire for goodness. Not fit for the earth or for a dunghill means that it contributes absolutely nothing to any purpose, good or bad. People with this kind of truth are the ones called lukewarm [Revelation 3:16], as is evident from the preceding statement that we cannot be the Lord's disciples if we do not renounce all our resources—that is, love the Lord above all. People who love the Lord and themselves equally

are the ones who are called lukewarm and who are not fit for either a good or a bad purpose. [5] In Moses:

Every offering of your *minha* shall be *salted with salt*. And you shall not bring to an end [the putting of] the *salt of your God's pact* on your *minha*. *On every offering of yours you shall offer salt.* (Leviticus 2:13)

The requirement that there be salt on every offering meant that in all worship, truth had to have a desire for goodness, and goodness had to have a desire for truth. So this salt is also called the salt of God's pact, because a pact stands for the uniting of two things (§§665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 2037, 6804, 8767, 8778), and salt stands for a desire that they be united.

[6] When each longs to unite with the other—goodness with truth, and truth with goodness—they face each other, but when truth severs itself from goodness, they turn their backs and look away from each other. This is symbolized by the turning of Lot's wife into a pillar of salt, in Luke:

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 this being the meaning of looking behind one, or looking away, see §§3652, 5895 at the end, 5897, 7857, 7923, 8505, 8506, 8510, 8516.

[7] The reason salt symbolizes the longing truth has is that it fertilizes the ground and makes food tasty. Another reason is that it contains a fiery element and a blending element, just as truth contains both a burning desire for goodness and a blending element.

A pillar of salt symbolizes a rift with truth because in a negative sense salt symbolizes the destruction and stripping away of truth, as in Zephaniah 2:9; in Ezekiel 47:11; in Jeremiah 17:6; in David, Psalms 107:33, 34; in Deuteronomy 29:23; in Judges 9:45; and in 2 Kings 2:19–22.

These passages have been mentioned to show what is meant by the longing truth has for goodness and the longing goodness has for truth, as symbolized by the orphan and the widow.

Exodus 22:24, 25, 26 [= 22:25, 26, 27]. *If you lend silver to the needy of my people among you, you shall not be like a moneylender to them; you shall not charge them interest. If you go so far as to take your companion's garment as collateral, at the going down of the sun you shall restore it to him, because*

it is his only covering; it is his garment for his skin, for him to sleep in. And it will happen when he cries out to me that I will hear him, because I am merciful.

If you lend silver to the needy of my people among you symbolizes the instruction of individuals who do not know the truth but long to learn it. *You shall not be like a moneylender [to them]* means that this must be done out of neighborly love. *You shall not charge them interest* means not in order to make a profit on it. *If you go so far as to take your companion's garment as collateral* means if illusions of the senses dispel truth in the form of knowledge. *At the going down of the sun you shall restore it to him* means that it must be restored before the pleasures of outward passions produce a state of shadow. *Because it is his only covering* means because sensory information undergirds the inner levels. *It is his garment for his skin* means that it even clothes some of the more external levels. *For him to sleep in* means resting on it. [*And it will happen*] *when he cries out to me* symbolizes begging the Lord. *That I will hear him* symbolizes help. *Because I am merciful* means that in his mercy he gives all possible help.

9209

If you lend silver to the needy [of my] people among you symbolizes the instruction of individuals who do not know the truth but long to learn it, as the following shows: *Silver* symbolizes truth, as discussed in §§1551, 2048, 2954, 5658, 6112, 6914, 6917, 7999, 8932. *Lending* means sharing heavenly wealth in a spirit of neighborly love (discussed at §9174) and therefore instructing. *People* symbolize individuals who know the truth, and here (because they are described as needy), individuals who do not know the truth. (On the point that the word *people* is used for those who possess truth, see §§1259, 1260, 2928, 3295, 3581, 7207.) And *needy* symbolizes individuals who do not know the truth but long to learn it. These are the spiritually needy who must be taught.

[2] The Word often says to do good to the poor and needy. People in possession of outer truth who have not yet been introduced to inner truth believe that we must do good to anyone in any need of help, and especially to beggars—the main people to call themselves poor. If we do so out of obedience because it has been commanded, we do well; this outward act initiates us into the inner core of neighborly love and mercy. The core of neighborly love and mercy is to examine what type and kind of people we ought to be helping, and what sort of help each individual needs. Once we have been initiated into the core of charity and mercy, we know that the inner aspect actually consists in intending and doing good to someone's inner self, using resources that improve the person's

spiritual life. The outer aspect consists in doing good to someone's outer self, using resources that improve the person's bodily life, but all the while taking care to benefit the inner self as much as the outer. No one who helps the outer self and harms the inner self is exercising charity, so when we do the one kind of good, we must keep an eye on the other.

[3] The outward aspect of neighborly love is what is described in the Word's outer, literal sense as the obligation of doing good to the poor and needy. The inward aspect of neighborly love is what is described in the Word's inner, spiritual sense. What is meant in the latter sense is that we must help a poor and needy inner self. By the poor and needy in this sense are meant people who lack goodness and truth and do not know about it but desire it nevertheless. How are we supposed to help them? This too is taught in the literal meaning of the Word—especially the Word as taught by the Lord himself while he was in the world, since he then revealed the realm of the inner self (as is evident throughout the Gospels). Yet he spoke in such a way as to give everything an inner meaning too, for the benefit of angels and also of people in the inner part of the church. The inner meaning contains the kinds of concepts taught by the church's genuine theology. Take, for example, the words the Lord spoke to the disciples sent by John the Baptist to ask whether the Lord was the one who was supposed to come. The answer they received was:

Go report back to John what you have seen and heard: that the blind see, the lame walk, the leprous are cleansed, the deaf hear, *the poor have the gospel preached to them.* (Luke 7:20, 22)

[4] These words were intended for both the outer and the inner self. The message for the *outer* self was that miracles like these happened. The message for the *inner* self was that the church would be established among the kinds of people who are blind, lame, leprous, deaf, and poor in a spiritual sense. So the church would be established among nations ignorant but desirous of goodness and truth. People who are ignorant of the truth are called blind (§6990). Those who have goodness but not real goodness, because they do not know truth, are called lame (§4302). The unclean who long to be cleansed are called leprous. Those who do not have a belief in the truth because they do not have a perception of it are called deaf. But those who do not have the Word and therefore know nothing about the Lord yet long to be taught are called the poor. That is why the passage says they have the gospel preached to them.

[5] The poor and needy in an inner sense mean two kinds of people. Outside the church it is those who are ignorant of the truth because they lack the Word, but who long to be taught, and who still have a little goodness through the truth they do know. Within the church it is those who are ignorant of the truth for various reasons but still have enough goodness to long for the truth. These meanings can be seen from passages in the Word that mention the poor and needy, as, for instance, in David:

I am *needy and poor*. Hurry to me, God, my help and my rescuer,
Jehovah! (Psalms 70:5)

This was spoken by David, who was not poor and needy, which shows that spiritual poverty and need was meant. Likewise in another passage:

I am *needy and poor*; Lord; remember me, O my help and my rescuer.
(Psalms 40:17)

In the same author:

God will judge his people with justice and *his needy ones* with judgment. The mountains will bring peace to the people, as will the hills, in righteousness. He will judge the *needy of the people*, save the *children of the poor*, crush the oppressor. (Psalms 72:2, 3, 4)

The needy here are people in spiritual need. So they are starving—in other words, longing to be taught the truth. [6] In the same author:

Let all my bones say, “Jehovah, who is like you, rescuing the *needy* from one stronger than they and the *needy and poor* from those plundering them?” (Psalms 35:10)

Bones are truths in the form of knowledge (§8005). The needy here stand for people with little truth—and the poor, for people with little goodness—who are plagued with evil and falsity. Because of these infestations, the needy are the same as the afflicted, in the original language, because being afflicted means being plagued with falsity (§9196). Again in the same author:

In their tent the ungodly lie in wait to seize the *needy*; they seize the *needy* and draw them into their net. (Psalms 10:9)

In Isaiah:

Isn't this my fast: to break bread for the one starving and bring *needy* wanderers into your house? (Isaiah 58:6, 7)

In the same author:

Jehovah has comforted his people and will show mercy to *his needy ones*.
(Isaiah 49:13)

In Zephaniah:

I will leave in your midst a *people needy* and thin who hope in the name
of Jehovah. (Zephaniah 3:12)

The needy in these passages are people who do not know the truth and long to be taught.

You shall not be like a moneylender [to them] means that this must be done out of neighborly love, which can be seen from the symbolism of a *moneylender* as someone who does good for financial benefit. After all, a moneylender entrusts money to others in order to earn interest, and helps others in order to be repaid. Genuine love for one's neighbor considers its aim to be the neighbor's good, not financial benefit or compensation, so *you shall not be like a moneylender [to them]* means that [the instruction] must be done out of neighborly love.

9210

Anyone who does not know what Christian charity is might believe it consists not only in giving to the needy and poor but also in doing good to our fellow citizen, our country, and our religious community no matter what our reason or purpose. But it is important to know that our purpose is what determines the nature of everything we do. If our purpose or intent is to do good for the sake of our reputation, in order to amass honors or wealth, then the good we do is not good, because we are doing it for our own sake and consequently under our own power. If on the other hand our purpose is to do good for the sake of our fellow citizen, our country, or our religious community and accordingly for the sake of our neighbor, then the good we do is good. This is because we are then doing it for the goodness itself, which in the broadest sense is our real neighbor (§§5025, 6706, 6711, 6818, 8123). We are therefore doing it for the Lord too, because this kind of goodness comes not from ourselves but from the Lord, and what comes from the Lord is the Lord's.

This kind of goodness is what the Lord means in Matthew:

So far as you did it for one of these least consequential brothers and sisters of mine, you did it for me. (Matthew 25:40)

[2] As it is with goodness, so it is with truth: people who act on the truth for the sake of truth are also doing it for the Lord's sake, because

they are doing it under his power. To act on truth for the sake of truth is to do good. This is because truth becomes goodness when it moves from our intellect into our will and goes from our will out into deeds.

Doing good in this way is Christian charity.

People who do good out of Christian charity sometimes have in mind the reputation they might gain, because of the prestige and wealth to which reputation can lead. However, they regard these advantages far differently than one who views them as a goal. They consider goodness and justice to be the one imperative, so they place it at the top. They then view wealth and status and the reputation these bring as relatively inconsequential, so they place it all at the bottom. When people like this focus on justice and goodness, they are like warriors fighting for their country. They care nothing for their life, so they also do not care about their position or riches in the world, which at the time do not mean much to them. People who look first to themselves and their own worldly advantages as their aim, on the other hand, are such that justice and goodness do not even enter their field of vision. What they have their eye on is themselves and their assets.

[3] From this you can see what it is to do good for the sake of oneself or one's worldly advantages, what it is to do good for the sake of the Lord or the neighbor, and what the difference is. The difference is as great as that between two opposites and therefore as great as the difference between heaven and hell. What is more, people who do good for the sake of their neighbor or the Lord are in heaven, but people who do it for the sake of themselves and their own worldly advantages are in hell. People who do good for the sake of their neighbor and the Lord love the Lord above all and love their neighbor as themselves; and these commandments are the first of all the commandments (Mark 12:28, 29, 30, 31). But people who do everything for the sake of themselves and their own worldly advantages love themselves above all and therefore above God. Their neighbor they not only despise but even hate if she or he does not join forces with them and become subsumed by them. That is what the Lord's teaching in Matthew means:

No one can serve two masters, because either the person will hate the one and love the other or the person will cling to one and despise the other; you cannot serve God and mammon. (Matthew 6:24)

There actually are people who serve both, but they are the ones called lukewarm, neither cold nor hot, who are spit out (Revelation 3:15, 16).

From this discussion it is now plain what was represented by moneylenders who charged interest: people who do good for the sake of gain. [4] This makes clear the reason for the statement that no one was to be like a moneylender and charge their brother interest, as is repeated elsewhere in Moses:

You shall not charge your brother interest on silver, interest on food, interest on anything [for] which [interest] is charged. A foreigner you shall charge interest, *but your brother you shall not charge interest*, so that Jehovah your God may bless you every time you send your hand out over the land that you are entering to possess. (Deuteronomy 23:19, 20; Leviticus 25:36, 37, 38)

Charging your brother interest on silver means lending truth—that is, teaching—for the sake of gain. Charging interest on food means lending the goodness that comes of truth for the sake of gain. (Silver means truth, §§1551, 2954, 5658, 6914, 6917. And food means the goodness that comes of truth, 5147, 5293, 5340, 5342, 5410, 5426, 5487, 5576, 5582, 5588, 5655, 5915, 8562.) The statement that people who do not do this are blessed by Jehovah every time they send their hand out [over] the land means that they have a desire for goodness and truth and therefore the happiness felt by angels in heaven. (In that desire, or that loving goodness, we find our heaven, 6478, 9174.) Charging foreigners interest was allowable because foreigners symbolize people who do not acknowledge or accept any goodness or truth (7996) and therefore people who do good for financial benefit alone. People like this are to serve humankind because they are relative slaves (1097). [5] In David:

Those who walk unblemished and who do justice and speak truth in their heart, [who] *do not lend their silver at interest* and do not accept a gift against the innocent; those who act this way will remain unmoved forever. (Psalms 15:2, 5)

Lending their silver at interest means teaching religion solely for the money, so it means doing good in order to be repaid. Likewise in Ezekiel:

The upright man who performs judgment and justice, *does not lend at interest, and does not take a profit*, . . . (Ezekiel 18:8)

In the same author:

One who does not withhold his hand from the needy, *does not take interest or profit*, who performs my judgments [and] walks in my statutes shall surely live. (Ezekiel 18:17)

In the same author:

They took a bribe in you, to shed blood; *you took interest and profit*, and *you extorted money* from your companions by violence. (Ezekiel 22:12)

This is about the “blood-soaked city,” which symbolizes falsity engaged in the destruction of truth and goodness (§9127). Taking interest and profit means doing good for the sake of gain and reward, not out of neighborly love. (For the idea that true neighborly love is free of any sense of merit, see §§2371, 2380, 4007, 4174, 4943, 6388, 6389, 6390, 6392, 6478.)

9211

You shall not charge them interest means not, therefore, in order to make a profit on it. This can be seen from the symbolism of *charging someone interest* as doing good for the sake of profit, which is discussed directly above at §9210. Here, it means *not* for the profit, because the verse says, “You shall *not* impose interest on them.”

This law concerning profit and interest shows how matters stand with the laws that were called judgments among the Israelite people. Together with the sacrifices and all the other rituals, they became void when the Lord came into the world and revealed the inner dimension of worship, and more generally, the inner depths of the Word.

The inner content of this particular law is that we must do good to our neighbor from the heart, believing that we deserve no credit for deeds of our own, only for deeds that are the Lord’s with us. Only the Lord himself ever earned any credit, and he alone embodies righteousness. When we believe this, we do not view our own deeds as deserving any credit or reward but attribute all goodness to the Lord; and because the good the Lord does springs from divine mercy, we attribute everything to mercy alone.

That is why people who are led by the Lord do not think about a reward at all and yet do heartfelt good to their neighbor anyway.

[2] This is the inner source of the law regarding interest on loans in the nation of Israel and Judah. Together with the other laws like it that were called judgments, then, this law becomes void when a person is alive to inner realities. The nation of Israel and Judah cared only about the outward representations of inner realities, so the law bound that nation then, but it does not bind Christians, to whom the Lord has revealed the inner realities.

People in the church today know that this is so, and modern laws regulating the charging of interest are consequently very different.

Still, the holiness of this law is not void on that account; this teaching has not been nullified. Its sanctity remains, because of the inner depths it holds. The inner holiness continues to affect angels when this teaching is read.

Nonetheless, Christians should be careful not to believe that the laws governing the way people live—laws such as those in the Ten Commandments and in various other places in the Old Testament—are obsolete. These laws are reliable in both their inward and outward forms, seeing that the two forms cannot be separated.

If you go so far as to take your companion's garment as collateral means if illusions of the senses dispel truth in the form of knowledge. This is clear from the meaning of *taking collateral* as receiving a token for possessions one has shared. Collateral is a token given in exchange for a loan, and when spiritual goods are understood in place of the borrowed goods, then sharing one's property means instructing someone in the truth. In this case the token or collateral means sensory truth, because the *garment*, given as collateral, symbolizes the outermost part of the earthly plane, which is the sensory dimension. The sensory dimension abounds in illusions, and illusions snuff out the truth, so taking your companion's garment as collateral symbolizes the way illusions of the senses dispel truth. This symbolism can be seen from the series of ideas that follow in the inner meaning.

[2] Speaking generally, a *garment* symbolizes anything that clothes something else, and therefore whatever is relatively external. The outer, earthly self is therefore called a garment in relation to the inner, spiritual self. Truth, because it clothes goodness, is likewise called a garment in relation to goodness. So is truth in the form of knowledge in relation to the religious truth that belongs to the inner self. The sensory dimension that is the outermost plane of our life is a garment in relation to truth in the form of knowledge. (For the idea that clothes are the lower levels that cover upper levels, or what is the same, outer levels that cover inner levels, see §§2576, 5248. For the idea that clothes in general are truth, 4545, 4763, 5319, 5954, 6914, 6917, 9093. For the idea that clothes are truth in the form of knowledge, 6918; and that they are sensory truth, 9158. For the idea that the sensory dimension is the outermost plane of our life, 4009, 5077, 5125, 5128, 5767, 5774, 6201, 6313, 7442, 7693; and that it is aware in illusions, 5084, 5089, 6201, 6948, 6949, 7442.)

[3] The meaning of clothes as truth traces its origin to representations in the other world. Angels and spirits there appear dressed in clothes

that reflect the state of faith they are in, or the state of truth, and their clothes vary in keeping with changes to that state. Those with genuine truth appear dressed in white, and those with truth that grows out of goodness appear in gleaming clothes. Those who focus solely on goodness, as angels of the inmost heaven do (they are called heavenly angels), appear naked.

This, then, is why clothes stand for truth and why clothes in the Word symbolize truth. The symbolism can be seen from passages discussed previously [§§1073, 2576, 4545, 4763, 5319, 5954, 9093], but let me add the following from the Gospels. In Matthew:

When Jesus was transfigured, his face shone like the sun and *his clothes became like the light*. (Matthew 17:2)

[4] In the Word, a face symbolizes people's inner depths, especially their feelings (§§358, 1999, 2434, 3527, 3573, 4066, 4796, 4797, 5102, 5695, 6604, 6848, 6849), and the face of God symbolizes goodness itself (222, 223, 5585). The sun symbolizes divine love (2441, 2495, 3636, 3643, 4060, 4321 at the end, 4696, 7083, 8644). This clarifies what it means that the Lord's face shone like the sun: that what constituted his inner reaches was the goodness of divine love. The fact that his clothes became like the light symbolizes divine truth radiating from him, which actually appears as light in heaven (1521, 1619–1632, 3195, 3222, 3485, 3636, 3643, 4415, 5400, 8644). [5] In the same author:

When Jesus drew near to Jerusalem, they brought the jenny and her foal and *set their clothes on them* and placed him on them. But most of the crowd *spread their clothes on the road*. Others, though, were lopping branches off the trees and spreading them on the road. (Matthew 21:1, 7, 8)

Riding on a jenny and her foal was a way of representing a governing judge or monarch (see §2781), as the words of verse 5 earlier in that chapter also show:

Say to the daughter of Zion, "See: *your king* is coming to you, mild, sitting on a jenny, and on a young animal, the foal of a beast of burden."
(Matthew 21:5)

The same thing can be seen in Mark 11:1–11; in Luke 19:28–40; in John 12:12–16; in Zechariah 9:9, 10. This last passage says that the Lord would

ride on a donkey, and on a young donkey, the foal of jennies. It calls him a king and adds that his rule will be from sea to sea, and from the river [Euphrates] to the ends of the earth. (To see that the governing judge rode on a jenny, and the judge's children, on young donkeys, read Judges 5:9, 10; 10:3, 4; 12:14. To see that a monarch rode on a she-mule, and a monarch's children, on he-mules, 1 Kings 1:33, 38, 44, 45; 2 Samuel 13:29.)

[6] When the disciples set their clothes on the jenny and her foal, this represented the fact that truth taken as a whole undergirded the Lord's role as governing judge and monarch. You see, the disciples represented the Lord's church with respect to truth and goodness (see §§2129, 3488, 3858 at the end, 6397), and their clothes represented that truth (4545, 4763, 5319, 5954, 6914, 6917, 9093). There was a similar representation in the crowd's spreading their clothes and tree branches on the road. The reason they spread them on the road was that a road, [or way,] symbolizes the truth by which a person in the church is led (see §§627, 2333, 3477). The reason they spread tree branches too was that trees symbolized the perception and knowledge of what is true and good (2682, 2722, 2972, 4552, 7692), and branches are consequently the truth perceived and known. These actions likewise grew out of a custom. When governing judges and monarchs rode in solemn procession, the chieftains of the people set their clothes on the rulers' jennies and she-mules, and the people themselves spread their clothes on the road, or else tree branches instead of clothes. In heaven, divine truth-from-goodness plays the role of judge, and divine truth, the role of monarch (1728, 2015, 2069, 3009, 4581, 4966, 5044, 5068, 6148). [7] In Luke:

No one adds an addition from a new garment onto an old garment. By doing so the person tears the new, and the patch from the new does not match the old. (Luke 5:36)

The Lord used this metaphor to depict the truth of the new religion and the truth of the old religion (a garment meaning truth). To sew the one to the other or patch it on is to destroy both, because the truth of the new religion is inner truth and consequently truth for the inner self, but the truth of the old religion is outer truth and consequently truth for the outer self. The latter was the kind of truth on which the people of the Jewish religion focused because through external actions they represented what was within, but the church today is awake to the inner truth that was represented because the Lord has revealed it. This truth does not

match outer truth well enough to coexist with it, and this is what the Lord's words symbolize. This too indicates that a garment symbolizes truth known to the church. [8] In John:

Jesus said to Peter, "Truly, truly, I say to you: when you were a boy, *you would gird your hips* and walk where you wanted. When you grow old, though, you will stretch out your hand; *someone else will gird your hips* and lead where you do not want." (John 21:18)

If you do not know Scripture's inner meaning, you cannot tell what these words hold inside them. Obviously they hold secrets. On an inner level, Peter symbolizes the church's faith (see the prefaces to Genesis 18 and 22 and §§3750, 6000, 6073 at the end, 6344 at the end). So Peter as a boy symbolizes the church's faith as it is at the start, and Peter as an old man symbolizes the church's faith as it is at the end. These considerations show what is symbolized by "When you were a boy, you would gird your hips and walk where you wanted": In the beginning the church's faith is a belief in such truth as arises from goodness, so it is a belief in charity toward one's neighbor and love for the Lord, and at that stage, people in the church do good freely, because they do it under the Lord's power. After all, the hips, [or genital area,] stand for a loving goodness (3021, 3294, 4280, 4575, 5050–5062), so girding them means clothing goodness in truth. Walking means living (519, 1794, 8417, 8420), so walking where he wants means living in freedom. People who possess faith because they love the Lord and show charity to their neighbor are the ones who live in freedom, or act freely, because they are led by the Lord (892, 905, 2870–2893, 6325, 9096). "When you grow old, you will stretch out your hands, and someone else will gird your hips and lead where you do not want" means that at the end, the church's faith will be nonexistent. Falsity-from-evil arising from self-love and materialism will then take over instead and will enslave people.

That is the secret that lies hidden in these words of the Lord's, and it is visible only from their inner meaning.

From this discussion you can once again see how the Lord spoke. He spoke in such a way that inner meaning permeated everything he said. His purpose was to unite heaven with the world through the Word. Without the Word—that is, without the revelation of divine truth—there is no bond between them, and if there is no bond, the human race perishes.

At the going down of the sun you shall restore it to him means that it must be restored before the pleasures of outward passions produce a state

of shadow. This is established by the symbolism of the *going down* or *setting of the sun* as a state of shadow produced by the pleasures of outward passions.

Here is the situation: In heaven, there are cyclical changes in warmth in relation to the doing of good out of love and in light in relation to the true ideas of faith. So there are cycles of love and faith. In hell too there are cycles, but of an opposite nature, because what cycles there is a love for evil and a belief in falsity.

These cycles correspond to earth's seasonal changes of spring, summer, fall, winter, spring again, and so on. Instead of seasons, though, the spiritual world has states. The cycles there are cycles of love and faith rather than warmth and light.

A point that needs to be made, though, is that these cycles are not the same for one person as for another. No, they differ with every individual, according to the state of life that individual acquired in the world.

Sunset in heaven corresponds to a state of shadow in regard to the truth taught by faith and a state of coldness in regard to the doing of good out of love for the Lord and for one's neighbor. You see, that is when the inhabitants start to enjoy the pleasures of outward passions, and these pleasures bring shadow with them in regard to faith. When angels or spirits stay on the surface, they are enveloped in shadow, but when they go within, they enjoy the pleasure and bliss of heavenly types of love. At the same time they enjoy the delights of faith—in other words, the light of truth. These are the states that correspond to the seasons of spring and summer on earth.

From these considerations you can now see why the going down or setting of the sun symbolizes a state of shadow produced by the pleasures of outward passions. Regarding these cycles, see previous explanations at §§5097, 5672, 5962, 6110, 7083, 8426, 8615, 8644, 8812.

[2] The remarks above show what is meant by the statement that truth in the form of knowledge dispelled by illusions of the senses must be restored before the pleasures of outward passions produce a state of shadow, as symbolized by the words "If you [go so far as to] take your companion's garment as collateral, at the going down of the sun you shall restore it to him." The statement means that if illusions do away with the truth someone knows, it must be restored while the person still enjoys the light of truth. At that point the person can recover the truth and dispel the false thinking brought on by the illusions, but cannot do so once the pleasures of outward passions impose a state of shadow. Such pleasures

reject the truth, and shadow is inhospitable to it, so the illusions hang on and become accepted.

The reason outward pleasures or the pleasures of the outer self are like this is that they connect with the world, whose warmth arouses them and gives them life, so to speak. Not so with inward pleasures or bliss, or the pleasures and bliss of the inner self. These connect with heaven, whose warmth—which is love from the Lord—arouses them and gives them life.

[3] The same judgment, or law, is delivered in the following words elsewhere in Moses:

You shall not take a millstone or grindstone for collateral, for [whoever does so] takes the person's soul as collateral. (Deuteronomy 24:6)

A millstone symbolizes the kinds of ideas that serve as a means for acquiring faith and then neighborly love (§7780), and a soul symbolizes the life force that enlivens a faith based on neighborly love (§9050). This makes plain the meaning of not taking a millstone for collateral since [whoever does so] takes the person's soul as collateral. In the same author:

You shall not turn back the rights of an immigrant and an orphan nor take a widow's garment for collateral. (Deuteronomy 24:17)

Taking a widow's garment for collateral means doing away, in any shape or form, with the truth that goodness longs for. After all, a garment means truth (as above at §9212), and a widow means someone with goodness who longs for truth, or in an abstract sense, goodness itself that longs for truth (§9198). Doing away with truth destroys goodness and the longing it has. [4] And in the same author:

If you lend your companion something, you shall not go into the companion's house to take hold of the collateral; you shall stand outside. But the man to whom you have made the loan shall bring the collateral outside. If he is a man in need, you shall not lie down in his collateral; you shall make sure to restore the collateral to him at the setting of the sun so that he may lie down in his garment and bless you; and [you] will possess righteousness in the eyes of your God. (Deuteronomy 24:10, 11, 12, 13)

The requirement that the creditor stand outside and wait for the collateral to be brought out symbolizes how truth should be responded to once it has been communicated. This is because making a loan is a symbol for communicating truth, and receiving collateral is a symbol for receiving

a response. The only way to see that these things are symbolized is by knowing how things work in the other life—what it means to go into a house or to stand outside and therefore what it means to bring something outside. [5] When people in the next world enter another's house and gather in one room to converse, they share their thoughts with everyone there in such a way that all the people are utterly convinced the thoughts are their own. If [the people speaking] stand outside, the thoughts are still perceived [by the people inside], but it is as if the thoughts come from someone else, not from [the listeners] themselves.

This is an everyday occurrence in the next life, so people of one mind or one opinion appear together in the same house, and if they appear in the same room of a house, they are even more like-minded. When they have a disagreement, they vanish from the sight of the people with whom they disagree. Appearances like this happen everywhere all the time in the other world. The reason they are so common is that equality of thought unites people and presents them in person. Thought is inner sight, and physical distance does not exist there as it does in the world.

[6] From this you can see what it means to not go into a house but stand outside to receive collateral: not pressuring or inciting anyone to affirm our truth but listening to the other person's response and taking it as that person experiences it. If we pressure or incite others to affirm our truth, we keep them from thinking and speaking for themselves, forcing them to follow our lead instead. When an individual thinks and speaks as another bids, the truth that individual knows is shaken up—unless the individual does not yet know any truth—and she or he is not reformed anyway.

This discussion once again makes plain the fact that in every word of Scripture there is something that corresponds to attributes of the spiritual world.

Because it is his only covering means because sensory information undergirds the inner levels. This is clear from the symbolism of a *covering* or garment as the sensory dimension, which is discussed above at §9212. For the idea that the sensory dimension, being the outermost plane of a person's life, undergirds inner levels—again, see the same passage.

It is his garment for his skin means that it even clothes some of the more external levels. This can be seen from the symbolism of a garment as the sensory plane in general, or sensory information (as above), and from that of *skin* as a relatively external level that also clothes the inner levels but is interior to the sensory plane. For the meaning of the skin

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and who the people are to which it corresponds in the other world, see §§3540, 5552–5559, 8977, 8980.

Our earthly plane has an inner part, an outer or intermediate part, and an outermost part. The inner part communicates with heaven. The intermediate, outer part communicates on one side with the inner part and through it with heaven, while on the other side it communicates with the outermost part and through it with the world; see §§4009, 4570, 5118, 5126, 5497, 5649, 5707. The outermost part of the earthly plane is the sensory dimension, which is symbolized here by the garment. This part of the earthly plane serves the inner levels by receiving sensations supplied from the world. It is called a person's only covering because it is the outermost layer and therefore the general covering for all the parts. The outer, intermediate part is what the skin symbolizes.

This shows that *it is his garment for his skin* means that the sensory dimension even clothes some of the more external levels. (For the idea that the sensory dimension is the outermost level of human life and therefore a general covering, see §§4009, 5077, 5125, 5128, 5767, 5774, 6201, 6313, 7442, 7693.)

9216

For him to sleep in means resting on it. This is evident from the symbolism of *sleeping* as resting. Here it means resting on the outer, sensory plane symbolized by the garment (§9212), because the text says “a garment for him to sleep in.”

I must explain how to understand the idea that inner levels rest on the sensory plane. The sensory plane is the outermost level of human life, as shown above. Whatever is outermost is a container for everything inside, is common to all the contents—since they terminate there—and is consequently what they rest on.

Take for example the skin, which is the body's outermost covering. The inner parts of the body terminate in the skin, because it contains them, so they also rest on it. Another anatomical example is the peritoneum. Since it holds the abdominal organs, they rest on it and have a common connection with it. Likewise the pleura in relation to the organs of the chest.

[2] It is the same with everything that constitutes our actual life, such as items belonging to our intellect and items belonging to our will; these items also follow one another in order from the inside out. The outer contents are items of knowledge with their delights, and the very outermost contents are sensory capacities that communicate with the world

through sight, hearing, taste, smell, and touch. The inner qualities rest on these capacities because they terminate in them.

These are the elements symbolized on a spiritual level by a covering or garment to sleep in.

The fact that sensory information is a garment or covering is due to correspondence, because as mentioned above at §9212, spirits and angels appear dressed in clothes that match the religious truth they know. If the truth they know stems from goodness, they wear gleaming clothes, just like the angels at the Lord's tomb (Luke 24:4; Matthew 28:3). They also wear fine white linen like the people described in Revelation 19:14, and clothes of various other colors.

[3] It is also important to realize that absolutely everything progresses in order from its first or inmost point to its outermost dimension and comes to rest there. Levels that are inward or not quite as primary also have a connection, one by one, with the outermost levels. So if the outermost levels are dispelled, the inner levels are too. Furthermore, this progression gives rise to three heavens. The third or inmost heaven flows into the second or middle heaven, the second or middle heaven flows into the outermost or first, and this in turn flows into humankind. The human race is accordingly the last in line, the ending point and resting place of heaven.

The Lord in his divinity therefore makes sure the human race always has a religion present with it, a religion containing revealed, divine truth, which on our planet is the Word. This truth provides to the human race an unbroken connection with the heavens. That is why every detail of the Word has an inner meaning for the benefit of heaven. By its very nature this inner meaning unites angels' minds with the minds of people on earth in a bond so tight that they form a single unit.

From this once more you can see how it is that inner levels rest on outermost levels.

[And it will happen] when he cries out to me symbolizes begging the Lord. This can be seen from the discussion above in §9202 of the symbolism of *crying out* to Jehovah as begging the Lord.

That I will hear him symbolizes help, as also above, at §9203.

Because I am merciful means that in his mercy he gives all possible help. This can be seen from the symbolism of *being merciful*, when it describes the Lord, as the fact that all possible help comes from him. The help is imbued with mercy because everything from the Lord comes of mercy. His very essence is divine love, and love is called mercy when its

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object is people in misery. It is therefore called mercy in relation to the entire human race, established as we are in misery. After all, our selfhood is nothing but evil (§§210, 215, 874, 875, 876, 987, 1581, 5660, 5786, 8480).

9220

Exodus 22:27, 28, 29, 30 [= 22:28, 29, 30, 31]. *You shall not curse God or revile a chieftain among your people. The firstfruits of your grain and the firstfruits of your wine you shall not delay. The firstborn of your sons you shall give to me. So shall you do with your ox, your flock; seven days it shall be with its mother; on the eighth day you shall give it to me. And men of holiness you shall be to me. And you shall not eat flesh in the field, torn flesh; you shall throw it to the dogs.*

You shall not curse God means that divine truth is not to be blasphemed. *Or revile a chieftain among your people* means nor are true doctrinal teachings. *The firstfruits of your grain and the firstfruits of your wine you shall not delay* means that since everything faith teaches to be good and true comes from the Lord, we are to give the credit for all of it to him, not to ourselves. *The firstborn of your sons you shall give to me* symbolizes everything developing out of it that goes to make up faith. *So shall you do with your ox, your flock* means as for outer and inner goodness. *Seven days it shall be with its mother* symbolizes our first state, among truths. *On the eighth day you shall give it to me* means that at the start of the next state, when our lives are motivated by goodness, we dwell with the Lord. *And men of holiness you shall be to me* symbolizes a state of life marked by goodness at that point. *And you shall not eat flesh in the field, torn flesh* means that we must not internalize the goodness belonging to faith when it has been turned into falsity. *You shall throw it to the dogs* means that it is unclean.

9221

You shall not curse God means that divine truth is not to be blasphemed. This is evident from the symbolism of *cursing* as blaspheming, because people who blaspheme God curse him.

The reason it means that *divine truth* is not to be blasphemed is that in an inner sense, *God* is divine truth emanating from the Lord. When the Word is talking about truth, then, it refers to the Lord as God, and when it is talking about goodness, it refers to him as Jehovah (§§2769, 2807, 2822, 3921 at the end, 4287, 4402, 7010, 7268, 8988, 9160). Angels are therefore embodiments of truth, because they embody the acceptance of divine truth from the Lord (§§4295, 4402, 7268, 7873, 8192, 8301, 8867). So are judges (§9160).

9222

Or revile a chieftain among your people means nor are true doctrinal teachings (to be blasphemed). This is evident from the symbolism of

a *chieftain* as truth of primary importance in the church (discussed at §5044), from that of a *people* as individuals with doctrinal truth (discussed in §§1259, 1260, 2928, 3295, 3581, 7207), and from that of *reviling* as blaspheming.

The inner meaning shows how these two phrases go together. Not cursing God symbolizes not blaspheming divine truth, and not reviling a chieftain symbolizes not blaspheming a true theology. Divine truth is the Word, and the church's doctrine is truth from the Word.

Let me explain briefly about the blaspheming of divine truth. Divine truth is the Word and teachings from the Word. People who deny these at heart blaspheme them, even if they praise them and preach them with their lips. Blasphemy lurks in their denial and even bursts into the open when they are left to think privately, especially in the other world, where facades are put aside and hearts speak.

[2] Nobody who blasphemes the Word or denies it can accept any religious truth or goodness. After all, the Word teaches the existence of the Lord, heaven and hell, life after death, faith and neighborly love, and much more. Without the Word, or revelation, we would never know about any of this (§8944). So people who deny the Word cannot accept anything the Word teaches, because when they read or hear it, negativity immediately crops up and either extinguishes the truth or turns it into falsity.

[3] The first and foremost obligation of people in the church, then, is to believe in the Word. People who possess faith with its truth, and neighborly love with its goodness, do make this their top priority, but people immersed in the evil that comes of self-love and materialism make disbelief in the Word their top priority. They reject the Word the instant they think of it, and they blaspheme it too.

If you could see the extent and enormity of the blasphemies against the Word cherished by people immersed in the evil that comes of self-love and materialism, you would shudder. As long as they are in the world, they themselves have no idea of this because the blasphemies lie hidden behind their active thoughts—the thoughts that turn into conversation with others. In the next life, though, the blasphemies are revealed, and they look horrendous.

[4] There are two kinds of blasphemy. One kind emerges from the intellect but not from the will, and the other kind emerges from the will through the intellect. The latter is the type of blasphemy that is particularly horrendous. The former is not.

Blasphemy that emerges from the will through the intellect emerges from an evil way of life. Blasphemy that emerges only from the intellect, not at the same time from the will, emerges from doctrinal distortions or else from illusions of the outer senses, which deceive a person established in ignorance.

These comments are intended to explain about the blaspheming of divine truth, that is, of the Word, and of teachings from the Word, as symbolized by cursing God and reviling a chieftain of the people.

9223

The firstfruits of your grain and the firstfruits of your wine you shall not delay means that since everything [faith teaches to be] good and true comes from the Lord, we are to give the credit for all of it to him, not to ourselves, as the following shows: *Firstfruits* symbolize that which must be in first place and therefore that which is the most important of all, as discussed below. *Grain* symbolizes goodness-from-truth as a component of faith (discussed in §§5295, 5410, 5959), and *wine* symbolizes truth-from-goodness and therefore truth-from-goodness as a component of faith (discussed in §§1798, 6377). And when *not delaying* has to do with faith's goodness and truth, it means giving credit from an actual desire to do so. What we do quickly rather than tardily we do from love and desire (7695, 7866). The reason the phrase symbolizes giving credit to the Lord is that firstfruits, like firstborns, were handed over to Jehovah and from Jehovah to Aaron and his seed, and in the Word, Jehovah means the Lord (1736, 2921, 3023, 3035, 5663, 6303, 6945, 6956, 8274, 8864). Since the firstfruits of grain and wine are the goodness and truth that characterize faith, then, the meaning is that they must be attributed to the Lord because they come from him. (For the idea that everything we think and will flows in, and everything good and true flows in from the Lord, see §§2886, 2887, 2888, 3142, 3147, 4151, 4249, 5119, 5147, 5150, 5259, 5482, 5649, 5779, 5854, 5893, 6027, 6982, 6985, 6996, 7004, 7055, 7056, 7058, 7270, 7343, 8321, 8685, 8701, 8717, 8728, 8823, 8864, [9109,] 9110. And for the same idea as a lesson of personal experience, 6053–6058, 6189–6215, 6307–6327, 6466–6495, 6598–6626.)

[2] The firstfruits that were to be offered to the Lord were the firstfruits of the harvest and the firstfruits of the vintage, and in addition, the firstfruits of the shearing and the firstfruits of the fruit. The firstfruits of the harvest consisted of ears of grain, roasted and green, and of a sheaf that was to be waved, and later on, of firstfruits from the threshing floor, which were cakes. The firstfruits of the vintage were the firstfruits of wine, new wine, and oil. In addition to these offerings there were the

firstfruits of the sheepshearing and the firstfruits of the fruit, which were offered in a basket.

Moreover, all firstborns were offered to the Lord, and the firstborn of the humans among them were redeemed, as were the firstborn of animals that were not offered as sacrifices: donkeys, mules, horses, and so on [Exodus 13:13; 34:20; Numbers 18:15].

The reason firstfruits and firstborns were offered to Jehovah and were given by Jehovah to Aaron and his seed was that Aaron and his sons, who performed the function of high priest, represented the Lord.

All the firstfruits of harvest and vintage mentioned just above are meant by the firstfruits of grain and wine in this verse, because the original language actually speaks of a “fullness” of grain and “tears” of wine. A fullness is a mature crop or a harvest that has been gathered in, while tears are anything that drips.

[3] Since all the statutes and rituals given as commands to the children of Israel by the Lord represented inner aspects of religion, the specific representation of the firstfruits can be seen from the individual items whose firstfruits were given, regarded in their inner meaning. Grain means the goodness that characterizes faith, and wine, the truth that does so. (See the sections cited above.)

The fact that firstfruits were given to Jehovah symbolized the idea that the most important aspect of religion was to give the Lord rather than ourselves the credit for the good actions and true ideas of our faith. Giving the Lord the credit means knowing, acknowledging, and believing that it all comes from him, not from ourselves, because as was shown above, all faith comes from the Lord.

The reason firstfruits have this symbolism is that they were offerings and gifts, which were a way of giving thanks for the produce and of acknowledging blessings from Jehovah (the Lord). Such offerings were therefore a way of acknowledging that everything comes from him. In an inner sense, they were an acknowledgment of the good actions and true ideas taught by faith that are symbolized by a harvest, grain, oil, new wine, wine, wool, and fruit of which firstfruits were given. Regarding these firstfruits, see Exodus 23:19; 34:26; Leviticus 23:10, 11, 20; Numbers 15:19, 20, 21; 18:12, 13; Deuteronomy 18:4; 26:1–11. Firstfruits have the same symbolism in Ezekiel 20:40 and Micah 7:1, 2.

The firstborn of your sons you shall give to me symbolizes everything developing out of it that goes to make up faith. That is, we must also attribute this to the Lord rather than to ourselves. This can be seen from

the symbolism of the *firstborn of the sons* as everything that goes to make up the church's faith (discussed in §§2435, 6344, 7035, 7039, 7778, 8042) and from the symbolism of *giving to me* as attributing to the Lord. (In the Word, Jehovah means the Lord.)

Faith in its entirety, as symbolized by the firstborn of the sons, is something that comes of neighborly love and its goodness. After all, it is from a goodness born of neighborly love that faith comes into being. Whether we take truth from the Word or from the teachings of our religion, it can in no way become part of our faith unless there is something good for it to be planted in. This is because the intellect is what first takes truth in, since it sees truth and introduces it into the will; and once truth is present in the will, it is present in the person. The will is the actual person. So anyone who supposes that faith is faith inside us before we form the intent of acting on the truth and proceed from the intent to the actual deed is badly mistaken. Besides, the truth that constitutes faith has no life till then.

Everything that belongs to the will is called good because it is loved. In the will, then, truth turns into goodness, or faith into neighborly love.

[2] Two disputes have plagued the church from its earliest days. One is whether it is faith or neighborly love that is the church's firstborn. The other is whether faith detached from neighborly love saves us.

These disputes arose because we are aware of the truth that needs to be integrated into faith, but until we have been reborn we are not aware of the goodness that needs to be integrated into love for our neighbor. Faith with its truth enters by an outward route—through our ears—and stores itself in our memory. From there it appears in our intellect. Neighborly love with its goodness, though, flows in by an inward route—through our inner self—from heaven, or rather from the Lord through heaven. So it does not rise to consciousness until we start to love truth (the truth ascribed to faith) for the sake of putting it to good use and living by it. This happens when the truth becomes part of our will.

This, then, is why people have called faith the church's firstborn and have assigned it the right of the firstborn—that is, the right of priority and superiority over good that is done out of neighborly love. The reality, though, is that neighborly love with its goodness is actually prior and superior. Faith and its truth only seem so. (See §§3325, 3494, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4925, 4926, 4928, 4930, 4977, 5351, 6256, 6269, 6272, 6273.)

[3] People in the church have been in the dark about this because they have not perceived that everything in the universe relates to truth and goodness, and that everything must relate to both in order to be anything. They have also failed to perceive that we have in us two capacities, the intellect and the will; that truth relates to the intellect and goodness to the will; and that if a thing does not relate to both the intellect and the will, we do not make it ours. People have been in the dark about all this, and yet our whole way of thinking is founded on ideas like these, so the error could not be made plain to the eyes of earthbound humankind. If it had ever been made plain, people in the church would have seen as clear as day in the Word (uttered by the Lord himself) countless statements about charitable goodness, to the effect that it is the main element of religion and that faith resides nowhere else than in such goodness. (Charitable goodness is to do good because we actually will what is good.)

[4] They would also have seen the errors produced by a doctrine of faith detached from neighborly love. One such error is the idea that we can will what is evil and believe what is true, and consequently that truth harmonizes with evil. Another is the idea that faith can create the life of heaven in a person whose life is diabolical, and therefore that the one kind of life can be converted into the other. This would mean that inhabitants of hell could be lifted up to heaven and live a life among angels that is the opposite of the life they lived before. [People who believe this] fail to consider that to live a life contrary to the life in which one had steeped oneself in the world is to be deprived of life altogether. Those who attempt it resemble people in the throes of death who end their life in dire torment.

These errors and many others are produced by a doctrine of faith detached from neighborly love.

So shall you do with your ox, your flock means as for outer and inner goodness. This is established by the symbolism of an *ox* as outer goodness and from that of a *flock* as inner goodness—symbolisms discussed in §§5913, 8937, 9135.

Seven days it shall be with its mother symbolizes [our] first state, among truths, as the following shows: *Seven days* symbolizes the first state of people being reborn. (Days are states, §§23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, 5672, 5962, 8426, 9213. And seven means from beginning to end, so it means something complete, §§728, 6508.) And a *mother* symbolizes the church with respect to truth, so she also symbolizes truth

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in the church, as discussed in §§289, 2691, 2717, 3703, 4257, 5581, 8897. From this it follows that *seven days it shall be with its mother* symbolizes a first state to its completion, or a whole state from beginning to end, when we are focused on truth.

This will be explained more fully in the next section.

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On the eighth day you shall give it to me means that at the start of the next state, when our lives are motivated by goodness, we dwell with the Lord. This is evident from the symbolism of an *eighth day* as the start of the next state (discussed in §§2044, 8400 at the end) and from that of *giving to Jehovah* as giving to the Lord (since in the Word, Jehovah means the Lord, §§1736, 2921, 3023, 3035, 5663, 6303, 6945, 6956, 8274, 8864). The reason it means that we dwell with the Lord when our lives are motivated by goodness is that the inner meaning is talking about two states we go through when we are being reborn. The first state is when we are led by faith with its truth to neighborly love with its goodness, and the second state is when we possess such goodness. Because we then dwell with the Lord, this is what *you shall give it to me* symbolizes.

For the idea that we have two states when we are being reborn, a first in which faith with its truth leads us to charity with its goodness, and a second in which we possess charitable goodness, see §§7923, 7992, 8505, 8506, 8510, 8512, 8516, 8643, 8648, 8658, 8685, 8690, 8701. And for the idea that when we possess charitable goodness we are in heaven and therefore dwell with the Lord, §§8516, 8539, 8722, 8772, 9139.

[2] I must say a little more about these two states in a person being reborn. Earlier, at §9224, I showed that the truth described as belonging to faith enters us by an outward route, and the goodness belonging to charity and love, by an inward route. The outward route leads through our ears into our memory and from our memory into our intellect, our intellect being our inner eye. This is the entry route for truth, which needs to become part of our faith so that it can be introduced into our will and in this way become our own. The goodness that flows in from the Lord by the inner route flows into our will, because our will is our inner aspect. Goodness from the Lord at the outer edges of the will encounters truth that has entered by an outward route, and by uniting with such truth, turns it into goodness. So far as this occurs, the usual pattern inverts; in other words, to that extent we are led not by truth but by goodness. Consequently, to that extent we are led by the Lord.

[3] From this you can see how we rise from the world up into heaven when we are reborn. After all, everything that enters through the ear enters from the world, and everything stored in the memory and visible there

to the intellect appears in the light of this world, which is called worldly light. But what enters the will or becomes part of it stands in heaven's light. Heaven's light consists of truth-from-goodness from the Lord.

When these things issue forth from the will into deed, they return to the light of the world, but in this light they now take on an entirely different aspect. Previously every one of them held the material world within it, but afterward they all hold heaven.

This discussion too shows why we do not find ourselves in heaven until we act on the truth because of an intent we have formed to do so and therefore until we are motivated by a desire born of neighborly love.

The fact that seven symbolizes a whole period from beginning to end and therefore something complete is clear from many passages in the Word, as, for instance, in Isaiah:

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The light of the moon will be like the light of the sun, and the light of the sun will be *seven times as strong, like the light of seven days*, on the day when Jehovah binds up his people's fracture. (Isaiah 30:26)

This is about the salvation of believers and about understanding and wisdom in the inhabitants of the Lord's kingdom. The moon is faith received from the Lord and therefore faith in the Lord, while the sun is love received from the Lord and therefore love for the Lord (§§30-38, 1521, 1529, 1530, 1531, 2441, 2495, 3636, 3643, 4060, 4321 at the end, 4696, 5377, 7078, 7083, 7171, 8644). Sunlight that is seven times as strong, like the light of seven days, is a state of full understanding and wisdom yielded by love for the Lord and faith in him. [2] In Ezekiel:

The residents of Israel's cities will go out and kindle and burn weapons, and buckler and shield, along with bow and with arrows, and with hand staff and with spear; they will *light them on fire for seven years*, so that they will not [need to] bring wood from the field or cut it down from the forests. And they will *cleanse the land for seven months*. (Ezekiel 39:9, 10, 12)

This is about the destruction of falsity. The weapons listed are different kinds of falsity used by the wicked to combat truth in the church. Lighting them on fire for seven years symbolizes the complete destruction of them by the cravings that self-love and materialism produce. "So that they will not [need to] bring wood from the field or cut it down from the forests" means until nothing good is left in either the inner or the outer self. Cleansing the land for seven months, though, symbolizes the complete restoration of goodness and truth in the church.

Weapons are truth combating falsity, or in a negative sense, falsity combating truth. A bow with arrows is true doctrinal teachings, or in a negative sense, false doctrinal teachings. A hand staff is the power of truth, or in a negative sense, the power of falsity. Kindling and burning is using the cravings produced by self-love and materialism to lay waste. Wood from the field is inner goodness in the church, and wood from the forests is knowledge of goodness and truth. The land is the church. All this has already been demonstrated in many places.

Anyone can see that the meaning of this passage is different from the apparent message of the literal sense. For instance, it says that they would burn weapons and light them on fire for seven years so that they would not [need to] bring wood from the field or cut it down from the forests. Yet something sacred and divine is meant here, as everyone knows, because the Word is sacred and comes from the Divine. However, just what sacred, divine message the words hold no one can possibly know without learning the symbolism of weapons, of seven years and seven months, of wood from the field and wood from the forests. Obviously, then, this prophetic utterance cannot be grasped at all without knowledge of the inner meaning.

[3] In David:

Seven times in a day do I praise you over the judgments of your justice.
(Psalms 119:164)

In the same author:

Repay *seven times as much* onto our neighbors' lap. (Psalms 79:12)

Seven times means to the full. Moses likewise says that the people would be punished *seven times harder* if they transgressed the commandments and statutes (Leviticus 26:18, 21, 24, 28).

Anyone who does not know that seven symbolizes a whole period from beginning to end and therefore something complete necessarily believes that seven weeks means seven spans of time in Daniel:

Know and perceive that from the issuing of the Word to restore and to rebuild Jerusalem up to the time of the Messiah, the Prince, there will be *seven weeks*. (Daniel 9:25)

Seven weeks to the time of the Messiah, the Prince, though, symbolizes that which is said about the Lord: that he will come in the fullness of time [Galatians 4:4]. So it symbolizes a whole period.

From this it is plain that the *seven spirits* before God's throne (Revelation 1:4), the book sealed with *seven seals* (Revelation 5:1), and the *seven angels* having the *seven bowls* that are the *seven final plagues* (Revelation 15:1, 6, 7; 21:9) are not seven spirits, seven seals, or seven angels, bowls, or plagues but everything, in all its fullness. Similarly, "the woman who cannot have children *will deliver seven*" (1 Samuel 2:5) is not seven but an abundance, in all its fullness.

[4] Because this is what seven symbolized, it was decreed that a priest be dressed in the garments [of holiness] for *seven days* when he was being initiated (Exodus 29:30), that he have his hands filled for *seven days* (Exodus 29:35), that the altar be consecrated for *seven days* (Exodus 29:37), that initiates into the priesthood not leave the [meeting] tent for *seven days* (Leviticus 8:33, 34). The same for the unclean spirit who leaves a person and comes back with *seven others* (Matthew 12:43, 44, 45; Luke 11:26). Again, if a brother or sister sins *seven times a day* and turns around *seven times*, that person must be forgiven (Luke 17:4). Nebuchadnezzar's heart was to change from [that of] a human, and the heart of an animal was to be given to him, until *seven seasons* passed over (Daniel 4:16, 25, 32). For the same reason, Job's friends sat with him on the ground for *seven days* and *seven nights* and said nothing to him (Job 2:13).

Seventy likewise symbolizes something complete (see §6508) and so does a *week* (§§2044, 3845).

From all this you can now see that an eighth day symbolizes the start of the next state.

And men of holiness you shall be to me symbolizes a state of life marked by goodness at that point. This can be seen from the symbolism of *men of holiness* as people led by the Lord. The divine influence radiating from the Lord is holiness itself (§§6788, 7499, 8127 at the end, 8302, 8806), so people who receive this influence in faith and love are called holy.

Everything that makes us holy and everything that is holy in us comes from the Lord and is received by us. To believe otherwise is a great error, because what is ours and is called selfhood is evil. (For the idea that our selfhood is nothing but evil, see §§210, 215, 694, 874, 875, 876, 987, 1047, 4328, 5660, 5786, 8480, 8944.) To the extent that we can be withheld from what is our own, the Lord can be present, so to the same degree, we have holiness (§§1023, 1044, 1581, 2256, 2388, 2406, 2411, 8206, 8393, 9014, 9088 at the end).

[2] The Word makes plain throughout that the Lord is the only one who is holy and that only that which emanates from him—and consequently that which we receive from him—is holy. In John, for example:

I make myself holy so that they too may be *made holy with truth*. (John 17:19)

The Lord's making himself holy means making himself divine by his own power. People who accept the divine truth radiating from him in their faith and life, then, are described as having been made holy with truth.

For this reason, after the resurrection, when the Lord was talking with the disciples, he *breathed on* them and said to them, "*Receive the Holy Spirit*" (John 20:22). [3] Breathing on them was an act that represented the imparting of life through faith and love, as was breathing into the human in Genesis 2:7: "*Jehovah breathed into [the human's] nostrils the breath of lives, and the human was made into a living soul.*" It is the same in other passages, such as Psalms 33:6; 104:29, 30; Job 32:8; 33:4; John 3:8. Because of this, the Word, since it is from the Lord, is said to have been inspired, [or breathed in,] and its authors are described as inspired. (For the idea that breath and therefore inspiration correspond to the life force of faith, see §§97, 1119, 1120, 3883–3896.) As a result, the word *spirit* in Scripture comes from a term for *wind*, and the Lord's holy influence is called a *wind from Jehovah* (§8286; for the idea that the Holy Spirit is a holy influence emanating from the Lord, §§3704, 4673 at the end, 5307, 6788, 6982, 6993, 8127 at the end, 8302, 9199).

[4] John likewise says that the Lord *baptizes with the Holy Spirit* (John 1:33), and Luke, that he baptizes with the *Holy Spirit* and fire (Luke 3:16). In an inner sense, baptizing people means regenerating them (§§4255, 5120 at the end, 9088). Baptizing people with the Holy Spirit means regenerating them by means of goodness that grows out of faith, and baptizing them with fire means regenerating them by means of goodness that grows out of love. (For the meaning of fire as a loving goodness, see §§934, 4906, 5215, 6314, 6832, 6834, 6849, 7324.)

In John:

Who would not fear you, Lord, and would not give glory to your name?
For *you alone are holy*. (Revelation 15:4)

From an angel, in reference to the Lord, in Luke:

Something holy will be born from you. (Luke 1:35)

And in Daniel:

I was seeing in visions of my head on my bed, and there! A watchful and *holy* being came down from heaven. (Daniel 4:13)

The something holy and the holy being stand for the Lord.

[5] Because the Lord alone is holy, the Old Testament calls him the *Holy One of Israel*, Redeemer, Savior, and Regenerator, as in Isaiah 1:4; 5:19, 24; 10:20; 12:6; 17:7; 29:19; 30:11, 12, 15; 31:1; 37:23; 41:14, 16, 20; 43:3, 14; 45:11; 47:4; 48:17; 49:7; 54:5; 55:5; 60:9, 14; Jeremiah 50:29; 51:5; Ezekiel 39:7; Psalms 71:22; 78:41; 89:18. The Lord as he exists in heaven and consequently heaven itself is therefore called a *holy dwelling* (Jeremiah 25:30; 31:23; Isaiah 63:15), a *sanctuary* (Ezekiel 11:16; 24:21), and a *holy mountain* (Psalms 3:4). For the same reason, the middle of the tent where the ark holding the law stood was called the *Holiest Place* (Exodus 26:33, 34), because the law in the ark in the middle of the tent represented the Lord as the Word—the law being the Word (§§6752, 7463).

[6] This evidence shows why the word *holy* is applied to *angels* (Matthew 25:31; Mark 8:38; Luke 9:26; Psalms 149:1; Daniel 8:13), to the *prophets* (Luke 1:70), and to the *apostles* (Revelation 18:20). It is not that they are holy in themselves but that the Lord—the only holy being and the only source of anything holy—makes them holy. Angels symbolize truth because they embody the acceptance of truth from the Lord (§§1925, 4085, 4295, 4402, 7268, 7873, 8192, 8301). Prophets symbolize the teaching of such truth as comes from the Lord by way of the Word (§§2534, 7269). And the apostles symbolize all the truth and goodness that comes from the Lord and constitutes faith, taken as a whole (§§3488, 3858 at the end, 6397).

[7] The people of Israel and Judah carried out consecrations in order to represent the Lord as the only holy being and to represent holiness as coming from him alone. That was the reason for the *consecration of Aaron and his sons* (Exodus 29:1 and following verses; Leviticus 8:10, 11, 13, 30), the *consecration of their garments* (Exodus 29:21 and following verses), the *consecration of the altar to be most holy* (Exodus 29:37 and following verses), and the *consecration of the meeting tent, the ark of the testimony, the table [for the bread], all its utensils, the altar of incense, the altar of burnt offering and its utensils, and the washbowl and its stand* (Exodus 30:26 and following verses).

[8] The fact that the Lord actually is the holiness that was being represented is also clear from his words in Matthew, regarded in their inner meaning:

Fools and blind! Which is greater, the gold or the *Temple that sanctifies the gold*? And which is greater, the offering or the *altar that sanctifies the offering*? (Matthew 23:17, 19)

The Temple represented the Lord himself, and so did the altar. Gold symbolized goodness that comes from the Lord, and an offering, or sacrifice, symbolized what belongs to faith and neighborly love and comes from the Lord. (For the idea that the Temple represented the Lord, see §§2777, 3720, and that the altar did, see §§2777, 2811, 4489, 8935, 8940. For the idea that gold symbolized goodness from the Lord, see §§1551, 1552, 5658, and that a sacrifice symbolized worship offered out of faith and neighborly love received from the Lord, §§922, 923, 2805, 2807, 2830, 6905, 8680, 8682, 8936.)

[9] From these remarks it is now evident why the children of Israel were called a *holy people* (Deuteronomy 26:16, 19, and elsewhere), and here, *men of holiness*: every aspect of their worship represented divine qualities of the Lord and heavenly and spiritual qualities of his kingdom and his church. It was in a representational sense, then, that the children of Israel were called holy. Representation did not actually make them holy, because it had to do with the holy qualities being represented, not with the personality that represented those qualities (see §§665, 1097 at the end, 1361, 3147, 3881, 4208, 4281, 4288, 4292, 4307, 4444, 4500, 6304, 7048, 7439, 8588, 8788, 8806).

[10] It was for the same reason that Jerusalem was called holy and that Zion was called a *holy mountain*, in Zechariah 8:3 and other passages, including Matthew:

And the tombs opened and many bodies of dead *saints* rose, and leaving their tombs after the Lord's resurrection, they entered the *holy city* and appeared to many. (Matthew 27:52, 53)

Jerusalem is referred to as the holy city here, when in reality it was not holy but profane, because the Lord was crucified there at that time. Hence John calls it Sodom and Egypt:

Their bodies will be on the street of the great city that is spiritually called Sodom and Egypt, where even our Lord was crucified. (Revelation 11:8)

The real reason Jerusalem is called holy is that it symbolizes the Lord's kingdom and the church (§§402, 2117, 3654). The appearance of dead saints there (in a vision seen by some observers) symbolized the fact that people in the spiritual church were saved and were eventually taken up to the holy Jerusalem, meaning heaven. Until that time they had been kept in an underground realm. On this subject, see §§6854, 6914, 7091, 7828, 7932, 8049, 8054, 8159, 8321.

And you shall not eat flesh in the field, torn flesh means that we must not internalize the goodness belonging to faith when it has been turned into falsity, as the following shows: *Flesh* symbolizes that which is good, as discussed in §§7850, 9127. A *field* symbolizes the church with respect to goodness and therefore goodness in the church, as discussed in §§2971, 3766, 7502, 7571, 9139, 9141. Something *torn* symbolizes something destroyed by falsity and therefore something turned into falsity too, as discussed at §5828. And *eating* means adopting, or uniting to oneself, as discussed in §§2187, 3168, 3513 at the end, 3596, 4745, 5643, 8001. This shows that *you shall not eat flesh in the field, torn flesh* means that we are not to adopt or internalize the goodness belonging to the church, or to faith, when it has been turned into falsity.

[2] Here I must briefly explain what the goodness belonging to faith and the truth belonging to faith are.

“The goodness belonging to faith” refers to everything in the church that concerns the way we live and serve others on the basis of the theology taught by the church's faith. In short, it refers to everything that has to do with the formation of an intent to put that theology into practice and with the act of doing so, out of obedience. The truth that constitutes the church's faith turns into goodness when we will and do it.

“The truth belonging to faith,” on the other hand, refers to everything that has yet to develop a purpose as its goal or to look toward the way we live. So it refers to everything we know and hold in our memory, and to everything we therefore grasp with our intellect and teach to others. As long as the church's truth goes no further, it consists in mere concepts and knowledge, and compared with goodness, it stands outside our real self. Our memory and intellect are like outer courts, and our will is like a private room, because our will is our real self.

From this it is evident what the truth belonging to faith and the goodness belonging to faith are.

The good we do in the first state of rebirth, while the process is taking place, is called good done out of faith, but the good we do in

the second state, once rebirth has been accomplished, is called good done out of neighborly love. When we do good out of the goodness belonging to faith, then, we do good out of obedience, but when we do good out of the goodness belonging to neighborly love, we do it out of desire. On these two states in a person who is being reborn, see §§7923, 7992, 8505, 8506, 8510, 8512, 8516, 8643, 8648, 8658, 8685, 8690, 8701, 9224, 9227.

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You shall throw it to the dogs means that it is unclean. This is established by the symbolism of *dogs* as people who take the goodness belonging to faith and make it unclean by turning it into falsity. All the animals in the Word symbolize the kinds of desires and inclinations that exist in humans. Tame, useful animals symbolize good desires and inclinations, but savage, useless animals symbolize evil desires and inclinations.

The reason animals have this symbolism is that our outer, earthly self experiences the same desires and inclinations, the same appetites, and the same sensations as animals. The difference is that we have an inner dimension, which is called our inner self. It is so distinct from our outer self that it can observe what comes up in our outer self, govern it, and restrain it. Our inner self can also rise to heaven, right to the Lord, uniting with him in thought and feeling and consequently in faith and love. Again, our inner self is so distinct from our outer self that it detaches from our outer self after death and then lives on forever. This distinguishes us from animals.

However, people who focus exclusively on the earthly, sensory plane do not see this. Their inner self is closed off to heaven. So they also do not know how to differentiate us humans from animals except that we can talk—and to anyone who is sense-oriented, this fact is unimportant.

[2] The reason dogs symbolize people who make the doing of good out of faith unclean by turning it into falsity is that dogs eat unclean things, and they bark and bite people.

It was for the same reason that nations outside the church whose people were devoted to falsity from evil were called dogs by Jews and were viewed by Jews as utterly contemptible. The fact that they were called dogs is clear from the Lord's words to the Greek woman—the Syrophenician—whose daughter was dreadfully convulsed by a demon:

“It is not good to take the children's bread and *throw it to the dogs*.” But she said, “Yes, Lord, but even *the dogs eat some of the crumbs that fall from their masters' table*.” (Matthew 15:26, 27; Mark 7:26, 27, 28)

It is plain here that dogs symbolize people who were outside the church, and the children, people inside. [3] Likewise in Luke:

There was a certain rich person who was dressed in red-violet fabric and fine linen. And every day he enjoyed himself splendidly. There was a poor man, though, who was named Lazarus, who lay stretched out at his door, full of sores and longing to be *filled with the crumbs falling from the rich man's table*. Moreover, the *dogs* came and licked his sores. (Luke 16:19, 20, 21)

The rich man dressed in red-violet fabric and fine linen symbolizes people in the church. The red-violet fabric and fine linen he wore are concepts of goodness and truth from the Word. The poor man symbolizes people in the church who possess little goodness because they do not know the truth but who long to be taught (§9209). He was called Lazarus for the Lazarus revived by the Lord, who is said to have been loved by the Lord (John 11:1, 2, 3, 36), to have been the Lord's friend (John 11:11), and to have reclined at the table with the Lord (John 12:2). Lazarus's desire to be filled with the crumbs falling from the rich man's table symbolized his longing to learn a little truth from those members of the church with an abundance of it. The dogs that licked his sores are people outside the church with goodness but not the genuine goodness of the faith. Licking his sores means healing [the "poor"] in any way they can. [4] In John:

Outside are the dogs, the sorcerers, and the sexually sinful. (Revelation 22:15)

Dogs, sorcerers, and the sexually sinful stand for people who take the goodness and truth belonging to faith and turn it into falsity. They are said to stand outside when they are outside heaven or the church.

The symbolism of dogs as goodness turned into falsity and thus rendered unclean is evident in Matthew as well:

Do not give something holy to the dogs; do not throw your pearls before the pigs. (Matthew 7:6)

In Moses:

You shall not bring a whore's wage or a *dog's price* into the house of Jehovah in fulfillment of any vow, because both are an abomination to your God. (Deuteronomy 23:18)

A whore's wage stands for the true ideas of faith turned into falsity, and a dog's price for the good actions of faith turned into falsity. (For the meaning of whoredom as the falsification of religious truth, see §§2466, 2729, 4865, 8904.) [5] In David:

Dogs have surrounded me, an assembly of villains has encircled me, piercing my hands and my feet. Deliver my soul from the sword and my only soul *from the hand of a dog*. (Psalms 22:16, 20)

The dogs stand for people who destroy the good actions taught by faith, and they are accordingly called an assembly of villains. Delivering one's soul from the sword means delivering it from falsity that inflicts devastation on faith's truth. (For the meaning of a sword as falsity inflicting devastation on faith's truth, see §§2799, 4499, 6353, 7102, 8294, and for that of a soul as the life in a person's faith, §9050.) From this it is plain that delivering one's only soul from the hand of a dog means delivering it from falsity that inflicts devastation on faith's goodness.

[6] [Certain Israelites] were to be *dragged and eaten by dogs* (1 Kings 14:11; 16:4; 21:23, 24; 2 Kings 9:10, 36; Jeremiah 15:3), and this meant that their uncleanness would destroy them. When they compared themselves to *dead dogs* (1 Samuel 24:14; 2 Samuel 3:8; 9:8; 16:9) it meant that they were to be considered utterly contemptible people who deserved to be cast out.

For more on the symbolism of dogs, see §7784.



The Spirits of the Moon

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ABOVE my head there once appeared some spirits from whom I heard voices like thunder. They made booming sounds exactly like the thunderclaps that come from clouds after lightning bolts. I supposed it was a huge crowd of spirits who had learned how to lift their voices in this kind of sound.

Some rather uneducated spirits with me laughed at them, which astonished me, but I soon found out why they were laughing. The reason was that the thundering spirits were few, not many, and as small as children.

This was not the first time they had struck terror into others with their noise, but they were completely incapable of doing harm.

Some of them were sent down from where they had been thundering overhead so that I could learn about them. Surprisingly, one was carrying another on his back, and the two approached me in that position. Their faces did not look unattractive but were longer than the faces of other spirits. They were about as tall as a seven-year-old boy but with a sturdier body, so they were dwarflike.

Some angels told me they were from the Moon.

The one on the other's back got down and came to me, positioning himself at my left side below my elbow and speaking from there. "When we vocalize," he said, "we thunder this way, and that frightens any spirits who want to do us harm. Sometimes it chases them away. That means we go where we want in safety."

To show me for certain that this was the kind of sound they make, he went off to join some of his companions (without going completely out of sight) and thundered again.

They also showed me that belching the sound out of their abdomens gave it this thunderous quality.

I perceived that this practice arose out of the fact that the Moon's inhabitants spoke not so much from the lungs, as the inhabitants of other planets do, but from the abdomen and consequently from some air collected there. This is because the Moon is not surrounded by the same kind of atmosphere as other planets.

I was informed that in the universal human, the inhabitants of the Moon relate to the scutiform or xiphoid cartilage, to which the ribs attach in front and from which hangs the fascia alba, which is a fulcrum for the abdominal muscles.

Spirits and angels know that even the Moon is inhabited (since they speak with the inhabitants often) and that the moons or satellites orbiting Jupiter and Saturn are also inhabited.

Spirits and angels who have not seen and spoken to inhabitants of the moons or satellites still do not doubt that those bodies also have people on them, because they are planets just as much [as the planets proper are], and where there is a planet, there are people. Human beings are the purpose for which a planet exists, and the Supreme Creator makes nothing without a purpose.

The purpose of creation is a human race from which heaven can be populated, as anyone who thinks rationally can see. Besides, angels say

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that no planet can survive without a human race, because it is on human-kind's account that the Divine watches over everything on a planet.

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The end of the next chapter will explain why the Lord wanted to be born on our planet, not on another [§§9350–9362].



Exodus 23

Teachings on Neighborly Love and Faith

PEOPLE speak of believing in God and of believing that which comes from God. Belief in God is the faith that saves us. Belief in that which comes from God is a faith that does not save us without belief in God. To believe in God, you see, is to know and do, but to believe that which comes from God is to know but not do yet. True Christians have knowledge and act, so they believe in God, but people who are not true Christians have knowledge but do not act on it. The Lord calls the latter stupid and the former prudent (Matthew 7:24, 26).

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Scholars in the church refer to the faith that saves us as *trust* and *confidence*. The trust and confidence is that God the Father sent his Son to reconcile the human race to himself and in this way save people who possess such a faith.

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However, regarding trust and confidence, which is described as being faith itself, here is the situation: This faith is impossible for people devoted to self-love and materialism, that is, people intent on evil and the resulting falsity. They set their heart not on God but on themselves and their own worldly advantages. In people with charity for their neighbor and love for the Lord, though, such faith is indeed possible, because they set their heart on the Lord. The Lord even teaches this in John:

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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)

People whose birth is from blood, from the will of the flesh, and from a man's will are people intent on evil and falsity as a result of self-love and materialism. People whose birth is from God are those intent on doing good as a result of the neighborly love and faith they have received from the Lord (see §5826).

The confidence that gets elevated to the status of faith looks like spiritual confidence even in the wicked, when their life is in danger or they are

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ailing. But they are then contemplating what their life will be like after death, either because they fear hell or because of a self-aggrandizing desire for heaven, so they do not have the confidence proper to faith. What fear inspires does not come from the heart at all, and what self-love spawns comes out of an evil heart. When they emerge from life-threatening danger, then, or recover from their illness, they return to the life they lived before—a life devoid of confidence, or of faith.

These considerations show that the faith that is called confidence is impossible except in people who have a charitable attitude to their neighbor and a love for the Lord.

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As for the faith described as a belief in that which comes from God—that is, a belief in truth gleaned from the Word—not even this kind of faith is possible in people immersed in the evil that comes of self-love or materialism. Self-love and materialism reject or snuff out or corrupt the truth that leads to faith (§§7491, 7492).

From this it is evident once again that such people also lack the confidence associated with faith. After all, if you do not believe the truth that comes from God, neither can you believe in God himself, because belief in God is based on the truths he imparts.

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All who possess a truly heavenly type of love have confidence that they are saved by the Lord. They believe that the Lord came into the world to give eternal life to any believer who lives by the precepts he taught, that he regenerates such a person, and that in this way he renders such a person fit for heaven. They also believe that he alone accomplishes this, without the person's help, out of pure mercy.

That is what believing in the Lord means.

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The idea that only people who live by the precepts of faith actually possess faith is taught by the Lord in John:

The light came into the world, but people loved darkness more than light, since their deeds were evil. All those who do evil hate the light, and they do not come to the light, for fear that their deeds will be exposed. Those who act on the truth, however, come to the light to allow their deeds to be revealed, because they were done in God. (John 3:19, 20, 21)

Coming to the light means coming to faith in the Lord and therefore to faith received from the Lord. Likewise in Luke:

Why do you call me "Lord, Lord!" and do not do what I say? Everyone who comes to me and listens to my sayings and does them is like a person building a house who set a foundation on the rock. But one who listens to

[my sayings] but does not do them is like a person building a house on the ground without a foundation. (Luke 6:46–end)

The people who do the Lord's sayings—that is, do his word—are the ones who love their neighbor and the Lord, because anyone who loves him does what he says (John 14:20, 21, 23, 24; 15:9–17).



Exodus 23

1. You shall not utter a worthless rumor. Do not put your hand in with the wicked to be a witness who promotes violence.

2. You shall not follow a multitude into evil. And you shall not respond in a court case by turning aside after a multitude to pervert [justice].

3. And you shall not show [excessive] regard for the poor in their court case.

4. If you come across your enemy's ox or your enemy's donkey wandering, you shall most decidedly bring it back to that person.

5. If you see the donkey of one who hates you lying down under its load and shrink from removing [the load] for that person, you shall most decidedly remove it with the person.

6. You shall not turn aside rightful judgment on your needy in their court case.

7. You shall keep yourself far from a lying word. And do not kill the innocent and righteous, because I will not justify the wicked.

8. And you shall not take a bribe, because a bribe blinds those whose eyes are open and subverts the words of the righteous.

9. And an immigrant you shall not oppress. And you yourselves know the soul of the immigrant, because you were immigrants in the land of Egypt.

10. And for six years you shall sow your land and gather its produce.

11. And in the seventh you shall leave it fallow and abandon it, and the needy of your people shall eat, and their leavings the wild animal of the field may eat. So shall you do for your vineyard, for your olive grove.

12. Six days you shall do your work, and on the seventh day you shall cease from it, in order that your ox and your donkey may rest and your slave woman's son and the immigrant may take a breath.

13. And everything that I have said to you, you shall observe. And the name of other gods you shall not mention, and it shall not be heard in your mouth.

14. Three times in the year you shall celebrate a feast to me.

15. You shall keep the feast of unleavened bread. Seven days you shall eat unleavened bread, as I have commanded you, at the set time in the month of Abib, because in it you went out of Egypt. And my face shall not be seen by the empty-handed.

16. And [you shall keep] the feast of the harvest of the firstfruits of your work that you have sown in the field. And [you shall keep] the feast of the gathering [of produce] at the departure of the year, in your gathering your work from the field.

17. Three times in the year every male of yours shall be seen before the face of the Lord Jehovah.

18. You shall not offer the blood of my sacrifice on yeast bread. And the fat of my feast shall not remain all night till morning.

19. The first of the firstfruits of your ground you shall bring into the house of Jehovah your God. You shall not cook a kid in its mother's milk.

20. Watch: I am sending an angel before you to guard you on the way and to bring you to the place that I have prepared.

21. Take care before his face and listen to his voice so as not to vex him, for he will not bear your transgressing, because my name is within him.

22. For if you listen carefully to his voice and do all that I speak, I will act as an enemy to your enemies and will act as a foe to your foes.

23. When my angel goes before you and brings you to the Amorite and the Hittite and the Perizzite and the Canaanite, the Hivite and the Jebusite, and I demolish them,

24. you shall not bow down to their gods and shall not serve them and shall not do according to their deeds, because you shall utterly destroy them and utterly smash their pillars.

25. And you shall serve Jehovah your God, and he will bless your bread and your water, and I will remove disease from your midst.

26. There will be no one miscarrying or infertile in your land. I will fill out the number of your days.

27. I will send terror of me before you, and agitate every people to whom you come, and give all your enemies to you by the neck.

28. And I will send the hornet before you and drive out the Hivite, the Canaanite, and the Hittite from before you.

29. I will not drive them out from before you in a single year, or the land might become desolate and the wild animals of the field multiply on you.

30. Little by little I will drive them out from before you, until you become fruitful and inherit the land.

31. And I will set your border from the Suph Sea to the sea of the Philistines, and from the wilderness to the river [Euphrates]. For I will give the inhabitants of the land into your hand, and I will drive them out from before you.

32. You shall not strike a pact with them and their gods.

33. They shall not reside in your land, or they might make you sin in relation to me when you serve their gods, because it will act as a snare to you.

Summary

THE inner meaning of this chapter is about avoiding falsity in one's theology and evil in one's life. It says that truth is then sown in one's theology and goodness in one's life and that through these the Lord regenerates people in the church.

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Inner Meaning

EXODUS 23:1, 2, 3. *You shall not utter a worthless rumor. Do not put your hand in with the wicked to be a witness who promotes violence. You shall not follow a multitude into evil. And you shall not respond in a court case by turning aside after a multitude to pervert [justice]. And you shall not show [excessive] regard for the poor in their court case.*

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You shall not utter a worthless rumor means not listening to falsity. *Do not put [your] hand in with the wicked* means not obeying the promptings of malice. *To be a witness who promotes violence* means not affirming concepts that conflict with neighborly kindness. *You shall not follow a multitude into evil* means not being associated with any of this. *And you shall not respond in a court case by turning aside after a multitude to pervert [justice]*

means not associating with people who turn goodness and truth into evil and falsity and the reverse. *And you shall not show [excessive] regard for the poor in their court case* means that the false ideas held by people who do not know the truth are not to be favored.

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You shall not utter a worthless rumor means not listening to falsity, as the following shows: *Uttering a rumor* symbolizes hearing and doing, so it means listening to something. (In the original language, the word for rumor means “something heard.”) And what is *worthless* symbolizes falsity—specifically, falsity in one’s theology and religion. This can be seen in the following passages. In Ezekiel:

No longer will there be any worthless vision or fawning divination in the midst of the house of Israel. (Ezekiel 12:24)

A worthless vision stands for false revelation. In the same author:

They have seen worthless visions and lying divination. Because *the words you speak are worthless* and the visions you see are lies, therefore look: I am against you, so that my hand is *against the prophets who see worthless visions* and practice lying divination. (Ezekiel 13:6, 7, 8, 9)

The prophets who are said here to see worthless visions and practice lying divination symbolize teachers of theology and, in an abstract sense, theology itself (§§2534, 7269). Prophets are said to see visions, so even in ancient times they were called seers (1 Samuel 9:9). They are also said to practice divination. [2] When seeing (or a vision) is predicated of prophets, what it symbolizes on an inner level is revelation about theology, and what the practice of divination (or the thing divined) symbolizes is revelation about life. Since worthlessness symbolizes falsity in one’s theology, and a lie symbolizes falsity in one’s life, the passage says, “They have seen worthless visions and lying divination.” In the same author:

When they see visions for you, it is worthless; when they practice divination for you, it is a lie. (Ezekiel 21:29)

In Zechariah:

The teraphim speak wickedness, and *the diviners see falsehood* and *speak worthless dreams.* (Zechariah 10:2)

In Jeremiah:

Prophets have seen worthless visions. (Lamentations 2:14)

The meaning of worthlessness as falsity in one's theology and religion is also clear in Hosea:

They have become worthless; in Gilgal they sacrifice oxen. (Hosea 12:11)

In Jeremiah:

My people have forgotten me; they have burned incense to what is worthless. (Jeremiah 18:15)

Likewise in other passages, such as Isaiah 5:18; 30:28; 59:4; Psalms 12:2; 119:37, 38; 144:7, 8.

Do not to put [your] hand in with the wicked means not obeying the promptings of malice, as the following shows: *Putting a hand in* symbolizes obedience. After all, a hand symbolizes *power* (§§878, 3387, 4931–4937, 5327, 5328, 6292, 7188, 7189, 7518, 7673, 8153, 8281). It also symbolizes *whatever is present with us* and therefore *our very selves* and our capacities (§9133). Putting a hand in with others, then, means joining forces with them, and when this is done in malice (as symbolized by the wicked), it means obeying, because malice persuades and leads us. And the *wicked* symbolize malicious people, and in an abstract sense, malice.

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I speak of its meaning in an abstract sense because angels—who focus on the Word's inner meaning, in other words, who take the Word spiritually—think and speak in terms abstracted from individuals (§§4380 at the end, 8343, 8985, 9007; for their turning the concept of an individual into the concept of some attribute, see §§5225, 5287, 5434).

To be a witness who promotes violence means not affirming concepts that conflict with neighborly kindness, as the following shows: A *witness* symbolizes confirmation (discussed in §§4197, 8908), and *violence* symbolizes the destruction of neighborly kindness (discussed at §6353), so a witness who promotes violence is an affirmation that conflicts with neighborly kindness.

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You shall not follow a multitude into evil means not being associated with any of this—that is, with the kinds of activities mentioned above: listening to falsity, obeying malice, and affirming concepts that conflict with neighborly kindness. These are the *evil* that is meant. *Following a multitude* symbolizes being present with a large number of people and therefore associating with them. The original language speaks of being after, going after, and walking after, and these phrases mean accompanying and following, so they also mean being associated. Examples are

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Jeremiah 7:9; 11:10; 1 Samuel 17:13; 1 Kings 14:8; Deuteronomy 4:3; 8:19, and other passages.

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You shall not respond in a court case by turning aside after a multitude to pervert [justice] means not associating with people who turn goodness and truth into evil and falsity and the reverse, as the following shows: *Responding in a court case* means doing so in regard to the justice and fairness and the goodness and truth at issue, as discussed at §9024. After all, responding means delivering an opinion and passing judgment. *Turning aside after a multitude* means conforming and associating with a large number of people. And *perverting [justice]* means turning truth into falsity and goodness into evil, and the reverse.

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And you shall not show [excessive] regard for the poor in their court case means that the false ideas held by people who do not know the truth are not to be favored. This is evident from the symbolism of the *poor* as people supplied with little truth and with falsity that results from ignorance of the truth. When people like this possess goodness, they want to be taught the truth, but when they possess evil, they do not. Falsity in people who possess goodness can be bent in the direction of truth and eventually be dispelled, but falsity in people who possess evil cannot be bent in the direction of truth, so it cannot be dispelled, either.

Of these impoverished people the passage says that you shall not show [excessive] regard for them in their court case, meaning that you shall not favor their false ideas. Showing [excessive] regard means favoring, and a court case symbolizes arguments made by truth against falsity and by falsity against truth.

For the idea that the poor means people supplied with little truth and with falsity resulting from ignorance, see §9209. For the idea that falsity is gentle and flexible in people with goodness but harsh and inflexible in people with evil, §§4736, 6359, 8051, 8149, 8298, 8311, 8318 at the end.

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Exodus 23:4–9. *If you come across your enemy's ox or your enemy's donkey wandering, you shall most decidedly bring it back to that person. If you see the donkey of one who hates you lying down under its load and shrink from removing [the load] for that person, you shall most decidedly remove it with the person. You shall not turn aside rightful judgment on your needy in their court case. You shall keep yourself far from a lying word. And do not kill the innocent and righteous, because I will not justify the wicked. And you shall not take a bribe, because a bribe blinds those whose eyes are open and subverts the words of the righteous. And an immigrant you shall*

not oppress. And you yourselves know the soul of the immigrant, because you were immigrants in the land of Egypt.

If you come across your enemy's ox or your enemy's donkey wandering symbolizes nongenuine goodness and truth in people outside the church. You shall most decidedly bring it back to that person symbolizes instruction and correction. If you see the donkey of one who hates you lying down under its load symbolizes falsity out of tune with the goodness characterizing the church, which will destroy [the people who believe in it]. And shrink from removing [the load] for that person symbolizes nonacceptance of the truth. You shall most decidedly remove it with the person symbolizes urging them to change and trying to correct them nonetheless. You shall not turn aside rightful judgment on your needy in their court case means not destroying what little truth the ignorant possess. You shall keep yourself far from a lying word symbolizes an aversion to falsity that comes from evil. And do not kill the innocent and righteous symbolizes an aversion to destroying inner and outer goodness. Because I will not justify the wicked means that this kind of malice violates divine righteousness. And you shall not take a bribe symbolizes an aversion to any kind of material gain. Because a bribe blinds those whose eyes are open means that material gain causes truth to disappear. And subverts the words of the righteous means so that [falsity] looks like the truth that comes of goodness. And an immigrant you shall not oppress means that people who long to be taught the church's truth must not be plagued with evil suggestions for their life. And you yourselves know the soul of the immigrant symbolizes their longing and their life. Because you were immigrants in the land of Egypt means that [people in the church] had been kept safe from falsity and evil when harassed by hellish spirits.

If you come across your enemy's ox or your enemy's donkey wandering symbolizes nongenuine goodness and truth in people outside the church, as the following shows: An enemy symbolizes people outside the church, as discussed below. And an ox symbolizes goodness in the outer self, while a donkey symbolizes truth in the outer self, both of which are discussed at §§2781, 9135. The goodness and truth they symbolize, though, are nongenuine goodness and truth, such as exist in people outside the church (who are symbolized by the enemy).

The reason people outside the church are meant by an *enemy* is that they have a point of view that differs greatly from the goodness and truth taught by faith. They do not have the Word and consequently know nothing about the Lord or about Christian faith and love, which come from

the Lord alone. As a result, the truth that constitutes their faith is not genuine, and neither is the goodness that constitutes their love for their neighbor. So in the other life they live not in the same place with people in the church but in a separate place. After all, what brings people together in the other life is always goodness and the truth it gives rise to, because these constitute spiritual life and create spiritual union.

[2] Even so, an inhabitant of heaven does not view people outside the church as enemies but rather teaches them and leads them to Christian goodness. They accept it too, if their religious tradition led them to live lives of deference, obedience, and some form of love shared with each other while they were in the world. In the literal text of the Word, though, they are called enemies, because of their spiritual differences, the subject of which, again, is the truth that constitutes faith and the goodness that constitutes neighborly love. (See some lessons of experience regarding the lot and condition in the other world of people in nations outside the church, in §§2589–2604, 2861, 2863, 4190, 4197.)

We are to consider these same people our friends, though, and to teach them and correct their ways, and this is what is meant in an inner sense by the clause “you shall most decidedly bring it back” (discussed next).

[3] Let me just add that different kinds of animals in the Word symbolize the desires and inclinations we have in common with animals. In a spiritual sense, they symbolize desires for inner and outer goodness and truth (see §§45, 46, 142, 143, 246, 714, 715, 776, 2179, 2180, 2781, 3218, 3519, 5198, 9090), so symbolism is what determined which animals were used in sacrifices (§§1823, 2180, 2805, 2807, 2830, 3519). That explains why the spiritual-level symbolism of this moral-level law requiring that an enemy’s wandering oxen and donkeys be brought back has to do with the church and therefore with mutual love and charity toward people whose point of view differs greatly from the truth known to the church.

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You shall most decidedly bring it back to that person symbolizes instruction and correction. This is evident from the symbolism of *bringing back*—when it has to do with people outside the church who possess nongenuine goodness and truth—as teaching them and correcting their ways, since that is how they are brought back.

The necessity of doing good to people outside the church is also meant by the Lord’s words in Matthew:

You have heard that it was said, “*You shall love your neighbor and hate your enemy.*” But I tell you, *love your enemies*, bless those who curse you, do good to *those who hate you*. For if you love those who love you, what

reward do you have? And if you greet your brothers only, what are you doing more [than others]? (Matthew 5:43-47)

Here too enemies and haters in a spiritual sense mean people who have a point of view that differs greatly from the goodness and truth taught by faith. More generally, it means people outside the church, because the Jewish nation considered outside people to be foes whom it was allowed to slaughter and kill with impunity. Clearly these are the people meant in a spiritual sense by enemies, because it says, "If you greet your brothers only, what are you doing more [than others]?" *Brothers* was the term for everyone descended from Jacob and therefore everyone in the religion.

[2] Further in regard to people outside the church, called Gentiles: Admittedly their theology is full of falsity, but only because they do not have the Word and accordingly lack knowledge. Once they have been taught, they have a clearer and therefore deeper perception than Christians of what constitutes a heavenly life within us. This is because they have not hardened themselves against the true tenets of faith, as many Christians have. As a consequence, their inner self is not shut off but rather is open and receptive to truth, as it is in little children. When people have hardened themselves against the true ideas and good actions taught by faith—as everyone who lives a wicked life does—they close off their inner self above and open it below. So their inner self pays attention only to that which is below, in the outer, earthly self, and through it, to that which is worldly, that which surrounds their body, and that which is found on earth. This being so, they face downward, toward hell.

[3] In people like this, the inner self cannot open up in the direction of heaven unless the thoughts that closed it off in the first place—thoughts negating truth, or affirming falsity—are dispelled. Those thoughts must be dispelled in the world, and the only way to dispel them is by turning one's life entirely upside down. Such an inversion takes many years. False concepts arrange themselves in series and create a continuous network with each other, actually shaping the earthly mind and its viewpoint on the church and heaven. As a result, everything having to do with faith and neighborly love—that is, everything contained in the church's theology and in Scripture—is in the dark for such people. To put it even more broadly, all matters heavenly and divine are pitch black to them. Worldly and earthly matters, conversely, are pure light. To destroy falsity in them, then, is plainly to destroy their very life. If life is to be renewed in them, falsity must gradually be weeded out, and in its place must be planted true ideas and good desires, which likewise form a continuous network with

each other and arrange themselves in series. That is what is meant by the total inversion of one's life that requires many years to occur. Anyone who believes we can instantly become new people is therefore greatly mistaken.

[4] In contrast, people who did not harden themselves against the goodness and truth taught by faith were not in a position to close their inner self by denying truth and confirming falsity opposed to the scriptural truth faith teaches. (This includes, for example, people who are outside the church but who displayed something analogous to faith and charity in their lives, in keeping with their religious tradition.) In the other life, if not in the world, their inner dimension is consequently open above, which means that it opens toward heaven and the Lord. When it does, the whole earthly and worldly dimension they took with them from life in the world is lifted up, so that it too looks upward. This brings them into a state in which they can receive faith with its truth and neighborly love with its goodness from the Lord, can be imbued with understanding and wisdom, and so can be endowed with eternal happiness. Such is the lot of all who lived a good life in accordance with their religion.

This means that the Lord's church is scattered throughout the globe. The Lord's true church on earth resembles the universal human in the heavens. The heart and lungs of the universal human are places where the Word exists, and the rest of its limbs and organs, which live off the heart and lungs, are places where the Word does not exist.

[5] From this discussion you can see why a new religion is always established in nations outside the church (§§2986, 4747), and as noted above, this happens when the old religion has closed heaven off to itself. That is the reason the church was transferred from the Jewish people to non-Jewish nations, and it is the reason the church today is now being transferred to non-Christian nations.

The fact that the church is handed over to people outside it who acknowledge the Lord is evident from many places in the Word, such as the following. In Isaiah:

The people walking in darkness have seen a great light; those settling in the land of death's shadow—light has shone on them. You have multiplied the nation; you have made the joy in it great. (Isaiah 9:2, 3)

In the same author:

It will happen on that day that *the nations will inquire of Jesse's root*, which is standing as a banner of the *peoples*, and his resting place will be glorious. (Isaiah 11:10)

[6] In the same author:

I, Jehovah, have *called you in righteousness* and will hold *your* hand. For I will guard *you* and *give you as a pact for the people, as a light for the nations*, to open blind eyes, to lead the prisoner out from prison, those sitting in darkness out of the jailhouse. (Isaiah 42:6, 7)

In the same author:

Here, now, I have made him a witness to the peoples, a chieftain and law-giver for the nations. Here, now, you will call a *nation* you do not recognize, and a *nation* that has not known *you will run to you* because of Jehovah your God and on account of the Holy One of Israel. (Isaiah 55:4, 5)

In the same author:

The nations will walk toward your light, and monarchs toward the radiance of your dawn. Raise your eyes all around: all are gathering; *they come to you*. Your sons come from far away, and your daughters are carried here to your side by nurses. Then you will see and flow toward them, and your heart will be struck with awe and expand [with the knowledge] *that the abundance of the sea is steered toward you; the armies of the nations will come.* (Isaiah 60:3, 4, 5)

In Simeon's prophecy concerning the newborn Lord in Luke:

My eyes have seen God's means of salvation, which you have prepared before the face of *all peoples: a light for revelation to the nations.* (Luke 2:30, 31, 32)

[7] All these passages are about the Lord and the fact that the nations will come to him. They come to him when they acknowledge him as their God. Surprisingly, non-Christian nations revere the one God in a human form. So when they hear about the Lord, they accept and acknowledge him. A new religion can be established among no others.

The Lord's words in Matthew also show that this is the kind of people among whom the church would be established:

Haven't you read in the Scriptures, "a *stone that the builders spurned*—this has become the head of the corner"? Therefore I say to you, the kingdom of God will be taken from you and *given to a nation bearing [its] fruits.* (Matthew 21:42, 43)

The stone is the Lord (§6426). The builders are people belonging to the church. They will be last, and non-Christians will be first, as Luke says:

From the east and the west and from the north and the south will come those reclining [at the table] in God's kingdom. And indeed there are people in the last place who will be first, and there are people in first place who will be last. (Luke 13:29, 30)

9257

If you see the donkey of one who hates you lying down under its load symbolizes falsity out of tune with the goodness characterizing the church, which will destroy [the people who believe in it], as the following shows: A *donkey* symbolizes truth in the form of knowledge, so in a negative sense it symbolizes falsity in the form of knowledge, as discussed in §§2781, 5492, 5741, 8078. *One who hates*, when mentioned in connection with falsity, symbolizes the kind of falsity that opposes the goodness characterizing the church and therefore a kind out of tune with that goodness. In a spiritual sense, you see, hatred is the repugnance and discord that exist between truth and falsity and between goodness and evil (§§3605, 4681, 4684). And *lying down under a load* symbolizes being destroyed.

You can see, then, that the *donkey of one who hates you lying down under its load* symbolizes falsity out of tune with the goodness characterizing the church, which will destroy [the people who believe in it].

9258

And shrink from removing [the load] for that person symbolizes non-acceptance of the truth. This is clear from the symbolism of *shrinking from removing* as failing to instruct and correct. Here it symbolizes not being able to *accept* instruction or consequently to accept truth. The phrase is being used to describe falsity out of tune with the goodness characterizing the church, and that is what such falsity is like.

This spiritual-level meaning of *removing* can be seen if you consider that the implications of a term depend on its context. In the literal sense, “removing” applies to the load under which the donkey is lying, and in an inner sense it applies to falsity that is out of tune with the goodness characterizing the church. In the latter sense, then, it symbolizes not being removed from this falsity through correction, so it also symbolizes not accepting the truth that is the means of correction, or removal.

There is falsity that is in tune and falsity that is out of tune with the goodness characterizing the church. Falsity that is in tune is falsity in which goodness lies hidden and which goodness can therefore bend in the direction of truth. Falsity that is out of tune with the church's goodness is

falsity in which evil lies hidden and which therefore cannot be bent in the direction of truth.

[2] The goodness that lies hidden deep in either genuine truth or nongenuine truth (which is referred to as falsity just above) resembles the reproductive power in a seed. So does the evil that lies hidden deep in falsity and even in truth. When a fruit forms, all the fibers in the fruit aim at making the seed within it fertile. They convey nourishing juices to the seed and form it, but once it is formed, they recede and carry juice away from the seed. As a result, the flesh of the fruit decays and rots, and when it does, it serves as soil for the seed's fertility. The same breakdown happens to the seed itself, when the reproductive force in it begins causing it to germinate anew in the earth.

The fertility in plants corresponds to goodness in a human being. The seed itself corresponds to our inner levels, and the pulp surrounding the seed, to our outer levels. When our inner part is formed anew, or reborn, the truths and items of knowledge in our outer part, like the fibers in a fruit, supply juice to our inner core. Afterward, when we have been reborn, they fall away and serve as soil. The same thing happens to our inner part, which corresponds to the seed. The goodness formed by this process then produces a new self, just as the fertility in a seed produces a new tree or plant. In this way everything starts over and then multiplies and becomes more fruitful forever.

The new self consequently becomes like a garden and a paradise and is even compared to these in the Word.

[3] That is what the Lord's words in Matthew mean:

The kingdom of the heavens is like a mustard seed that you have taken and sown in your field, which is smaller than all the seeds. But when it has grown, it is bigger than other plants and becomes a tree, so that the winged creatures of the sky come and nest in its branches. (Matthew 13:31, 32)

These remarks show what the situation is with genuine and nongenuine truth that contain goodness within: Once the goodness has been formed, it produces truths that harmonize with itself. These truths are accepted as genuine—even if they are not—because they have a taste of goodness, from which they draw their essence and their life. Goodness propagates itself and brings itself forth by means of truth, and in the process its constant effort is to give birth to new goodness containing the same reproductive force. The fertility of a seed in a plant or a tree does

the same thing when it causes itself to grow from the earth for the sake of new fruit and new seeds.

There are endless permutations, though, which reflect different kinds of goodness formed through a life of neighborly love in keeping with faith's commands.

[4] By its opposition to this you can see what the situation is with falsity that contains evil: it is like a tree that bears bad fruit. Such a tree must be uprooted and thrown into the fire, in keeping with the Lord's words in Matthew:

Every good tree produces good fruit, but a rotten tree produces bad fruit. A good tree cannot produce bad fruit, nor can a rotten tree produce good fruit. Every tree that does not produce good fruit is cut down and thrown into the fire. So by their fruits you will know them. (Matthew 7:17, 18, 19, 20; 12:33)

And in John:

Jesus said, "Just as a branch cannot bear fruit on its own, if it does not remain on the vine, so you cannot either, if you do not remain in me. I am the grapevine; you are the branches. Those who remain in me and in whom I remain bear much fruit; because without me you cannot do anything. If anyone does not remain in me, that person is thrown outdoors like a branch and withers, and people gather it and throw it into the fire, and it burns." (John 15:4, 5, 6)

Clearly, then, every good quality that will bear any fruit comes from the Lord, and unless it comes from him, it is not good.

9259

You shall most decidedly remove it with the person symbolizes urging them to change and trying to correct them. This can be seen from the symbolism of *removing* as correcting—when it relates to falsity out of tune with the goodness characterizing the church—as above at §9258. Here it means *trying* to correct [people outside the church] and urging them to change, because this kind of falsity is hard to correct.

Falsity out of tune with the goodness characterizing the church includes everything opposed to the Lord, to goodness that comes of love for him, and to goodness that comes of charity for one's neighbor.

The fact that the concepts explained above [from §9255 on] lie hidden inside these two laws, or "judgments," is evident in part from the rarity of the literal events they cover. One does not often come across an enemy's ox or donkey wandering, or see an antagonist's donkey lying down under

its load. So these rules are not important enough to have been issued among the laws and judgments from Mount Sinai. No, it is the ideas they hold inside them that place them among the chief judgments. The ideas contained within are that we should love even people outside the church, teach them the truths of the faith, and amend their way of life.

However, this internal content of these laws could not be revealed to the people of Israel and Judah, because their concern was with what is external apart from any inner depths. Besides, from their forebears they inherited a tendency to hate and therefore to view as their enemy and foe anyone not counted among their “brothers,” that is, anyone not descended from Jacob. (On Jews and the nature they had, see §§4307, 4314, 4316, 4317, 4429, 4433, 4444, 4825, 4903, 6304, 8588, 8788, 8806, 8871.)

You shall not turn aside rightful judgment on your needy in their court case means not destroying what little truth the ignorant possess, as the following indicates: *Turning aside* means perverting and therefore destroying. *Rightful judgment* symbolizes uprightness and truth, as discussed in §§2235, 2335, 5068, 6397, 7206, 8685, 8695, 8972. The *needy* symbolize people who, because of their ignorance, possess little truth, but long to be taught, as discussed at §9209. And a *court case*, [or quarrel,] symbolizes contention, as discussed in §§5963, 9024. *In their court case* here means in their dispute concerning the meager truth over which they are contending.

9260

You shall keep yourself far from a lying word symbolizes an aversion to falsity that comes from evil, as the following shows: A *lie* symbolizes falsity that comes from evil, as discussed at §§8908, 9248. The reason it symbolizes falsity that comes from evil here is that falsity from evil is something to keep far away from. It takes its essence from evil, and evil is the opposite of goodness. After all, evil comes from hell, and goodness comes from heaven, where it is received from the Lord. But falsity that does not come from evil—falsity born of ignorance—does not take its essence from evil. (See §§1679, 2863, 4551, 4552, 4729, 4736, 6359, 7272, 7574, 8149, 8311, 8318 at the end, 9258.) And *keeping oneself far* away symbolizes aversion.

9261

The meaning of distancing oneself as aversion traces its cause to distances created in the spiritual world. Apparent remoteness there is determined by dissimilarities, disagreements, and aversion involving different aspects of spiritual life. Inhabitants who appear in the same place are all in the same state of desire and consequent thought, and as soon as they disagree, they separate and move away from each other. The depth of their disagreement determines how far.

The reason this happens is that amounts of space in the spiritual world (like periods of time there) are states, and distances are therefore divergences among different states. Still, to the outer eye there, states look like spaces, and divergence among them looks like distance. (For the idea that spaces and distances on one hand and time periods on the other are states, see §§1273–1277, 1376–1381, 2625, 3356, 3387, 3404, 3638–3641, 4321, 4882, 7381, 9104. For the idea that space and distance still appear to exist but arise from changes of state in the inhabitants' inner depths, §5605.)

From this discussion it is now plain that in an inner sense, keeping oneself far away is aversion.

9262

And do not kill the innocent and righteous symbolizes an aversion to destroying inner and outer goodness, as the following shows: The *innocent* symbolize people with inner goodness, and consequently, in an abstract sense, inner goodness itself, as discussed below. The *righteous* symbolize people with outer goodness, and in an abstract sense, outer goodness itself. Righteousness is associated with goodness that comes from love for one's neighbor, but innocence with goodness that comes from love for the Lord. The goodness that comes from love for one's neighbor is an outer type of goodness, and the goodness that comes from love for the Lord is an inner type. And *killing* means destroying.

The fact that righteousness means goodness that comes from love for one's neighbor will also be seen below, but the reason *innocence* means goodness that comes from love for the Lord is that people who love the Lord are the ones with innocence. Innocence consists in a heartfelt acknowledgment that on our own we want nothing but evil and perceive nothing but falsity and that all love with its goodness and all faith with its truth come from the Lord alone.

No one can acknowledge this at heart except people united to the Lord in love. People like this are the inhabitants of the inmost heaven, which is therefore called the heaven of innocence. The goodness they possess, then, is an inner goodness. A divinely loving goodness radiating from the Lord is the kind of goodness that inhabitants in the heaven of innocence embrace. As a result they look naked, and childlike too. That is why innocence is represented by nakedness and by childhood. (For the idea that it is represented by nakedness, see §§165, 213, 214, 8375, and for the idea that it is represented by childhood, §§430, 1616, 2280, 2305, 2306, 3183, 3494, 4563, 4797, 5608 at the end.)

[2] From these remarks on innocence it is evident that we cannot receive any divine quality of the Lord's except in innocence. That is why

goodness is not good unless it contains innocence (§§2526, 2780, 3994, 6765, 7840, 7887). That is, goodness is not good unless it holds within it the acknowledgment that from human selfhood emanates nothing but evil and falsity and that from the Lord comes everything good and true. To believe that nothing but evil and falsity comes from human selfhood, to believe that everything good and true comes from the Lord, and to wish for goodness and truth to come from the Lord, is innocence.

Innocent goodness is therefore *the* divine goodness we have in us from the Lord.

This explains why the innocent symbolize people with inner goodness, and in an abstract sense, inner goodness itself.

[3] Because an innocent person or innocence symbolizes divine goodness from the Lord, the spilling of innocent blood was considered an utterly unspeakable crime, and when it was committed, the entire land was condemned until the crime had been atoned for. This can be seen from the process of inquiry and cleansing conducted whenever a stabbing victim was discovered in the land. Moses describes the process this way:

When *one who has been stabbed in the land* is found *lying in a field*, and it is not known who struck the victim, then the city's elders shall go out and measure [the distance] to the cities *that lie around the stabbing victim*. It shall happen though, that at the city nearest the *stabbing victim*, the elders of this city shall take a heifer calf by which no work has been done, which has not pulled with a yoke, and the elders of this city shall bring the calf down to a barren valley that is not being tilled or sown, and they shall break the neck of the calf there in the valley. Then the priests, the sons of Levi, shall approach, and all the elders of this city—standing by the *stabbing victim*—shall wash their hands over the calf whose neck was broken in the valley. And they shall answer and say, "*Our hands did not shed this blood*, and our eyes did not see it. Expiate the guilt of your people Israel, whom you have redeemed, Jehovah, *and do not put innocent blood in the midst of your people Israel!*" Thus will the *blood* be expiated for them. *But you yourself will remove the innocent blood from your midst* if you do what is right in the eyes of Jehovah. (Deuteronomy 21:1-9)

Anyone can see that this process of inquiring into and cleansing innocent blood shed in the land involves secrets of heaven that cannot possibly be known unless one knows what is symbolized by a stabbing victim in a field, a heifer calf by which no work has been done and which has not pulled with a yoke, a barren valley that is not being tilled or sown, the

breaking of the calf's neck in that valley, the washing of hands over the calf, and so on.

To have imposed these requirements without a secret meaning behind them would be completely unsuitable for the Word, which was dictated by the Divine and is inspired down to every word and jot. Absent any deeper significance, such a procedure would have been mere ritual devoid of holiness and in fact nearly meaningless.

[4] However, just what the secrets are that lie hidden in the passage is plain from its inner meaning and therefore from knowledge of the following: One who has been stabbed in the land and is lying in a field symbolizes truth and goodness slain in a church in which goodness is present. The city nearest the stabbing victim symbolizes truth in that church's theology, the goodness of which has been put to death. A heifer calf by which no work has been done and which has not pulled with a yoke symbolizes goodness in an outer, earthly self that has not yet invited false beliefs and evil passions into itself by serving base appetites. A barren valley that is not being tilled or sown symbolizes the earthly-level mind when ignorance has kept it from being cultivated with the true ideas and good actions taught by faith. The breaking of the calf's neck in that valley symbolizes being freed of guilt because the deed was done in ignorance. Hand washing symbolizes purification from the unspeakable crime. Once all this symbolism is recognized, it is plain that the shedding of innocent blood symbolizes the murder of divine truth and goodness received from the Lord and therefore of the Lord himself in a person belonging to the church.

[5] It is important to realize that in heaven this entire procedure represented the commission of a crime without incurring guilt, because it was done in ignorance that contained innocence and therefore in such a way that evil was not involved. Every part of the procedure, down to the smallest detail, represented some essential aspect of the situation. What each detail represented, though, is clear from the inner meaning. A stabbing victim is truth and goodness that have been annihilated (§4503). The land is the church (662, 1066, 1068, 1262, 1413, 1607, 1733, 1850, 2117, 2118 at the end, 2928, 3355, 4447, 4535, 5577, 8011, 8732). A field is the church in regard to goodness and therefore goodness in the church (2971, 3310, 3766, 4982, 7502, 7571, 9139). A city is a true theology and therefore the truth in a church's theology (402, 2268, 2449, 2712, 2943, 3216, 4492, 4493). An ox is goodness in the outer, earthly self (2180, 2566, 2781, 9135), so a heifer calf is a childlike goodness (1824, 1825). [6] "No work has been

done” and “has not pulled with a yoke” mean that because of its ignorance, this outer self is still not a servant to falsity and evil, since working and pulling with a yoke mean serving. A valley is the lower mind, which is called the earthly-level mind (3417, 4715). Something barren means something lacking in truth and goodness (3908). So a valley that is not being tilled or sown is an earthly-level mind that has not yet been cultivated with truth and goodness and therefore remains in ignorance. The seed with which it is sown is religious truth (1025, 1447, 1610, 1940, 2848, 3038, 3373, 3671, 6158). The breaking of the calf’s neck means being freed of guilt because the slaughter of various animals (like the sacrifice of them) symbolizes acts of expiation. Hand washing is purification from falsity and evil (3147), so in this case it means purification from the unspeakable crime. After all, the shedding of blood in general symbolizes the use of violence against goodness and truth (9127). So the shedding of innocent blood symbolizes the annihilation of divine gifts from the Lord in a person and therefore of the Lord himself in that person. Truth and goodness in us are the Lord himself, because they come from him.

[7] The shedding of innocent blood has the same symbolism in Deuteronomy 19:10; 27:25; Isaiah 59:3, 7; Jeremiah 2:34; 7:6; 19:4; 22:3, 17; Joel 3:19; Psalms 94:21.

In its most obvious sense an innocent person symbolizes a person free of guilt and free of wickedness—a situation to which one used to testify by washing one’s hands (Psalms 26:6; 73:13; Matthew 27:24; John 18:38; 19:4). The reason for this symbolism of an innocent person is that the goodness we have in us from the Lord is free of guilt and free of wickedness. Such goodness is what innocent goodness is in an inner sense, as has been shown.

On the other hand, goodness free of guilt and wickedness as it exists in the outer self—outer goodness—is called righteousness, as also in David:

A ruinous throne—people who mass together against the *soul of the righteous* and condemn *innocent blood*—shall not be allied with you.
(Psalms 94:20, 21)

The Word often mentions the *righteous*, *righteousness*, and *declaring someone righteous*, but the specific meaning of these terms is not yet known. The reason it is not known is that until now it has gone unrecognized that all the individual words of Scripture symbolize aspects of the inner-level church, of heaven, and therefore of the inner self (the inner-level church and heaven being in the inner self). Neither has it been recognized that

these inner contents of the Word differ from the outer contents of its literal text in the same way the spiritual realm differs from the earthly realm, or the heavenly realm from the physical. The difference is so great that to a person focusing on the earthly realm they appear to bear hardly any similarity, even though they are actually in full harmony.

Because all of this is unknown, it has been impossible to see what is symbolized in the Word in a spiritual and heavenly sense by the righteous, righteousness, and being declared righteous. Here is how the leaders of the church describe people who are righteous or have been declared so: They have learned the truths of the faith from the church's theology and from the Word and on that account possess a trust or confidence that they are saved by the Lord's righteousness. They believe that the Lord gained righteousness by fulfilling all the requirements of the law. They also believe that he earned merit by enduring the cross and that by his Crucifixion he atoned for and redeemed humankind. This faith alone (the leaders think) is the means by which a person is made righteous, and these are the people whom the Word calls righteous.

[2] But these are not actually the people whom the Word calls righteous. No, the people called righteous are those whom the Lord endows with charitable kindness toward their neighbor. After all, he alone is righteous, because he alone embodies righteousness. The more goodness we accept from the Lord, then, or the more we have the Lord truly in us, the more righteous we are and the more righteous he makes us. The way the Lord came to embody righteousness was to make his human side divine by his own power. This divinity as it exists with those of us who accept it is the Lord's righteousness with us and is charitable goodness itself toward our neighbor. The Lord is present in love with its goodness, you see—and through it, in faith with its truth—because he is divine love itself.

[3] Goodness that comes from charity toward our neighbor is the outer kind of goodness symbolized by righteous people. Goodness that comes from love for the Lord is the inner goodness symbolized by innocent people, as discussed in the previous section.

The fact that righteousness in its proper sense is a loving goodness toward our neighbor, received from the Lord, can be seen from Scripture passages employing the terms *righteous*, *righteousness*, and *being made righteous*, as for instance in Matthew:

Then the righteous will answer him, saying, "When did we see you hungry and nourish you, or thirsty and give you a drink? When did we see you as a foreigner and gather you in? Or naked and put a robe around

you? When did we see you sick or in prison and come to you?” But answering, the King will say to them, “*Truly, I say to you: so far as you did it for one of these least consequential brothers and sisters of mine, you did it for me.*” And the *righteous* will go into eternal life. (Matthew 25:37, 38, 39, 40, 46)

[4] Here, the people being called righteous are those who performed for their neighbor the good deeds of charity that are listed. The passage says openly that neighborly kindness is the Lord’s presence with those people: “So far as you did it for one of these least consequential brothers and sisters of mine, you did it for me.” (See §§4807–4810, 4954–4959, 5063–5071.) They are also called sheep, because sheep symbolize people who have received from the Lord the gift of charitable kindness (§4169). The goats on the left, who are damned, symbolize people with a faith detached from neighborly love (§§4169 at the end, 4769).

The same people are symbolized by the righteous in another place in Matthew:

The angels will go out and separate the evil *from the midst of the righteous*. (Matthew 13:49)

And in Luke:

It will be repaid to you *in the resurrection of the righteous*. (Luke 14:14)

[5] This discussion clarifies what is symbolized by the statement *that the righteous will glow like the sun in heaven* (Matthew 13:43). It is people endowed by the Lord with a loving goodness who are being symbolized. The Lord is the sun in the other life, and as the sun there he radiates a loving goodness (see §§1053, 1521, 1529, 1530, 1531, 2441, 2495, 3636, 3643, 4060, 4321 at the end, 4696, 5097, 7078, 7083, 7171, 7173, 7270, 8487, 8812). That is why the Lord is called the *sun of righteousness* in Malachi 4:2. In Daniel:

Those who understand will shine like the radiance of the expanse, and those who *cause many to be righteous* [will shine] like stars forever and ever. (Daniel 12:3)

“Those who understand” are those with the truth and goodness taught by faith. “Those who cause others to be righteous” are those who use the truth and goodness taught by faith to lead people to goodness that comes from neighborly love. Shining like stars means having an intelligent understanding of truth and a wise appreciation of goodness and, as

a result, possessing eternal happiness—starts being a knowledge of truth and goodness that makes understanding and wisdom possible (§§2495, 2849, 4697).

[6] Here is how David depicts the righteous:

Jehovah sustains the *righteous*. The *righteous person* has mercy and gives. Every day the *righteous person* shows mercy and lends. The *righteous* will possess the land. The *mouth of the righteous* meditates wisdom, and their tongue speaks rightful judgment. The law of their God is in their heart. (Psalms 37:16–34)

These are the forms of charitable goodness that the righteous person practices. They come from the Lord and in fact are the Lord's in us, as the church recognizes. (The righteous are also described in Ezekiel 18:5–9, 21 and 33:15 and following verses.)

[7] These remarks show what a righteous person and righteousness symbolize in the following passages. In Matthew:

Fortunate are those who hunger and thirst for *righteousness*, for they will receive their fill. (Matthew 5:6)

In the same author:

Those who welcome a prophet in the name of a prophet will receive a prophet's reward. And *whoever welcomes a righteous person in the name of a righteous person* will receive a *righteous person's* reward. (Matthew 10:41)

In the same author:

Many prophets and *righteous people* wanted to see what you see but did not see it. (Matthew 13:17)

In the same author:

Doom to you, scribes and Pharisees—hypocrites! Because you build the sepulchers of the prophets and decorate the tombs of the *righteous*. On you will come all the *righteous blood* shed onto the earth since the blood of righteous Abel. (Matthew 23:29, 35)

The prophets stand for people who teach about the true ideas and good actions of faith, and in an abstract sense they mean the teachings of faith themselves (§§2534, 7269). The righteous stand for people who live a life of neighborly love, and in an abstract sense they mean neighborly kindness

itself. For the idea that “righteous” Abel represented good done out of neighborly love, see §§342, 374. [8] In Isaiah:

The righteous have perished, and no man is taking it to heart. And men of holiness are being gathered, and none has discernment. For because of the evil, the *righteous* are being gathered. (Isaiah 57:1)

In the same author:

All your people are righteous; they will possess the land forever. (Isaiah 60:21)

In the same author:

Drizzle, you heavens, from above, and let clouds stream down with *righteousness*. Let the earth open, to bear the fruit of salvation, and let *righteousness* sprout together with it. I, Jehovah, am speaking *righteousness*, declaring rectitude. (Isaiah 45:8, 19)

Righteousness stands for the effect that love with its goodness has; rectitude, for the effect that faith with its truth has. In the same author:

This is what Jehovah has said: “Observe *judgment* and *perform righteousness*. For my salvation is near, and *my righteousness [is close] to being revealed*.” (Isaiah 56:1)

Judgment symbolizes truth taught by faith, and righteousness symbolizes good done out of neighborly love, which is why the passage speaks of *performing* righteousness. The symbolism of righteousness as neighborly goodness originating with the Lord is meant by “My righteousness is close to being revealed.”

[9] Judgment and righteousness are also mentioned in many other passages, in which judgment symbolizes what is true, and righteousness what is good. In Jeremiah, for instance:

This is what Jehovah has said: “Perform *judgment* and *righteousness*. And snatch spoil from the hand of the oppressor. Doom to those who build their house *on what is not righteousness* and their upper rooms *on what is not judgment!* Did your father not eat and drink and perform *judgment* and *righteousness?* After that it was well with him.” (Jeremiah 22:3, 13, 15)

Judgment stands for all that truth implies; righteousness, for all that goodness implies. In Ezekiel:

If the ungodly turn back from their sin and *perform judgment* and *righteousness*, none of their sins that they sinned will be remembered of

them. *Judgment and righteousness they have performed*; they shall surely live. In the turning back of the ungodly from their ungodliness, if they *perform judgment and righteousness*—because of these things they shall live. (Ezekiel 33:14, 16, 19)

Likewise in other passages, such as Isaiah 9:7; 16:5; 26:7, 9; 33:5, 15; 56:1; 58:2; Jeremiah 9:24; 23:5; 33:15; Hosea 2:19, 20; Amos 5:24; 6:12; Psalms 36:5, 6; 119:164, 172. These passages speak of judgment and righteousness because where the Word deals with truth it also deals with goodness. This is due to the heavenly marriage—the marriage of goodness and truth—in every element of Scripture, as discussed in §§683, 793, 801, 2173, 2516, 2712, 4137 at the end, 5138, 5502, 6343, 7945, 8339. Since righteousness relates to goodness, and judgment to truth, other passages speak of *righteousness* and *truth*: Zechariah 8:8; Psalms 15:2; 36:5, 6; 85:11, 12.

9264

Because I will not justify the wicked means that this kind of malice violates divine righteousness, as the following shows: *Justifying* someone means exonerating and absolving the person. In this case it means not absolving the person, because the text says “I will *not* justify.” The fact that justifying someone also means exonerating and absolving the person is plain from the legal meaning of the term, as also in Matthew:

By your words you will be *justified* and by your words you will be condemned. (Matthew 12:37)

And in Luke:

You are the ones who justify yourselves before human beings; God, though, knows your hearts. (Luke 16:15)

And the *wicked* symbolize malice, as discussed above at §9249. The malice described here as violating divine righteousness is that of destroying inner and outer goodness, a destruction symbolized by the killing of the innocent and righteous (who are discussed directly above at §§9262, 9263). Goodness is destroyed when divine truth and goodness coming from the Lord are denied. When we deny divine truth and goodness, we annihilate them in ourselves and consequently annihilate the Lord himself in us. It is from him that all goodness that is genuinely good and all truth that is genuinely true radiate, and when these are extinguished, there is no longer any spiritual life for us. So there is no longer any salvation.

We annihilate divine truth and goodness when we deny the Lord's divinity and also when we deny the Word, since the Word consists of divine

truth from the Lord about the Lord. To annihilate the divine truth in the Word by denying it after previously acknowledging it and accepting it into our faith is the unforgivable sin against the Holy Spirit (Matthew 12:31). After all, the Holy Spirit is divine truth and goodness, because it is a holy influence emanating from the Lord (§9229). This same state of affairs is also symbolized by the shedding of innocent blood discussed just above [§9262]. Malice of this kind is not forgiven, because it violates divine righteousness, and that is what is symbolized by the words *I will not justify the wicked*.

And you shall not take a bribe symbolizes an aversion to any kind of material gain, as the following shows: A *bribe* symbolizes every kind of worldly passion, whether it is for wealth, position, reputation, or anything else alluring to the earthly self. The general name for these advantages is material gain, and they are what is meant in an inner sense by a bribe that blinds and subverts. And *not taking* symbolizes aversion, because unless we feel aversion for these things, we still focus on them and take them. We do not develop aversion for them, though, until we love what is heavenly and divine more than we love what is worldly and earthly, because the more we love the one, the more we hate the other, as the Lord said in Luke:

No servant can serve two masters, for the servant will either hate the one and love the other [or prefer the one and despise the other]. You cannot serve God and mammon. (Luke 16:13)

Hating means feeling aversion, because aversion is marked by hatred. Hatred is the opposite of love, so the passage says “will either [hate the one and] love the other . . .”

From this discussion you can see that *you shall not take a bribe* symbolizes aversion to any kind of material gain.

Because a bribe blinds those whose eyes are open means that material gain causes truth to disappear, as the following shows: A *bribe* symbolizes every kind of material gain, as explained directly above at §9265. *Blinding*, when it has to do with truth, means causing it to disappear. And *those whose eyes are open*, or the sighted, symbolize people who know truth and can discern what is true. Seeing symbolizes knowing, understanding, and acknowledging truth and also possessing faith (§§897, 2150, 2325, 2807, 3764, 3863, 3869, 4403-4421, 5114, 5286, 5400, 6805, 8688, 9128), so in another passage, people with open eyes are referred to as wise: “*A bribe blinds the eyes of the wise*” (Deuteronomy 16:19).

9265

9266

9267

And subverts the words of the righteous means so that [falsity] looks like the truth that comes from goodness. This can be seen from the symbolism of *subverting the words of the righteous* as the result that [falsity] looks similar to such truth as comes from goodness. Words, you see, stand for the qualities themselves and consequently for truths, and the righteous, for people with goodness (§9263). The reason words stand for truths is that “word” in the original language means something that really is something and comes into actual being. It also means truth, then, because “truth” covers everything that rises out of an underlying reality and comes into actual being. (That is also why divine truth is called the Word.)

9268

And an immigrant you shall not oppress means that people who long to be taught the church’s truth must not be plagued with evil suggestions for their life. This can be seen from the symbolism of an *immigrant* as someone who longs to be taught the church’s truth (dealt with in §§8007, 8013, 9196) and from that of *oppressing* people as plaguing them with evil suggestions for their life (dealt with at §9196).

9269

And you yourselves know the soul of the immigrant symbolizes their longing and their life. This can be seen from the symbolism of a *soul* in relation to people who long to learn about faith and its truth (as symbolized by *immigrants*); it symbolizes their longing and their life. After all, a soul stands for life imparted by faith (§9050), and a longing is the truly active element in life, because a longing results from a desire for goodness, and that desire is what gives life to faith and its truth.

9270

Because you were immigrants in the land of Egypt means that [people in the church] had been kept safe from falsity and evil when harassed by hellish spirits. This is established by the explanation at §9197, where the same words appear.

9271

Exodus 23:10, 11, 12, 13. *And for six years you shall sow your land and gather its produce. And in the seventh you shall leave it fallow and abandon it, and the needy of your people shall eat, and their leavings the wild animal of the field [may] eat. So shall you do for your vineyard, for your olive grove. Six days you shall do your work, and on the seventh day you shall cease from it, in order that your ox and your donkey may rest and your slave woman’s son and the immigrant may take a breath. And everything that I have said to you, you shall observe. And the name of other gods you shall not mention; it shall not be heard in your mouth.*

And for six years you shall sow your land symbolizes a first state, in which a person belonging to the church is instructed in the truth and goodness that lead to faith. *And gather its produce* symbolizes a resulting truth-based goodness. *And in the seventh you shall leave it fallow and*

abandon it symbolizes a second state, in which the person belonging to the church enjoys goodness, and accordingly, peace and quiet. *And the needy of your people shall eat* symbolizes being united through neighborly love and goodness with people who possess little truth but long to be taught. *And their leavings the wild animal of the field may eat* symbolizes being united through them with people whose pleasure is in outer truth. *So shall you do for your vineyard, for your olive grove* means that such is the case with both spiritual and heavenly goodness. *Six days you shall do your work* symbolizes a state of labor and combat in which a person is engrossed in outward [pleasures] that need to be connected to something within. *[And] on the seventh day you shall cease from it* symbolizes a state of goodness, in which inner considerations predominate, and the peaceful tranquillity of that state then. *In order that your ox and your donkey may rest* symbolizes [peaceful] tranquillity for outer goodness and truth as well. *And your slave woman's son and the immigrant may take a breath* symbolizes the state of life characterizing people outside the church who possess truth and goodness. *And everything that I have said to you, you shall observe* means that the commandments, judgments, and statutes are to be carried out. *And the name of other gods you shall not mention* means not to base one's thinking on a false theology. *It shall not be heard in your mouth* means not to obey or affirm it in any way.

[And] for six years you shall sow [your] land symbolizes a first state, in which a person belonging to the church is instructed in the truth and goodness that lead to faith. This can be seen from the symbolism of *six years* as the first state of a person who is being reborn (discussed below at §9274) and from that of *sowing the land* as a time when seeds of the truth and goodness that lead to faith are planted in a person. The reason sowing the land has this meaning is that everything relating to a field, the sowing of it, and the crops it produces symbolizes traits of the church in general. In particular, it symbolizes traits of a person in the church, that is, of a person regenerated by the Lord by means of faith with its truth and of neighborly love with its goodness. That is why "field" and "ground" in the Word symbolize people in the church who take in the true ideas and good desires that lead to faith, just as a field takes in seed. As a result, the Word often mentions fields, seed, sowing, harvest, produce, grain and wheat, the bread made from them, and all the other terms related to fields.

[2] One who does not know what the state of affairs in heaven is like cannot help thinking that these expressions in the Word are simply metaphors and similes, when in reality they are instances of actual correspondence. When angels are talking about the way the Lord regenerates

a person by means of religious truth and charitable goodness, then in the world of spirits below are seen fields, lands that have recently been sown or plowed, and ripe crops—all because of correspondence.

One who knows this can also see that such objects in the world were created in accordance with correspondence. After all, the whole material world—the sky with its sun and moon and stars, and the earth with the objects of its three kingdoms—corresponds to the kinds of things that exist in the spiritual world (§§2993, 5116, 5377). The material world is therefore a theater representing the Lord's kingdom (§3483), so everything in the physical world has its lasting existence from the spiritual world (§§2987, 2989, 2990, 2991, 3002, 8211).

From these considerations you can see why the products of a field, or the crops sown and harvested there, symbolize attributes of the church in general and in particular.

(For the idea that similes in the Word are also based on correspondential images, see §§3579 [at the end], 8989.)

[3] Many passages in the Word show that sowing the land or a field means teaching and learning about the truth and goodness that constitute the church's faith, and that agricultural produce stands for the truth-based goodness that results. In Isaiah, for example:

Because you have forgotten the God of your salvation, therefore you will *plant pleasurable saplings*. But you will *sow [the land] with [the seed of] a foreign bough*. In the daytime you will *cause your sapling to grow*, and in the morning, *your seed to bloom; the harvest will be a heap* on the day of possession. But there will be incurable pain. (Isaiah 17:10, 11)

This passage speaks of the kinds of things that grow on earth, but obviously something holy in the church is meant by them. Planting pleasurable saplings means planting that which caters to one's desires, and sowing the land with a foreign bough means teaching truth that is not really true. [4] In Jeremiah:

This is what Jehovah has said to the man of Judah and Jerusalem: "*Till untilled ground for yourselves, and do not sow among thorns; circumcise yourselves to Jehovah and remove the foreskins of your heart!*" (Jeremiah 4:3, 4)

Sowing among thorns means teaching and learning truth that is, however, choked off and rendered unfruitful by cares of the world, the deceitfulness of wealth, and cravings, as the Lord teaches in Mark 4:7, 18, 19. That is why the passage says that [the men of Judah and Jerusalem] were to circumcise

themselves to Jehovah and remove the foreskins of their heart, meaning that they were to purify themselves from that which chokes religious truth and goodness and makes it unfruitful. (For this meaning of circumcision, see §§2039, 2056, 2632, 3412, 3413, 4462, 7045.) *Sowing wheat and reaping thorns* has the same symbolism in Jeremiah 12:13. [5] In Micah:

As for me, I am tired of striking you, of devastating you for your sins. *As for you, you will sow but not reap.* As for you, you will tread the olive but not anoint yourself with oil, and you will tread the juice in the grapes but not drink wine. (Micah 6:13, 15)

Sowing and not reaping stands for being taught religious truth but not being improved by it. Treading the olive but not anointing oneself stands for being taught how to live a good life but not living it. Treading the juice in the grapes but not drinking wine stands for being taught about truth-from-goodness but not adopting it. The fact that these images symbolize these aspects of religion or of heaven can be seen from the first part of the passage: that the people would be subjected to this kind of devastation for their sins. The ungodly and sinners receive instruction, but what they learn they merely store away as items of knowledge, which they fetch from their memory when they seek to acquire reputation, status, and wealth. In this way they put the information to work on behalf of an evil purpose and goal, which causes the truth and goodness they have learned to lose its heavenly life, becoming dead and, in the end, deadly. [6] In Isaiah:

Fortunate are you who *sow along all the waters*, sending the foot of the ox and the donkey out there. (Isaiah 32:20)

Sowing along all the waters means being taught whatever truth is useful. Sending the foot of the ox and donkey out there means being taught outer goodness and truth. In the same author:

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.* Your teachers will no longer be forced to flee, and your eyes will be watching your teachers, and your ears will hear a word from behind you saying, "This is the way; walk in it." Then Jehovah will give rain for the *seed with which you will sow the land*, and *bread from the produce of the land*, and there will be fat and richness. Your livestock will graze on that day in a broad meadow. And the *oxen* and the *donkeys working the land* will eat clean fodder. The light of the moon will be like the light of the sun, and

the light of the sun will be seven times as strong, like the light of seven days, on the day when Jehovah binds up his people's fracture and heals the wound from the blow they suffered. (Isaiah 27:6; 30:20–26)

[7] Anyone who considers the question can see plainly that various aspects of religion are symbolized by the idea that Jehovah will give rain for the seed with which the land will be sown and bread from the produce of the land, that livestock will graze in a broad meadow, that the oxen and donkeys working the land will eat clean fodder, and that the light of the moon will be like the light of the sun, which will be seven times as strong. It can further be seen that these details symbolize instruction in the truth and goodness that constitute faith, because the passage says, "Your eyes will be watching your teachers, and your ears will hear a word saying, 'This is the way; walk in it.'" Teachers are people who instruct, and the way that must be walked in is true religious teachings and a life of doing good.

The specific symbolism, though, is evident from that of rain, seed, produce, the land, livestock, a broad meadow, oxen and donkeys working the land, and the fodder they will eat; also from the symbolism of sunlight and moonlight, seven times the strength, and seven days. Since these items symbolize aspects of religion—that is, of theology and life—the passage also goes on to say that this will happen on the day when Jehovah binds up his people's fracture and heals the wound from the blow they suffered. The people's fracture is a false theology slowly creeping in as a result of dishonesty in the teachers and greed and so on. The wound from a blow is the resulting life of evil.

[8] Everything existing among the people of Israel and Judah represented something heavenly or divine, including fields and their produce; vineyards, olive groves, and all kinds of horticulture; herds and oxen; mountains, hills, valleys, and rivers; and all other tangible objects. That was why, when the people kept the statutes and judgments and did them, they acquired a wealth of these resources, in keeping with various promises in the Word. In Moses, for example:

If you walk in my statutes and keep my commandments and do them, I will *give you your rains in their season*, and *the earth will yield its produce*, and *the tree of the field will yield its fruit*. (Leviticus 26:3, 4)

And in Zechariah:

The grapevine will yield its fruit, and *the earth will yield its produce*, and *the heavens will yield their dew*. So it will happen that, as you were once a curse among the nations, [so] you will be a blessing. (Zechariah 8:12, 13)

[9] The opposite happened when they worshiped other gods. At those points they no longer represented heavenly and divine qualities but hellish and diabolical qualities instead. As a consequence, there was no longer any fertility or produce but destruction and devastation, in keeping with these words in Moses:

If you serve other gods, Jehovah's anger will blaze against you. *He will shut the sky so there is no rain and the earth does not yield its produce.* (Deuteronomy 11:17)

And in the same author:

When Jeshurun grew fat, he kicked up and deserted God. They sacrifice to the demons, to gods whom they do not know. So a fire has kindled in my anger, and it will burn all the way to the lowest hell, and it will *consume the earth and its produce.* (Deuteronomy 32:15, 17, 22)

[10] From this discussion you can now see what is symbolized by the sowing of the land and by the crops it produces and why it has this symbolism. You can also see what it symbolizes in the following passages. In David:

Jehovah makes the desert into a pool of water, and a land of drought into outlets of water. He settles the starving there to *sow fields and plant vineyards and produce the fruit of a crop.* (Psalms 107:35, 36, 37)

In the same author:

All the peoples will acclaim you; *the land will yield its produce;* God will bless us. (Psalms 67:5, 6, 7)

In Moses:

Jehovah makes his people ride on the heights of the earth and *feeds them with the produce of the fields;* he makes them suck honey from a rocky crag, and oil from a boulder of rock. (Deuteronomy 32:13)

And gather its produce symbolizes a resulting truth-based goodness. This is clear from the symbolism of *gathering* as adopting what one has been taught. Since sowing means teaching and learning religious truth (as demonstrated just above), gathering means adopting it as one's own. Truth is adopted when from being part of one's theology it becomes part

of one's life. When it becomes part of one's life, it is called truth-based goodness. This goodness is what the *produce* symbolizes.

9274

And in the seventh you shall leave it fallow and abandon it symbolizes a second state, in which the person belonging to the church enjoys goodness, and accordingly, peace and quiet, as the following shows: A *seventh year*, or Sabbath, symbolizes a time when we enjoy goodness and are led by the Lord by means of goodness, as discussed in §§8495, 8510, 8890, 8893. *Leaving the land fallow*, or unsown, means not being led by truth, as we were before. And *abandoning it* means enjoying peace and quiet. For the Sabbath also representing a state of peace, in which union takes place, see §8494. This was because leaving the land fallow and abandoning it—letting it rest—represented the restfulness, quiet, and peace enjoyed by people who have received the gift of goodness from the Lord. (For the idea that when we are being reborn and are becoming an individual church we go through two states, a first in which faith with its truth leads us to charity with its goodness, and a second in which we give ourselves over to charitable goodness, see §§7923, 7992, 8505, 8506, 8512, 8513, 8516, 8539, 8643, 8648, 8658, 8685, 8690, 8701, 8772, 9139, 9224, 9227, 9230.)

[2] The fact that we experience these two states when being reborn and becoming an individual church has so far gone unknown, mainly because the church membership has not distinguished between truth and goodness or (consequently) between faith and neighborly love. People have also not perceived that our two faculties of intellect and will are distinct and separate, nor that the intellect sees what is true and good, while the will desires truth and goodness and loves them. So no one has been able to recognize that our first state when being reborn is to learn what is true and see it as true, that our second state is to choose the truth and love it, and that we make none of it our own until we choose and love what we have learned and seen. A person's will is the actual person, and the intellect is an assistant to it.

If this had been known, it could have been seen and perceived that when we are being reborn, the Lord endows us with both a new intellect and a new will, and that unless we are endowed with both, we do not become a new person. The intellect consists solely in seeing what it is that we want and love and is therefore (as just mentioned) a mere assistant.

Our first state when being reborn, then, is to be led by truth to goodness, and our second state is to be led by goodness. When we are in the latter state, our customary pattern is reversed. The Lord is then leading us, so we are then in heaven and therefore enjoy peace and quiet. All this could have been known.

[3] The latter state is the one meant by a seventh day, a seventh year, and the jubilee (in other words, by a Sabbath and a Sabbath of Sabbaths), and by the fact that the land then rested, in keeping with these words in Moses:

For six years you shall sow your field and for six years you shall prune your vineyard and gather its produce. But in the seventh year there shall be a Sabbath of Sabbaths for the land; a Sabbath to Jehovah. Your field you shall not sow, and your vineyard you shall not prune; the self-seeding growth of your harvest you shall not harvest. (Leviticus 25:3, 4, 5)

And in regard to the jubilee:

In the year of jubilee, you shall not sow, nor harvest the year's self-seeding growth, nor reap its set-apart [grapevines]. (Leviticus 25:11)

If you do not know anything about these two states, there is much else in the Word that you cannot understand either, because especially in the prophetic books, the Word depicts each of the two states distinctly. In fact, you also cannot grasp the Word's inner meaning, or even many parts of the literal meaning. Take, for instance, this prediction the Lord made in Matthew concerning the final days of the modern church, an era there called the close of the age:

Then those who are in Judea should flee into the mountains. 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 24:16, 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)

These passages describe the second state and the importance of not returning from the second to the first (see §§3650–3655, 5895, 5897, 8505, 8506, 8510, 8512, 8516). [4] The fact that the two are distinct and separate is also a message of this passage in Moses:

When you make a new house, you shall make a parapet for your roof. You shall not sow your vineyard or your field with a mixture. You shall not plow

with an ox and a donkey together. You shall not put on a mixed garment of wool and linen together. (Deuteronomy 22:8–11; Leviticus 19:19)

The symbolic meaning of these words is that people in a state of truth (the first state) cannot be in a state of goodness (the second) or the reverse. The reason is that the one state is the inverse of the other. In the first state we look at heaven from the world, but in the second state we look at the world from heaven. In the first state, truth enters the will from the world through the intellect, and there it turns into goodness, because it is loved. In the second state, having become goodness, it goes out from heaven through the will into the intellect, where it becomes visible in the form of faith. This faith is the kind that saves us, because it comes from a loving goodness, or rather from the Lord by way of a loving goodness. This kind of faith is neighborly love in tangible form.

9275

And the needy of your people shall eat symbolizes being united through neighborly love and goodness with people who possess little truth but long to be taught. This can be seen from the symbolism of *eating* as communicating and uniting (treated of in §§2187, 3596, 5643, 8001), and from that of the *needy* as people who, because they lack knowledge, possess little truth, but long to be taught (treated of at §9253), and from that of a *people*—here, the people of Israel—as people in the church (treated of in §§4286, 6426, 6637, 8805). This shows that *the needy of your people shall eat* symbolizes a bond between the church and people who possess little truth but long to be taught. The reason for saying neighborly love with its goodness creates the bond is that charitable goodness unites people, as discussed in the next section.

9276

And their leavings the wild animal of the field may eat symbolizes being united through them with people whose pleasure is in outer truth, as the following shows: *Their leavings*—the leavings of the “needy of your people”—means what they leave behind and therefore what remains after them. In this case, though, it symbolizes what comes *through* them, because the subject is a bond the church has with people who possess little truth, or in this case, with people whose pleasure is in outer truth. For the idea that the church’s bond with the latter comes through the former, see below. *Eating* symbolizes communicating and uniting, as directly above at §9275. And the *wild animal of the field* symbolizes people whose pleasure is in outer truth. Animals in the Word symbolize desires for truth and goodness; animals of the flock, desires for inner truth and goodness; and animals of the herd, desires for outer truth and goodness. Wild animals, on the other hand, symbolize desires for the very outermost truth,

because these desires are wild animals by comparison with inner desires. They are desires for sensory experiences, which go by the name of gratification and pleasure. The reason it is more a pleasure in truth than in goodness is that impressions of the senses (which communicate directly with the world through the body) draw hardly at all on spiritual goodness. This in turn is because the sensory realm is occupied mainly by various types of love that center on the body and the world.

For the symbolism in the Word of animals as desires for truth and goodness, see §§45, 46, 142, 143, 246, 714, 715, 719, 776, 1823, 2180, 2781, 3218, 3519, 5198, 9090. For the symbolism of flock animals as desires for inner truth and goodness, and for that of herd animals as desires for outer truth and goodness, §§5913, 8937, 9135. For the idea that the senses communicate with the world and are the outermost level, §§4009, 5077, 5089, 5094, 5125, 5128, 5767, 6183, 6201, 6310, 6311, 6313, 6315, 6318, 6564, 6598, 6612, 6614, 6622, 6624, 6844, 6845, 6948, 6949, 7442, 7693, 9212, 9216. From the explanations in these sections you can see what a person's sensory level is like relative to inner levels, namely, that it is like a wild animal.

[2] This verse in its inner meaning is about three kinds of people: those with charitable goodness, those with little truth who nonetheless long to be taught, and those who take pleasure in outer truth. These three types of people constitute the church. Those with charitable goodness constitute the inner part of the church. Those with little truth who nonetheless wish to be taught—and therefore people whom goodness moves to desire truth—constitute the outer part of the church. But those whose pleasure is in outer truth are the very outermost and form a kind of outer ring enclosing the church.

[3] Heaven unites with the human race (or rather the Lord unites with the human race through heaven) by means of people who possess charitable goodness and consequently by means of charitable goodness itself. This is because the Lord is present in such goodness. He is charitable goodness itself, because it emanates from him. Through it the Lord unites with people who desire truth, because a desire for truth arises from goodness, and goodness (to repeat) comes from the Lord. Through these people in turn he is present with those who enjoy the pleasures of outer truth, since their pleasure derives mostly from self-love and materialism and partakes very little of spiritual goodness.

Such is the nature of heaven's communication with humankind—or of the Lord's communication with humankind through heaven—so such is the nature of the union.

[4] You can see that this is what the Lord's communication and union with the human race is like by considering the fact that this is what his inflow into every member of the church is like. (By a member of the church I mean a person whom the Lord has endowed with neighborly love and its goodness and consequently with faith and its truth. Neighborly love and the faith it gives rise to are the church itself in a person, because they come from the Lord.) The Lord flows into charitable goodness, which is the inner plane of people in the church; and through it into a desire for truth, which is their outer plane; and through this desire into the pleasures of outer truth, which exist on the outermost plane.

[5] It is the same with the church in general—that is, with all who constitute the Lord's church—as it is with each individual member. The reason it is the same is that in the Lord's eyes, the entire church resembles a human being. After all, the church acts as a unit with his heaven, and in his eyes, heaven resembles a single individual. (This can be seen from what was shown about heaven as a universal human at the ends of many of the Genesis chapters.) Such being the case, the situation with the church is the same as with an individual member of the church, because an individual person in the church is a heaven, a church, and a kingdom of the Lord on the smallest scale.

[6] Another way in which the church resembles an actual human being is that humans have two springs of life: the heart and the lungs. As everyone knows, the first necessity for human life is a heart, and the second is lungs, and the life of absolutely everything in a person depends on these two springs.

The heart of the universal human (or of heaven and the church) consists of people who love the Lord and their neighbor, so in the abstract, separately from individuals, it consists of love for the Lord and for one's neighbor. The lungs in the universal human (or in heaven and the church) consist of people gifted by the Lord with charity for their neighbor and consequently with faith. So separately from individuals, the lungs consist of charity and faith received from the Lord. The rest of the organs and limbs in the universal human consist of people devoted to outer goodness and truth. So separately from individuals, the other parts consist of outer goodness and truth through which inner truth and goodness can be introduced.

Now, just as the heart flows first into the lungs and through them into the organs and limbs of the body, so the Lord flows through a loving goodness into inner truth, and through inner truth into outer truth and goodness.

[7] From this you can see that a church on earth is absolutely necessary and that without it the human race would perish. It would be like an individual person dying when her or his heart and lungs stop moving. For this reason the Lord provides that there is always a church on earth where he has been revealed by divine truth from himself. On our planet this divine truth is the Word.

Hardly anyone today believes that this is the situation, because people do not believe that all our life comes through heaven from the Lord. They think that we have life in ourselves and that this vital force can survive without being connected to heaven, or to the Lord through heaven. But such an opinion is completely wrong.

[8] This discussion now shows how to understand the idea that charitable goodness creates a bond uniting [the church] with people who possess little truth but long to be taught, and through these people, with those whose pleasure is in outer truth. These are the ideas symbolized by leaving the land fallow in the seventh year and abandoning it, having the “needy of your people” then eat, and letting the wild animal of the field eat the leavings of the needy.

On the subjects mentioned above, though, see what has already been shown: In the Lord’s sight, heaven is like a single individual, and heaven is therefore called the universal human: 1276, 2996, 2998, 3624–3649, 3741–3750, 4218–4228. [9] The same is true of the Lord’s church, because it is his kingdom on earth and is inseparable from his kingdom in the heavens: 4060, 7396, 9216. A person in the church is a heaven and a church on a small scale: 1900, 1928, 3624–3631, 3634, 3884, 4292, 4523, 4524, 4625, 6013, 6057. People who love the Lord and their neighbor constitute the region of the heart in the universal human, and people who accept from the Lord the gift of charity and consequent faith constitute the region of the lungs: 3635, 3883–3896. Every element of human life comes from the Lord through heaven: 2536, 2706, 2886–2889, 2893, 3001, 3318, 3484, 3742, 3743, 4151, 5846, 5850, 5986, 6053–6058, 6189–6215, 6307–6327, 6466–6495, 6598–6626, 6982, 6985, 6996, 7004, 7055, 7056, 7058, 7147, 7270, 7343, 8321, 8685, 8701, 8717, 8728, 9109, 9110, 9216. Heaven has a connection with people on earth (9216); and without a church on the earth, the human race would come to an end (468, 637, 2853, 4545).

So shall you do for your vineyard, for your olive grove means that such is the case with both spiritual and heavenly goodness, as the following shows: A *vineyard* symbolizes a spiritual religion (as discussed in §§1069, 9139) and therefore spiritual goodness, which is the goodness characterizing charity for one’s neighbor. This kind of goodness constitutes the

spiritual church. And an *olive grove* symbolizes a heavenly religion and therefore heavenly goodness, which is the goodness characterizing love for the Lord. This kind of goodness constitutes the heavenly church. (For what a spiritual religion and its goodness are, what a heavenly religion and its goodness are, and what the difference is, see §§2048, 2227, 2669, 2708 at the beginning, 2715, 2718, 2935, 2937, 2954, 3166, 3235, 3236, 3240, 3246, 3374, 3833, 3887, 3969, 4138, 4286, 4493, 4585, 4938, 5113, 5150, 5922, 6289, 6296, 6366, 6427, 6435, 6500, 6647, 6648, 7091, 7233, 7977, 7992, 8042, 8152, 8234, 8521.)

[2] The symbolism of an olive grove as a heavenly religion and therefore as heavenly goodness is clear from passages in the Word that mention olive trees, as, for instance, in Moses:

You will plant and cultivate vineyards but not drink wine or gather anything, because the worm will eat it. *You will have olive trees within all your borders* but *not anoint yourself with oil*, because *your olive tree will be struck*. (Deuteronomy 28:39, 40)

This is about the curse that would come down if the people worshiped other gods or failed to keep the statutes and judgments. Olive trees within all their borders means a goodness associated with heavenly love received from the Lord through the Word and existing throughout the church. Not being anointed with oil stands for not being engaged in that kind of goodness anyway, despite its presence. “Your olive tree will be struck” means that such goodness will come to an end. Likewise in Micah:

As for you, you will tread the olive (but not anoint yourself with oil) and the juice in the grapes (but not drink wine). (Micah 6:15)

[3] In Amos:

I have struck you with blight and mildew; your numerous gardens and *your vineyards* and your fig trees and *your olive trees the caterpillar will devour*. And yet you have not returned to me. (Amos 4:9)

Vineyards stand for the kinds of goodness belonging to faith; olive trees, for the kinds of goodness belonging to love. Punishment for not accepting that goodness is symbolized by “Your olive trees the caterpillar will devour.” In Habakkuk:

The *fig tree* will not bloom, nor will there be produce *on the grapevines; the work that is an olive grove will prove false*, and the field will not make food. (Habakkuk 3:17)

A fig tree stands for earthly-level goodness, a grapevine for spiritual goodness, an olive grove for heavenly goodness, and a field for the church. In Zechariah:

There were two olive trees near the lampstand, one on the right of the oil dish and one near its left. These are the two offspring of pristine oil, standing near the Lord of the whole earth. (Zechariah 4:3, 11, 14)

The two olive trees near the lampstand stand for heavenly and spiritual goodness, which are on the right and left sides of the Lord. A lampstand symbolizes the Lord as divine truth. [4] In the Book of Judges:

Jotham said to the citizens of Shechem, who had made Abimelech king, “The trees went to anoint a monarch over themselves and *said to the olive tree*, ‘Reign over us!’ *But the olive tree said to them*, ‘Shall I bring an end to my rich fat that God and humans honor in me, and go move this way and that over the trees?’ And *the trees said to the fig tree*, ‘You come reign over us!’ *But the fig tree said to them*, ‘Shall I bring an end to my sweetness and my good produce, and go move this way and that over the trees?’ And *the trees said to the grapevine*, ‘You come reign over us!’ *But the grapevine said to them*, ‘Shall I bring an end to my juice that gladdens God and humans, and go move this way and that over the trees?’ And *all the trees said to the bramble*, ‘You come reign over us!’ And the *bramble* said to the trees, ‘If in truth you are anointing me as monarch over you, come and trust in my shadow. But if not, may fire come forth *from the bramble* and consume the cedars of Lebanon!’” (Judges 9:7–15)

The specific meaning hidden in these words cannot be seen unless one knows what is symbolized by an olive tree, fig tree, grapevine, and bramble. An olive tree symbolizes the inner goodness in a heavenly religion. A fig tree symbolizes the outer goodness in a heavenly religion (§§4231, 5113). A grapevine symbolizes the goodness in a spiritual religion. A bramble, on the other hand, symbolizes mock goodness. The hidden meaning, then, is that the people (the trees) wanted neither heavenly nor spiritual goodness to reign over them but mock goodness instead, and that they chose this over the first two kinds of goodness. The fire coming from the bramble is a craving for evil. The cedars of Lebanon that it was to consume are truths based in goodness.

[5] Since an olive tree symbolized a loving goodness from the Lord and for the Lord, *the guardian beings in the middle of the House (the Temple)*

were made of olive wood, as were the doors to the inner sanctum (1 Kings 6:23–33). Guardian beings and the doors to the inner sanctum both symbolized the way the Lord in his watchfulness and providence keeps anyone from reaching him except through a goodness born of heavenly love. That is why they were made of olive wood.

From these remarks you can see why *olive oil was used to anoint* the tabernacle and altar, priests, and later on, monarchs, and why there was *olive oil* for the lamps. Olive oil symbolized a loving goodness from the Lord (see §§886, 3728, 4582, 4638), and anointment symbolized the fact that the people could therefore use it to represent the Lord.

9278

Six days you shall do your work symbolizes a state of labor and combat in which a person is engrossed in outward pleasures that need to be connected to something within. This can be seen from the symbolism of the *six days* preceding the seventh as a state of labor and combat, which is discussed in §§737, 900, 8510, 8888, 8975. The labor during that state and the combat are symbolized by the *work* the people were to do on those days.

The six days of work and the seventh-day rest symbolize what we experience during the two stages of our rebirth and also what we experience when our rebirth has been accomplished. On the first and second stages we go through when being reborn, see above at §9274; and the alternations we experience when our rebirth has been accomplished, §9213. The purpose behind the alternations is to unite outer levels with inner ones. After all, we have an outer self (also called our earthly self) and an inner self (called our spiritual self). Our outer self communicates with the material world, and our inner self with heaven.

[2] The divinely ordained pattern is for heaven to govern the world in us, not for the world to govern heaven in us, because when heaven governs us, the Lord governs us. From birth, we tend to love our own worldly advantages and ourselves more than heaven and the Lord. This pattern being the opposite of the divine one, it needs to be inverted through the process of rebirth, and the inversion happens when we love the blessings of heaven and the Lord more than the blessings of material advantage and self-interest.

That is why people on earth who have been reborn (and also the inhabitants of heaven) focus by turns on outer considerations and inner ones; doing so rearranges their outer levels to harmonize with their inner levels and eventually submit to them.

[3] When we focus on outer considerations, we undergo labor and combat, because we are living a life that tastes of materialism. The hells flow from all sides into this kind of a life, constantly trying to harass us and even to subdue whatever we have of heaven in us. But the Lord constantly protects and delivers us.

This, then, is the source of the labor and combat symbolized by the six days of the week on which our work is to be done.

When we focus on inner considerations, on the other hand, we are in heaven, with the Lord, so our labor and combat end, and we enjoy a peaceful calm that also brings us connection. That is what the seventh day symbolizes.

Our inner levels were created in the image of heaven, and our outer levels in the image of the world, so we are a miniature heaven and a miniature world, and consequently, as the ancients put it, a microcosm (see §6057). It is therefore in keeping with divine order for the Lord to rule the world in us through heaven, not the reverse.

[4] To learn what labor and combat are like for people immersed in what is external, consider this: They are in a state in which they are warmed by the thought of the world but chilled by heaven—except so far as heaven resembles the world. They are consequently in such deep shadow that they cannot tell that outer levels do not flow into inner levels. So they necessarily think that the eye sees on its own and the ear hears on its own, and that the objects of sight and hearing produce our thoughts and create our intelligence. This leads them to imagine that they can believe in and love God on their own and therefore that they can see heaven from the viewpoint of the world. From this illusion they cannot easily be weaned until they rise from the outer to the inner realm and so into the light of heaven. That is when they first realize that the worldly capacities they possess—in other words, the capacities of their body and its senses—are completely incapable of seeing or acting autonomously. They become aware that it is an inflow from heaven (or rather from the Lord through heaven) that makes such things possible.

This clarifies why it is that sense-oriented people believe that all their life comes from the world and from the physical creation. They do not believe in hell, in heaven, or, ultimately, in God. So they sneer at all religion as it applies to themselves but nevertheless champion it as it applies to the common people, for the purpose of restraining them by something more than mere law.

[5] You can see, then, what it means to be engrossed in outward [pleasures] and not at the same time in anything within, and that a person intent on outward [pleasures] is in the dark and the cold regarding anything that involves heaven or the Lord. You can also see who the intelligent and wise of the world are; they are people who possess the truth and goodness taught by the church, because these are the people whose wisdom comes from heaven. The stupid and crazy ones are people who do not possess the truth or goodness taught by the church, because all their knowledge comes from the world. Of the latter, those who have used their worldly knowledge to harden their minds against such truth and goodness are crazier and stupider than the rest, even if they view themselves as having superior intelligence and wisdom. They might also use the word *simple* to describe people who live a good life and who base that life on doctrinal truth. An angel, though, sees the simplicity of these last people as wisdom, and the Lord lifts them into angelic wisdom after death.

[6] The Lord also teaches in Matthew that this is so:

Therefore I speak in parables, because seeing, they do not see, and hearing, they do not hear or understand. (Matthew 13:13, 14)

In John:

I will send the Spirit of Truth, whom the world cannot welcome, because it does not see him or acknowledge him. In a little while the world will no longer see me. (John 14:17, 19)

The statement that the world cannot welcome the Spirit of Truth because it does not see him or know him means that the world will not acknowledge the Lord with heartfelt faith, since the world's outward considerations will dim its sight.

Is there anyone these days, then, who reveres the Lord as Lord of all heaven and earth (Matthew 28:18)? Yet everyone in the heavens and therefore everyone with depth sees the Lord as his or her only God.

9279

And on the seventh day you shall cease from it symbolizes a state of goodness, in which inner considerations predominate, and the peaceful tranquillity [of that state] then, as the following shows: The *seventh day*, or Sabbath, symbolizes a time when we possess goodness and the Lord leads us by means of it, as discussed in §§8495, 8510, 8890, 8893. And *ceasing*, or resting from our work, symbolizes the peaceful tranquillity [of that state] then. Concerning that state, see what was said and shown above in §§9274, 9278.

[2] However, I must briefly explain why it is that when we have goodness, we have depth.

Our outer surface has been formed in the image of the world, but our inner depths, in the image of heaven (see §6057). So our outer levels take in what comes from the world, and our inner levels, what comes from heaven. Our outer, worldly levels gradually unfold in us from childhood through to adulthood, and so do our inward levels, but it is worldly influences that open our outer dimension, and heavenly influences that open our inner dimension.

There are two kinds of capacity that are developed in this way: capacities of the intellect and capacities of the will. What is classified as truth opens up our intellectual capacities, and what is classified as goodness opens up our volitional capacities. You see, everything in creation, whether in the world or in heaven, belongs either to the category of truth or to the category of goodness. What belongs to the category of truth is called knowledge and religious concepts. What belongs to the category of goodness is called love and desires.

These comments show the identity of the factors that cause our life to unfold and the nature of those factors.

[3] Regarding the inner self, which (to repeat) has been formed in the image of heaven: Faith received from the Lord (and therefore faith in the Lord) is made up of concepts of truth and goodness, and these concepts are what cause our intellect to develop. Love received from the Lord (and therefore love for the Lord) is made up of desires for truth and goodness, and these desires are what cause our will to develop. So they form heaven in us and consequently the Lord in us, in an image (since heaven is an image of the Lord). That is why heaven is called the universal human (see §§1276, 2996, 2998, 3624–3649, 3741–3750, 4218–4228; for the idea that we have been formed in the image of heaven and in the image of the world, see §§3628, 4523, 4524, 6013, 6057; and for the idea that a person reborn and an angel are heaven and the church in miniature, see §§1900, 3624 and following sections, 3634, 3884, 4040, 4041, 4292, 4625, 6013, 6057, 6605, 6626, 8988).

From this discussion you can see why we have depth when we possess goodness.

On the unfolding of our inward and outward levels, though, more will be said later, with the Lord's divine mercy [§9296].

In order that your ox and your donkey may rest symbolizes peaceful tranquillity for outer goodness and truth as well. This is clear from the symbolism of *resting* on the seventh day, or Sabbath, as peaceful tranquillity

(as directly above at §9279) and from that of an *ox* as outer goodness and a *donkey* as outer truth (discussed in §§2781, 9135, 9255).

Animals symbolized the kinds of desires and inclinations we have in common with them (see §§45, 46, 142, 143, 246, 714, 715, 776, 2179, 2180, 2781, 3218, 3519, 5198, 5913, 8937, 9090, 9135). *They were used in sacrifices according to their symbolism* (1823, 2180, 2805, 2807, 2830, 3519). *Everything in the world's three kingdoms represented spiritual and heavenly qualities of the Lord's kingdom* (1632, 1881, 2758, 2987–3003, 3213–3227, 3483, 3624–3649, 4939, 5116, 5427, 5428, 5477, 8211). *And everything has a correspondence* (2987–3003, 3213–3226, 3337–3352, 3472–3485, 3624–3649, 3741–3750, 3883–3896, 4039–4055, 4218–4228, 4318–4331, 4403–4420, 4523–4533, 4622–4634, 4652–4660, 4791–4805, 4931–4952, 5050–5062, 5171–5189, 5377–5396a, 5552–5573, 5711–5727, 8615).

[2] I have collected all these references in one place to demonstrate several things: Not only all animals but all things in the world have a correspondence. In keeping with their correspondence, they represent and symbolize spiritual and heavenly qualities, and in the highest sense, divine qualities of the Lord. The nature of the ancient religions (which were called representative religions) was such that every one of their sacred rituals represented some aspect of the Lord and his kingdom and therefore some aspect of love for him and faith in him. And back then, representations created a bond between heaven and people in the church, because the inner aspects were presented to view in heaven.

The Word of the Lord was given to us for the same purpose, because everything in it without exception, down to the smallest jot, has a correspondence and symbolism. As a result, the Word alone connects heaven with humankind.

[3] No one today knows that this is the case. So when people whose focus is on the earthly level read the Word, trying to discover wherein its divinity lies and failing to find it in the literal meaning (because of its undistinguished style), they start to despise it. Then they proceed to deny that it was dictated by the Divine himself and was sent down to us through heaven. They do not realize that what makes the Word divine is its spiritual meaning, which, even though it is present in the literal meaning, is not visible there. They are unaware that the spiritual meaning is made visible in heaven when people on earth read the Word with reverence, and that the subject of this meaning is the Lord and his kingdom.

These divine elements are what make the Word divine. It is also through them that holiness flows right down into the literal meaning (and into the text itself) from the Lord by way of heaven.

However, until we learn what the spiritual dimension is, we cannot tell what the spiritual meaning is, so we cannot tell what correspondence is. Furthermore, as long as we love the world more than heaven, and ourselves more than the Lord, we refuse to learn or to grasp these things. Yet they were the source of all ancient insight and are the source of all angelic wisdom.

There, and there alone, lie the hidden mysteries of Scripture that so many explorers have striven in vain to divine.

And your slave woman's son and the immigrant may take a breath symbolizes the state of life characterizing people outside the church who possess truth and goodness, as the following shows: A *slave woman's son* symbolizes people with a desire for outer truth—a son symbolizing truth (§§489, 491, 533, 1147, 2623, 2813, 3373, 3704, 4257), and a slave woman, an outer desire (1895, 2567, 3835, 3849, 7780, 8993). And an *immigrant* symbolizes people who seek to be taught about truth and goodness by the church, as discussed in §§1463, 8007, 8013, 9196. The reason the slave woman's son and the immigrant here symbolize people outside the church is that the earlier parts of this verse were about people *in* the church. People outside the church are therefore meant by sons of a slave woman, and people who were not born into the church [but joined it later], by immigrants, because the former are of a lowlier birth, and the latter are of a different stock. And *taking a breath* symbolizes one's state of life in regard to religious truth and goodness. Breathing has this symbolism because the lungs, whose job it is to breathe, correspond to a life marked by faith that springs from neighborly love, which is spiritual life (97, 1119, 3351, 3635, 3883–3896, 9229).

[2] Human beings have external breathing and internal breathing. External breathing comes from the world but internal breathing from heaven.

When we die, our external breathing stops, but our internal breathing (which is silent, and imperceptible to us while we are living in the world) continues. The internal breathing matches perfectly our desire for truth and therefore the vitality of our faith.

However, people with no faith (such as the inhabitants of hell) draw their breath from outside themselves rather than from within, which is the wrong way around. This means that when they approach a community of angels, who breathe from within, they start to suffocate and to look like death (§3894a). They therefore hurl themselves headlong into their hell, where they resume the same kind of breathing as before—the kind at odds with the respiration in heaven.

[3] Since breath corresponds to the life force of faith, this force is also symbolized by a soul (§9050), [or anima,] because of its connection with being animate or respiring. For this reason, breath is called spirit in such phrases as *taking inspiration* and *expiring*. For the same reason, the word for spirit in the original [Greek] language comes from a word for the wind and in the Word is compared to the wind, as for instance in John:

The wind blows where it wishes, and you hear its voice but do not know where it is coming from or where it is going; this is the way with everyone who is born of the spirit. (John 3:8)

This also indicates what it means that after the resurrection, when the Lord was talking with the disciples, he *breathed on* them and said to them, “*Receive the Holy Spirit*” (John 20:22).

9282

And everything that I have said to you, you shall observe means that the commandments, judgments, and statutes are to be carried out, as the following shows: *Everything that Jehovah had said to them* symbolizes everything about life, worship, and the public sphere. Jehovah’s sayings on life were called commandments, his sayings on worship were called statutes, and his sayings on the public sphere were called judgments (§8972). And *observing*, or keeping, means carrying out, because it is in the carrying out of a rule that it is observed.

Statements on life, worship, and the public sphere are nothing to us as long as they remain in our intellect alone; it is when they are present in our will that they first become part of us. That is why the Word is constantly saying that a thing is “to be done.” Doing belongs to the will, but knowing, understanding, acknowledging, and believing belong to the intellect. What belongs to the intellect does not have *reality* in us until it is incorporated into our will, and it does not become *manifest* in us until it is incorporated into our intellect from our will. Our core *reality* is to will, and the *manifestation* of that reality is to acknowledge and believe accordingly. Anything that is not *real* and *manifest* in us in this way is not adopted by us. It stands outside, not yet received into our home. So it does not contribute to our eternal life, either. If it does not become part of our life, it scatters to the winds in the other world. All that remains is what we have in our heart, that is, in our will and consequently in our intellect.

This being so, the Word says everywhere that the commandments and statutes are to be done. In Moses, for example:

My judgments you shall do, and my statutes you shall keep, to walk in them. Therefore you shall keep my statutes and my judgments, *by which, if a person does them, that person shall live.* (Leviticus 18:4, 5)

There are also Matthew 5:19; 7:24, 25, 26, 27; 16:27; John 3:21; and many other passages besides.

And the name of other gods you shall not mention means not to base one's thinking on a false theology, as the following shows: A *name* symbolizes all faith and all worship taken as a whole, as discussed in §§2724, 3237, 6887, 8274, 8882. Here it symbolizes all false theology, because *other gods* symbolize falsity (§§4544, 7873, 8867). And *mentioning* symbolizes thought. The reason mentioning means thought is that it is done with the mouth, and anything connected with the mouth symbolizes an aspect of thought. This is because human speech results from thought. You see, human beings have two kinds of thought, verbal and nonverbal. Verbal thought is the kind that matches speech. Nonverbal thought is the kind that matches verbal thought—and therefore speech—in honest, upright people but not in people who are neither honest nor upright. Nonverbal thought is a product of our higher, inner intellect, as it emerges directly from our will. Verbal thought is a product of our lower, outer intellect, formed by the higher, inner intellect to display or at least mimic to the world a character of honesty and integrity, goodness and truth.

[2] It is plain, then, what an honest, righteous person is like and what a dishonest, unrighteous person is like: Honest, righteous people have an inner self formed in the image of heaven and an outer self formed in an image of a material world subordinate to heaven (§9279). Dishonest, unrighteous people have an inner self formed in the image of hell and an outer self formed in the image of a heaven subordinate to hell. After all, they use their outer persona to simulate heavenly qualities, and they use rational ideas from heaven to justify their baser desires and to deceive others.

This shows that the state of life in a righteous person is the opposite of that in an unrighteous person.

It shall not be heard in your mouth means not to obey or affirm it in any way. This can be seen from the symbolism of *hearing* as obeying (discussed in §§2542, 3869, 4652–4660, 5017, 7216, 8361) and from that of *its not being in one's mouth* as not affirming, when it applies to a false theology, as symbolized by the name of other gods.

The name of other gods was not to be mentioned or heard in anyone's mouth because in that way heavenly and divine qualities of the Lord could be represented by all the statutes, judgments, and commandments that had been laid down. Those qualities actually were represented too, as long as the people spoke of Jehovah and worshiped him, because the Lord's divinity was then present, and with it, heaven. When they named and worshiped

other gods, though, hellish qualities were represented, because spirits from the hells who wanted to be worshiped as gods were present. (That is what the inhabitants of the hells are constantly trying to achieve, because self-love and materialism reign supreme there; see §3881 at the end.)

9285

Exodus 23:14, 15, 16, 17, 18, 19. *Three times in the year you shall celebrate a feast to me. You shall keep the feast of unleavened bread. Seven days you shall eat unleavened bread, as I have commanded you, at the set time in the month of Abib, because in it you went out of Egypt. And my face shall not be seen by the empty-handed. And [you shall keep] the feast of the harvest of the firstfruits of your work that you have sown in the field. And [you shall keep] the feast of the gathering [of produce] at the departure of the year, in your gathering your work from the field. Three times in the year every male of yours shall be seen before the face of the Lord Jehovah. You shall not offer the blood of my sacrifice on yeast bread. And the fat of my feast shall not remain all night till morning. The first of the firstfruits of your ground you shall bring into the house of Jehovah your God. You shall not cook a kid in its mother's milk.*

Three times in the year you shall celebrate a feast to me symbolizes lasting worship of the Lord and lasting thanks given to him because of being delivered from damnation. *You shall keep the feast of unleavened bread* symbolizes [worship and thanks for] purification from falsity. *Seven days* symbolizes a holy state existing then. *You shall eat unleavened bread* symbolizes adoption of goodness that has been purified of falsity. *As I have commanded you* means in keeping with the laws of order. *At the set time in the month of Abib* means from the beginning of a new state. *Because in it you went out of Egypt* symbolizes deliverance from a plague of falsity. *And my face shall not be seen by the empty-handed* symbolizes acceptance of a merciful goodness, and the giving of thanks. *And [you shall keep] the feast of the harvest of the firstfruits of your work that you have sown in the field* symbolizes worship of the Lord and thanks given to him for implanting truth in goodness. *And [you shall keep] the feast of the gathering [of produce] at the departure of the year, in your gathering your work from the field* symbolizes worship offered from a heart grateful that the resulting goodness has taken root and accordingly a heart grateful for rebirth and for full deliverance from damnation. *Three times in the year every male [of yours] shall be seen before the face of the Lord Jehovah* symbolizes the Lord's constantly visible presence even in faith with its truths. *You shall not offer the blood of my sacrifice on yeast bread* means that worship of the Lord based on truth known to the church must not be mixed with

falsity from evil. *And the fat of my feast shall not remain all night till morning* means that when our worship comes not from ourselves but from the Lord, the goodness it embodies is always fresh and new. *The first of the firstfruits of your ground you shall bring into the house of Jehovah your God* means that all truth based in goodness and all goodness based in truth is holy because it comes from the Lord alone. *You shall not cook a kid in its mother's milk* means that the innocent goodness of a later stage is not to be joined to the innocent truth of an earlier stage.

Three times in the year you shall celebrate a feast to me symbolizes lasting worship of the Lord and lasting thanks given to him because of being delivered from damnation, as the following shows: *Celebrating a feast* symbolizes worship of the Lord with gladness of heart because of being delivered from damnation, as discussed in §7093. And *three times in the year* symbolizes a complete state, all the way to its end, because three symbolizes something complete, from beginning to end (§§2788, 4495, 7715, 9198), and a year symbolizes an entire period of time (§§2906, 7839, 8070). So here it symbolizes full and complete deliverance. After all, the feast of unleavened bread symbolizes purification from falsity; the feast of harvest [of the firstfruits], the implantation of truth in goodness; and the feast of gathering [produce], implantation of the resulting goodness, and therefore full deliverance from damnation. When we have been purified of falsity, then introduced by truth into goodness, and finally endowed with goodness, we are in heaven, with the Lord, so we have been fully liberated.

[2] The gradual steps of deliverance from damnation are like the gradual steps of rebirth, because to be reborn is to be delivered from hell and introduced into heaven by the Lord. When we are being reborn, first we are purified of falsity, then the truth that belongs to our faith is implanted in the goodness that belongs to our love for our neighbor. Last of all, genuinely charitable goodness takes root in us, and once that is accomplished, we have been reborn and find ourselves in heaven, with the Lord. The three feasts in the year, then, also symbolized worship of the Lord—and thanks given to him—because of being reborn.

It was as a perpetual reminder of these steps that the three feasts were established, so the worship and thanks are described here as *lasting*. The main elements of worship must be enduring, and a thing endures when it has been inscribed not only on our memory but also on our actual life. It is then said to reign supreme in us; see §§5949, 6159, 6571, 8853–8858, 8865.

9287

You shall keep the feast of unleavened bread symbolizes worship and thanks for purification from falsity. This can be seen from the symbolism of a *feast* as worship of the Lord and thanks given to him for deliverance from damnation (treated of directly above at §9286) and from that of *unleavened bread* as purification from falsity. Yeast symbolizes falsity, so flat or unleavened bread symbolizes goodness purified of falsity (§§2342, 8058).

Regarding this feast, which was also called Passover, see below at §§9292, 9294.

9288

Seven days symbolizes a holy state [existing then]. This can be seen from the symbolism of *seven* as holiness (discussed in §§395, 433, 716, 881, 5265, 5268) and from that of *days* as states (discussed in §§23, 487, 488, 493, 2788, 3462, 3785, 4850, 5672, 5962, 7680, 8426, 9213).

9289

You shall eat unleavened bread symbolizes adoption of goodness that has been purified of falsity. This can be seen from the symbolism of *eating* as adoption (discussed in §§3168, 3596, 4745) and from that of *unleavened bread* as goodness purified of falsity (discussed just above at §9287).

9290

As I have commanded you means in keeping with the laws of order. This can be seen from the symbolism of any *commanding* done by the Lord as divine truth emanating from him, since divine truth contains and teaches us the commandments for our life and worship. Divine truth is order itself in the heavens, and individual truths are the laws of order (§§1728, 1919, 2258, 2447, 5703, 7995, 8700, 8988). You can see, then, that *as I have commanded you* means in keeping with the laws of order.

9291

At the set time in the month of Abib means from the beginning of a new state. This can be seen from the discussion in §8053 of the symbolism of the *month of Abib* as the beginning of a new state.

9292

Because in it you went out of Egypt symbolizes deliverance from a plague of falsity. This can be seen from statements and evidence offered in §§7107, 7110, 7126, 7142, 7220, 7228, 7240, 7278, 7317, 8866, 9197 concerning the departure of the children of Israel from Egypt. Those sections show what was symbolized by the stay of the children of Israel in Egypt and by their departure from Egypt. Their stay symbolized the way the spiritual (people who were part of the Lord's spiritual church) were plagued by hellish spirits and were protected by the Lord. Their departure symbolized deliverance from that plague. Passover—the feast of unleavened bread—was established in honor of this deliverance, concerning which, see §§7093 at the end, 7867, 7995.

9293

And my face shall not be seen by the empty-handed symbolizes acceptance of a merciful goodness, and the giving of thanks, as the following

shows: Jehovah's *face* symbolizes goodness, mercy, and peace, as discussed in §§222, 223, 5585, 7599. And *not seeing it if we are empty-handed*, or without an offering, means testifying to the goodness received and giving thanks. Offerings made to Jehovah symbolized the kinds of gifts offered to the Lord from one's heart and accepted by him.

Offerings are like all human actions, which are mere gestures. Considered apart from the intention behind them, our deeds are simply motions strung together in various sequences, not unlike the movements of a machine, and therefore inanimate. Considered together with the intention, though, they are not motions of this kind. Instead they are expressions of the will, exhibited in plain view, because deeds are nothing but testimony to the kind of intentions the will holds. Besides, they take their soul, or life, from the will. The same assertion can be made about deeds, then, as about motion: deeds have nothing living in them except the intent, just as motion has nothing living in it except the initial impulse.

People realize this too. If they are smart, they pay attention not to another's deeds but only to the other's intention, from which, through which, and for which the deeds emerge. In fact, if they are wise, they barely even see the deeds but rather the nature and degree of intention in the deeds.

It is the same with offerings: the Lord observes the intention behind them. That is why offerings made to Jehovah (the Lord) symbolize what lies in the will, or the heart. (The human will is what is called a heart in the Word.)

From these remarks you can also see how to understand the idea that in the other life we will each be judged by our deeds, or works (Matthew 16:27), namely, that we will be judged by the content of our heart and therefore of our life.

[2] This symbolism of offerings made to Jehovah is plain from the Word. In David, for example:

Sacrifice and gift you have not wished for, burnt offering and sin sacrifice you have not sought. I have desired to do your will, my God. (Psalms 40:6, 8)

In Moses:

Jehovah your God is God of the gods and Lord of the lords, *who does not accept anyone's face and does not take a gift* [as a bribe]. (Deuteronomy 10:17)

And in Matthew:

If you offer your gift on the altar and with this remember that your brother or sister has something against you, you shall leave the gift there before the altar; and first go reconcile with your brother or sister, and then, coming, offer your gift. (Matthew 5:23, 24)

Plainly, then, offerings made to the Lord were testimony to the kinds of gifts the heart offers, which are gifts of faith and love. Reconciliation with a brother or sister stands for charity toward one's neighbor. [3] In the same author:

Sages came from eastern parts and *offered the newborn Lord gifts: gold, frankincense, and myrrh.* (Matthew 2:11)

Gold, frankincense, and myrrh symbolize the whole range of endeavors that are marked by a goodness that springs from love for the Lord and from faith in him. Gold symbolizes forms of goodness born of love; frankincense, forms of goodness born of faith; and myrrh, forms of both kinds of goodness on the outer level. The reason sages from eastern parts offered these gifts was that the knowledge and wisdom of the people of old had remained with some individuals in eastern lands ever since ancient times. That knowledge and wisdom consisted in understanding and seeing the heavenly and divine dimension underlying worldly and earthly objects. The ancients recognized that everything had a correspondence and representation and therefore a symbolism, and the very earliest books and records of nations outside the church demonstrate this too. That was how the sages knew that gold, frankincense, and myrrh symbolized types of goodness that are to be offered to God.

From their prophecies (which were the kind typical of the ancient church, as described at §2686) they also knew that the Lord was going to come into the world and that a star would then appear to them. Balaam, who was also from among the children of the east, even prophesied about this star (Numbers 24:17; see §3762). A star symbolizes concepts of inner goodness and truth received from the Lord (§§2495, 2849, 4697).

[4] In David:

The monarchs of Tarshish and of the islands will *bring an offering; the monarchs of Sheba and Seba will deliver their gift*, and all monarchs will bow down, and all nations will serve him. (Psalms 72:10, 11)

These words were said of the Lord. The offering brought and the gift delivered symbolize a goodness born of love and faith. Tarshish, you see, symbolizes doctrinal teachings about love and faith (§1156); Sheba and Seba, a knowledge of what is good and true (1171, 3240); monarchs, truth known to the church (1672, 2015, 2069, 3009, 4581, 4966, 5044, 5068, 6148); and nations, goodness in the church (1159, 1258, 1259, 1260, 1416, 1849, 4574, 6005, 8771). From this it is evident what is meant by “All monarchs will bow down, and all nations will serve.” [5] In Isaiah:

They will announce my glory among the nations. Then they will bring all your family from all the nations, an *offering to Jehovah*, on horses, in a chariot, and in coaches, and on mules, and on swift camels, to my holy mountain, to Jerusalem, *as the children of Israel bring an offering in a clean vessel to the House of Jehovah*. (Isaiah 66:19, 20)

Anyone who does not know the Word’s inner meaning might believe that these words were said of Jews and that it was therefore they who would be brought to Jerusalem from the surrounding nations. In reality, though, goodness born of love for the Lord and of faith in him is what is being described in this prophetic fashion and is what is meant by the offering. The horses, chariots, coaches, mules, and swift camels on which the Jews were to be brought are matters of understanding, doctrine, and fact concerning truth and goodness. This is plain from their symbolism, such as that of horses (§§2760, 2761, 2762, 3217, 5321, 6125, 6401, 6534, 8029, 8146, 8148), chariots (§§5321, 5945, 8146, 8148, 8215), and mules (§2781). [6] In Malachi:

He will sit smelting and purging silver and will purify the children of Levi and refine them like gold and like silver *so that they may come bringing an offering to Jehovah in righteousness. Then the offering of Judah and Jerusalem will be sweet to Jehovah, as in the days of old and as in former years*. (Malachi 3:3, 4)

Since an offering made to Jehovah symbolizes a goodness born of love and faith, the passage says that they will come bringing an offering to Jehovah in righteousness and that the offering will then be sweet to Jehovah. Purifying the children of Levi and refining them like gold and silver symbolizes the purification of goodness and truth to be free of evil and falsity. The children of Levi are people with faith and neighborly love and therefore people of the spiritual church (§§3875, 4497, 4502, 4503). Judah is the

goodness that characterizes heavenly love and therefore people with that kind of goodness (§§3654, 3881).

9294

And [you shall keep] the feast of the harvest of the firstfruits of [your] work that you have sown in the field symbolizes worship of the Lord and thanks given to him for implanting truth in goodness, as the following shows: A *feast* symbolizes worship of the Lord and thanks, as discussed above in §§9286, 9287. A *harvest* symbolizes a proliferation of truth and therefore the implantation of truth in goodness. *Firstfruits*, or the first *work*, symbolize events that form the final stage of being taught [truth] and the first stage of living by it, as discussed below. *Sowing* means teaching, as discussed at §9272. And a *field* symbolizes the church with respect to goodness and therefore the goodness in the church, as discussed in §§2971, 3500, 3766, 7502, 9139, 9141. In sum, then, the *feast of the harvest of the firstfruits of [your] work that you have sown in the field* symbolizes worship of the Lord and thanks given to him for implanting truth in goodness.

[2] This symbolism of this feast can be seen from the point made above at §9286: that three feasts were established to celebrate the deliverance of humankind from damnation and consequently to celebrate rebirth, since rebirth frees people from hell and takes them to heaven. So the first feast, called the feast of unleavened bread, symbolizes purification from falsity; the feast in the current verse symbolizes the implantation of truth in goodness; and the third feast symbolizes the implantation of goodness. When we are being reborn, we start by being purified of the kind of falsity that grows out of self-centered and materialistic evil. The way we are purified is by being taught about evil, hell, and damnation, and about goodness, heaven, and eternal happiness, and by therefore allowing ourselves to be withheld from doing, intending, or [even] contemplating evil.

Once the soil has been prepared in this way, seeds of religious truth are planted, because not until then is truth accepted. However, the seeds that are planted need to be planted in goodness, because nowhere else is there any soil for them and nowhere else can they put down roots. The seeds of truth are planted in goodness when we are willing to act on the truth, when we love it, and when we act on it. This is the state of regeneration (or deliverance from damnation) symbolized by the current feast, which is called the feast of the harvest of the firstfruits of the work, because a harvest symbolizes truth productive of goodness.

[3] When truth has been implanted in goodness, it is no longer by means of truth but by means of goodness that the Lord leads us, and he does so when we will and do what is good out of love and desire—in other words, out of charity. This stage of rebirth (or deliverance from damnation) is symbolized by the third feast, called the feast of gathering [produce].

[4] The three feasts were also called the Feast of Passover, the Feast of Weeks, and the Feast of Booths, concerning which, see Exodus 34:18–22; Leviticus 23:1–end; Deuteronomy 16:1–end.

These three feasts represent the same thing that was represented when the children of Israel were led out of the land of Egypt, when they were brought into the land of Canaan, and when they settled there.

The removal of the children of Israel from Egypt had the same representation as the first feast, named Passover. You can see that this is so from the case made concerning Passover in §§7093 at the end, 7867, 7995. After all, the removal of the children of Israel that this feast was established to commemorate symbolized the deliverance of people in the spiritual church from the falsity that had been plaguing them (§§7240, 7317, 9197).

[5] The introduction of the children of Israel into the land of Canaan had the same representation as this second feast, named the feast of the firstfruits of the work and also the Feast of Weeks; it represented the implantation of truth in goodness. The land of Canaan, you see, is the church with respect to goodness and therefore the goodness in the church (§§1607, 3038, 3481, 3686, 3705, 4240, 4447, 4517, 5136, 6516), and the children of Israel, in the abstract, separately from individuals, are spiritual truth (§§5414, 5879, 5951).

[6] The settling of the children of Israel in Canaan had the same representation as the third feast, called the feast of gathering the fruits of the earth [Leviticus 23:39], the feast of gathering from the threshing floor and winepress [Deuteronomy 16:13], and the Feast of Booths; it represented the implantation of goodness and therefore represented life in heaven.

This discussion now shows why three feasts were established. They were established to honor the extraction of the human race from hell (at least that portion of the human race that is willing to accept new life from the Lord) and its introduction into heaven, by the Lord, through his coming into the world.

This second feast was called the feast of the harvest of the firstfruits of the work, and also the feast of the firstfruits of wheat and the Feast of

Weeks [Exodus 34:22]. The reason it symbolizes the implantation of truth in goodness can be seen from the way the feast was established, as described in Moses:

Say to the children of Israel, “When you come into the land that I am giving you, and you harvest its harvest, you shall bring the first sheaf of your harvest’s firstfruits to the priest, who shall wave the sheaf before Jehovah to secure his good pleasure in you. On the day after the Sabbath the priest shall wave it. And on that day you shall offer a lamb (the offspring of a year) as a burnt offering, and also a *minha* and a libation. And bread or a roasted ear or a green one you shall not eat till that very day. Then you shall count for yourselves from the day after the Sabbath; from the day on which you brought the sheaf of the waved offering, seven whole Sabbaths there shall be. To the day after the seventh Sabbath you shall count fifty days, and you shall offer a new offering to Jehovah. From your dwellings you shall offer waved bread; it shall be cooked with yeast, firstfruits to Jehovah. In addition to the bread, you shall offer seven lambs, one young ox, and two rams as a burnt offering, with their *minha* and libation.” (Leviticus 23:10–21; Deuteronomy 16:9–12)

[2] The symbolism of all these individual elements cannot be known except from their inner meaning. In that meaning, the *seeds* sown in a field are religious truths implanted in goodness. A *harvest* symbolizes truth that ripens as it produces goodness, since *wheat* and *barley* stand for goodness, and the *ear* (or spike) on which they grow stands for truth attached to goodness in a similar fashion. A *sheaf* is a series and collection of such truths (since truth does come in sheaves). *Waving* means bringing to life, because truth is not alive in us until it is grounded in goodness. The *priest* who waved the sheaf—that is, who brought truth-based goodness to life—represented the Lord, the giver of all life. The fact that it was done on the *day after the Sabbath* symbolizes the sacred bond uniting goodness and truth. The ban on *eating bread*, a *roasted ear*, or a *green ear* before then meant that this is the earliest point at which goodness possesses life and is adopted. *Bread* is a loving goodness, a *roasted ear* is charitable goodness, a *green ear* is truth-based goodness, and *eating* is adopting. The requirement *that they count seven Sabbaths from then until the feast*, which therefore took place on the *fiftieth day*, symbolized a full grounding of truth in goodness, lasting till the start of a new state. The *yeast bread* that was then offered symbolized goodness that at that point had not yet been fully purified. *Waving* it symbolized bringing it to life. A *burnt offering of lambs, a young*

ox, and rams, along with a minha and libations meant worshiping the Lord in the spirit of such goodness.

That is what is symbolized by the current feast and by the practices involved in it, from which you can see that what was symbolized was the second stage of deliverance from damnation, a stage of implanting truth in goodness.

[3] Since this feast was called the feast of the harvest's firstfruits, it needs to be known what a harvest symbolizes in the Word.

In a broad sense, the field in which a harvest takes place symbolizes the entire human race, or the whole world; in a less broad sense, the church; in a narrower sense, a member of the church; and in a still narrower sense, goodness in a member of the church. Goodness is the soil in which religious truth is sown, as seed is sown in a field.

The symbolism of a field makes plain what the symbolism of a harvest is. In the broadest sense a harvest symbolizes the state of the entire human race as to its acceptance of goodness through truth. In a less broad sense a harvest symbolizes the state of the church as to its acceptance of religious truth into the goodness it possesses. In a narrower sense a harvest symbolizes the state of a person in the church as to that acceptance. And in a still narrower sense a harvest symbolizes the state of goodness itself as to its acceptance of truth, so it symbolizes the implantation of truth in goodness.

[4] From this discussion you can see what a harvest symbolizes in the following passages. In Matthew, for instance:

The one who sows good seed is the Son of Humankind; the *field* is the world; the *seeds* are the children of the kingdom; the *tares* are the children of the evil one; the *enemy* who sows them is the Devil; the *harvest*, though, is the close of the age; and the *harvesters* are angels. (Matthew 13:37, 38, 39)

Good seed is religious truth from the Lord. The Son of Humankind is the Lord as the embodiment of the truth known to the church. The world, which is the field, is the entire human race. The children of the kingdom, who are the seeds, are truths present in the church's faith. The children of the kingdom of evil, who are the tares, are falsities present in the church's faith. The Devil, who is the enemy and sows the tares, is hell. The close of the age, which is the harvest, is the final stage in the church's acceptance of religious truth into its goodness. Angels, who are the harvesters, are truth from the Lord. All this symbolism of the Lord's words is clear from the inner meaning of those words, as discussed in various explanations

scattered throughout this work. (The same explanations show that when the Lord was in the world, the way he spoke was to use symbolic language, so that the Word would serve not only the world but heaven too.)

[5] In Revelation:

An angel went out of the temple, shouting in a loud voice to the one who was sitting on the cloud, “*Send in your sickle and harvest*, because the hour for *harvesting* has come upon you, since *the harvest of the earth has dried*.” So the one sitting on the cloud sent *his sickle onto the earth and the earth was harvested*. (Revelation 14:15, 16)

Here too the harvest stands for the church’s final state with respect to the way it accepts religious truth into its goodness. In Joel:

The priests, ministers of Jehovah, mourned, *the field was devastated*; the earth mourned, because the grain was devastated; the new wine dried up, the oil droops; the farmers were put to shame, the vinedressers wailed, over the wheat and over the barley, *because the harvest of the field perished*. (Joel 1:9, 10, 11)

This passage uses images of field, vineyard, and olive grove to depict the devastation of the church in regard to faith with its truth and neighborly love with its goodness. The church itself is the field, and its final state—which the Lord referred to as the close of the age—is the harvest. [6] In the same author:

Send in the sickle, because the harvest has ripened. Come, go down, because the winepress is full; the vats overflow, because great is their wickedness. (Joel 3:13)

Here too the harvest symbolizes the close of the age or the final state of the devastated church. In Jeremiah:

Cut off the person from Babylon who is sowing seed and *laying hold of a sickle in the time of harvest*. (Jeremiah 50:16)

In the same author:

The daughter of Babylon is like a *threshing floor*; it is time to thresh her. Still a little while and *harvest time* comes. (Jeremiah 51:33)

Harvest time stands for the final state of the church there. In Isaiah:

Howl, you ships of Tarshish, because Tyre has been wiped out, so that there is not a house, nor does anyone enter one. The inhabitants of the island, the trader of Sidon crossing the sea, are silent; they have filled

you up, and the seed of Sihor, the *harvest of the Nile, its produce*, came through many waters, to be the merchandise of the nations. (Isaiah 23:1, 2, 3)

[7] Only from the inner meaning can anyone tell what holy attributes of religion are being depicted here. Everyone knows that holy matters of heaven and the church are present throughout the Word and this is what makes the Word holy. The literal meaning here is about the business dealings of Tyre and Sidon, which are not holy, apart from their sacred inner meaning. What they symbolize in the inner meaning, though, becomes plain when this is unfolded. Ships of Tarshish are doctrinal teachings about truth and goodness. Tyre and Sidon are a knowledge of what is good and true. No house, so that no one enters, means that there is no longer any goodness for truth to be implanted in. Inhabitants of the island who keep silent are good qualities that are relatively distant [from core virtues]. The seed of Sihor is truth in the form of knowledge. The harvest of the Nile, its produce, is a resulting goodness that exists outside the church.

And [you shall keep] the feast of the gathering [of produce] at the departure of the year, in your gathering your work from the field symbolizes worship offered from a heart grateful that the resulting goodness has taken root and accordingly a heart grateful for rebirth and for full deliverance from damnation, as the following shows: A *feast* symbolizes worship of the Lord and thanks (dealt with above in §§9286, 9287, 9294), so it symbolizes worship from a grateful heart. When *gathering* is mentioned in connection with the implantation of truth in goodness, it symbolizes the implantation of goodness itself. The *departure of the year* symbolizes the end of work. And *in your gathering your work from the field* symbolizes the use and enjoyment of all [the truth] that has been implanted in goodness. The *work* means the produce not only of the field but also of the vineyard and olive grove, so it means [all] the fruit of the earth, as the description of the feast in Moses shows:

9296

A feast of booths you shall make for yourself for seven days *when you gather [produce] from your threshing floor and from your winepress*. And Jehovah your God will bless you *in all your produce and in all the work of your hands*. (Deuteronomy 16:13, 15)

And in another place:

On the fifteenth day of the seventh month, *when you gather the fruit of the earth*, you shall celebrate a feast to Jehovah for seven days. (Leviticus 23:39)

[2] Since this feast symbolizes worship of the Lord offered from a heart grateful that goodness has taken root and accordingly a heart grateful for full deliverance from damnation, I must start by explaining what it means for goodness to take root.

I have already shown in various places that we have two capacities for life—the intellect and the will—and that the intellect is devoted to the reception of truth, while the will is devoted to the reception of goodness [§§35, 5232, 5835, 7179, 9050]. After all, there are two entities to which everything in the universe, both in heaven and on earth, relates: truth and goodness. Plainly, then, these two entities are the components of human life, and the components of a person's *new* life are the truth belonging to faith and the goodness belonging to neighborly love. Unless both of these have been implanted in us, we do not have new life.

The church knows how faith with its truth is sown and planted in us, but it does not yet know very well how neighborly love with its goodness is sown and planted.

When we are very young, we receive goodness from the Lord, and this goodness is the innocent kind that little children have. It forms the rudiments of a new will in us, and in the next stage of our life it grows. The growth of such goodness depends on our living a life of innocence among our companions and a life of uprightness and obedience toward our parents and teachers, but it is especially marked in people who afterward allow themselves to be reborn. The Lord foresees how open to rebirth we will be and provides what the state of our future life requires. In every present moment, after all, the Lord foresees evil and provides for goodness, from the first traces of life through to eternity.

Later, when we grow up and begin to think for ourselves, then to the extent that we are carried away by the pleasures of self-love and materialism, this new volition, or this rudiment of a new will, closes off. So far as we are not carried away by those pleasures, though, our new will opens up and develops.

[3] However, I now need to say how the implantation of truth causes the new will to develop. The new will, which is formed of innocent goodness, is the dwelling place through which the Lord makes his entrance into us, inspiring us to will what is good and then to move from that to doing it. This inflow from him operates in us only to the extent that we refrain from evil. What it produces in us is an ability to see, perceive, reflect on, and understand what is true and good in the private and public spheres, depending on the pleasure we find in actually using the

information. Next the Lord flows through the good we do into the doctrinal truth we have learned from the church. From our memory he calls forth such truth as we can use in our lives and implants it in goodness, which in this way he perfects. That is why the goodness in us depends entirely on the usefulness to which we have devoted our life. If we devote our life to our neighbor—to the good of our fellow citizen, our country, the church, heaven, and the Lord—the good we do is a sign of neighborly love. If on the other hand we devote our life exclusively to ourselves and our own worldly advantages, the incipient new will closes off. Below it another will forms out of self-centered and materialistic evil, which produces an intellect formed of falsity. This will closes off above and opens below—that is, it closes off to heaven and opens to the material world.

From these remarks you can see how truth is implanted in goodness and shapes it. You can see that when we possess goodness, we are with the Lord in heaven, since (to repeat) the new will, where charitable goodness resides, is the Lord's dwelling, and consequently is heaven in us. The new intellect that it produces is like a tabernacle through which he comes in and goes out.

[4] All of this in general and in particular was represented by the current feast—called the feast of the gathering of the fruits of the earth and the Feast of Booths—as can be seen from the establishment of the feast, described this way in Moses:

On the fifteenth day of the seventh month, when you gather the fruit of the earth, you shall celebrate Jehovah's feast for seven days. You shall live in booths for seven days. On the first day, a Sabbath, and on the eighth day, a Sabbath. And on the first day you shall take yourselves the fruit of a noble tree, palm fronds, and the branch of a dense tree, and river willows, and you are to be glad before Jehovah your God for seven days. All the native-born of Israel shall live in booths so that your generations may know that I made the children of Israel live in booths when I led them out of the land of Egypt. (Leviticus 23:39–43)

And in another place:

A feast of booths you shall make for yourself for seven days when you gather [produce] from your threshing floor and from your winepress. You shall be glad at the feast—you, your son, and your daughter, and your male slave, and your female slave, and the Levite and the immigrant and the orphan and the widow who are in your gates. You shall be utterly glad. (Deuteronomy 16:13–15)

[5] The fact that this feast represented a state of goodness implanted by means of truth from the Lord and therefore a state of heaven inside us is evident from the inner meaning of every item mentioned here. In that meaning, the *fifteenth day of the seventh month* symbolizes the end of the previous state and the start of a new state. (For this meaning of *fifteen*, see §8400, and also of *seven*, 728, 6508, 8976, 9228.) The *fruit of the earth* that was *gathered* at that time symbolizes charitable goodness (43, 55, 913, 983, 2846, 2847, 3146, 7690, 7692). *Gathering from the threshing floor and winepress* has the same symbolism, because the *grain* of the *threshing floor* is truth-based goodness (5295, 5410), the *wine* of the *winepress* is truth arising from goodness (6377), and *oil*, which also comes from a *press*, is goodness that gives rise to truth (886, 3728, 4582, 4638). A *Sabbath* on the first day and a *Sabbath on the eighth day* symbolizes a union of truth with goodness and, conversely, of goodness with truth. (For the idea that the *Sabbath* is a union of truth and goodness, see 8495, 8510, 8890, 8893, 9274.) The reason the *eighth day* was also called a Sabbath is that an *eighth* thing symbolized the start of a new state (2044, 8400 at the end). [6] The *fruit of a noble tree* that the people were to *take* on the *first* day symbolized joy and festivity over the fact that goodness has taken root (which is why the passage goes on to say, “*to be glad before Jehovah*”); *palm fronds* symbolized the inner truth associated with that goodness (8369); the *branch of a dense* (or tangled) *tree*, outer truth, or truth in the form of knowledge, associated with goodness (2831, 8133); and *river willows*, still more external truth, gleaned by the physical senses. The *booths in which they were to live for seven days* symbolize holy love radiating from the Lord and holy love returned to him (414, 1102, 2145, 2152, 3312, 4391, 4599). They also symbolize sacred oneness (8666). The *native-born of Israel* symbolize people with charitable goodness and consequently such goodness in the abstract (3654, 4598, 5801, 5803, 5807, 5812, 5817, 5819, 5826, 5833, 6426, 7957). The *gladness of everyone at that season* symbolized the kind of joy that is felt by people endowed with goodness by the Lord and therefore the kind of joy felt by the inhabitants of heaven. After all, people endowed by the Lord with charitable goodness are in heaven with the Lord.

These are the reasons for which this feast existed.

9297

Three times in the year every male [of yours] shall be seen before the face of the Lord Jehovah symbolizes the Lord’s constantly visible presence even in faith with its truths, as the following shows: *Three times in the year* symbolizes something complete and continuous, as dealt with in §§4495, 9198. *Being seen* symbolizes visible presence, as dealt with in §§4198, 5975,

6893. A *male* symbolizes faith with its truth, as dealt with in §§2046, 7838. And a *face*, when it is Jehovah's, or the Lord's, symbolizes the divine goodness of divine love, or mercy, as dealt with in §§222, 223, 5585, 7599. Since the divine goodness of divine love is Jehovah himself, or the Lord, *being seen before the face of the Lord Jehovah* has the same symbolism as being seen by the Lord. What is more, the Lord is the one who sees us, presents himself to us, and lets us see him, so it is not by our own power but by his power in us that we see him.

[2] I need to explain briefly how to understand the idea that the Lord is constantly visible and present even in faith and the truth that belongs to it. It is in the goodness we possess that the Lord is present with us. This is because goodness forms our life but truth does not, except to the extent that it partakes of goodness. That is why the Lord's dwelling place is in the innocent goodness we possess, as was said above at §9296. When we have been reborn, then, the Lord is present not only in the goodness we possess but also in the truth arising from it, because the truth then takes its life from goodness. In fact it *is* goodness given a shape in which the quality of the goodness can be perceived. Such truth is what constitutes our new intellect, which unites with our new will. As previously stated, everything falls into the category of truth or goodness, and the human intellect is devoted to truth, while the will is devoted to the goodness from which truth arises. From this you can see how to understand the idea that the Lord is then visibly present even in religious truth. That is what is symbolized by the requirement that every male be seen before the face of the Lord Jehovah three times in the year.

It is for this reason that the text says the *males* shall be seen, because a male symbolizes the truth that constitutes faith. It is for the same reason that the text says “before the *face of the Lord Jehovah*.” Jehovah symbolizes the divine essence, and the Lord symbolizes the divine manifestation of that essence. Our own essence therefore consists in goodness, and the manifestation of that essence consists in truth.

[3] The church says that faith comes from the Lord, but it is important to realize that this is true of faith grounded in neighborly love, not of faith detached from neighborly love. A detached faith comes from oneself and is called dogmatism, as discussed in “Teachings on Neighborly Love and Faith” at the beginning of the next chapter [§§9363–9369].

You can tell whether the faith in you comes from the Lord or from yourself: If you seek truth solely to gain a reputation for scholarship so as to amass honors and wealth, not in order to put it to good use in your

life, you have a dogmatic faith, which comes from yourself rather than the Lord.

[4] Moreover, religious truth can be either theoretical or practical. The people whose faith comes from the Lord are those who study theoretical religious truth for the sake of what is practical and view the former in the context of the latter. From the two kinds of truth combined, then, they consider how to put their life to good use, and they seek out both kinds for this purpose. The reason their faith comes from the Lord is that the usefulness to which we devote our life, or its purpose, is the goodness in us. Everything in us is formed to suit our life purpose, and religious truth is the means by which it is formed.

The inhabitants of the other world illustrate plainly that this is so. All of them without exception are reduced to the state of their goodness or else of their wickedness. So they are reduced to the use to which they had put their life, or their ultimate goal—that is, what they had loved above all and therefore enjoyed as the central pleasure of their life. Everyone is reduced to this. The true or false ideas that went along with their life purpose remain, and more ideas of the same kind get added on, uniting with the earlier ones, bringing the purpose to fulfillment, and rendering it visible in its own proper form.

That is why spirits and angels are forms embodying their life's ambition, evil spirits being forms embodying an evil ambition (they are in hell), and good spirits or angels being forms embodying a good ambition (they are in heaven). It is also why spirits are instantly recognized for their character as soon as they become present. Religious truth is visible in their face and in the beauty of their facial features. Their actual goodness (or life purpose) is visible in the fiery passion that animates their facial beauty and in the aura pouring from them.

These considerations as well show what the Lord's presence in faith and its truth is.

9298

You shall not offer the blood of my sacrifice on yeast bread means that worship of the Lord based on truth known to the church must not be mixed with falsity from evil, as the following shows: *Offering a sacrifice* symbolizes worship of the Lord, as discussed in §§922, 923, 2180, 2805, 2807, 2830, 3519, 6905, 8680, 8936. *Yeast bread* symbolizes something rendered false and also falsity that comes of evil, as discussed in §§2342, 7906, 8051, 8058. And *blood* symbolizes truth that comes of goodness, so it symbolizes truth known to the church, as discussed in §§4735, 6978, 7317, 7326, 7846, 7850, 7877, 9127. Clearly, then, *you shall not offer the*

blood of my sacrifice on yeast bread means that worship of the Lord based on truth known to the church must not be mixed with falsity from evil. (To learn what falsity from evil and falsity not from evil are, see §§1679, 2408, 4729, 6359, 7272, 8298, 9258.)

[2] The reason truth from goodness (truth known to the church) is not to be mixed with falsity from evil is that they are totally at odds with each other. They are opposites, so they are in conflict, and the result is that either the goodness must perish or the evil must be dispelled, because goodness comes from heaven (that is, from the Lord through heaven), and evil comes from hell.

The wicked admittedly have some true ideas, and the good, some false ideas. However, the truth known to the wicked does not mix with the falsity-from-evil in them as long as it is present only in their memory and does not serve as a means of wrongdoing, because it is then devoid of life. If truth is turned into falsity, though, so as to justify evil (which is accomplished through misinterpretation), it does mix with falsity from evil, which profanes the truth. (To learn what the profanation of truth is like, see §§1008, 1010, 1059, 1327, 1328, 2051, 2426, 3398, 3399, 3402, 3479, 4601, 6348, 6959, 6963, 6971, 8394, 8943, 9188.)

[3] The fact that sacrificing on yeast bread was forbidden is plain from the following law regarding the *minha*, which was burned on the altar together with the sacrifice, according to this description in Moses:

No minha that you bring to Jehovah *shall be made with yeast*, and there shall be *no yeast* and *no honey* from which you would burn a fire offering to Jehovah. (Leviticus 2:11)

This discussion shows that profanation of the truth is symbolized by the law here [in Exodus 23:18], which explains why it speaks of the blood of the sacrifice rather than simply of a sacrifice by itself: blood stands for truth that stems from goodness.

And the fat of my feast shall not remain all night till morning means that when our worship comes not from ourselves but from the Lord, the goodness it embodies is always fresh and new, as the following shows: *Remaining all night* symbolizes that which comes from oneself, because in the Word, night symbolizes evil and falsity (§§221, 709, 6000, 7776, 7851, 7870, 7947); therefore it also symbolizes selfhood, because human selfhood is nothing but evil and falsity (210, 215, 694, 874, 875, 876, 987, 1023, 1044, 4328, 5660, 5786, 8480). *Fat*, or grease, symbolizes a loving goodness (discussed in §§353, 5943), and in this case, a loving goodness in worship, because the

text speaks of the fat of a *feast*, and a feast is worship (9286, 9287, 9294). And *morning* symbolizes the Lord and his Coming, as can be seen from what was shown about the morning in §§2405, 2780, 5962, 8426, 8427, 8812. In this passage, then, which is about the goodness embodied in worship that does not come from oneself, the morning symbolizes such goodness from the Lord, always fresh and new.

9300

The first of the firstfruits of your ground you shall bring into the house of your God means that all truth based in goodness and all goodness based in truth is holy because it comes from the Lord alone, as the following shows: The *firstfruits of the ground* symbolize the fact that anything good or true in the church must be attributed to the Lord alone. (For this meaning of firstfruits, see §9223, and for the meaning of the ground as the church, §§566, 1068.) It says the *first* of the firstfruits because this attribution must be first and foremost. After all, goodness and truth receive their vitality from the Lord, and it is when goodness and truth are attributed to him that they receive this vitality. And *bringing them into the house of God* means bringing goodness and truth to the Lord so that they will be holy. (For the meaning of God's house as the Lord, see §3720, and for the idea that everything holy comes from the Lord, §9229.) Clearly, then, *the first of the firstfruits of your ground you shall bring into the house of [your] God* means that all truth based in goodness and all goodness based in truth is holy because it comes from the Lord alone.

[2] I speak of truth based in goodness and of goodness based in truth because in a person who is being reborn, and more particularly in someone who has achieved rebirth, truth partakes of goodness and goodness partakes of truth. Truth constitutes the life of the intellect, and goodness, the life of the will, and in a person reborn, the intellect and the will make one mind. They communicate back and forth, the truth in the intellect communicating with goodness in the will, and the goodness in the will communicating with truth in the intellect. Each flows into the other in almost exactly the same way blood flows from the heart into the lungs and from there back into the heart, then from the left side of the heart into the arteries and from there through the veins into the heart again. The movement of goodness and truth in us back and forth from our intellect into our will and from our will into our intellect can be pictured the same way. Why do the lungs and heart give us one of the best ways of visualizing the interplay between religious truth and charitable goodness in the intellect and the will? Because the lungs correspond to the truth taught by faith, and the heart, to the goodness urged by love

(§§3635, 3883-3896). That is also why, in the Word, the heart symbolizes the life force of the will, and the soul symbolizes the life force of faith (§9050).

[3] The reason this enables us to form an idea of the truth that constitutes the intellect and of the goodness that constitutes the will is that an image formed out of things with which we are familiar accompanies all our knowledge of faith and love. We cannot think anything without some idea taken from what is knowable by us or perceptible to our senses. What is more, we do not think properly, even about matters of faith and love, until we think in terms of corresponding objects. Corresponding objects are earthly realities, which act as mirrors reflecting spiritual realities. The more we ignore those objects in forming our concepts of spiritual realities, then, the more such concepts are formed of either sensory illusions or absurdities. (The nature of our ideas on matters of faith and love is obvious in the other world, where others perceive our thoughts clearly.)

[4] My statement that faith with its truth belongs to the human intellect and that neighborly love with its goodness belongs to the human will might seem incongruous to people who claim (and harden themselves in the idea) that on matters of faith, we have to simply believe. They reason that the earthly self and its intellect are completely incapable of grasping such matters and that faith comes not from ourselves but from the Lord. However, these same people still acknowledge and believe that when we read the Word, we are enlightened in the truth and burn with goodness, and that when we are enlightened, we can tell what is true and what is not true. In addition, when they run across someone who has shown outstanding skill at revealing fundamental truths from the Word, they describe that person as enlightened. Plainly, then, enlightened people see whether a thing is true or not and perceive its validity within themselves.

The thing that is enlightened inside people at that time is their intellect, and the thing that is kindled inside them at that time is their will. If the religious truth in which they are enlightened and the charitable goodness with which they burn are genuine, it is the intellect of their inner self that is being enlightened and the will of their inner self that is being kindled. Not so if the religious truth and the charitable goodness are not genuine. [5] People with nongenuine truth and goodness can indeed corroborate truth known to the church, as can people immersed in falsity and evil, but they have no inner ability to see and perceive whether it is true. That is why most of them hold to the doctrinal teachings of the religion into which they were born and merely confirm those teachings.

They would have convinced themselves of even the greatest heresies, such as Socinianism and Judaism, had they been born to Socinian or Jewish parents.

From these comments you can see that the intellect is enlightened in people who desire truth for good reasons but not in people who desire truth for evil reasons.

In people who desire truth for good reasons, the intellect of their inner self is enlightened, and the will of their inner self is kindled. In people who desire truth for evil reasons, the intellect of their inner self is not enlightened, and the will of their inner self is not kindled, because they operate on the earthly level. That is why they defend the idea that the earthly self cannot grasp matters of faith.

[6] The fact that the intellect is what is enlightened regarding religious truth and that the will is what is kindled with charitable goodness in people who desire truth for good reasons—and who are therefore deep, spiritual people—is obvious from these same people in the other world. In that world, their intellect is able to encompass all religious truth and their will is able to embrace all charitable goodness, as they themselves can plainly tell. So they have understanding and wisdom that defy description. After all, once they have shed their body, they have the use of the inner intellect that was enlightened while they were in the world and the use of the inner will that was kindled while they were in the world. At the time, though, they were unable to tell just how they were enlightened and kindled, because their thinking took place within their body and involved worldly concepts.

These remarks now show that faith with its truth constitutes the life of the intellect and that charity with its goodness constitutes the life of the will. So the intellect needs to be involved in matters of faith, and the will, in matters of neighborly love. In other words, these two capacities are what faith and charity from the Lord flow into, and the state of the intellect and the will determine how faith and charity are received. These capacities alone, then, are the Lord's dwelling place in us.

[7] A further idea of how all this works can be formed from statements made about the inner and outer self in §§6057, 9279: The inner self has been formed in the image of heaven and the outer self in the image of the world. People whose inner self has not opened see nothing from the viewpoint of heaven, and what they see of heaven from the viewpoint of the world is darkness. So they cannot have any spiritual concept of matters involving faith and neighborly love.

For the same reason, they cannot begin to grasp what Christian goodness is or what neighborly love is. In fact, they are absolutely convinced that the life of heaven consists in truth alone (which they identify with faith) and that heavenly life can be attained by anyone who has the assurance of faith, even if that person does not live a life of faith. [8] As regards the life of faith (which is charity), the extent of their blindness is quite plain from the fact that they pay no attention whatever to thousands of lessons the Lord himself taught about leading a good life. When they find such lessons in the Word, they immediately cast them back behind faith, hiding those lessons from themselves and others. For the same reason, they remove from the church's teachings any mention of goodness—that is, of neighborly love and charitable deeds—and assign it to a lowlier set of teachings. These inferior teachings they refer to as moral theology, which they consider to be worldly rather than spiritual. The reality, though, is that our life of neighborly love stays with us after death, but our faith does not, except to the extent that it harmonizes with a charitable life. To put it another way, we keep the ability to think about religious truth only to the extent that we have a will to do good in accordance with truth.

Believers whose faith grows out of goodness are able to use knowledge of every kind to confirm their views and strengthen their faith; see §§2454, 2568, 2588, 4156, 4760, 5201, 6047, 8629.

You shall not cook a kid in its mother's milk means that the innocent goodness of a later stage is not to be joined to the innocent truth of an earlier stage. This can be seen from the symbolism of *cooking* as uniting (discussed at §8496), from that of a *kid* as innocent goodness (discussed in §§3519, 4871), and from that of *milk* as innocent truth (discussed in §§2184, 3183), so that a *mother's milk* stands for the truth of a first innocence. This shows that *you shall not cook a kid in its mother's milk* means that the innocent goodness of a later stage is not to be joined to the innocent truth of an earlier stage. That is the heavenly secret from which this law flowed. All the laws and all the judgments and statutes that were given to the children of Israel contain secrets of heaven and correspond to those secrets as well.

However, I must briefly explain how to understand this secret, that the innocent goodness of a later stage is not to be joined to the innocent truth of an earlier stage. The innocence of an earlier stage is the innocence of children and youths, while the innocence of a later stage is the innocence of adults and old people who possess a goodness that comes of love for the Lord. The innocence of children and youths is shallow and dwells in dense

ignorance, but the innocence of old people is deep and dwells in wisdom. On the difference between the two, see §§2305, 2306, 3183, 3494, 4797.

[2] The innocence that dwells in wisdom is to know, acknowledge, and believe that we cannot understand anything or intend anything on our own, and consequently to be *willing* not to understand or intend anything on our own but only under the Lord's power. It also consists in recognizing that anything we imagine we understand on our own is false and that anything we imagine we intend on our own is evil. This state of life is a state of later-stage innocence, and all the angels in the third heaven (called the heaven of innocence) are in that state. That is why they have wisdom, because their point of view and intentions come from the Lord.

The innocence that dwells in ignorance, though, as it exists in children and youths, is to believe that everything they know and think and everything they intend exists inside themselves and that everything they therefore say and do comes from themselves. They do not understand that all of it is full of error. For the most part the truth belonging to this kind of innocence is based on illusions of the outer senses, which need to be dispelled as a person advances to wisdom.

From this short discussion you can see that the innocent goodness of a later stage is not to be joined to the innocent truth of an earlier stage.

9302

Exodus 23:20–30. *Watch: I am sending an angel before you to guard you on the way and to bring you to the place that I have prepared. Take care before his face and listen to his voice so as not to vex him, for he will not bear your transgressing, because my name is within him. For if you listen carefully to his voice and do all that I speak, I will act as an enemy to your enemies and will act as a foe to your foes. When my angel goes before you and brings you to the Amorite and the Hittite and the Perizzite and the Canaanite, the Hivite and the Jebusite, and I demolish them, you shall not bow down to their gods and shall not serve them and shall not do according to their deeds, because you shall utterly destroy them and utterly smash their pillars. And you shall serve Jehovah your God, and he will bless your bread and your water, and I will remove disease from your midst. There will be no one miscarrying or infertile in your land. I will fill out the number of your days. I will send terror of me before you, and agitate every people to whom you come, and give all your enemies to you by the neck. And I will send the hornet before you and drive out the Hivite, the Canaanite, and the Hittite from before you. I will not drive them out from before you in a single year, or the land might become desolate and the wild animals of the field multiply on you. Little by little I will drive them out from before you, until you become fruitful and inherit the land.*

Watch: I am sending an angel before you symbolizes the Lord in his divine humanity. *To guard you on the way* symbolizes his watchful providence, guarding against falsity from evil. *To bring you to the place that I have prepared* symbolizes being taken to heaven by him, in view of the goodness in one's life and faith. *Take care before his face* symbolizes holy fear. *And listen to his voice* symbolizes obedience to the commandments he has given. *So as not to vex him* symbolizes turning away from him as a result of falsity from evil. *For he will not bear your transgressing* means because it fights against truth from goodness. *Because my name is within him* means that all love with its goodness and all faith with its truth come from him. *For if you listen carefully to his voice* symbolizes instruction in the commandments of faith and acceptance of them. *And do all that I speak* means complying out of faith and love. *I will act as an enemy to your enemies* means that the Lord will turn away all falsity arising from evil. *And will act as a foe to your foes* means that he will turn away all evil that gives rise to falsity. *When my angel goes before you* symbolizes a life in keeping with the Lord's commandments. *And brings you to the Amorite and the Hittite and the Perizzite and the Canaanite, the Hivite and the Jebusite, and I demolish them* means when the Lord protects against the evil and falsity infesting the church and removes it. *You shall not bow down to their gods* means that falsity from evil must not be worshipped. *And shall not serve them* means that it must also not be obeyed. *And shall not do according to their deeds* means that a life of evil must not be pursued. *Because you shall utterly destroy them* means that evil must be entirely banished. *And utterly smash their pillars* means so must the falsity in one's worship. *And you shall serve Jehovah your God* symbolizes worshipping the Lord alone. *And he will bless your bread and your water* symbolizes an increase in love with its goodness and in faith with its truth. *And I will remove disease from your midst* symbolizes protection from the falsification of truth and the adulteration of goodness. *There will be no one miscarrying or infertile in your land* means that different kinds of goodness and truth in proper order will constantly be developing. *I will fill out the number of your days* means until the state is full. *I will send terror of me before you* symbolizes the terror that people intent on such evil as grows out of falsity feel toward such truth as grows out of goodness. *And agitate every people* symbolizes panic on the part of all falsity. *To whom you come* means at the Lord's presence. *And give all your enemies to you by the neck* symbolizes falsity fleeing and being damned. *And I will send the hornet before you* symbolizes the dread felt by people intent on falsity from evil. *And drive*

out the Hivite, the Canaanite, and the Hittite from before you symbolizes the flight of such falsity as grows out of evil. *I will not drive them out from before you in a single year* means not the abrupt flight or displacement of it. *Or the land might become desolate* symbolizes faint and insufficient spiritual life then. *And the wild animals of the field multiply on you* symbolizes a profusion of falsity from the pleasures of self-love and materialism. *Little by little I will drive them out from before you* symbolizes a gradual, orderly displacement. *Until you become fruitful* means in proportion to increasing goodness. *And inherit the land* means until one possesses goodness and is therefore reborn.

9303

Watch: I am sending an angel before you symbolizes the Lord in his divine humanity. This can be seen from the symbolism of *sending*, when the Lord is said to do it, as coming forth (mentioned at §6831)—in this case, as causing to come forth—and from that of an *angel* as one who comes forth. In the original language, “angel” means “one who has been sent” (this is the derivation of the word), and in a symbolic sense, “being sent” means “coming forth,” as the Scripture passages cited at §6831 show. Clearly, then, the angel of Jehovah means the Lord in his divine humanity, because this emanates from Jehovah as the Father. Jehovah as the Father is the divine goodness of divine love, which is essence itself (§3704), and what emanates from the Father is divine truth arising from that divine goodness. So it is the divine manifestation of the divine essence, and this manifestation is symbolized by the angel here. Likewise in Isaiah:

The angel of his presence delivered them in his love and his forbearance; *he redeemed them* and picked them up and carried them all the days of old. (Isaiah 63:9)

And in Malachi:

Watch: suddenly to his Temple will come the Lord, whom you seek, and the Angel of the Covenant, whom you desire. (Malachi 3:1, 2)

To the Lord’s Temple means to his human nature. The fact that his human nature is his temple is something he himself teaches, in Matthew 26:61 and John 2:19, 21, 22.

[2] In the church, people say that from the three named Father, Son, and Holy Spirit emerges a single deity, whom they also call the one God. They also say that the Son emanates from the Father and that the Holy Spirit emanates from the Father through the Son. But what it means to emanate, or come forth, they still do not know. The ideas that

angels have on this subject are completely different from the ideas of people in the church who have thought about it. That is because people in the church start with the number three as the foundation for their ideas, but angels start with the number one.

The reason people in the church base their ideas on the number three is that they distinguish the Divine into three persons, assigning specific and even unique roles to each. As a result, although they may say God is one, they can think only in terms of three who are one through a union they describe as mystical. This does enable them to think of a single deity, but not of one God, because in their minds the Father is God, the Son is God, and the Holy Spirit is God. A single deity is one through unity of heart and therefore of mind, but one God is totally one.

[3] In the other world it is plain to see what kind of idea or thought a person in the church has about the one God, because we each take our thoughts with us. The idea or thought of people in the church is that there are three gods but that they do not dare say “gods,” only “God.” Few even turn three into one through a union, because they have one idea of the Father, another of the Son, and a third of the Holy Spirit. This has revealed to me what kind of faith the church has on the most essential point of all: the Divine itself.

Thoughts on faith and feelings of love are what unite or divide everyone in the other life. So people in that world who had been born outside the church and believed in one God flee from people born into the church, saying that the latter believe not in one God but in three. They assert that anyone who does not believe in one God in a human form believes in no God. The reason they give is that the thinking of such a person pours out into the universe without a stopping point and therefore settles on the material world, which the person consequently accepts as God.

If you ask people like this what they mean by “emanate” when they say that the Son emanates from the Father and that the Holy Spirit emanates from the Father through the Son, they answer that “emanate” is a word for union. They add that the word holds in itself the mystery of that union. When it was examined, though, their idea of the union turned out to be nothing more than the idea of a word alone, without substance.

[4] But angelic ideas of the Divine, of the Trinity, and of emanation are entirely different from the ideas people in the church have. Again, this is because angels start with oneness as the foundation for their ideas, but people in the church start with the number three. Angels think (and their thoughts are the same as their beliefs) that there is one God, that he

is the Lord, that his humanity is the Divine itself in visible form, and that the holy influence emanating from him is the Holy Spirit. So they believe that there is a Trinity and yet unity.

[5] The way to present this intelligibly is by reference to the image of an angel in heaven. Angels there appear in human form, but they still have three elements that make a single whole. They have an inner part, which is not visible to the eye; an outer part, which is visible; and an aura given off by the life force of their feelings and thoughts, which pours far out around them. (Concerning this aura, see §§1048, 1053, 1316, 1504–1519, 1695, 2489, 4464, 5179, 6206 at the end, 7454, 8063, 8630.) These three elements constitute a single angel.

Angels are finite and created, though, while the Lord is infinite and uncreated. Since no one, not even an angel, can form any idea of the infinite except from finite images, it is all right to use an example like this to illustrate what three in one is and to show that there is one God, that he is the Lord, and that there is no other. (See also previous discussions of this subject in the sections cited in §9194 and at the end of §9199.)

9304

To guard you on the way symbolizes the Lord's watchful providence, guarding against falsity from evil, as the following shows: *Guarding*, when the Lord is said to do it, symbolizes providence. Providence consists in providing and watching out and consequently in leading to goodness and guarding against evil, because the Lord provides what is good and foresees what is evil (§6489). Since he foresees what is evil, he also protects us from it. Otherwise he could not provide what is good. And a *way* symbolizes truth, as treated of in §§627, 2333, 3477. In this case it also symbolizes falsity, because the text speaks of guarding people. One who leads people in the truth also guards against falsity, because falsity harasses and attacks truth.

It is falsity from evil [that is guarded against] because this kind of falsity harasses and attacks people. Falsity that is not from evil, such as the kind that exists in people with goodness, does not. Regarding falsity that is not from evil and falsity that is, see §§2243, 2408, 2863, 4736, 4822, 6359, 7272, 7437, 7574, 7577, 8051, 8137, 8149, 8298, 8311, 8318 at the end, 9258, 9298.

9305

To bring you to the place that I have prepared symbolizes being taken to heaven by him, in view of the goodness in one's life and faith, as the following shows: *Leading to the place*—the land of Canaan—means taking to heaven, because the land of Canaan symbolizes the church and also heaven (§§1607, 3038, 3481, 3686, 3705, 4447, 5136, 6516). Leading the children of

Israel to that land represented the introduction of the faithful into heaven. And *preparing* something, when it applies to heaven, as symbolized by Canaan, means giving it as a merciful gift to people who display goodness in their life and faith. They are the ones for whom heaven is said to be prepared, as in Matthew:

And the King will say to those on the right, “Come, you who are blessed by my Father! *Inherit the kingdom prepared for you from the foundation of the world.*” (Matthew 25:34)

In Mark:

To sit on my right and on my left is not mine to give *but belongs to those for whom it has been prepared.* (Mark 10:40)

And in John:

I go to *prepare a place for you.* And if I go and *prepare you a place,* I will come again and take you to myself so that where I am, you can be. (John 14:2, 3)

To prepare a heaven means to prepare the people who are to be taken there, because the gift of heaven depends on the degree of personal preparation, that is, on the degree to which goodness is accepted. Heaven is inside us, and the place we have in heaven is determined by the state of our life and faith. In heaven, location corresponds to a state of life, so in the other world, the place in which one appears depends on the state of one’s life; essentially, place is state (§§2625, 2837, 3356, 3387, 4321, 4882, 5605, 7381).

Take care before his face symbolizes holy fear. This can be seen from the symbolism of *taking care before someone’s face*—when the face is that of the Lord, meant by the angel here—as being afraid of angering him with one’s evil or vexing him with one’s transgressions (as discussed below [§§9308, 9309]). The fear of those possibilities is holy fear. (Concerning holy fear, see §§2826, 3718, 3719, 5459, 5534, 7280, 7788, 8816, 8925.)

The text says “take care before his face” because a face symbolizes the inner depths of one’s life, that is, of one’s thoughts and feelings and especially of one’s faith and love. This is because our face has been formed in the image of our inner depths. It has been formed that way so that traits of our inner self can appear in our outer self, meaning that phenomena of the spiritual world can be seen with the eye in the physical world and thus affect others. Everyone knows that our face exhibits what we think

and love in a visible form or in a kind of mirror. This happens with the faces of people who are sincere, and particularly of angels; see §§1999, 2434, 3527, 3573, 4066, 4326, 4796, 4797, 4798, 4799, 5102, 5695, 6604, 8248, 8249, 8250.

As a result, the word for a face in the original language is a broad term used to describe changes of state that take place inside a person but are visible to others. They include grace, favor, goodwill, help, and the doing of good, and also mercilessness, anger, and vengeance. So it is that when this word is combined with others in the same language, it means next to, with, before, because of, and against, and therefore whatever is in, from, for, or against the person whose face it is. As just mentioned, the face is the person herself or himself, or that which exists inside the person and makes itself visible.

[2] From this you can tell what is symbolized by the face of Jehovah, or rather of an angel (the angel here being the Lord in his divine humanity). What is symbolized is the divine goodness of divine love, and divine truth coming from that divine goodness, because these attributes exist in Jehovah (or the Lord), come from him, and in fact are him (see §§222, 223, 5585). This shows what is symbolized by the face of Jehovah in the benediction

Jehovah make his face shine on you and have mercy on you. *Jehovah lift his face toward you* and give you peace. (Numbers 6:25, 26)

In David:

May God have mercy on us and bless us; *may he make his face shine on us*. (Psalms 67:1)

Likewise in Psalms 80:3, 7, 19; 119:134, 135; Daniel 9:17; and other passages.

[3] That is why the Lord in his divine humanity is called the angel of Jehovah's face in Isaiah:

I will mention Jehovah's mercies. He repaid them according to his mercies and according to the abundance of his mercies, and he became *salvation* to them, and *the angel of his face saved them* on account of his love and on account of his compassion. (Isaiah 63:7, 8, 9)

The reason the Lord in his divine humanity is called the angel of Jehovah's face is that divine humanity is divinity itself with a face—in other words, divinity itself given form—as the Lord even teaches in John:

“If you know me, you also know my Father; and from now on you know him *and have seen him*.” Philip said, “Show us the Father.” Jesus said to him, “So much time I have spent with you, and you do not

know me, Philip? *Whoever has seen me has seen the Father. I am in the Father and the Father is in me; believe me that I am in the Father and the Father is in me.*" (John 14:7–11)

[4] The face of Jehovah (the Lord) also symbolizes anger, vengeance, punishment, and evil because simple people hold the common view that everything comes from the Lord. So they believe that evil comes from him too, especially the evils involved in punishment.

In keeping with this widespread idea, then, and with the appearance, Jehovah (the Lord) is credited with anger, vengeance, punishment, and evil. The reality, though, is that these banes come not from the Lord but from us. On this subject, see §§1861, 2447, 5798, 6071, 6832, 6991, 6997, 7533, 7632, 7877, 7926, 8197, 8227, 8228, 8282, 8483, 8632, 8875, 9128. That is what is meant here by "*Take care before his face* so as not to vex him, for he will not bear your transgressing." In Leviticus too:

Whoever eats any blood—I will set my face against the souls eating blood and cut them off from the midst of their people. (Leviticus 17:10)

In Jeremiah:

I have set my face against the city to bring evil and not good. (Jeremiah 21:10)

And in David:

The face of Jehovah is against those who do evil, to cut the memory of them off from the earth. (Psalms 34:16)

And listen to his voice symbolizes obedience to the commandments he (the Lord) has given. This is established by the symbolism of *hearing* as obedience (discussed in §§2542, 3869, 4652–4660, 7216, 8361) and from that of a *voice*, when it is the Lord's, as divine truth (discussed in §§7573, 8813) and therefore as the commandments he has given. The divine truths and commandments the Lord has given are those in the Word, so the Word and teachings from it are also the voice of Jehovah (§§219, 220, 6971).

So as not to vex him symbolizes turning away from him as a result of falsity from evil. This is clear from the symbolism of *vexing*, or angering, when the Lord (who is the angel here) is the object, as turning [one's] back as a result of falsity from evil. After all, falsity from evil is a turning away from the Lord, as discussed in §§4997, 5746, 5841.

For he will not bear your transgressing means because it fights against truth from goodness. This can be seen from the symbolism of *transgression*

9307

9308

9309

as anything that violates the truth constituting faith (dealt with at §9156) and therefore as something that fights against truth from goodness, which is the truth constituting faith. Truth from goodness is the truth constituting faith because faith is characterized by goodness, so much so that faith is impossible except where goodness exists. *Not bearing your transgressing*, then, means not putting up with falsity from evil, because it fights against truth from goodness. Concerning the conflict between the two, see above at §9298. The same thing is also meant in David:

Kiss the Son, or he might grow angry and you might be destroyed along the way, because his anger will burn speedily. Fortunate are all who trust in him. (Psalms 2:12)

The Lord is called the Son here for the religious truth that comes from him. (For this meaning of the Son, see §§1729, 1733, 2159, 2803, 2813, 3704.)

9310

Because my name is within him means that all love with its goodness and all faith with its truth come from him, as the following shows: Jehovah's *name* symbolizes every means by which God is worshiped, taken as a whole (discussed in §§2724, 3006), and therefore all love with its goodness and all faith with its truth (§6674). And *within him* symbolizes what exists in [the Lord] and therefore what comes from him as well. A loving goodness, you see, is such that whatever it has it also gives to others, because sharing itself comes naturally to it. After all, a defining characteristic of love is the desire to give what it has to others as theirs. Because divinity itself accomplishes this through and from its divine humanity, the Lord in his divine humanity is called the name of Jehovah (§§6887, 8274).

[2] Anyone who does not know what a name symbolizes in an inner sense might think that where the Word speaks of Jehovah's name or of the Lord's name, it simply means a name. What it really means, though, is all the loving goodness and all the religious truth that come from the Lord, as in Matthew:

If *two of you agree in my name* on earth concerning any matter, whatever they seek will be done for them. *Where two or three are gathered in my name*, there I am in their midst. (Matthew 18:19, 20)

In the same author:

Everyone who leaves behind houses or brothers or sisters or father or mother or wife or children or fields *for my name* will receive a hundred-fold and will inherit eternal life. (Matthew 19:29)

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*. (John 1:12)

In the same author:

Those who do not believe have already been judged *because they have not believed in the name of the Only-Born of God*. (John 3:18)

In the same author:

These things have been written so that you can believe that Jesus is Christ, the Child of God, and *so that as believers you can have life in his name*. (John 20:31)

In these passages and many, many others, the Lord's name symbolizes all the loving goodness and all the religious truth with which he is worshiped, taken together. [3] In John:

If you remain in me, and my words remain in you, you will ask whatever you want, and it will happen for you. *Whatever you ask the Father in my name, he will give it to you*. (John 15:7, 16)

Asking the Father "in my name" means asking the Lord, as he teaches in the same Gospel:

Whatever you ask in my name, that I will do. If you ask anything in my name, I will do it. (John 14:13, 14)

The reason asking in the Lord's name means asking the Lord is *that no one can come to the Father except through the Lord* (John 14:6) and that the Lord in his divine humanity is Jehovah (the Father) in visible form (as demonstrated above in §§9303 and 9306). In the same author:

The sheep hear his voice, and *he calls his own sheep by name* and leads them out. (John 10:3)

Sheep stand for people with a goodness that comes of neighborly love and faith. Hearing his voice stands for obeying his commandments. Calling them by name and leading them out stands for granting them heaven in accordance with the goodness that arises from their love and faith. In regard to a person, a name is the nature of the love and faith the person possesses (§§144, 145, 1754, 1896, 3421).

For if you listen carefully to his voice symbolizes instruction in the commandments of faith and acceptance of them. This is evident from

the symbolism of *hearing* as learning and accepting (discussed below) and from that of the *voice* as the commandments of faith (as above at §9307).

In the Word, hearing means not just hearing but also accepting into one's memory and learning, accepting with one's intellect and believing, and accepting in obedience and doing. The reason for the symbolism is this: The words we hear present themselves to our inner eye, or our intellect, so they register inside us. Depending on the effectiveness of our own reasoning or the strength of others' persuasion, we inwardly memorize those words or believe them or obey them. That is why ears and hearing have this correspondence in the spiritual world. (For a discussion, see §§4652–4660, 5017, 7216, 8361, 8990.)

[2] The following passages also make it clear that to hear means to accept into one's memory and learn, to accept with one's intellect and believe, and to accept in obedience and do. In Matthew, for instance:

I speak in parables, because seeing, they do not see, and *hearing, they do not hear* or understand, so that in them is fulfilled the prophecy of Isaiah that says, "*With your hearing you will hear* and not understand, and seeing you will see and not discern. Coarsened is the heart of this people, and *with their ears they listened dully*, and their eyes they shut so as not to see with their eyes and *hear with their ears* and in their heart understand." Your own eyes are fortunate because they see, and *your ears because they hear*. Many prophets and upright people wanted to see what you see but did not see it, and to *hear what you hear* but *did not hear it*. (Matthew 13:12–17)

In this case the word "hear" is being used in all its senses: learn, believe, and obey. "Hearing, they do not hear" stands for not believing despite learning doctrine and for not obeying despite receiving instruction. Listening dully with one's ears stands for refusing to learn, believe, or obey. Ears that are fortunate because they hear stand for the blessedness that comes of accepting from the Lord through the Word teachings of faith about the Lord. [3] In John:

Whoever is entering through the door is the shepherd of the sheep; *the sheep hear this one's voice*. Those who came before me were thieves and robbers. *But the sheep did not listen to them*. Other sheep I have that are not from this fold; those too I have to bring, and they will *hear my voice*, and there will come to be one flock and one shepherd.

My sheep hear my voice, and I know them, and they follow me. (John 10:2, 3, 8, 16, 27)

Hearing his voice stands for being taught about the commandments of faith and accepting them in faith and obedience. The same thing is symbolized by the words the Lord so often said, “*Those who have an ear to hear should listen*” (Matthew 11:15; 13:9, 43; Mark 4:9, 23; 7:16; Luke 8:8; 14:35). The symbolism is also the same in the following passages. In Matthew:

Here, a voice from the cloud saying, “This is my beloved son; *listen to him.*” (Matthew 17:5)

In John:

The one who has the bride is the bridegroom, but the friend of the bridegroom, *who stands and hears him*, rejoices greatly *because of the voice of the bridegroom.* (John 3:29)

[4] In the same author:

Truly, I say to you that an hour will come *when the dead will hear the voice of the Son of God, and those who hear will live.* (John 5:25)

The dead stand for people who do not yet have spiritual life because they are ignorant of religious truth. Hearing the voice of the Son of God stands for being taught religious truth and obeying it. Living stands for being granted spiritual life through that truth. In the same author:

One who is on the side of God *hears the words of God, so you yourselves do not hear* because you are not on the side of God. (John 8:47)

In the same author:

Jesus said, “Everyone who is on the side of truth *hears my voice.*” (John 18:37)

In Luke:

Abraham said to the rich man: “They have Moses and the Prophets; *let them listen to them.*” (Luke 16:29)

[5] In Mark:

They said of Jesus, “He has done everything well, *for he makes the deaf hear and the mute speak.*” (Mark 7:37)

The deaf stand for people who do not know religious truth and therefore cannot live by it (see §§6989). Hearing stands for learning, accepting, and obeying. In John:

When the Holy Spirit comes, he will lead you into all truth. He will not speak from himself but *will speak whatever he hears*; he will take from what is mine. (John 16:13, 14)

“Whatever he hears” stands for whatever he receives from the Lord. In Matthew:

Everyone who hears my words and does them I will compare to a prudent man. But everyone hearing my words and yet not doing them will be compared to a stupid man. (Matthew 7:24, 26)

And in Luke:

Everyone who comes to me and *listens to my sayings* and does them—I will show [you] whom that person is like. (Luke 6:47)

Hearing his words or sayings stands for learning the commandments of faith laid down by the Lord and knowing them. Doing them stands for living by them.

9312

And do all that I speak means complying out of faith and love. This is evident from the symbolism of *doing what I speak* as living by lessons the Lord taught in the Word, because what Jehovah speaks is what is taught by the Word and therefore by the Lord, who is the Word (John 1:1, 2, 14). Living by those lessons is complying with them out of faith and love.

A compliance that grows out of faith and love is a living compliance, because faith and love fill it with life. It is like any other human behavior: nothing but love and faith is alive in it. These two qualities are the source and measure of the life in all other living qualities. The vitality possessed by love and faith is life from the Lord, who is life itself. This life is the life of heaven and of everyone who ends up becoming an angel. So this is the case as well with complying.

9313

I will act as an enemy to your enemies means that the Lord will turn away all falsity arising from evil. This can be seen from the symbolism of *acting as an enemy*, when Jehovah (the Lord) is said to do it, as turning something away (discussed below), and from that of *your enemies* as falsity arising from evil. This kind of falsity is an enemy in a spiritual sense because it is constantly harassing, attacking, and trying to destroy truth

that arises from goodness. Falsity from evil and truth from goodness are opposites.

The reason *acting as an enemy* (when ascribed to Jehovah, or the Lord) means turning (falsity from evil) away is that the Lord never acts as an enemy. He is mercy and goodness itself, which is incompatible with hostility, even toward falsity and evil. Falsity and evil do play the enemy to goodness and truth, though. That is, people with falsity and evil are inimical to people with truth and goodness. The former destroy themselves when they try to destroy the latter, and that is why it looks as though the Lord is acting as their enemy. In reality he is just protecting those who belong to him. These remarks show how to understand the idea that acting as an enemy, when the Lord is said to do it, means turning away falsity that arises from evil. (For further discussion of this secret, see what was shown at §§4299, 7643, 7679, 7710, 7926, 7989, 8137, 8146, 8265, 8946.)

And will act as a foe to your foes means that he will turn away all evil that gives rise to falsity, as the following shows: *Acting as a foe*, when Jehovah (the Lord) is said to do it, means turning something away, as discussed directly above at §9313. And *foes* symbolize evil that gives rise to falsity, because in a spiritual sense, this kind of evil is a foe to the goodness that gives rise to truth.

9314

The reason foes symbolize the evil from which falsity arises is that enemies symbolize falsity from evil. Where the Word deals with falsity, it also deals with evil, just as it deals with goodness wherever it deals with truth. (See §§683, 793, 801, 2173, 2516, 2712, 3132, 4137 at the end, 5138, 5502, 6343, 7945, 8339.)

From this it is plain that one thing is symbolized by acting as an enemy to one's enemies, and another by acting as a foe to one's foes, and that it is not mere repetition for the sake of elevating the tone.

When my angel goes before you symbolizes a life in keeping with the Lord's commandments, as the following shows: *Going before you*, when it is said to be done by the Lord (the angel of Jehovah here), means teaching the commandments of faith and of life, so it also symbolizes a life in keeping with those commandments. (For the meaning of going and traveling as living a life, see §§1293, 3335, 4882, 5493, 5605, 8417, 8420, 8557, 8559.) And the *angel* of Jehovah symbolizes the Lord in his divine humanity, as discussed above in §§9303, 9306.

9315

The reason the Lord in his divine humanity is meant by an angel is that many of the angels who appeared to people before the Lord came

into the world were Jehovah himself in human form, or in the form of an angel. This is quite clear from the fact that when angels appeared, people called them Jehovah. Take the angels who appeared to Abraham, as recounted in Genesis 18; to see that they were called Jehovah, read verses 1, 13, 14, 17, 20, 26, 33 there. An angel also appeared to Gideon, as recounted in Judges 6; to see that this angel too was called Jehovah, read verses 12, 14, 16, 22, 23, 24 there. And there are other places as well. (Jehovah himself in a human form—in other words, in the form of an angel—was the Lord.)

[2] At those times, his divine humanity appeared as an angel, and the Lord himself speaks of this in John:

Jesus said, "Abraham rejoiced to see my day; and he saw it and was glad. Truly, truly, I say to you: before Abraham existed, I am." (John 8:56, 58)

And in the same author:

Glorify me—you, Father, in yourself—with the glory that I had in you before the world existed. (John 17:5, 24)

Jehovah could not appear in any other form, as the Lord's words in John make plain:

You have never heard the Father's voice or seen his form. (John 5:37)

And in the same author:

Not that anyone has seen the Father, except one who is with the Father; this one has seen the Father. (John 6:46)

From this you can tell what the Lord from eternity is.

[3] The reason it pleased the Lord to be born as a person was so that he could clothe himself in an actual human nature and make it divine, in order to save the human race. Keep in mind, then, that the Lord is Jehovah himself (the Father) in human form. The Lord himself even teaches this in John:

I and the Father are one. (John 10:30)

In the same author:

Jesus said, "From now on you know and have seen the Father; whoever has seen me has seen the Father. Believe me that I am in the Father and the Father is in me." (John 14:7, 9, 11)

And in the same author:

Everything of mine is yours, and everything of yours is mine. (John 17:10)

[4] This great mystery is described in John in the following words:

In the beginning there was the Word, and the Word was with God, and the Word was God. This was with God in the beginning. Everything was made by him, and nothing that was made was made without him. And the Word became flesh and resided among us, and we saw his glory: glory like that of the Only-Born of the Father. 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 1:1, 2, 3, 14, 18)

The Word is divine truth that has been revealed to human beings. It could have been revealed only by Jehovah as a human, that is, by Jehovah in human form and therefore by the Lord. That is why the passage says, "In the beginning there was the Word, and the Word was with God, and the Word was God." The church recognizes that "the Word" here means the Lord, because the passage openly says so: "The Word became flesh and resided among us, and we saw his glory: glory like that of the Only-Born of the Father." It also says quite clearly that divine truth could have been revealed to humans only by Jehovah in human form: "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."

[5] From this evidence you can see that the Lord from eternity was Jehovah (the Father) in human form, though not yet in the flesh, since an angel does not have flesh.

Because Jehovah (the Father) wanted to clothe himself in a fully human nature, for the sake of saving the human race, he did put flesh on as well. That is why the passage says, "*The Word was God, and the Word became flesh.*" And in Luke:

Look at my hands and my feet, that I am he; feel me and see, because a spirit does not have flesh and bones as you see I have. (Luke 24:39)

With these words the Lord taught that he was no longer Jehovah in the form of an angel but was rather Jehovah as a human being. The same thing is meant by these words of the Lord's:

I came from the Father and have come into the world; again I leave the world and go to the Father. (John 16:28)

For the idea that the Lord made his human nature divine while he was in the world, see §§1616, 1725, 1813, 1921, 2025, 2026, 2033, 2034, 2083, 2523, 2751, 2798, 3038, 3043, 3212, 3241, 3318 at the end, 3637, 3737, 4065, 4180, 4211, 4237, 4286, 4585, 4687, 4692, 4724, 4738, 4766, 5005, 5045, 5078, 5110, 5256, 6373, 6700, 6716, 6849, 6864, 6872, 7014, 7211, 7499, 8547, 8864, 8865, 8878. To see that he entirely eliminated the human nature he had from his mother, so that in the end he was not the son of Mary, §§2159, 2649, 2776, 4963, 5157, and especially 3704, 4727, 9303, 9306, and the discussions of the subject in the sections cited in §9194 and at the end of §9199.

9316

And brings you to the Amorite and the Hittite and the Perizzite and the Canaanite, the Hivite and the Jebusite, and I demolish them means when the Lord protects against the evil and falsity infesting the church and removes it, as the following shows: The angel who was to *bring* the people to the nations listed symbolizes the Lord, as discussed in §§9303, 9315. The *Amorite, Hittite, Perizzite, Canaanite, Hivite, and Jebusite* symbolize evil and falsity plaguing the church, though for the specific type of evil or falsity symbolized by each, see §8054. When the children of Israel were brought into the land of Canaan, you see, a representation of the church and of heaven was established among them; and among the surrounding nations, a representation of the evil and falsity plaguing the church was established. On this matter, see §§3686, 4447, 6306, 6516, 8054, 8317. And *demolishing* means protecting and therefore removing. The Lord removes hell only by protecting heaven; in other words, it is simply by protecting people who possess goodness and truth that he removes people who possess evil and falsity. See just above at §9313.

9317

You shall not bow down to their gods means that falsity from evil must not be worshiped. This is clear from the symbolism of *bowing down* as reverence and worship (dealt with at §4689) and from that of the *gods* of the surrounding nations as falsity from evil (dealt with in §§4544, 7873, 8867, 8941).

Falsity from evil is worshiped when the theology that guides one's worship is molded out of falsified truth and adulterated goodness. This happens when wealth and power over others are viewed as goals and truth from the Word is viewed as the means.

9318

And shall not serve them means that it must also not be obeyed. This can be seen from the symbolism of *servng* as obedience (discussed in §§8987, 8990) and as worship (§§7934, 8057).

And shall not do according to their deeds means that a life of evil must not be pursued. This is evident from the symbolism of the *deeds* as a life of evil. *Not doing according to their deeds*, of course, means not conforming with or pursuing such a life.

9319

Because you shall utterly destroy them means that evil must be entirely banished. This can be seen from the symbolism of *destroying* as banishing, when it has to do with the evil and falsity symbolized by the nations of Canaan and by their gods. The reason destroying means banishing is that people devoted to what is good and true never destroy people devoted to what is evil and false but only banish them. This is because the actions of the former are motivated by goodness rather than evil, and goodness is from the Lord, who never destroys anyone. People intent on evil and the resulting falsity act on an evil motive, so they try to destroy anyone intent on goodness and as much as possible do actually destroy such a person. However, since they are then attacking goodness from the Lord and therefore something divine, they destroy themselves, plunging themselves headlong into damnation and into hell. Such is the law of the divine design. For this being the case, see §§4299, 7643, 7679, 7710, 7926, 7989, 8137, 8146, 8265, 8945, 8946.

9320

[2] The reason the people of Israel and Judah destroyed the nations of Canaan was that the people of Israel and Judah represented spiritual and heavenly qualities, while the surrounding nations represented hellish and diabolical qualities. The latter qualities could never coexist with the former because they are opposites.

The reason they were permitted to destroy those nations was that they did not have the church among them, only a representation of a church, and so did not have the Lord present among them either, except in a merely representative way (§4307). This was because they focused on outward appearances devoid of inward content. That is, they had a form of worship that represented what was good and true but did not possess goodness and truth themselves. People like this are allowed to destroy, kill, slaughter, and exterminate, but people attentive to both the outer surface and its inward content are not allowed to, because they have to act out of goodness, which is from the Lord.

[3] Moses declares explicitly that the people of Judah and Israel were like this:

You are not to say in your heart (when Jehovah your God has driven the nations [out] before you), saying, "It is because of my righteousness that

Jehovah has brought me here to possess this land.” It is not because of your righteousness or because of the uprightness of your heart, for you are a stiff-necked people. (Deuteronomy 9:4, 5, 6)

And in another passage:

They are a nation that has lost all counsel, and there is no understanding in them. From the grapevine of Sodom comes their grapevine, and from the fields of Gomorrah. Its grapes are grapes of gall, clusters of bitterness are theirs; the poison of serpents is their wine, and the cruel gall of asps. Is it not hidden with me, sealed up in my treasuries? (Deuteronomy 32:28, 32, 33, 34)

On an inner level, a grapevine symbolizes a religion (§§1069, 5113, 6375, 6376, 9277), grapes and their clusters symbolize inner and outer goodness in that religion (§§1071, 5117, 6378), and wine symbolizes inner truth known to that religion (§§1071, 1798, 6377). You can see, then, what is symbolized by the statement that their grapevine comes from the grapevine of Sodom and from the fields of Gomorrah, that their grapes are grapes of gall and clusters of bitterness, and that their wine is the poison of serpents and the cruel gall of asps. These traits were known to Jehovah (the Lord), which is symbolized by its being hidden with him and sealed up in his treasuries. [4] In John:

Jesus said to the Jews, “You are from your father, the Devil, and your father’s desire you wish to do. He was a murderer from the start.” (John 8:44)

That is why they are called a *wicked and adulterous generation* (Matthew 12:39) and a *brood of vipers* (Matthew 3:7; 12:34; 23:33; Luke 3:7). The Lord depicts them the same way in various parables (Matthew 21:33 and following verses, 45; Mark 12:1–9; Luke 14:16–24; 20:9 and following verses).

For the idea that this nation was a vile one, that when its people worshiped they focused on outward appearances devoid of inward content, that they did not have the church among them but only a representation of a church, and that even so, they could still represent inner aspects of the church, see §§3398, 3479, 3480, 3732 at the end, 3881 at the end, 4208, 4281, 4288, 4289, 4290, 4293, 4307, 4314, 4316, 4317, 4429, 4433, 4444, 4500, 4503, 4680, 4815, 4818, 4820, 4825, 4832, 4837, 4844, 4847, 4865, 4868, 4874, 4899, 4903, 4911, 4912, 4913, 5057, 5998, 6304, 6832, 6877, 7048, 7051, 7248, 7401, 7439, 8301, 8588, 8788, 8806, 8814, 8819, 8871, 8882, 9284.

And utterly smash their pillars means so must the falsity in one's worship (be banished). This can be seen from the symbolism of *smashing*, when it has to do with falsity in one's worship—symbolized by the pillars—as banishing (as above at §9320), and from that of *pillars* as falsity in one's worship (discussed in §§3727, 4580).

9321

And you shall serve Jehovah your God symbolizes worshipping the Lord alone. This can be seen from the symbolism of *servicing* as worship, as above at §9318. The reason it symbolizes worship of the Lord is that *Jehovah* in the Word is the Lord (§§1343, 2921, 3035, 5663, 6280, 6281, 6303, 6945, 6956, 8864).

9322

And he will bless your bread and your water symbolizes an increase in love with its goodness and in faith with its truth, as the following shows: Being *blessed* by Jehovah symbolizes fruitfulness of the goodness one possesses and multiplication of the truth one knows (discussed in §§2846, 3406, 4981, 6091, 6099, 8939) and therefore an increase in what has to do with love and faith. *Bread* symbolizes love with its goodness, as discussed in §§276, 680, 2165, 2177, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 6118, 8410. And *water* symbolizes faith with its truth, as discussed in §§680, 739, 2702, 3058, 3424, 4976, 5668, 6346, 7307, 8568.

9323

Since bread symbolized all the goodness that comes from love, and water, all the truth that leads to faith, in their entirety, and since being blessed by Jehovah symbolizes any increase in this goodness and truth, it was customary in the ancient churches to offer the wish “Jehovah bless your bread and water!” Moreover, *bread and water* was a stock phrase used when one was referring to all physical food and drink as meaning all spiritual goodness and truth. After all, goodness and truth nourish our spiritual life just as food and drink nourish our physical life (§4976).

[2] That is what bread and water symbolize in the following passages. In Isaiah:

Watch: Jehovah Sabaoth is taking away out of Jerusalem and Judah the *whole staff of bread* and the *whole staff of water*. (Isaiah 3:1)

A staff of bread stands for power and vitality supplied by goodness, and a staff of water, for power and vitality supplied by truth. In Ezekiel:

Watch: I am breaking the *staff of bread* in Jerusalem, so that they *eat bread by weight and in anxiety*, and *drink water by measure and with shock*, so that they *lack bread and water*, and a man and his brother suffer privation and waste away because of their wickedness. (Ezekiel 4:16, 17)

The lack of bread and water obviously means being deprived of love with its goodness and of faith with its truth, because it says “so that a man and his brother suffer privation and waste away because of their wickedness.” Again in the same author:

They will eat their bread with anxiety and drink their water in shock so that the land may be stripped of its abundance, because of the violence of all those living in it. (Ezekiel 12:19)

[3] In Amos:

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.* (Amos 8:11)

In 1 Kings:

A man of God said to Jeroboam, “Though you give me half your house I am not entering it with you *nor would I eat bread nor drink water* in this place. For that is what Jehovah commanded, saying, ‘*You shall not eat bread nor drink water* nor go back by the way that you came.’” But a prophet from Bethel said to him that Jehovah had said *that [the man of God] was to eat bread with him and drink water*—lying. And [the man of God] returned with him and ate bread in his house and drank water. So he was torn apart by a lion. (1 Kings 13:8, 9, 16, 17, 18, 19, 24)

His refusal to eat bread and drink water with Jeroboam meant that he abhorred the goodness and the truth there because they had been profaned. After all, Jeroboam had desecrated the altar and everything that made their worship holy, as the scriptural narrative there makes plain [1 Kings 12:26–33].

[4] A shortage of spiritual goodness and truth was symbolized by the fact that rain was not sent for three and a half years during the reign of Ahab, to the point where *bread and water failed*, and that Elijah then went to a widow in Zarephath, begging her for a *little water to drink* and a *crumb of bread to eat* (1 Kings 17 and 18). The bread symbolized everything good in the church, and the water everything true, as mentioned above. Representation like this was used in those days because what [the children of Israel] had among them was the representation of a religion. As a consequence, representational images were used in the composition of the Word, even where it consists of history. So it was that the demise of all that was good and true was represented as a lack of bread and water.

Because bread symbolized all the goodness that comes from love, taken as a whole, sacrifices were also called bread (§2165). And the Lord calls himself the bread that comes down from heaven (John 6:48, 50, 51), since he is love and goodness itself.

And I will remove disease from your midst symbolizes protection from the falsification of truth and the adulteration of goodness, as the following shows: *Removing from your midst* means protecting, when it has to do with the falsified truth and adulterated goodness symbolized by disease. When the Lord protects us from these, he removes them (§9313). And *disease* symbolizes truth that has been turned into falsity and goodness that has been adulterated. These are the diseases of spiritual life, because spiritual life emerges and endures by means of the true ideas of faith and the good desires of love. When they are falsified and perverted, we sicken, but when we actually deny them at heart, we succumb to spiritual death. (For disease having this nature and correspondence, see §§4958, 5711–5727, 8364, 9031 at the end.)

9324

There will be no one miscarrying or infertile in [your] land means that different kinds of goodness and truth in proper order will constantly be developing, as the following shows: *There being no one miscarrying or infertile* symbolizes orderly progress in rebirth, so it means that different kinds of goodness and truth in proper order will constantly be developing, as discussed below. And *in [your] land* means in the church. For the scriptural meaning of the land as the church, see §§566, 662, 1066, 1068, 1262, 1413, 1607, 1733, 1850, 2117, 2118 at the end, 2571, 2928, 3355, 3368, 3379, 4447, 4535, 5577, 8011, 8732. The land symbolizes the church because the land meant is Canaan, where the church was and had been since earliest times (§§3686, 4447, 4454, 4516, 4517, 5136, 6306, 6516, 8317). In the spiritual world, whenever land is mentioned, what comes to mind is not land but the nation in that land with respect to the character of its religious tradition. So when the term *land* occurs in the Word and refers to the land of Canaan, the church comes to mind.

9325

This clarifies what is meant in the Word's prophetic books by a *new heaven and new earth*: the inner and outer part of the church (§§1850, 3355, 4535). After all, there are people with depth and people without much depth.

[2] The reason *there will be no one miscarrying or infertile in [your] land* means that different kinds of goodness and truth in proper order will constantly be developing is this: In the Word's inner meaning, everything connected with childbirth means something connected with spiritual

childbirth and therefore with regeneration (§§2584, 3860, 3905, 3915). The elements of spiritual childbirth, or regeneration, are the true ideas of faith and the good desires of neighborly love, because it is through these that we are conceived and born anew. The fact that this is the symbolism of childbirth is evident from many passages in the Word and manifestly so from the Lord's words to Nicodemus:

Jesus said to him, "*Truly, truly, I say to you: unless one is born anew, one cannot see the kingdom of God.*" Nicodemus said, "How can we be reborn when we are old? Can we enter our mother's womb a second time and be born?" Jesus answered, "Truly, truly, I say to you: unless one has been born of water and spirit one cannot enter the kingdom of God. What has been born of the flesh is flesh, but what has been *born* of the spirit is spirit." Nicodemus said, "How can these things happen?" Jesus answered, "Are you yourself not a teacher in Israel, and you do not know these things?" (John 3:3, 4, 5, 6, 9, 10)

Being born through water and spirit means being born through religious truth and a loving goodness (see the sections cited at §9274).

[3] This symbolism of childbirth in the Word is due to the correspondence marriages on earth have with the heavenly marriage, which is a marriage of goodness and truth. (Regarding this correspondence, see §§2727–2759.) However, hardly anyone today knows that true marriage love stems from the heavenly marriage. Hardly anyone, perhaps, is willing to acknowledge it either, because most people's field of vision is taken up by worldly and bodily considerations that smother and snuff out any thought of the correspondence.

Because this is the source of true marriage love, the births and generations, on an inner level of the Word, symbolize the process of being given birth to and generated anew by the Lord. For the same reason, father, mother, sons, daughters, sons-in-law, daughters-in-law, grandchildren, and the many descendants from marriages symbolize different kinds of goodness and truth and succeeding generations of them, as discussed many times in the explanations.

From these remarks it can now be seen that *there will be no one miscarrying or infertile in [your] land* means that different kinds of goodness and truth in proper order will constantly be developing.

[4] *Miscarrying* and *infertile* symbolize instances of miscarriage and infertility in a spiritual sense, which are instances in which goodness and

truth are corrupted and in which they are obliterated or denied, as is evident from the following passages. In Hosea:

“Ephraim (when I looked as far as Tyre) was planted in a beautiful place. And Ephraim [is determined] to lead his sons out to the killer.” *Jehovah, give them a miscarrying womb and dry breasts.* “Because of the wickedness of their deeds I will drive them from my house.” (Hosea 9:13, 14, 15)

There is no way to know what these prophetic words enfold without knowing what is symbolized on an inner level by Ephraim, Tyre, the killer, sons, a miscarrying womb, and dry breasts. Ephraim is the intellect of the church, which is an intellect enlightened in regard to the truth and goodness that constitute a faith taken from the Word (see §§3969, 5354, 6222, 6234, 6238, 6267). Tyre is concepts of truth and goodness (1201). This shows what is meant by “Ephraim (when I looked as far as Tyre) was planted in a beautiful place.” The killer is someone who deprives others of spiritual life, or the life yielded by truth and goodness (3607, 6767, 8902), and sons are religious truths (489, 491, 533, 1147, 2623, 2813, 3373, 3704, 4257). This shows what is symbolized by “Ephraim [is determined] to lead his sons out to the killer.” Breasts are desires for goodness and truth (6432), so dry breasts are an absence of desire for them, replaced by a craving to pervert them. This shows what a miscarrying womb is: the perversion of goodness and truth. The fact that all these details have a symbolism relating to spiritual life is plain, because the passage says, “Because of the wickedness of [their] deeds I will drive [them] from my house.” “From Jehovah’s house” means from the church and from heaven (2233, 3720, 5640). [5] In Malachi:

I will harangue the demolishing pest for you, so that it does not spoil the fruit of the earth for you *and the grapevine will not miscarry in the field for you.* All nations will proclaim you fortunate, and you will be a *land of pleasure.* (Malachi 3:11, 12)

The promise that the grapevine would not miscarry in the field means that different kinds of religious truth and goodness will develop in proper order among people in the church. This is because a grapevine means truth and goodness in a spiritual religion (§§1069, 6375, 6376, 9277), and a field means the church (§§2971, 3766, 7502, 9139, 9295). A land of pleasure is a church pleasing to the Lord, since everyone in the church who has been regenerated by means of truth and goodness is an individual

church. This shows what is meant by “*You will be a land of pleasure.*” For the meaning of the land as the church, see above. [6] In Moses:

If you listen to my judgments, to keep and do them, you will be blessed above every people; *none will be barren or infertile among you* or among your animals. Jehovah will remove from you *every disease* and all the evil weaknesses of Egypt. (Deuteronomy 7:12, 14, 15)

“None will be barren or infertile” means that there will not be anyone lacking the vitality supplied by truth and goodness and therefore that everyone will be spiritually alive.

Since infertility had this symbolism, women in the ancient churches did not consider themselves alive if they were barren. Take Rachel, for instance, who said this about herself to Jacob:

Rachel saw *that she was not bearing children to Jacob*. And she said to Jacob, “Give me sons; and *if not, I will be dead.*” (Genesis 30:1; §3908)

[7] The infertile also symbolize people who lack goodness because they lack truth yet long for truth as a means to goodness, an example being upright nations outside the church. In Isaiah, for instance:

Sing, infertile woman! (She had not given birth.) Break into song and shout for joy (she has not gone into labor), because *the children of the desolate one are more numerous* than the children of the married one. (Isaiah 54:1)

In David:

Jehovah raises the prostrate from the dust, lifts the needy from the dung heap to station them with the chieftains of their people, [and is he] who *causes the infertile woman of a house to dwell as the happy mother of children.* (Psalms 113:7, 8, 9)

[8] In the oracle Hannah delivered after she had borne Samuel:

The satiated have been hired out, and the starving have taken a break from work, *to the point that the infertile woman has delivered seven*, but the one with many children has collapsed. (1 Samuel 2:5)

The infertile women in these passages stand for non-Christians who are called to the church, and to whom the church is transferred, when the old church has come to its end—that is, when people who used to be part of the

church no longer possess faith because they have no love for their neighbor. This [defunct] church is what is meant by the woman with many children who collapsed and by the married woman. The other church—the new church of the non-Christians—is meant by the infertile, desolate woman who will have numerous children and the infertile woman of a house who becomes the happy mother of children. Delivering seven means being fully reborn, because seven does not mean seven, it means to the full (§9228).

This discussion shows what is meant by the following words of the Lord's:

The days will come in which they will say, "Fortunate are the barren and wombs that never bore, and breasts that never nursed." (Luke 23:29)

This is about the close of the age, or the church's last days.

[9] In 2 Kings:

The men of Jericho said to Elisha, "Here, now, the seat of the city is good, but *the waters are bad* and *the land is infertile*." Then Elisha said to put salt in a new saucer and throw salt from it into the source of the waters; and the waters were cured, and death and infertility came no more. (2 Kings 2:19, 20, 21)

What these words imply no one can know except from the inner meaning. All miracles in the Word hold the kinds of experiences met with in the Lord's kingdom, or in the church (§§7337, 7465, 8364, 9086). It is therefore important to know what was represented by Elisha and what was symbolized by the city of Jericho, bad waters and infertile land, a new saucer and salt in it, and the source of waters they threw the salt into. Elisha represented the Lord as the Word (see §2762). Water symbolizes religious truth (28, 2702, 3058, 3424, 4976, 5668, 6346, 7307, 8137, 8138, 8568), so bad waters symbolize truth without goodness; and infertile land symbolizes goodness in the church that is consequently not alive. A new saucer or vessel symbolizes knowledge and concepts of goodness and truth (3068, 3079, 3316, 3318). Salt symbolizes the longing truth has for goodness (9207). A source of waters symbolizes the earthly plane, the part of us that takes in concepts of truth and goodness, a part whose defects are remedied by means of the longing truth has for goodness. [10] From these details you can see what the miracle implied. It implied remediation of the church and of our life through the Word as given by the Lord and through a consequent longing of truth for goodness. It also implies that remediation

occurs when such a longing inspires us to accept truth from the Word on our earthly plane. The incident took place in the city of Jericho because this city was located not far from the Jordan, and the Jordan symbolizes that part of a person in the church which first takes in truth—in other words, the earthly plane (1585, 4255). Our earthly level is the first to take in truth from the Lord out of the Word and the last to be reborn, and when it has been reborn, our whole self has been reborn. This was symbolized by the Lord's words to Peter when the Lord washed the disciples' feet:

Jesus said, "Those who have bathed have no need except to have their feet washed and [then] are all clean." (John 13:10)

The feet are the contents of our earthly plane, and more broadly the earthly plane itself; see §§2162, 3147, 3761, 3986, 4280, 4938–4952, 5328. (For the idea that our earthly, outer self needs to be in correspondence with our spiritual, inner self in order for us to be reborn and that accordingly we do not become reborn until our earthly plane has been reborn, see §§2850, 3167, 3286, 3321, 3470, 3493, 3508, 3509, 3518, 3573, 3576, 3579, 3620, 3623, 3671, 3882, 3969, 4353, 4588, 4612, 4618, 5168, 5326, 5373, 5651, 6299, 6454, 7442, 7443, 8742–8747, 9043, 9046, 9061.)

9326

I will fill out the number of your days means until the state is full, as the following shows: *Days* symbolize states of life (discussed in §§23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, 5672, 5962, 6110, 7680, 8426), and in this case, states of the new, spiritual life of a person reborn. And *filling out the number* means to the full.

"Until the state is full" means until the person has achieved rebirth. The idea that different kinds of truth and goodness in proper order will constantly be developing to that point is symbolized by the statement that there will be no one miscarrying or infertile in the land, discussed directly above at §9325.

9327

I will send terror of me before you symbolizes the terror that people intent on such evil as grows out of falsity feel toward such truth as grows out of goodness, as the following shows: *Terror* symbolizes the terror felt by people intent on such evil as grows out of falsity. And the children of Israel, *before whom the terror would be sent*, symbolize people with spiritual goodness, or with truth that grows out of goodness, as discussed in §§5803, 5807, 5812, 5817, 5819, 5826, 5833, 7957, 8234, 8805. The nations in the land of Canaan—the people feeling terror toward the children of

Israel—symbolize evil growing out of falsity, and falsity growing out of evil; see §§1413, 1437, 1573, 1574, 1607, 1868, 4517, 6306, 8054, 8317. That is why *I will send terror of me before you* symbolizes the terror that people intent on such evil as grows out of falsity feel toward such truth as grows out of goodness.

[2] Here is the situation: All power in the spiritual world is supplied by truth that is based in goodness and therefore by truth radiating from the Lord. This can be seen plainly from the fact that it is through truth from himself that the Lord oversees everything in heaven, everything in hell, and everything in the world. Divine truth radiating from the Lord is the very means by which everything has come into existence and remains in existence.

It is impossible to comprehend that this is so if you think purely in terms of matter, as those people do who ascribe the origin and preservation of everything to the material world. They cannot conceive of truth as being anything but powerless, because it is solely a function of thought, which they do not perceive as having any essential reality, let alone substance. Yet they know that our thoughts govern our whole body and trigger movement in every part of it, in total conformity with the nature of the thought, and that absolutely everything in the universe traces its origin to such truth as arises from goodness. (For the idea that truth is what possesses all power and is actual reality itself, see §8200.) Clearly, then, the power angels have comes from divine truth, which comes from the Lord, and this is the reason they are called powers [Romans 8:38; Ephesians 3:10; 1 Peter 3:22]. (To learn what kind of power is possessed by truth-from-goodness—in other words, by truth from the Lord—see the account of my experience involving an arm and its correspondence with such truth in §§4932, 4933, 4934, 4935.)

[3] Since all power belongs to truth, it follows that falsity based on evil has no power whatever. Such falsity by its very nature does away with truth from goodness, so it does away with power. As a result, the inhabitants of hell—where everyone is devoted to falsity from evil—have no power at all. Thousands of them can be driven off, cast down [into hell], and scattered by a single angel from heaven, about as easily as you can blow away a piece of lint floating in the air.

From these remarks it is possible to see the source of the terror felt by people intent on the evil that comes of falsity toward the truth that comes of goodness.

This terror is called terror of God in Genesis 35:5; Job 13:21; and in Ezekiel:

I will put terror of me in the land of the living when Pharaoh with all his throng is made to lie in the middle of the uncircumcised along with those stabbed by the sword. (Ezekiel 32:32)

And in Moses:

If you spurn my statutes and if your soul disdains my judgments, so that you do not do all my commandments, [for those of you who are left] I will put panic into their heart, so that the sound of a driven leaf pursues them and they flee as if fleeing a sword and fall without a pursuer. (Leviticus 26:15, 36)

This depicts the terror of people immersed in the evil that comes of falsity and in the falsity that comes of evil. It says that the sound of a leaf will pursue them and that they will flee as if fleeing a sword. The reason it says this is that a leaf symbolizes truth (§885), and a sword, truth engaged in battle against falsity from evil (§§2799, 6353, 8294). These people have no power whatever against truth, which is symbolized by the statement that they will fall without a pursuer.

9328

*And agitate every people symbolizes panic on the part of all falsity. This is evident from the symbolism of *agitating* as panic (discussed below) and from that of a *people* as anyone who knows truth and therefore, in the abstract, as truth, and in a negative sense, falsity (discussed in §§1259, 1260, 2928, 3295, 3581, 6232).*

The reason *agitating* symbolizes panic is that people who panic are agitated in mind and heart to the point where they go crazy and spontaneously self-destruct. The fact that agitation symbolizes this kind of panic is plain in Zechariah:

*On that day, *agitation over Jehovah will be immense* among those who fight against Jerusalem. And every man will seize his companion's hand, and his hand will climb up over the hand of his companion. (Zechariah 14:13)*

Fighting against Jerusalem means fighting the church, so it also means fighting the religious truth and goodness that constitute the church. Plainly the agitation is panic that reaches the point of insanity. In Moses:

*Jehovah your God will deliver the nations up before you and *agitate them with great agitation* until they are annihilated. (Deuteronomy 7:23)*

The agitation stands for panic.

To whom you come means at the Lord's presence. This is established by the symbolism of *coming to someone* as presence, as in §§5934, 6063, 6089, 7498, 7631. The reason the presence is the Lord's is that the subject is the power truth wields against evil and falsity, and the Lord is the source of all truth and of its power. In addition, the children of Israel—the people being spoken of here—symbolize truth from the Lord, or spiritual truth; see §§5414, 5879, 5951, 7957, 8234, 8805.

9329

And give all your enemies to you by the neck symbolizes falsity fleeing and being damned. This is clear from the symbolism of *enemies* as falsity from evil (discussed at §§9313, 9314) and from that of *giving by the neck* as fleeing. Giving by the neck symbolizes damnation too because when people dedicated to falsity from evil flee truth-from-goodness, they cast themselves into hell, or damnation.

9330

[2] Here is the situation: In the other world, people dedicated to falsity from evil start off by fighting people dedicated to truth from goodness. The purpose in allowing them to fight is for something good to come out of it. The resulting benefit is that people who believe in truth from goodness are confirmed in the truth and in their opposition to falsity, while people who believe in falsity from evil are confirmed in falsity and in the process subject themselves to devastation. In the other life, falsity is removed from people who believe in truth from goodness, and truth is removed from people who believe in falsity from evil. So the former are taken up to heaven. The latter sink into hell, and when they reach hell, they experience terror and panic over the truth-from-goodness that angels have from the Lord.

[3] The Lord teaches in Matthew that such a state awaits people who are devoted to falsity from evil and people who are devoted to truth from goodness:

Those who have something will be granted to overflow even more with it; but those who do not have anything, [even what they have] will be taken from them. (Matthew 13:12)

And in Luke:

“Take the mina from him and give it to the one who has ten minas.” They said, “Lord, he has ten minas.” I say to you that to everyone who has, something will be given, but from those who do not have anything, even what they have will be taken from them. (Luke 19:24, 25, 26)

And I will send the hornet before you symbolizes the dread felt by people intent on falsity from evil. This can be seen from the symbolism of *hornets*

9331

as falsity with a lethal sting and therefore as falsity that strikes dread. “Terror” applies to people focused on evil and “dread” to people focused on falsity. Concerning the terror of the former, see above at §9327.

The reason *hornets* symbolize the dread felt by people intent on falsity is that hornets have wings and are equipped with stingers whose stings are poisonous.

Animals large and small, you see, symbolize various aspects of desire, which are attributes of the will, or else they symbolize various aspects of thought, which are attributes of the intellect. Everything in us, without exception, relates either to our will or to our intellect. What does not relate to one or the other is not in us and is therefore not part of us.

Walking and creeping animals symbolize desires in both [positive and negative] senses, so they symbolize good or evil, since these are attributes of desire. Flying animals and winged insects, on the other hand, symbolize attributes of thought in both senses, so they symbolize truth or falsity, since these are attributes of thought. (For the symbolism of animals as good or evil, see §9280. Creeping animals symbolize good or evil on the outer sensory plane, §§746, 909, 994. Flying creatures symbolize truth or falsity, §§40, 745, 776, 778, 866, 988, 991, 3219, 5149, 7441. So winged insects also symbolize truth or falsity, but truth or falsity as it exists on our very outermost levels.)

[2] The falsities under discussion here come in many different kinds. There are falsities that do no harm, there are falsities that do little harm and ones that do grave harm, and there are falsities that kill. Each kind is known by the evil from which it springs. Falsities that harm or kill always trace their existence to evil, because falsity born of evil is evil in visible form. What is more, when such falsities are represented in visible form in the other world, they appear as a swarm of unclean insects and flying creatures, more or less terrifying to see, depending on the type of evil they spring from.

This discussion shows why hornets symbolize the dread felt by people intent on falsity from evil. Hornets have the same symbolism in Deuteronomy:

Jehovah your God will send the hornet against them until those who are left and those who are hidden perish in front of you. (Deuteronomy 7:20)

[3] The Word mentions insects of various kinds in various passages, and in each case they symbolize falsity or evil on the outermost levels,

that is, on a person's outer sensory plane. This kind of evil and falsity arise from illusions of the senses and from various gratifications and appetites felt in the body. They seduce us with their smooth and charming appearance, extorting the approval of our rational mind and flooding it with falsity-from-evil in the process. The winged pests of Egypt symbolize falsity of this kind; see §744I. So do the locusts there (7643). The frogs of Egypt symbolize reasoning based on falsity (7351, 7352, 7384). The lice there symbolize evil of the same [outermost sensory] kind (7419). And worms symbolize falsity that gnaws and torments (8481).

[4] This sort of evil and falsity is symbolized by different varieties of insects in the following passages as well. In Isaiah:

It will happen on that day that Jehovah will whistle for the *fly that is at the end of the rivers of Egypt* and for the *bee that is in the land of Assyria*, which will all come and rest in the river of the remote wilds and in the crevices of rocks, and in all the bushes. (Isaiah 7:18, 19)

This is about the Lord's Coming and the state of the church at that time. A fly at the end of the rivers of Egypt is falsity on outermost levels, or on a person's outer sensory plane (§744I). A bee in the land of Assyria is falsity that twists the reasoning of the mind—Assyria being twisted reasoning (1186). A river of the remote wilds is falsity that reigns supreme throughout. Crevices of rocks are religious truths that stand in the dark because they stand far from heaven's light (858I at the end). Bushes are truths of this type that are not yet fully developed (2682). [5] In Amos:

I have struck you with blight and mildew; your numerous gardens and your vineyards and your fig trees and your olive trees *the caterpillar devours*. (Amos 4:9)

In Joel:

What the *caterpillar leaves* the *locust* will eat, and what the *locust leaves* the *beetle* will eat, and what the *beetle leaves* the *grasshopper* will eat. Wake up, drunkards, and howl, all you wine bibbers, because of the new wine that has been cut off from your mouth. (Joel 1:4, 5)

In the same author:

The threshing floors are full of pure grain, the presses overflow with new wine and oil. And I will make up to you for the years consumed by

the *locust*, the *beetle*, and the *grasshopper*, and the *caterpillar*—my great army that I sent among you. (Joel 2:24, 25)

Falsity and evil on the outermost levels, or on the outer sensory level of a person in the church, is symbolized here by the different types of insects, as the details make clear, because the subject is the corruption of truth and goodness in the church. For the meaning of the locust and grasshopper, see §7643. The gardens, vineyards, fig trees, olive trees, wine, and new wine that will be destroyed by them symbolize the church's good qualities and true ideas in general, as the explanations have shown many times [§§216, 884–886, 1069, 1071, 3580, 4231, 5113, 5117, 9277]. [6] In David:

He made *frogs* creep out onto their land, into the rooms of their kings.
He said for a *swarm* to come, *lice* within all their borders. (Psalms 105:30, 31)

This is about Egypt. For the meaning of the frogs in Egypt, see §§7351, 7352, 7384, and for that of lice, §7419. In Moses:

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

The worm stands for all such falsity and evil in general. [7] In Isaiah:

Do not fear the reproach of humans, and at their slanders do not be dismayed, because *a grub will eat them* like a garment, and *a moth will eat them* like wool. (Isaiah 51:7, 8)

The grub stands for falsity on our outermost levels and the moth for evil there. You see, the garment that the grub will eat symbolizes *truth* on a lower, outward plane, or on the plane of our senses (§§2576, 5248, 6377, 6918, 9158, 9212). The wool that the moth will eat symbolizes *goodness* on a lower, outward plane, or on the plane of our senses, as is evident from many passages and from the symbolism of the sheep from which the wool comes as charitable goodness (§4169).

To learn about the nature and characteristics of the outermost levels of our earthly self, which are described as sensory, see §§4009, 5077, 5081, 5089, 5094, 5125, 5128, 5580, 5767, 5774, 6183, 6201, 6310–6318, 6564, 6598, 6612, 6614, 6622, 6624, 6844, 6845, 6948, 6949, 7442, 7645, 7693, 9212, 9216.

And drive out the Hivite, the Canaanite, and the Hittite from before you symbolizes the flight of such falsity as grows out of evil. This can be seen

from the symbolism of *driving out* as putting to flight and therefore as fleeing, and from that of the *Hivite*, the *Canaanite*, and the *Hittite* as falsity growing out of evil. A Hivite symbolizes falsity growing out of a relatively light sort of evil (§6860); a Canaanite, falsity growing out of a more serious sort of evil (4818, 8054); and a Hittite, falsity growing out of the most serious sort of evil (2913, 6858). For the idea that the nations in the land of Canaan symbolize all falsity and evil as a whole, see the sections cited at §9327.

I will not drive them out from before you in a single year means not the abrupt flight or displacement of it—that is, of the falsity and evil symbolized by the nations in the land of Canaan. This can be seen from the symbolism of *driving out* as flight, because people in the other life who are immersed in evil and falsity are not driven out but rather flee voluntarily. (For the idea that driving out also symbolizes displacement, see below.) It can also be seen from the symbolism of *in one year* as abrupt, because later on it says, “Little by little I will drive them out from before you,” which symbolizes a gradual, orderly displacement.

[2] The reason *driving out* symbolizes displacement, when it is mentioned in connection with evil and falsity, is that falsity and evil are not driven out of us but are instead displaced.

Anyone who does not know how matters stand with our deliverance from evil and falsity, or forgiveness from sin, necessarily believes that sins that have been declared forgiven have been wiped away. What leads to this belief is the literal meaning of the Word, which says so more than once. As a result, in the minds of many people the mistaken idea has been firmly fixed that after they have received absolution they are righteous and pure. They have no idea how the forgiveness of sins really works, which is that we are not purified of sin but instead are withheld from it by the Lord when we develop the capacity to be anchored in goodness and truth. The point at which we can be anchored in goodness and truth is not until we have been reborn, because not until then have we acquired a life of neighborly love with its goodness and of faith with its truth. After all, anything we think, intend, say, and do from the time we are very small latches on to our life and becomes part of it. Such elements cannot be eliminated, only pushed to the sides. When they are pushed aside, it seems as though we are free of sin, precisely because they have been pushed aside (see §§8393, 9014, 9088 at the end).

In accordance with the appearance that we think and do what is good and true on our own (even though we do so not under our own power

but under the Lord's), the Word describes people as being righteous and cleansed of sin. In Isaiah, for instance:

Even if your sins are like scarlet, they will become as white as snow. Even if they are as red as crimson, they will be like wool. (Isaiah 1:18)

And there are many other passages.

[3] The state of souls in the next life has taught me that this is so. When we go there, we carry with us from the world everything that happened in our life—everything we thought, willed, said, and did, in fact everything we saw and heard too—from infancy to the end of our life in the world, so that not a moment of it is missing (§2474). If during our time in the world we lived a life of faith and neighborly love, we can be withheld from evil, maintained in goodness, and so be taken up to heaven. If on the contrary we lived a life not of faith and neighborly love but of self-love and materialism in the world, we cannot be withheld from evil and maintained in goodness, so we sink into hell.

From this you can see why it is that driving out means displacing when it is mentioned in connection with falsity and evil.

This displacement is the subject of the inner meaning in the current verse and the next, and the secrets connected with it are revealed there.

9334

Or the land might become desolate symbolizes faint and insufficient spiritual life then (if the displacement were abrupt), as the following shows: The *land* symbolizes the church in general and in particular. The church in particular is a person who becomes a church, because the church is inside a person and is the same thing as a person who has been reborn. (For the meaning of the land as the church in general, see §9325, and for its meaning as the church in particular, or a person reborn, §§82, 620, 636, 913, 1411, 1733, 2117, 2118 at the end, 2571, 3368, 3379.) Such a person is even called a land in Malachi:

All nations will proclaim you fortunate, and *you will be a land of pleasure*. (Malachi 3:12)

And *desolate* symbolizes faint and insufficient spiritual life. This is because when “desolate” applies to the church in a person, it symbolizes a lack of truth and goodness, so it also symbolizes a lack of spiritual life, since spiritual life is supplied by truth and goodness.

[2] Here is why there is faint and insufficient spiritual life if falsity and evil are displaced abruptly: When we are being reborn—which is accomplished by having spiritual truth and goodness planted in us and

having falsity and evil moved aside—we are reborn slowly, not quickly. This is because everything we have thought, intended, and done from the time we were small has latched on to our life and become part of it. All of those elements have formed such a complex interconnection that it is impossible to remove one of them without removing all. After all, an evil person is an image of hell, and a good person is an image of heaven. The different kinds of evil and falsity in an evil person have the same kind of interconnection as the communities of hell, of which that person is a part. The different kinds of goodness and truth in a good person have the same kind of interconnection as the communities of heaven, of which that person is a part. Clearly, then, the evil desires and false ideas in an evil person cannot be dislodged suddenly; they can be put aside only to the extent that good desires and true thoughts are planted deep inside in proper order. It is heaven in us that relegates hell to the edges. If this were to happen suddenly, we would faint, because the whole interconnected structure would be thrown into confusion and rob us of life.

[3] For the idea that rebirth—the instilling of heaven’s life in us—starts in early childhood and lasts to the end of our life in the world, and that after life in the world we develop to eternity, see §§2679, 3203, 3665, 3690, 3701, 4377, 4551, 4552, 5126, 6751, 9103, 9296, 9297, and especially §§5122, 5398, 5912, 9258. To tell a secret, our rebirth in this world is only a foundation for the perfecting of our life to eternity. In regard to the idea that a person who has lived a good life continues to develop in the other world, see what was shown about children in §§2289–2309 and about the lot and condition there of people outside the church in §§2589–2604.

And the wild animals of the field multiply on you symbolizes a profusion of falsity from the pleasures of self-love and materialism. This is evident from the symbolism of *multiplying*, when it relates to the abrupt displacement of evil and falsity, as a profusion, and from that of the *wild animals of the field* as falsity produced by the pleasures of self-love and materialism. Animals of various kinds in the Word symbolize good and bad desires (§9280), so wild animals symbolize desires for falsity that arise from the pleasures of self-love and materialism. These desires are also represented in the other world by such wild animals as panthers, tigers, boars, wolves, and bears. The desires resemble wild animals too, because people possessed of love for themselves and their material advantages possess evil and falsity of every kind as well and are like wild animals in the way they regard and treat their associates. (For the fact that all evil and falsity come

of self-love and materialism, see §§2041, 2045, 2057, 2363, 2364, 2444, 4750, 4776, 6667, 7178, 7255, 7364, 7366–7377, 7488, 7490, 7491–7494, 7643, 8318, 8487, 8678.)

[2] The reason an abrupt displacement of evil and falsity causes falsity to pour in from self-love and materialism is that only goodness and truth instilled in a gradual way dislodge evil and falsity. Truth is the only thing that pushes falsity aside, and goodness is the only thing that pushes evil aside. If this displacement does not happen in orderly stages, falsities catering to self-love and materialism, which reign supreme in all of us until we have been reborn, rush in. And when falsity pours in, truth is no longer acknowledged.

Besides, while we are being reborn, a desire for truth is kept alive in us. When the desire is active, we look for truth everywhere among items of knowledge on the earthly level, but illusions of the outer senses, which exist on that level in great abundance, then present themselves. From them we can draw only false conclusions, as long as the pleasures of self-love and materialism exert their influence. These conclusions take over and completely fill our mind, if the more malicious kind of falsity suddenly retreats.

That is what is meant in an inner sense by “I will not drive them out from before you in a single year, or the land might become desolate and the wild animals of the field multiply on you. Little by little I will drive them out from before you, until you become fruitful and inherit the land.”

[3] The meaning of a wild animal as falsity and evil produced by self-love and materialism is evident from places in the Word where they are mentioned, as for example in Isaiah:

There will be in that place a path and a way that will be called the way of holiness. No one unclean will pass along it; *the ravenous of the wild animals will not go up it.* (Isaiah 35:8, 9)

In Ezekiel:

I will send famine on you, and the *evil wild animal*, that they may leave you bereft. (Ezekiel 5:17)

In the same author:

When I make the evil wild animal pass through the land, and it bereaves [the land], and [the land] becomes a desolate place, so that none is passing through, because of the wild animal, . . . (Ezekiel 14:15)

In the same author:

On the face of the field you will fall; to the *wild animal of the land* and to the *bird of the sky* I will give you as food. (Ezekiel 29:5)

In the same author:

Then I will cut a pact of peace with them and *bring an end on the earth to the evil wild animal* so that they may live securely in the wilderness; they will no longer be plunder for the nations, and *the wild animal of the field will no longer devour them*. (Ezekiel 34:25, 28)

[4] In Hosea:

I will devastate her grapevine and her fig tree and turn them into a forest, and *the wild animal of the field will eat them*. (Hosea 2:12)

In the same author:

The earth will mourn, and everyone living in it will waste away, *thanks to the wild animal of the field* and to the bird of the heavens. (Hosea 4:3)

In David:

A boar from the forest tramples it, and the wild animal of the fields feeds on it. God Sabaoth, turn back and visit your grapevine! (Psalms 80:13, 14)

In the same author:

You arrange the darkness so that night falls, at *which time every wild animal of the forest comes out*. (Psalms 104:20)

In Moses:

If you walk in my statutes and keep my commandments and do them, *I will bring an end to the evil wild animal on the earth*. But if you spurn my statutes, *I will send against you the wild animal of the field*, which will devastate you. (Leviticus 26:3, 6, 15, 22)

In the same author:

Jehovah your God will cast the nations out before you little by little *so that the wild animals of the field will not multiply against you*. (Deuteronomy 7:22)

In these passages, the wild animal of the field, the wild animal of the land, and the wild animal of the forest stand for falsity and evil marked by self-love and materialism.

[5] Falsity is symbolized by a wild animal, then, and it has two sources: it can start with something evil or with something upright (§9258). So a wild animal in the Word also symbolizes conscientious non-Christians, who may accept falsity but still live upright lives. This is the sense in which the term *wild animal* is used in David:

Every wild animal of the forest is mine, and the beasts on mountains of thousands. I know every bird of the mountains, and the wild animal of my fields is with me. (Psalms 50:10, 11)

In the same author:

Praise Jehovah, you wild animal and each of you beasts. (Psalms 148:7, 10)

In Isaiah:

Every wild animal of my fields: come to eat! Every wild animal in the forest [too]. (Isaiah 56:9)

In Ezekiel:

In the branches of the cedar (which is Assyria) *all the birds of the heavens nested*, and under its branches *every wild animal of the field gave birth*. And in its shade *all the great [gentile] nations lived.* (Ezekiel 31:6)

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Little by little I will drive them out from before you symbolizes a gradual, orderly displacement. This can be seen from the symbolism of *little by little* as gradually and therefore slowly, and from that of *driving out* as displacement, when it has to do with the types of falsity and evil symbolized by the nations in the land of Canaan (discussed just above at §9333).

I speak of the displacement as being by degrees and in keeping with order because in a person who is being reborn, everything is rearranged to match the orderly pattern of heaven. A person who has been reborn is a heaven in its smallest form, so such a person is organized the same way as heaven.

[2] When we are born, we are a hell in its smallest form, so far as our inherited evil goes, and we become a hell too, so far as we draw on our supply of inherited evil and add our own evil on top of it. That is why the pattern of our life, by birth and as a result of the way we actually live, is the opposite of heaven's pattern. On our own we love ourselves more than the Lord, and the world more than heaven, yet the life of heaven is to love the Lord above all and our neighbor as ourselves.

Plainly, then, in order for new life (the life of heaven) to be planted in us, the first kind of life (the life of hell) must be thoroughly destroyed; in other words, evil and falsity must be displaced. (See §§4551, 4552, 4839, 6068.) This cannot happen quickly by any means. Every entrenched evil, with its associated falsities, has a connection with all other forms of evil and their associated falsities, and these different kinds of evil and falsity are countless. The interconnection among them is so complex that it cannot be comprehended, not even by angels, only by the Lord.

From this you can see that the life of hell in us cannot be destroyed suddenly, because if it were, we would breathe our very last, and that neither can the life of heaven be instilled suddenly, because then too we would die.

[3] When the Lord is guiding us from the life of hell to the life of heaven, he has thousands and thousands of secret ways to lead us, and we know hardly a single one of them. (This I have learned from heaven, and it has been confirmed by many pieces of evidence that have come to my awareness.) Since we know hardly anything about it, many people have fallen into error concerning our deliverance from evil and falsity, or the forgiveness of our sins. They believe the life of hell in a person can instantly be converted into the life of heaven in that person out of pure mercy. The reality, though, is that the entire act of regeneration is mercy, and the only people who are regenerated are those who accept the Lord's mercy in faith and life while in the world, in keeping with the Lord's words 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)

For the meaning of blood, the will of the flesh, and man's will and of being born from God, see §5826.

[4] I must also explain briefly the proper meaning of a gradual, orderly removal from evil and falsity. Divine truth radiating from the Lord's divine goodness arranges everything in heaven into order. So this divine truth, containing goodness from the Lord, is order itself (see §§1728, 1919, 2258, 2447, 5703, 6338, 8700, 8988). Everything there emerges into existence according to this order and remains in existence according to the same order (since continued existence is perpetual emergence).

In order for heaven to come into existence in us, then, it is necessary for us to accept divine truth into goodness we have received from the

Lord. The only way this can happen is gradually, in keeping with the same orderly pattern that guides the Lord's organization of heaven. When two things are alike, the situation is the same on the small scale as on the large.

This step-by-step rearrangement is what is meant here by "orderly" and "gradual."

From this discussion it is also evident that our creation anew, or rebirth, resembles the creation of heaven and earth. So in addition, a new heaven and new earth in the Word mean a new religion (§§1733, 1850, 2117, 2118 at the end, 3355 at the end, 4535). The creation of heaven and earth in the first chapter of Genesis means the creation anew of the heavenly church called "the human," as discussed in the explanations there.

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Until you become fruitful means in proportion to increasing goodness. This is established by the symbolism of *becoming fruitful* as an increase in goodness, which is discussed in §§43, 55, 913, 983, 2846, 2847.

It is clear from many previous explanations that removal from evil and falsity takes place as goodness increases [§§2388, 2411, 3142, 3147, 4551, 8206, 9246]. The Lord flows into us through goodness, and it is through goodness that he arranges truth in order, not the other way around. To the extent that truth is arranged in order through goodness, evil and falsity are moved to the sides.

In various passages in the Word, people are compared to trees [Psalms 1:1–3; Jeremiah 17:7–8; Zechariah 4:14; Mark 8:24; Revelation 11:3, 4], and when they are, the truth with which faith has endowed them is symbolized by the leaves (§885), while the goodness with which love has endowed them is symbolized by the fruit (§§3146, 7690). From this it is plain not only that bearing fruit means an increase in goodness but also that the most important element in a person is goodness, just as the most important element of a tree is its fruit.

The leaves come out first, admittedly, but they do so for the sake of the fruit, their ultimate goal. What constitutes the goal is not only last but also first, because in the means, [which come in between,] the goal is the only consideration, so it is the all-in-all. The situation is the same for love with its goodness in relation to faith with its truth.

[2] That is what is symbolized by the fig tree mentioned in Matthew:

Jesus, returning to the city, was hungry, and *seeing a fig tree along the way, came to it but found nothing on it except leaves alone*. So he said to it, "*May fruit not come from you from now to eternity!*" Accordingly, the fig tree instantly withered. (Matthew 21:18, 19)

And in Luke:

Someone had a fig tree planted in his vineyard, so he came seeking fruit on it but did not find any. He therefore said to the vinedresser, “Here, now, three years I come seeking fruit on this fig tree but do not find it; cut it down. Why should it make the land unfruitful?” (Luke 13:6, 7)

And in the same author:

Every tree is known by its own fruit; they do not gather figs from thorns or harvest a grape from a bramble. Good people from the good treasury of their heart bring out goodness, as wicked people from the wicked treasury of their heart bring out wickedness. Why do you call me “Lord, Lord!” and do not do what I say? (Luke 6:44, 45, 46)

This shows that the so-called fruit of faith is the most important element of faith and that faith without fruit—without the goodness of a good life—is a mere leaf. So when the tree that we are brings forth abundant leaves without producing fruit, it is a fig tree that dries up and is cut down.

And inherit the land means until one possesses goodness and is therefore reborn. This can be seen from the symbolism of *inheriting* something as receiving it as an heir (discussed below) and from that of the *land*—the land of Canaan—as the Lord’s kingdom and therefore heaven (discussed in §§1413, 1437, 1607, 1866, 3038, 3481, 3686, 3705, 4240, 4447). Because of this symbolism, inheriting the land means receiving heaven as an heir. Properly speaking, an heir (of heaven) means someone who possesses the Lord’s life (§§2658, 2851, 3672, 7212), so it means someone maintained in goodness by the Lord and consequently someone who has been reborn. (For the idea that when we are maintained in goodness by the Lord we are in heaven and have therefore been reborn, see §9274 and the sections cited there.)

[2] This symbolism of inheritance (in relation to heaven) is clear in Matthew:

Then the King will say to those on [his] right, “Come, you who are blessed by my Father! *Inherit the kingdom prepared for you from the foundation of the world.* Because I was hungry and you gave me something to eat; I was thirsty and you gave me a drink. *So far as you did it for one of these least consequential brothers and sisters of mine, you did it for me.*” (Matthew 25:34, 35, 40)

In this passage, inheriting the kingdom of the Lord (heaven) is ascribed to people with goodness. The good and charitable deeds themselves are even listed in order. And the passage ends by saying, “So far as you did it for one of these least consequential brothers and sisters of mine, you did it for me.” The people being called the Lord’s brothers and sisters are people governed by goodness (§6756) and therefore people who do good, because goodness is the Lord with us. That is why it says “so far as you did it for one of *these brothers and sisters [of mine]*,” not just any brothers and sisters. [3] In Revelation:

Those who conquer *will inherit everything*, and I will be God to them, and *they will be my children*. (Revelation 21:7)

This passage about people who conquer says they will inherit everything and calls them his children because they are his heirs. To conquer is to use goodness and truth in one’s battles, because evil is conquered by goodness, and falsity, by truth. [4] In David:

God will save Zion and rebuild the cities of Judah, and they will live there and *possess it as an inheritance*, and the seed of his slaves will *inherit it*, and those who love his name will live in it. (Psalms 69:35, 36)

It is people with heavenly goodness who are being said to possess it as an inheritance, and people with spiritual goodness who are being said to inherit it. Heavenly goodness is the goodness belonging to love for the Lord, and spiritual goodness is the goodness belonging to charity toward one’s neighbor (§9277). In Isaiah:

The one who trusts in me will *inherit the land* and will *possess* my holy mountain *as an inheritance*. (Isaiah 57:13)

[5] This discussion shows what is symbolized by the allotment of the land of Canaan into *twelve inheritances* for the twelve tribes of Israel in Joshua 14, 15, 16, 17, 18, 19, and in Ezekiel 47:13–end; 48. The land of Canaan symbolized the Lord’s kingdom, or heaven (§§1413, 1437, 1607, 1866, 3038, 3481, 3686, 3705, 4240, 4447). The twelve tribes symbolized everything good and true in general and particular (§§3858, 3862, 3926, 3939, 4060, 6335, 6337, 6397, 6640). So the twelve inheritances symbolized heaven, with all its individual heavens and its communities, distinguished from each other as they are by the kind of goodness they love and the kind of truth they consequently believe in (§§7836, 7891, 7996, [7997]). In an abstract sense, then, the twelve inheritances symbolize the

different forms of goodness themselves that come from the Lord and that therefore *are* the Lord in heaven.

[6] After all, heaven is nothing but divine truth emanating from the Lord's divine goodness. The angels there are forms for receiving truth in their goodness, and the more they receive it, the more they become part of heaven.

To tell a secret, the Lord dwells with an angel only in what is his own in the angel; likewise with a person on earth. Divinity is to be found in what is divine, not in anyone's selfhood. That is what is meant by the Lord's words in John concerning his oneness with people devoted to a loving goodness:

On that day you will know that I am in the Father and you are in me and I am in you. Those who love me keep my word, and we will come to them and make a home in them. (John 14:20, 23)

And in another passage in the same author:

I have given them the glory that you have given me so that they can be one as we are one, so that the love with which you loved me can exist in them, and I in them. (John 17:22, 26)

Exodus 23:31, 32, 33. *And I will set your border from the Suph Sea to the sea of the Philistines, and from the wilderness to the river [Euphrates]. For I will give the inhabitants of the land into your hand, and I will drive them out from before you. You shall not strike a pact with them and their gods. They shall not reside in your land, or they might make you sin in relation to me when you serve their gods, because it will act as a snare to you.*

9339

And I will set your border from the Suph Sea to the sea of the Philistines symbolizes a range stretching from truth in the form of knowledge to inner religious truth. *And from the wilderness to the river [Euphrates]* means from pleasure on the sensory plane to goodness and truth on the rational plane. *For I will give the inhabitants of the land into your hand* symbolizes complete control over evil. *And I will drive them out from before you* symbolizes the displacement of it. *You shall not strike a pact with them and their gods* means no communication with evil and falsity. *They shall not reside in your land* means that evil must not coexist with the church's good qualities. *Or they might make you sin in relation to me* means in order to prevent evil from turning aside goodness from the Lord. *When you serve their gods* means if worship is based on falsity. *Because it will act as a snare to you* means because evil is tempting and deceptive.

9340

And I will set your border from the Suph Sea to the sea of the Philistines symbolizes a range stretching from truth in the form of knowledge to inner religious truth, as the following shows: *Setting a border from one location to another*, when it refers to spiritual truth, symbolizes a range. The *Suph Sea* symbolizes truth in the form of sense impressions and knowledge—the most external type of truth we possess. This is because the Suph Sea was the outermost border of the land of Egypt, and Egypt symbolizes knowledge both in the sense of true knowledge and in the sense of false knowledge (§§1164, 1165, 1186, 1462, 2588, 4749, 4964, 4966, 5700, 6004, 6015, 6125, 6651, 6679, 6683, 6692, 6750, 7779 at the end, 7926, 8146, 8148). In this case Egypt symbolizes truth in the form of knowledge, because the verse is describing how far spiritual matters of faith extended among the children of Israel, who represented the spiritual church (4286, 4598, 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 8805). And the *sea of the Philistines* symbolizes inner religious truth. The reason this kind of truth is symbolized by the sea of the Philistines is that the sea in the area of Tyre and Sidon was a boundary of the land of Philistia, and Tyre and Sidon symbolize concepts of truth and goodness (1201). The land of Philistia symbolizes knowledge of the inner depths of faith (1197, 2504, 2726, 3463).

[2] Since the land of Canaan represented the Lord's kingdom and therefore heaven and the church, all locations in it symbolized attributes of the Lord's kingdom, or of heaven and the church. These attributes are described as heavenly and spiritual, and they relate to the goodness that comes of love for the Lord and to the truth held by faith in the Lord. Seas and rivers, which were borders, accordingly symbolized the end points, so "from sea to sea" and "from river to river" symbolized the entire range of attributes. (For this being so, see §§1585, 1866, 4116, 4240, 6516.)

Clearly, then, a border from the Suph Sea to the sea of the Philistines symbolizes the range covered by spiritual attributes (which have to do with truth) from outer to inner—from truth in the form of knowledge to inner religious truth. The range of heavenly attributes (which have to do with a loving goodness) are depicted next, with the words "from the wilderness to the river [Euphrates]."

(The idea that locations in the land of Canaan and the seas and rivers there have this kind of symbolism in the Word has been demonstrated throughout the explanations.)

[3] I must say briefly what a range stretching from truth in the form of knowledge to inner religious truth is. Truth in the outer self is called truth

in the form of knowledge, but truth in the inner self is called inner religious truth. Truth in the form of knowledge exists in a person's memory and when brought out from storage there it becomes perceptible. Inner religious truth, on the other hand, is truth actually lived. It is inscribed on the inner self, and little of it shows up in the memory. This will be discussed more fully elsewhere, though, the Lord in his divine mercy willing [§9755].

Truth in the form of knowledge and inner religious truth are symbolized by the *waters under the expanse* and *waters over the expanse* in Genesis 1:6, 7 (§24). The inner meaning of the first chapter of Genesis is about the creation anew (or rebirth) of a person in the heavenly church.

[4] The reason inner religious truth was symbolized by Philistia (which bounded the land of Canaan and reached as far as Tyre and Sidon) was that the ancient church, a representational religion, had existed there. This is evident from the vestiges of divine worship among them seen in the narrative and prophetic parts of the Word where it deals with Philistines and the land of Philistia. Examples in the prophetic books are Jeremiah 25:20; 47:1-end; Ezekiel 16:27, 57; 25:15, 16; Amos 1:8; Zephaniah 2:5; Zechariah 9:6; in David, Psalms 56: heading; 60:8; 83:7; 108:9.

Like all the nations in the land of Canaan, the Philistines represented forms of goodness and truth as they exist in the church and also forms of evil and falsity. When the representational religion of the ancient church existed among them, they represented heavenly qualities (relating to goodness) and spiritual qualities (relating to truth), but when they departed from genuine representational worship, they started to represent diabolical qualities (relating to evil) and hellish qualities (relating to falsity). That is why Philistia, like the other nations in the land of Canaan, has a scriptural symbolism of goodness and truth on one hand and of evil and falsity on the other.

[5] The symbolism of Philistines as inner religious truth can be seen in David:

Glorious things are being proclaimed in you, city of God. I will remember Rahab and Babylon as being among those who know me; and *Philistia* and *Tyre*, along with Ethiopia. This last was born there. (Psalms 87:3, 4)

The city of God is a theology consisting of religious truth taken from the Word (§§402, 2268, 2449, 2712, 2943, 3216, 4492, 4493, 5297). Tyre is

concepts of truth and goodness (§1201). So is Ethiopia (§§116, 117). This makes it plain that Philistia is a knowledge of religious truth. [6] In Amos:

Are you not like the children of Ethiopians to me, children of Israel?
Have I not brought Israel up from the land up Egypt, *and Philistines*
from Caphtor, and Syrians from Kir? (Amos 9:7)

This is about the corruption and destruction of the church after it has been established. The children of Ethiopians in this case are people with concepts of goodness and truth that they use to confirm evil and falsity (§§1163, 1164). The children of Israel from the land of Egypt are people who have been introduced into spiritual truth and goodness through truth in the form of knowledge. (For the meaning of the children of Israel as people with spiritual truth and goodness and so in the abstract as spiritual truth and goodness itself, see §§5414, 5801, 5803, 5807, 5812, 5817, 5819, 5826, 5833, 5879, 5951, 7957, 8234. The meaning of Egypt as truth in the form of knowledge was shown above.) Philistines from Caphtor and Syrians from Kir have a similar symbolism, so the children of Israel are compared to them. Philistines from Caphtor are people who have been introduced to inner truth by way of outer truth but have twisted it and used it to confirm falsity and evil (1197, 1198, 3412, 3413, 3762, 8093, 8096, 8099, 8313). Syrians from Kir are people with concepts of goodness and truth that they too have twisted (1232, 1234, 3051, 3249, 3664, 3680, 4112). [7] In Jeremiah:

. . . because of the day that is coming, *to devastate all Philistines*, to cut off from *Tyre* and *Sidon* every remaining helper; because Jehovah is *devastating the Philistines*, the remnant of the *island of Caphtor*. (Jeremiah 47:4)

This chapter is about stripping the church of the truth that constitutes its faith. The Philistines are the inner form of this truth, and the remnant of the island of Caphtor is the outer form. [8] In Joel:

What have you to do with me, *Tyre* and *Sidon* and *all you borders of Philistia*? I will speedily bring your retribution back onto your own head, because my silver and my gold you have stolen, and my good, desirable things you have taken into your temples. (Joel 3:4, 5)

All the borders of Philistia stand for all religious truth, inner and outer. Taking silver and gold and good, desirable things into their temples stands for perverting what is true and good, and by using it for the purpose of evil

and falsity, profaning it. (For the meaning of silver and gold as truth and goodness, see §§1551, 2954, 5658, 6112, 6914, 6917, 8932.) [9] In Obadiah:

Then southerners will fall heir to the mountain of Esau, and to the *plain of the Philistines*, and they will fall heir to the field of Ephraim, but *Benjamin* [will fall heir] to Gilead. (Obadiah verse 19)

This is about establishment of the church, but the names imply various qualities. Southerners are people who stand in the light of truth (§§1458, 3195, 3708, 5672, 5962). The mountain of Esau is a loving goodness (3300, 3322, 3494, 3504, 3576). The plain of the Philistines is religious truth, a plain being truth in the form of a religious teaching (2418). Ephraim is the church's intellect (3969, 5354, 6222, 6234, 6238, 6267). Benjamin is a heavenly type of spiritual truth known to the church (3969, 4592, 5686, 5689, 6440), and Gilead is an outer goodness that corresponds to it (4117, 4124, 4747). [10] In Isaiah:

He will assemble the exiles of Israel, and the scattered elements of Judah he will gather from the four wings of the earth. *They will fly against the shoulder of the Philistines toward the sea*; together they will plunder the children of the east. (Isaiah 11:12, 14)

In this passage, Israel and Judah do not mean Israel and Judah. Rather, Israel means people with a goodness born of faith, and Judah means people with a goodness born of love. Flying against the shoulder of the Philistines stands for accepting and taking possession of faith's inner truth. Plundering the children of the east stands for accepting and taking possession of faith's inner goodness, because the children of the east are people with a goodness born of faith and with knowledge about goodness (§§3249, 3762). For the meaning of plundering as accepting and taking possession of something, see what was shown about the plundering of the Egyptians by the children of Israel [Exodus 3:21, 22; 11:2; 12:35, 36] in §§6914, 6917.

[11] The land of Philistia, then, symbolized knowledge of inner religious truth. Abraham and Isaac represented the Lord, and their immigrant journeys [symbolized] the Lord's education in the truth and goodness that constitute faith and love, which is the truth and goodness that constitute divine wisdom. Because of this imagery, Abraham was ordered to spend time as an immigrant *in Philistia* (recorded in Genesis 20:1–end), as was Isaac (Genesis 26:1–24). For the same reason, Abimelech, *king of the Philistines*, struck a pact with Abraham (Genesis 21:22–end) and with

Isaac (Genesis 26:26–end). On this subject, see the explanations in those chapters.

934I

And from the wilderness to the river [Euphrates] means from pleasure on the sensory plane to goodness and truth on the rational plane, as the following shows: Setting a border symbolizes a range, as directly above at §9340. A *wilderness* means a place that is uninhabited and untamed, so in relation to spiritual matters of faith and heavenly matters of love, a wilderness is a place lacking in goodness and truth. The sensory plane is such a place. (For the idea that this is what a person’s sensory plane is like, see §9331 at the end.) Since the sensory plane has no heavenly goodness or spiritual truth on it, only pleasures and gratifications arising from the body and the world, a wilderness symbolizes this outermost part of a person in the church. And the Euphrates—the *river* here—symbolizes goodness and truth on the rational plane.

The reason the Euphrates has this meaning is that Assyria is there, and Assyria symbolizes the rational plane (§§119, 1186). [2] That is what the Euphrates means in the phrases “from the wilderness to the Euphrates” and “from the river of Egypt to the Euphrates,” as in Joshua:

From the wilderness and Lebanon all the way to the great river, the river Euphrates, the whole land of the Hittites, and even to the Great Sea, to the sunset, will be your border. (Joshua 1:4)

And in Moses:

To your seed I will give this land, from the river of Egypt all the way to the great river, the river Euphrates. (Genesis 15:18)

Likewise in David:

You have caused a grapevine to travel from Egypt. You have sent its offshoots all the way out to the sea, and its tendrils to the river [Euphrates]. (Psalms 80:8, 11)

A grapevine from Egypt stands for the spiritual church represented by the children of Israel. “To the sea” and “to the river [Euphrates]” mean to truth and goodness on inner levels. Again in Micah:

They will come to you from Assyria and the cities of Egypt and from there, from Egypt, all the way to the river [Euphrates], and from sea to sea, from mountain to mountain. (Micah 7:12)

[3] The Euphrates has a different symbolism, though, when viewed from the middle of Canaan as that land’s furthest extreme on one side,

or what encloses it in one direction. The river [Euphrates] then symbolizes the outermost part of the Lord's kingdom—the outermost part of heaven and the church—so far as goodness and truth on the rational plane are concerned. The borders of Canaan, which were rivers and seas, symbolized what was outermost in the Lord's kingdom (see §§1585, 1866, 4116, 4240, 6516), so the Euphrates symbolized the types of truth and goodness on the sensory plane that correspond to truth and goodness on the rational plane.

However, a person's sensory plane stands directly exposed to the world and the earth, from which it takes in its sensations (§933I at the end). So it acknowledges nothing as good that does not delight the body and nothing as true that does not cater to such pleasure. In this sense, then, the river Euphrates symbolizes gratifications arising from self-love and materialism, and falsity justifying that way of life through rationalizations based on sensory illusions.

[4] This is the meaning of the river Euphrates in John:

The voice said to the sixth angel, "*Release the four angels bound at the great river Euphrates.*" They were released, and they killed a third of all human beings. (Revelation 9:14, 15)

The angels bound at the Euphrates stand for falsity arising through rationalizations based on sensory illusions that cater to the pleasures of self-love and materialism. In the same author:

The sixth angel *poured out his bowl over the great river Euphrates*, whose water was drained to prepare a path for monarchs who came from the rising of the sun. (Revelation 16:12)

The Euphrates here stands for falsity arising from the same source. The draining of the water stands for the removal of that falsity by the Lord. A path for monarchs from the rising of the sun means that the truth of which faith consists will then be seen by and revealed to people who love the Lord. (For the meaning of water as truth and in the opposite sense as falsity, see §§705, 739, 756, 790, 839, 2702, 3058, 3424, 4976, 7307, 8137, 8138, 8568, 9323. For that of a path, [or way,] as truth seen and revealed, 627, 2333, 3477. For that of monarchs as people who know truth, 1672, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 5068, 6148. For that of sunrise or the east as the Lord and as love received from him and returned to him, 101, 1250, 3708. For the same meaning of the sun, 1529,

1530, 2441, 2495, 3636, 3643, 4060, 4696, 5377, 7078, 7083, 7171, 7173, 8644, 8812.) [5] In Jeremiah:

You deserted Jehovah your God at the time when he led you in the way.
So why should you go to Egypt to drink the waters of the Sihor? *Or why go to Assyria to drink the waters of the river [Euphrates]?* (Jeremiah 2:17, 18)

Leading someone in the way stands for teaching someone the truth. “Why should you go to Egypt to drink the waters of the Sihor?” means what business do you have introducing falsity through the misuse of knowledge? “Why should you go to Assyria to drink the waters of the river [Euphrates]?” means what business do you have introducing falsity through rationalizations based on sensory illusions that cater to the pleasures of self-love and materialism? [6] In the same author:

Jehovah said to the prophet: “Take the sash that you bought, which is on your hips, and get up, *go to the Euphrates* and hide it there in a hole in the rock.” *He went and hid it at the Euphrates.* Afterward it happened at the end of many days that Jehovah said, “Get up, *go to the Euphrates*; take the sash from there.” *So he went to the Euphrates* and dug and took the sash from the place where he had hidden it, but here, the sash was ruined; it was not good for anything. (Jeremiah 13:3–7)

A sash for the hips is an outward bond encircling all love and therefore all faith. Being hidden in a hole in the rock along the Euphrates means being hidden where faith lies in the dark and is reduced to nothing by the falsities that rationalization generates. A sash ruined so badly that it was not good for anything stands for the subsequent collapse and disappearance of all love and faith. [7] Jeremiah also tied a stone to a book he had written and *threw it into the middle of the Euphrates* (Jeremiah 51:63), which meant that the prophetic part of the Word would be destroyed by similar means. In the same author:

The swift will not flee nor the mighty escape; *toward the north along the shore of the river Euphrates they have stumbled* and fallen. But Jehovah Sabaoth takes vengeance on his foes. There will be sacrifice to the Lord Jehovah Sabaoth *in the land of the north along the river Euphrates.* (Jeremiah 46:6, 10)

Here too the river Euphrates stands for truth that has been rendered false and goodness that has been adulterated, through rationalizations based on illusions and therefore on knowledge catering to self-love and materialism.

For I will give the inhabitants of the land into your hand symbolizes complete control over evil. This can be seen from the symbolism of *giving something into someone's hand* as conquering and controlling it and from that of the *inhabitants of the land* as evil in the church. Inhabitants symbolize what is good (§§2268, 2451, 2712, 3613), so in a negative sense they symbolize what is evil, because the nations of Canaan symbolized evil and falsity attacking and destroying goodness and truth in the church (§9327).

9342

And I will drive them out from before you symbolizes the displacement of it. This is evident from the symbolism of *driving out*—driving out evil—as displacing it, which is discussed at §9333.

9343

You shall not strike a pact with them and their gods means no communication with evil and falsity, as the following shows: *Striking a pact* means being united (discussed in §§665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778), so it also means being communicated, because people who communicate among themselves form a bond. The inhabitants of the land—the people with whom they were not to strike a pact here—symbolize evil, as noted just above at §9342. And *gods* symbolize falsity, as discussed in §§4402 at the end, 4544, 7873, 8867, 8941.

9344

They shall not reside in your land means that evil must not coexist with the church's good qualities, as the following shows: Inhabitants—of whom “they shall not reside in your land” is being said—symbolize evil, as mentioned above at §9342. *Residing* means living, as discussed in §§1293, 3384, 3613, and residing with someone means living together, or coexisting (§4451). And the *land* symbolizes the church in regard to goodness, so it also symbolizes goodness in the church, as discussed at §9325.

9345

Or they might make you sin in relation to me means in order to prevent evil from turning aside goodness from the Lord, as the following shows: The land's inhabitants—of whom “or they might make you sin” is being said—symbolize evil, as above. *Sinning* means turning aside, as discussed in §§5474, 5841, 7589. And *you in relation to me* symbolizes goodness from the Lord. The children of Israel—“you”—symbolize people with goodness and therefore goodness itself (§§5801, 5803, 5807, 5812, 5817, 5819, 5826, 5833, 9340), and Jehovah—“me”—means the Lord (§§9199, 9315 and the sections cited there).

9346

The reason evil turns aside goodness from the Lord is that evil and goodness are opposite or contrary to one another, and two opposites cannot coexist, because they oppose each other and conflict. This is quite clear from the fact that evil is from hell and goodness from heaven. Hell is as remote from heaven as possible, not in terms of distance (since there is no such thing as distance in the other world) but in terms of state. So

people in a hellish state cannot shift into a heavenly state, because the evil in people whose state is hellish rejects the goodness in people whose state is heavenly.

That is what is meant by Abraham's words to the rich man:

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 16:26)

The huge gulf is opposition and incompatibility between the two states of life.

This discussion clarifies how to understand the idea that evil turns aside goodness from the Lord: people involved in evil do not just fail to accept the goodness constantly flowing into everyone from the Lord but actively turn it aside. So we cannot possibly receive the goodness of heaven till we refrain from evil.

9347

When you serve their gods means if worship is based on falsity. This can be seen from the symbolism of *serving* as worship (dealt with in §§7934, 8057) and from that of *gods* as falsity (dealt with in §§4544, 7873, 8867, 8941).

9348

Because it will act as a snare to you means because evil is tempting and deceptive. This is evident from the symbolism of a *snare*, in regard to evil, as temptation and deception.

The reason evil tempts and deceives is that all evil wells up out of self-love and materialism (§9335). Love for ourselves and love for our own material advantages are innate in us, and in those two kinds of love we sense the highest pleasure of our life from the moment we are born. In fact, we even take life from them. Like hidden river currents, then, they constantly draw our thoughts and our will away from the Lord toward ourselves, away from heaven toward the material world, away from the truth and goodness that belong to faith toward falsity and evil. Rationalizations based on illusions of the senses are then particularly effective, as is the Word's literal meaning when misinterpreted and misused.

[2] Misinterpretations and rationalizations are what are meant in the spiritual sense of the Word by snares, nooses, pits, nets, ropes, and fetters and by fraud and deceit. In Isaiah, for instance:

Horror and *pit* and *snare* are upon you, inhabitant of the earth, so it will happen that one fleeing from a horrifying sound will *fall into the pit*,

and one *climbing out of the pit will be caught in the snare*. For the flood-gates in the heights opened, and the foundations of the earth shook. (Isaiah 24:17, 18, 19)

And in Jeremiah:

Fear, *pit*, and *snare* are upon you, inhabitant of Moab; one who flees the fear *falls into the pit*, and one *who climbs out of the pit will be caught in the snare*. (Jeremiah 48:43, 44)

The horror and fear are disturbance and disquiet in a mind that is stuck between evil and goodness and therefore between falsity and truth. A pit is falsity introduced through rationalizations based on sensory illusions catering to the pleasures of self-love and materialism. A snare is the tempting and deceptive nature of the consequent evil. [3] In the same author:

They will go and stumble backward and be broken and *ensnared and caught*. (Isaiah 28:13)

Stumbling backward stands for turning away from goodness and truth. Being broken stands for dispelling truth and goodness. Being ensnared stands for being enticed by different types of evil that go with self-love and materialism. Being caught stands for being carried away by these types of evil. [4] In Ezekiel:

The mother of Israel's chieftains is a lioness. One of her cubs learned to prey on prey; it devoured human beings. News of [the cub] came to the nations, *in whose pit it was caught*, and they brought it by hooks to the land of Egypt. Afterward it debauched widows and laid waste cities; the land and its abundance were desolated by the sound of its roar. So the nations from provinces all around *lay in wait* for it and *spread their net over it*. In *their pit* it was caught. They put it *in a cage by using hooks* and brought it to the monarch of Babylon *in nets* so that its voice would not be heard anymore in the mountains of Israel. (Ezekiel 19:2, 3, 4, 7, 8, 9)

This depicts the gradual profanation of truth through the allurements of falsity that springs from evil. The mother of Israel's chieftains is the church, where important truths are found. (For the meaning of a mother as the church, see §§289, 2691, 2717, 4257, 5581, 8897, and for that of Israel's

chieftains as main truths, 1482, 2089, 5044.) A lioness is falsity-from-evil perverting the church's truths. A lion cub stands for evil in all its might (6367). Preying on prey and devouring human beings stands for destroying truth and goodness, since a human being means the goodness characterizing the church (4287, 7424, 7523). The nations are different kinds of evil (1259, 1260, 1849, 2588 at the end, 4444, 6306). The pit in which the nations caught the cub is falsity from evil (4728, 4744, 5038, 9086). The land of Egypt, to which it was brought by hooks, is knowledge that leads to falsity (9340). Debauching widows means perverting such goodness as longs for truth. (For the meaning of debauchery as perversion, 2466, 2729, 4865, 8904, and for that of a widow as goodness that longs for truth, 9198, 9200.) Laying waste cities means destroying the church's true doctrinal teachings (402, 2268, 2449, 2943, 3216, 4478, 4492, 4493). Desolating the land and its abundance means destroying everything in the church (9325). The sound of a lion's roar is falsity. Spreading a net over a lion is enticing someone with the pleasures of earthly kinds of love and with the resulting rationalizations. Bringing it to the monarch of Babylon means profaning what is true (1182, 1283, 1295, 1304, 1307, 1308, 1321, 1322, 1326).

[5] These regrettable things do not happen when we do not love ourselves and our own worldly advantages above all, and that fact is depicted this way in Amos:

Will a lion roar in the forest if there is no prey for it? Will a bird fall to a snare on the ground if there is no noose for it? Will a snare come up off the ground if it catches nothing at all? (Amos 3:4, 5)

[6] Anyone can see that in a spiritual sense a snare is the use of self-serving or materialistic pleasures to tempt and deceive and is therefore the tempting, deceptive nature of evil. Just as plainly, the means of seduction are rationalizations based on sensory illusions that cater to those pleasures. After all, nothing else ensnares and entraps us.

Besides, what the devilish horde attacks in us is always our self-love and materialism, which we thoroughly enjoy, until eventually it traps us. Once trapped, we argue against truth under the inspiration of falsity and against goodness under the inspiration of evil. Not content with this, we take pleasure in snaring and tempting others into falsity and evil. The reason we take pleasure in this too is that by then we are part of the diabolical crowd.

[7] Since snares, nooses, and nets have this symbolism, they also symbolize the destruction of spiritual life and therefore ruination. This is because self-serving and materialistic pleasures are what destroy us and bring us to ruin. As just mentioned, self-love and materialism are the fount of all evil. From self-love wells up contempt for others, then derision and verbal abuse of them, then hostility if they do not favor us, and finally a pleasure in hatred, revenge, cruelty, and even brutality. In the other world, self-love mounts up so high that unless the Lord favors us and gives us ruling power over others, we not only despise him but even ridicule the Word, which is about him. Eventually, out of hatred and revenge, we actively oppose him or, so far as we cannot oppose him, act in these cruel and brutal ways toward everyone who publicly acknowledges him. You can see, then, what it is that makes the devilish crew like this: self-love.

As a result, since a snare symbolizes the pleasure gleaned from self-love and materialism, it also symbolizes the destruction of spiritual life, and ruination. All faith in and love for the Lord and all love for one's neighbor is destroyed by a delight in self-love and materialism, if that delight is what predominates. (See the sections cited at §9335.)

[8] The world today does not know that love for oneself and love for material advantages are the sources of all evil, that hell arises from those two kinds of love and is present in them, or that hellfire consists in them. Yet this could have been known from facts available to anyone who considers the question. Those facts are that self-love and materialism are the opposite of love for one's neighbor and love for God, that they are the opposite of a humble heart, and that from them alone emerge all contempt, all hatred, all revenge, and all cruelty and brutality.

[9] A snare therefore symbolizes the destruction of spiritual life and ruination, as is clear from the following passages. In David:

Jehovah will rain *snares*, fire, and sulfur on the ungodly. (Psalms 11:6)

Fire and sulfur are various kinds of evil arising from self-love and materialism. (For this meaning of fire, see §§1297, 1861, 5071, 5215, 6314, 6832, 7324, 7575, 9141, and for this meaning of sulfur, §2446.) From this you can see what a snare is. In Luke:

. . . so that suddenly that day stands over you, *for it will come as a snare* to all who exist on the face of the whole earth. (Luke 21:34, 35)

This is about the church's last days, when there will be no faith because there is no neighborly love, since self-love and materialism will reign supreme and will result in ruination, which is the snare. In Jeremiah:

Ungodly individuals are found among my people. They keep watch like bird catchers stretching [their snares]; they station a *bringer of ruin* to catch human beings. (Jeremiah 5:26)

In David:

Those who seek my soul and seek evil for me *stretch snares*; they speak *ruination* and meditate *deceit* all day. (Psalms 38:12)

In the same author:

Guard me *from the hands of a noose* they laid for me and the *snares* of evildoers; *have them fall into nets*—the ungodly all together—until I pass by. (Psalms 141:9, 10)

[10] In Isaiah:

He will become a sanctuary but also a stone to trip on and a rock to stumble over for the two houses of Israel, a *snare* and a *noose* for the inhabitant of Jerusalem. Many among them will stumble and fall, and be shattered and *ensnared* and *caught*. (Isaiah 8:14, 15)

This is about the Lord. The stone to trip on and the rock to stumble over stand for obstacles to belief. The snare and noose stand for ruination—the ruination of people who attack and try to destroy the truth and goodness that go with faith in the Lord, through the use of falsity catering to self-love and materialism. When people are arrogant, the idea that the Divine appeared in human form (and not in royal majesty at that but in a form that was despised) not only trips them up but also tangles them in a snare.

From all this it is now evident that *it will act as a snare* symbolizes the way evil tempts and deceives people and leads to ruination. It has this same meaning elsewhere in Moses too:

Do not strike a pact with the inhabitant of the land into which you are about to come, *or it might become a snare in your midst*. (Exodus 34:12)

In the same author:

You shall not serve their gods, *because this is a snare to you*. (Deuteronomy 7:16)

In the same author:

Be careful *not to become ensnared [in following] after the nations* nor to seek their gods. (Deuteronomy 12:30)

The nations here stand for evil and for the falsity it gives rise to.

Chapters 20, 21, 22, 23 have been about the laws, judgments, and statutes that were announced from Mount Sinai, and I have shown what they hold in their inner meaning. So I have shown how they are perceived in heaven: in accordance not with their literal meaning but with their spiritual meaning, which is not evident in the literal meaning but nonetheless lies within it.

9349

People who do not know how this works might imagine that it invalidates the Word's literal meaning, since the literal meaning is disregarded in heaven. Be advised, though, that it does not invalidate the literal meaning of Scripture in the least but rather strengthens it. Every single word in it has weight and holiness on account of the spiritual meaning it holds, because the literal meaning is the foundation and support on which the spiritual meaning rests and with which it is utterly consistent. In fact, there is not even a jot or serif or tip of a letter in the Word's literal meaning that does not contain divine holiness, in keeping with the Lord's words in Matthew:

Truly, I say to you: until heaven and earth pass away, not one jot or one serif will pass away from the law till everything comes to pass. (Matthew 5:18)

And in Luke:

It is easier for heaven and earth to pass away than for one tip of a letter in the law to fail. (Luke 16:17)

[2] (For the idea that the law is the Word, see §§6752, 7463.) Accordingly, the Lord in his divine providence saw to it that from the time the Word was written, every jot and serif in it was preserved. This is especially true for the Old Testament Word.

It has also been shown to me out of heaven that in Scripture, sacred content perceptible to the angels of the inmost heaven is wrapped up not only in each word but also in each letter, and incredibly, in each tip of a letter in the original language. That this is so I can testify absolutely, but I know that it defies belief.

The conclusion is plain: For the most part the outward rituals of religion—which represented the Lord and the inner qualities of heaven

and the church that are from the Lord, and which were prescribed in the Old Testament Word—have indeed been abolished. But the Word still retains its divine holiness because (again) every last detail in it still enfolds divine and holy content, which is perceived in heaven when that Word is read [on earth]. Throughout the Word there is a sacred inner message that is its inner meaning, or its heavenly and divine meaning. This meaning is the Word's soul and is divine truth itself emanating from the Lord, so it is the Lord himself.

[3] From this you can see how matters stand with the laws, judgments, and statutes the Lord proclaimed from Mount Sinai, as contained in Exodus 20, 21, 22, 23, the chapters that I have just discussed: Absolutely everything there is holy because its inner form is holy, but some of it has been abolished so far as the practice of it goes today in places where the church (a church with depth) exists. Some of it, though, is such that it can serve a purpose (if so desired), and some of it should by all means be observed and practiced.

Still, the parts whose practice has been abolished in places where the church exists and the parts that can serve a purpose (if so desired) and the parts that should by all means be observed and practiced—all of these are equally holy in their sacred inner message. At heart the Word is divine through and through. (The sacred inner message is what the inner meaning teaches and is identical with the inner values of the Christian church as taught by the doctrine concerning neighborly love and faith.)

[4] In order to present this concept intelligibly, let the laws, judgments, and statutes treated of in the chapters I mention above serve by way of illustration.

Those that should by all means be observed and practiced are the ones contained in Exodus 20:3, 4, 5, 7, 8, 12, 13, 14, 15, 16, 17, 23; 21:12, 14, 15, 20; 22:18, 19, 20, 28; 23:1, 2, 3, 6, 7, 8, 24, 25, 32. Those that can serve a purpose, if so desired, are the kind contained in Exodus 20:10; 21:18, 19, 22, 23, 24, 25, 33, 34, 35, 36; 22:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 17, 21, 22, 23, 25, 26, 27, 31; 23:4, 5, 9, 12, 13, 14, 15, 16, 33. But those that have been abolished so far as the practice of them goes today in places where the church exists are contained in Exodus 20:24, 25, 26; 21:2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 16, 21, 26, 27, 28, 29, 31, 32; 22:15, 29, 30; 23:10, 11, 17, 18, 19.

As mentioned above, though, all of them are equally holy, or equally the divine Word.



Reasons Why the Lord Wanted to Be Born on Our Planet and Not on Another

IT pleased the Lord to be born and adopt a human nature on our planet, not another, and there are many reasons for this, concerning which I have been instructed from heaven. **9350**

The main purpose was the Word, in that it could be written on our planet. The written form could then be published throughout the planet, and once it had been published, it could be preserved for all posterity. In this way it could be revealed to everyone, even in the other world, that God became a human. **9351**

The main purpose was the Word because the Word is divine truth itself. It teaches us that God exists, that heaven and hell exist, and that there is life after death. It also teaches us how to live and believe, if we want to go to heaven and so be happy forever. Without revelation and therefore (on this planet) without the Word, all of this would have been entirely unknown. Yet humankind was created in such a way that our inner self cannot die. **9352**

The Word could be written on our planet because from a very early era we have had the art of writing, first on wooden tablets, then on parchment, then on paper, and finally [writing became able to] be published in print. This was provided by the Lord for the sake of the Word. **9353**

The Word could then be published throughout this whole planet because all nations here have commerce with each other, not only through land travel but also through sea travel to all points on the whole globe. Once the Word had been written, then, it could be handed on from nation to nation and be taught everywhere. The existence of this kind of commerce was also provided by the Lord for the sake of the Word. **9354**

Once written, the Word could be preserved for all posterity and consequently for thousands and thousands of years. Obviously it has indeed been preserved. **9355**

In this way it could be revealed that God became a human. This is the first and most essential purpose for which the Word exists. No one can **9356**

believe in or love a God whom she or he cannot comprehend under some visible form, so people who acknowledge the incomprehensible [as God] sink into thoughts of the material world and consequently believe in no God at all (see §§7211, 9303, 9315). It therefore pleased the Lord to be born here and use the Word to make his birth public. Doing so would not only make it known on this earth *but in the process would also reveal it to everyone in the universe arriving in heaven from any planet whatever*. For in heaven, everyone communicates with everyone else.

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It is important to realize that the Word delivered on our planet by the Lord through heaven is a bond uniting heaven and the world (§9212). For that purpose, everything in the literal text of the Word corresponds to something divine in heaven. It also needs to be recognized that in its highest, inmost sense the Word has to do with the Lord, with his kingdom in the heavens and on earth, with love and faith received from and returned to him, and accordingly with the life we have from him and in him. These concepts are presented to angels in heaven no matter what planet they are from, when the Word as it exists on our planet is read and preached [on earth].

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On all other planets, divine truth is revealed face to face by spirits and angels, as described in earlier sections dealing with the inhabitants of various planets in the solar system [§§7074–7075, 7802–7812, 8021–8028, 8541–8542, 8632, 8949]. This happens within clans, though (since on most planets the human race lives divided up by clan). The divine truth revealed this way through spirits and angels therefore does not travel far beyond a clan, and unless new revelation is constantly coming along, the truth either becomes distorted or dies out completely.

The situation is different on our planet, where divine truth (the Word) remains permanently intact.

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Keep in mind that the Lord acknowledges and accepts everyone from every planet who acknowledges and worships God in a human form, because God in a human form is the Lord.

The Lord appears to the inhabitants on [other] planets in the form of an angel, which is the human form. So when spirits and angels from those planets hear from the spirits and angels of our planet that God is an actual human being, they accept that word, acknowledge it, and rejoice that it is so. (See §7173.)

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In addition to the reasons already listed, there is this: In the universal human, the inhabitants, spirits, and angels of our planet relate to the outward, bodily senses (§9107). The outward, bodily senses are the outermost

plane, where the inner planes of life terminate and on which they rest as their shared foundation (§§5077, 9212, 9216). Divine truth in its literal form—called the Word—is the same way, which is why the Word was delivered on this earth, not another. The Lord is the Word and is the beginning and end of the Word and sought to bring everything into existence in proper order. This is another reason that he wanted to be born on this planet and become the Word, in keeping with this statement in John:

In the beginning there was the Word, and the Word was with God, and the Word was God. This was with God in the beginning. Everything was made by him, and nothing that was made was made without him. *And the Word became flesh and resided among us, and we saw his glory: glory like that of the Only-Born of the Father.* 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 1:1, 2, 3, 14, 18)

The Word is divine truth.

This, though, is a secret accessible to the intellect of only a few.

The inhabitants of other planets rejoice when they hear that God took on a human nature and made it divine and that in this way God became an actual human. (See the ends of the final chapters of Exodus.)

In what follows next, through to the end of Exodus (with the Lord's divine mercy), there will be a description of the inhabitants, spirits, and angels of the planets in outer space.

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Exodus 24

Teachings on Neighborly Love and Faith

9363 **T**O believe what is taught by the Word (or by the church's theology) without living by it appears to be faith, and some people even suppose they are saved by it, but that kind of faith by itself saves no one. It is mere dogmatism, the nature of which I will now describe.

9364 Faith is mere dogmatism when the purpose behind one's belief in and love for the Word and the church's theology is not service to one's neighbor—in other words, service to one's fellow citizen, one's country, the church, heaven, and the Lord himself. So faith is mere dogmatism when its purpose is not life (since life consists in serving these types of neighbor) but rather wealth, high rank, and a scholarly reputation. People with this kind of faith focus not on the Lord and heaven, then, but on themselves and their own worldly advantages.

9365 People with great worldly ambitions and many worldly appetites have a stronger conviction that the teachings of the church's theology are true than people without great ambitions or appetites. That is because the ambitious and greedy see the church's theology as simply a means of achieving their goals. The more the goals are craved, the more the means are loved and also believed in.

9366 Here is the real situation, though: The more the fire of self-love and materialism burns in them and inspires their words, preaching, and deeds, the more influence that dogmatic persuasion has over them. At that moment, they are utterly convinced the teachings are true. But when self-love and materialism are not burning in them, they believe nothing, and many of them deny the teachings altogether. From this you can see that dogmatic faith is a faith of the lips, not of the heart, and consequently that in itself it is not faith.

9367 People whose faith is dogmatic have no inner light to tell them whether the doctrines they teach are true or false. In fact, they do not care whether the doctrines are true, as long as the great mass of people believe in them. Truth for its own sake has no appeal for them.

They also defend faith alone more vehemently than anyone else, and they value the good actions taught by faith (that is, they value neighborly love) only to the extent that they themselves can profit by it.

If deprived of their honors and riches, people whose faith is dogmatic abandon their beliefs, as long as they do not risk their reputation by doing so. Dogmatic faith, you see, does not dwell inside us but stands outside, in our memory alone—the storehouse from which we produce it when we offer religious instruction. As a consequence, it evaporates after death, along with the truths that support it. All that remains then is any part of our faith that dwells inside us, any part that is rooted in goodness, any part that has been incorporated into our life.

People with a dogmatic faith are meant by these people in Matthew:

Many will say to me on that day, "Lord! Lord! Haven't we prophesied in your name and cast out demons in your name, and exercised many powers in your name?" But then I will proclaim to them, "I do not know you, you evildoers!" (Matthew 7:22, 23)

And in Luke:

Then you will start to say, "We ate in front of you, and drank, and in our streets you taught." But he will say, "I tell you, I do not know you, where you are from. Leave me, all you evildoers!" (Luke 13:26, 27)

They are also meant by the five stupid young women who did not have oil in their lamps, in Matthew:

At last those young women came, saying, "Lord! Lord! Open up to us!" But he, answering, will say, "Truly, I say to you: I do not know you." (Matthew 25:11, 12)

Having oil in one's lamp means having goodness in one's faith (§§886, 4638).



Exodus 24

1. And he said to Moses, "Go up to Jehovah—you, and Aaron, Nadab and Abihu, and seventy of Israel's elders—and you shall bow yourselves from afar.

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2. And Moses alone shall draw near to Jehovah, and the others shall not draw near, and the people shall not go up with him.”

3. And Moses came and reported to the people all the words of Jehovah and all the judgments. And all the people answered with a single voice and said, “All the words that Jehovah has spoken we will do.”

4. And Moses wrote all the words of Jehovah, and got up early in the morning and built an altar at the foot of the mountain, and twelve pillars for the twelve tribes of Israel.

5. And he sent the youths of the children of Israel, and they offered burnt offerings and sacrificed young oxen as peace-offering sacrifices to Jehovah.

6. And Moses took half the blood and put it in the bowls, and half the blood he spattered on the altar.

7. And he took the book of the covenant and read it in the ears of the people, and they said, “All that Jehovah has spoken we will do and hear.”

8. And Moses took the blood and spattered it on the people and said, “Look: the blood of the covenant that Jehovah struck with you over all these words.”

9. And Moses went up, as did Aaron, Nadab and Abihu, and seventy of Israel’s elders.

10. And they saw the God of Israel, and under his feet was a seeming work of sapphire stone, and it seemed like the substance of the sky for cleanness.

11. But toward the children of Israel who were set apart he did not put out his hand. And [Moses and the elders] saw God and ate and drank.

12. And Jehovah said to Moses, “Come up to me, onto the mountain, and be there, and I will give you the tablets of stone, and the law and the commandment that I will write, to teach the people.”

13. And Moses arose, as did Joshua, his attendant, and Moses went up to the mountain of God.

14. And to the elders he said, “Sit in this [place] for us until we return to you. And look: Aaron and Hur are with you; anyone having disputes should go to them.”

15. And Moses went up to the mountain, and the cloud covered the mountain.

16. And the glory of Jehovah stayed on Mount Sinai, and the cloud covered it six days, and he called to Moses on the seventh day out of the middle of the cloud.

17. And the sight of Jehovah's glory was like a consuming fire on the head of the mountain, in the eyes of the children of Israel.

18. And Moses entered the middle of the cloud and went up to the mountain, and Moses was on the mountain forty days and forty nights.

Summary

THE inner meaning is about the Word given through heaven by the Lord and describes its nature, showing that it is divine in both its inner and its outer meanings and that it is the means of the Lord's bond with humankind.

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Inner Meaning

EXODUS 24:1, 2. *And he said to Moses, "Go up to Jehovah—you, and Aaron, Nadab and Abihu, and seventy of Israel's elders—and you shall bow yourselves from afar. And Moses alone shall draw near to Jehovah, and the others shall not draw near, and the people shall not go up with him."*

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And he said to Moses symbolizes information on the Word as a whole. *Go up to Jehovah* symbolizes uniting with the Lord. *You, and Aaron* symbolize the Word in its inner and outer meanings. *Nadab and Abihu* symbolize theology drawn from both. *And seventy of Israel's elders* symbolize main truths known to the church that come from the Word, or from theology, and harmonize with what is good. *And you shall bow yourselves from afar* symbolizes a heartfelt expression of humility and reverence, and a resulting inflow of the Lord. *And Moses alone shall draw near to Jehovah* symbolizes the union and presence of the Lord [with humankind] through the Word as a whole. *And the others shall not draw near* means no separate bond or presence. *And the people shall not go up with him* means absolutely no bond with the outer meaning apart from the inner.

And he said to Moses symbolizes information on the Word as a whole. This can be seen from the representation of Moses as the Word (dealt

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with below) and from that of *he said* as involving what follows in this chapter and therefore information on the Word (§9370).

The fact that Moses represents the Word is clear from what has been shown about him many times before; see, for instance, the preface to Genesis 18 and §§4859 at the end, 5922, 6723, 6752, 6771, 6827, 7010, 7014, 7089, 7382, 8601, 8760, 8787, 8805. In this case Moses represents the Word as a whole, because subsequent verses say of him *that he alone was to draw near to Jehovah* (verse 2) and *that when he was called to out of the middle of the cloud, he entered and went up the mountain* (verses 16, 18).

[2] In the Word there are many people who represent the Lord as divine truth, or as the Word, but the main ones are Moses, Elijah, Elisha, and John the Baptist. Moses' representation as the Word can be seen in the explanations cited just above. Elijah's and Elisha's can be seen in the preface to Genesis 18 and in §§2762, 5247 at the end. John the Baptist's is evident from the fact that he is the Elijah who was to come.

Anyone who does not know that the Lord as the Word was represented by John the Baptist cannot tell what is enfolded in and symbolized by everything the New Testament says about him. Therefore, in order to bring into the open both this secret and the fact that the Word was also symbolized by Elijah and Moses (who appeared when the Lord was transfigured), let me now quote several passages about John the Baptist. In Matthew, for example:

After the messengers of John left, Jesus began to speak about John, saying, "What did you go out into the wilderness to see? A reed shaken by the wind? But what did you go out to see? A person clothed in soft clothes? Consider: those who wear soft clothes are in the houses of monarchs. But what did you go out to see? A prophet? Yes, I tell you, and more than a prophet. He is the one of whom it has been written, 'Here, I send my angel before your face, who will prepare your way before you.' Truly, I say to you: None greater than John the Baptist has been raised up among the sons of women. But one who is least in the kingdom of the heavens is greater than he. All the Prophets and the Law prophesied till John. And if you are willing to believe it, he himself is the Elijah who is to come. Those who have an ear to hear should listen." (Matthew 11:7–15 and Luke 7:24–28)

No one can tell how these words are to be understood without knowing that this John represented the Lord as the Word. Even then it is also necessary to know from the inner meaning what is symbolized by the wilderness he inhabited, the reed shaken by the wind, and soft clothes in the

houses of monarchs, and what is symbolized by the statement that he was more than a prophet, that among the sons of women none was greater than he, that the least in the kingdom of the heavens was nevertheless greater than he, and that he was Elijah. Without a deeper meaning these all sound like mere metaphors, not like matters of any importance.

[3] The situation is quite different if John is understood to represent the Lord as the Word, or to represent the Word itself. In that case, the wilderness of Judea, which John inhabited, symbolizes the state the Word was in at the time when the Lord came into the world. The Word was in a wilderness, which is to say that people were in such a dim state concerning the Word that they completely failed to acknowledge the Lord and knew nothing about his heavenly kingdom. Yet all the prophets prophesied of him and his kingdom, saying it would last forever. (For the meaning of a wilderness as this kind of dim sight, see §§2708, 4736, 7313.) The Word is therefore compared to a reed shaken by the wind when people interpret it however they want. (In an inner sense, a reed is truth on the lowest level, the kind of truth that characterizes the Word in its literal meaning.)

[4] On the lowest level, or in its literal meaning, the Word seems to human eyes to be rough and obscure, but in its inner meaning it is soft and bright. This fact is symbolized by not seeing “a person clothed in soft clothes; consider: those who wear soft clothes are in the houses of monarchs.” Here is the evidence for this symbolism: Clothes, or garments, symbolize truth (see §§2132, 2576, 4545, 4763, 5248, 6914, 6917, 9093), and angels are therefore seen wearing soft, bright clothes suited to the truth-from-goodness they possess (5248, 5319, 5954, 9212, 9216). And the houses of monarchs symbolize the living spaces of angels, and in the broadest sense, the heavens. Houses, after all, are mentioned in connection with goodness (2233, 3128, 3652, 3720, 4622, 4982, 7836, 7891, 7996, 7997), and monarchs are mentioned in connection with truth (1672, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 6148). On the latter account, angels are called the children of the kingdom, royal offspring, and monarchs, because they accept truth from the Lord.

[5] The Word is something more than any doctrine in this world or any truth in this world, which is symbolized by the words “What did you go out to see? A prophet? Yes, I tell you, and more than a prophet” and by the words “None greater than John the Baptist has been raised up among the sons of women.” In an inner sense, a prophet is doctrine (§§2534, 7269), and the sons of women are true ideas (§§489, 491, 533, 1147, 2623, 2803, 2813, 3704, 4257).

[6] The Word in its inner meaning, or the Word as it exists in heaven, is on a higher level than the Word in its outer meaning, or the Word as it exists in the world and as John the Baptist taught it. This is symbolized by the words “The least in the kingdom of the heavens is greater than he.” The Word as it is perceived in heaven is so full of wisdom that it transcends all human understanding.

When the Lord came into the world, prophecies of him and his Coming and representation of him and his kingdom ended. This is symbolized by the words “All the Prophets and the Law prophesied till John.”

[7] The fact that John represented the Word just as Elijah did is symbolized by the words “He himself is the Elijah who is to come.” It is also symbolized by these words in Matthew:

The disciples asked Jesus, “Why do the scribes say that Elijah should come beforehand?” He, answering, said, “Elijah must indeed come beforehand and restore everything. I tell you that Elijah already came and they did not recognize him but did to him whatever they wanted. So also the Son of Humankind is about to suffer under them.” And they understood that he had spoken to them of John the Baptist. (Matthew 17:10–13)

The fact that Elijah came and they did not recognize him but did to him whatever they wanted means that the Word did teach them that the Lord was to come but they did not want to comprehend it. They interpreted the Word as justifying their own personal power, which annihilated anything divine in it.

They were going to do the same thing to divine truth itself, and this is symbolized by the words “So also the Son of Humankind is about to suffer under them.” For the idea that the Son of Humankind is the Lord as divine truth, see §§2803, 2813, 3704.

[8] From this evidence you can now see what is meant by the prophecy concerning John in Malachi:

Here, now, I am sending you Elijah the prophet before the day of Jehovah comes, great and fearsome. (Malachi 4:5)

The Word on the lowest plane, or the Word as it exists in the outward form visible to people in the world, is also depicted by the clothes and diet of John the Baptist, in Matthew:

John the Baptist, preaching in the wilderness of Judea, had clothing of camel’s hair and a belt of hide around his hips. His sustenance was locusts and field honey. (Matthew 3:1, 3, 4)

[John is depicted here] the same way as Elijah in 2 Kings, *who was a hairy man girded at his hips with a belt of hide* (2 Kings 1:8). When a piece of clothing or a garment has to do with the Word, it symbolizes divine truth there in its outermost form. Camel's hair symbolizes the Word's truth in the form of knowledge, such as is visible to a person in the world. A belt of hide symbolizes an outward bond connecting everything within and keeping it all in order. Sustenance symbolizes the spiritual nourishment yielded by concepts of truth and goodness taken from the Word. Locusts symbolize the outermost or broadest truth, and field honey, the delightfulness of such truth.

[9] This symbolism of clothing and diet traces its origin to representations in the other world. All the inhabitants there appear clothed in accordance with the truth they glean from goodness, and their forms of sustenance are represented in accordance with their longings for knowledge and wisdom. That is why a piece of clothing or a garment stands for truth (see the references above) and sustenance or food stands for spiritual nourishment (§§3114, 4459, 4792, 5147, 5293, 5340, 5342, 5576, 5579, 5915, 8562, 9003). For the meaning of a belt, [or sash,] as a bond gathering up deeper elements and holding them together, see §9341 at the end. For that of hide as something superficial, 3540. (A belt of hide is therefore an outward bond.) For the meaning of hair as the outermost or broadest truth, 3301, 5569-5573. For that of a camel as knowledge in general, 3048, 3071, 3143, 3145, 4156. (Camel's hair is therefore truth in the form of knowledge from the Word.) For that of a locust as a nourishing type of truth in the most remote parts, 7643 at the end. And for that of honey as the delightfulness of such truth, 5620, 6857, 8056. It is called field honey because a field symbolizes the church, 2971, 3317, 3766, 7502, 7571, 9139, 9295.

Readers unaware of these symbolic meanings cannot possibly tell why Elijah and John dressed this way, but to anyone who thinks favorably about the Word the thought can occur that some unique trait of those prophets was being symbolized.

[10] Since John the Baptist represented the Lord as the Word, and the Lord actually *was* the Word, John in speaking of the Lord said that he himself was not Elijah or the Prophet and that he was not worthy to undo the strap of the Lord's shoe, in the Gospel of 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, and we saw his glory. Jews from Jerusalem, priests, and Levites asked John

who he was. He confessed and did not deny: "I am not the Christ." So they asked him, "What, then? Are you Elijah?" But he said, "I am not." "Are you the Prophet?" He answered, "No." So they said to him, "Who are you?" He said, "I am the voice of one shouting in the wilderness, 'Straighten the Lord's path!' as the prophet Isaiah said." So they said, "Why then do you baptize, if you are not the Christ or Elijah or the Prophet?" He answered, "I baptize with water. In your midst stands one whom you do not know; he it is who will come after me, who existed before me, and I am not worthy to undo the strap of his shoe." When he saw Jesus, he said, "Look! The Lamb of God, who takes away the sin of the world. This is the one of whom I said, 'After me comes a man who existed before me, because he is greater than me.'" (John 1:1, 14, 19–30)

These words show that when John spoke of the one who was actually the Lord—and who was divine truth itself, or the Word—he said that he himself was nothing. The shadow dissolves when the real light becomes visible; the representation is dispelled when the genuine image appears. (For the idea that representative meanings had everything to do with sacred qualities and with the Lord himself, and nothing to do with the individual who did the representing, see §§665, 1097 at the end, 1361, 3147, 3881, 4208, 4281, 4288, 4292, 4307, 4444, 4500, 6304, 7048, 7439, 8588, 8788, 8806.) If you do not know that representations vanish like shadows in the presence of light, you cannot see why John denied that he was Elijah or the Prophet.

[11] This discussion now indicates what is symbolized by *Moses and Elijah, who appeared in glory and spoke with the Lord during his transfiguration about his departure [from the world], which he was about to bring to fulfillment in Jerusalem* (Luke 9:29, 30, 31). What is symbolized is the Word—the narrative parts by Moses and the prophetic parts by Elijah—and the fact that throughout its inner meaning it deals with the Lord, his coming into the world, and his departure from the world. That is why the passage says that Moses and Elijah appeared in glory, because glory means the Word's inner sense, and cloud, its outer sense (see the preface to Genesis 18 and §§5922, 8427).

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Go up to Jehovah symbolizes uniting with the Lord. This can be seen from the symbolism of *going up* as rising to more inward levels (discussed in §§3084, 4539, 4969, 5406, 5817, 6007) and consequently as uniting (§8760). The reason the uniting is with the Lord is that in the Word, *Jehovah* means the Lord (§§1343, 1736, 1793, 2004, 2005, 2018, 2025, 2921, 3023, 3035, 5663, 6280, 6281, 6303, 6905, 8274, 8864, 9315).

Another secret lying hidden in the inner meaning of these words is the idea that the children of Jacob—whom Moses, as their head, oversaw—were not called or chosen. On the contrary, they themselves insisted that divine worship be established among them, as discussed in §§4290, 4293. That is why the wording is “And he said to Moses, ‘Go up to Jehovah,’” as if it were not Jehovah but someone else who said he should go up. It is for the same reason that later verses say that the people were not to climb the mountain (verse 2); that toward the children of Israel who were set apart Jehovah did not put out his hand (verse 11); that the sight of Jehovah’s glory was like a consuming fire on the head of the mountain, in the eyes of the children of Israel (verse 17); and that when Moses was called on the seventh day, he entered the middle of the cloud [verse 18]. A cloud means the Word in its literal text (§§5922, 6343 at the end, 6752, 6832, 8106, 8443, 8781), and among the children of Jacob the Word was disconnected from its inner meaning, because they engaged in outward worship without any depth. The shallowness of their devotion is quite plain from the fact that here, as earlier [Exodus 19:8], they said, “All the words that Jehovah has spoken we will do” (verse 3), yet barely forty days passed before they were worshiping the golden calf instead of Jehovah [Exodus 24:18; 32:1-6]. Clearly, then, [idolatry] lay hidden in their heart even as they were saying with their lips that they would serve Jehovah alone.

The reality is that by the called and chosen are meant people who engage in inward worship and from their inward worship engage in outward worship. That is, they love and believe in the Lord and on that account love their neighbor.

You, and Aaron symbolize the Word in its inner and outer meanings. This is clear from the representation of Moses as the Word, which is discussed above at §9372. When connected with Aaron, though, who is his brother, Moses represents the Word in its inner meaning, and Aaron represents the Word in its outer meaning. This too was discussed before, at §7089, 7382.

Nadab and Abihu symbolize theology drawn from both. This can be seen from the fact that they were Aaron’s sons. Therefore, since Aaron symbolizes the Word, his sons symbolize theology, the older one symbolizing theology drawn from the Word’s inner meaning and the younger one theology drawn from its outer meaning. Theology from the Word’s inner meaning and theology from its outer meaning form a single unit, because people who are interested in the inner meaning are also interested in the outer meaning. Wherever the Lord’s church exists, you see, it has

an inner part and an outer part. The inner part lives in the heart and the outer part on the lips. The inner part relates to the will and the outer part to action. When the inner and outer parts are unified in us, then whatever is in our heart is also on our lips, or whatever we wish for we also put into action. Or again, then it is our heart that is speaking through our lips, and it is our will that is operating through our actions, without any discrepancy. So it is faith that is speaking, and love (or charity) that is acting, or rather it is the Lord—the source of faith and charity—who is speaking and acting.

[2] Since Nadab and Abihu, Aaron's sons, represented theology drawn from the Word, they were killed when they instituted worship based on a theology not taken from the Word. This was represented by the following words about them in Moses:

Aaron's sons, Nadab and Abihu, each took his censer, and into the censers they put fire, on which they set incense, and in this way they brought foreign fire to Jehovah, which he had not commanded them; for this reason, fire went forth before Jehovah and consumed them, so that they died in front of Jehovah. And Moses said to Aaron, "This is what Jehovah has spoken, saying, 'Among those close to me I shall be treated reverently.'" (Leviticus 10:1–3)

Fire taken from another source and put into a censer symbolizes a theology drawn from somewhere other than the Word. This is because fire is the goodness that comes of love, and incense is the resulting truth that belongs to faith. Love's goodness and faith's truth are the component parts of a theology based on the Word. From this you can see why Nadab and Abihu were consumed by fire from Jehovah. Being treated reverently among those close by means among people united to the Lord through love with its goodness and through faith with its truth, acquired from the Word. (For the meaning of fire as heavenly love with its goodness, see §§934, 4906, 5071 at the end, 5215, 6314, 6832, 6834, 6849, 7324, 7852, 9055. The meaning of incense as faith that grows out of a loving goodness will be demonstrated elsewhere [§9475].)

9376

And seventy of Israel's elders symbolize main truths known to the church that come from the Word, or from theology, and harmonize with what is good, as the following shows: *Seventy* symbolizes something complete—and therefore all of something—as discussed at §6508. And *Israel's elders* symbolize main truths known to the church that harmonize with what is good and therefore that come from the Word—that is, from a theology

based on the Word—since all such truth harmonizes with what is good. (For the meaning of Israel's elders as this kind of truth, see §§6524, 8578, 8585.)

The reason anything from the Word harmonizes with what is good is that all of it comes from the Lord and therefore holds heaven within itself. Believe it or not, every word of Scripture contains heaven, which contains the Lord.

And you shall bow yourselves from afar symbolizes a heartfelt expression of humility and reverence, and a resulting inflow of the Lord. This is clear from the symbolism of *bowing oneself* as humility, which is discussed in §§2153, 5682, 6266, 7068. The reason it also symbolizes reverence is that an essential element of all reverence and all worship is humility. Without humility, we cannot worship or revere the Lord, because the Lord's divine nature cannot flow into a proud heart, or a heart full of self-love. Such a heart is hard, and the Word describes it as being made of stone. Instead, the Lord acts on a humble heart, because such a heart is soft, and the Word describes it as being made of flesh. A humble heart is therefore open to an inflow of goodness coming from the Lord—in other words, to an inflow of the Lord himself. That is why bowing down from afar means not only a heartfelt expression of humility and reverence but also a resulting inflow of the Lord. I call it an inflow of the Lord because goodness that springs from love or faith and flows in from the Lord *is* the Lord.

The reason *from afar* means from the heart is that people with humility distance themselves from the Lord. This is because they regard themselves as unworthy to approach the Divine in his supreme holiness. When they are feeling humble, they acknowledge their nature, that on their own they are something purely evil and in fact profane. When they acknowledge this from the heart, they have true humility. Plainly, then, *you shall bow yourselves from afar* symbolizes a heartfelt expression of humility and reverence, and a resulting inflow of the Lord.

[2] The Israelite people, though, did not engage in this kind of humility and reverence. Instead they merely represented it through superficial gestures, because their interest was in outward appearances apart from any inward reality.

When they humbled themselves, though, they threw themselves on the ground, rolled in the dust, and cried out in a loud voice, for days on end. Anyone who does not know what true humility is might think this was heartfelt humility. However, it was the humility not of a heart looking to God from God but of a heart looking to God from itself. A heart

looking to God from itself is looking from the standpoint of evil, because whatever proceeds from us as ourselves is evil. The Israelites, you see, loved themselves and their own material advantages more than any other people in the universe did. They believed they were holy as long as they offered sacrifices or washed themselves with water, failing to recognize that these actions represented inward holiness, which belongs to neighborly love and faith received from the Lord. Holiness is never ours, only the Lord's in us (§9229). People who humble themselves out of a self-generated sacred faith and who revere God out of a self-generated love for him are practicing humility and reverence from self-love and therefore with a hard heart (a heart of stone), not a soft one (a heart of flesh). They pay attention to the outward appearance but not at the same time to its inward content, because self-love resides in the outer self. It cannot penetrate the inner self, which is opened only by faith in the Lord and love for him and consequently by the Lord himself, who forms a heaven for us in our inner self and dwells there.

9378

And Moses alone shall draw near to Jehovah symbolizes the union and presence of the Lord [with humankind] through the Word as a whole. This is clear from the symbolism of *drawing near* as the union and presence of the Lord (discussed below) and from the representation of *Moses* as the Word as a whole (discussed above at §9372).

The reason *Moses shall draw near* symbolizes the union and presence of the Lord through the Word is that on a spiritual level, drawing near symbolizes coming together in love. People who love each other form a bond, because love is spiritual union.

It is a universal rule in the other world that all the inhabitants unite with each other in keeping with the love they have for goodness and truth from the Lord. So the entirety of heaven consists in this kind of union.

Approaching or uniting with the Lord works the same way. People who love him have a bond with him—so much so that if they are in heaven they are said to be in him. Everyone motivated by religious truth to live a good life loves the Lord and therefore comes together with the Lord in love, because a goodness that grows out of religious truth comes from the Lord and in fact is the Lord (John 14:20, 21).

[2] It is important to realize, though, that on our own we cannot go near the Lord or form a bond with him. Rather, the Lord must come close to and form a bond with us. And since the Lord draws us to himself (John 6:44; 12:32), it looks as though we approach and unite with him on our own. This happens when we stop doing evil, because ceasing to do evil is left up to our free will. We then receive an inflow of goodness from

the Lord, which is never absent, because it is present in the very life the Lord gives us. The amount of goodness we receive with our life, however, depends on the amount of evil that is moved aside.

The reason the Word is the means of the Lord's union and presence is that the Word is what unites humankind with heaven and, through heaven, with the Lord. The Word consists of divine truth radiating from the Lord, so people who accept that truth in their theology and their life, or in faith and love, are in the stream of divine influence from the Lord and therefore have a bond with him.

These remarks show that *Moses alone shall draw near to Jehovah* symbolizes the union and presence of the Lord through the Word.

[3] The reason drawing near means union and presence is that in the other world, distances between one person and another are in direct proportion to differences and dissimilarities on their inner levels, or differences in thoughts and feelings (see §§1273-1277, 1376-1381, 9104). In addition, whether we move toward or away from the Lord depends entirely on the goodness present in the love and therefore in the faith we receive from him and return to him. That is why the heavens are close to the Lord according to their goodness, while the hells are far from the Lord according to their evil. From this it is evident why being close and drawing near in a spiritual sense means uniting, as also in the following passages. In David:

Jehovah is near to everyone calling on him who calls on him in truthfulness. (Psalms 145:18)

Being near stands for being present and united with. In the same author:

Fortunate are those whom you choose *and bring near*. They will live in [your] courts. (Psalms 65:4)

Bringing someone near stands for uniting with the person. In the same author:

Jehovah, *draw near to my soul!* Deliver me! (Psalms 69:18)

In the same author:

Jehovah is near to the brokenhearted. (Psalms 34:18)

[4] In Jeremiah:

Let them cause my people to hear my words, and I will bring them back from their evil way, from the wickedness of their deeds, because *I am a God nearby and not a God far off.* (Jeremiah 23:22, 23)

Plainly he is being called a God nearby in relation to people who refrain from evil and a God far off in relation to people immersed in evil. In Moses:

Moses said to Aaron, “This is what Jehovah has spoken: ‘*Among those close to me I shall be treated reverently.*’” (Leviticus 10:3)

Being treated reverently among those close by means among people united to the Lord through love with its goodness and through faith with its truth, acquired from the Word. In Jeremiah:

Then their majestic one will be from among them, and their ruler will come out of their midst. And I will *bring him near*, and he will *draw near to me*. For who is he [that] has wagered his heart *to draw near to me?* (Jeremiah 30:21)

This is about the Lord, who is the majestic one and the ruler. Drawing near to Jehovah means uniting with him, because the approach of divinity to divinity is really a uniting.

9379

And the others shall not draw near means no separate bond or presence, as the following shows: Aaron, his sons Nadab and Abihu, and the seventy elders—the *others* who *shall not draw near*—represent, [respectively,] the Word’s outer meaning, theology, and the main truths known to the church, as dealt with above in §§9374, 9375, 9376. And *drawing near* symbolizes the union and presence of the Lord [with humankind], as dealt with directly above at §9378. Here it means no bond or presence, because the text says that Moses alone shall approach and not the others. The reason there is no separate bond or presence is that in this case Moses represents the Word as a whole, or the Word in its entirety (9372), and also the Word in its inner meaning (9374). Aaron and his sons and the seventy elders, on the other hand, represent the Word in its outer meaning and everything drawn from it. These secondary elements cannot have a separate connection with the Lord, because the Lord is the Word in its entirety, which is the reason for saying there is no separate bond or presence with them.

9380

And the people shall not go up with him means absolutely no bond with the outer meaning apart from the inner. This can be seen from the symbolism of *going up* as forming a bond, as above at §9373. Here it means no bond, because the verse says they shall *not* go up. The reason it means with the Word’s outer meaning apart from its inner meaning is

that Jacob's sons—the *people* here—cared about the outer level but not about any inner depths (see §§3479, 4281, 4293, 4307, 4429, 4433, 4680, 4844, 4847, 4865, 4868, 4874, 4899, 4903, 4911, 4913, 6304, 8588, 8788, 8806, 8871).

Their concern for what is external apart from its inner content is obvious from their worship of the golden calf forty days after this [Exodus 24:18; 32:1-6]. They would have acted differently had they also cared about the inner dimension—about the goodness that comes of love for Jehovah and of faith in him (since this is the inner dimension). When it is through this dimension that people are united [with the Lord], they cannot wander off into idol worship, because such a thing is alien to their heart.

Since the only connection which that people had with the Lord was through outward appearances enabling them to represent inner realities, the verse says, “The people shall not go up,” meaning that there is absolutely no bond with the outer meaning apart from the inner. When a person represents a quality without recognizing, believing in, or being affected by the inner quality represented, the quality is united [with the Lord] but the person is not.

[2] It is similar with people who restrict themselves to the Word's literal meaning alone, not reaping any theology from it. These people are cut off from the inner meaning, because the inner meaning is the real theology. The Lord's bond with the outer levels of the Word comes by way of its inner levels. If the inner levels are cut off, then, the Lord's connection with the outer levels is exactly like a physical gesture at odds with the heart.

It is also similar with people who know every teaching of their religion perfectly but do not apply the teachings to their life. They too care about the outside, not the inside. The truth in their theology lies outside them if it is not inscribed on their life. The reason the Lord has no connection with the truth these people know is that his access to the truth we believe in is through the life we lead and consequently through the soul at the heart of such truth.

Exodus 24:3, 4, 5. *And Moses came and reported to the people all the words of Jehovah and all the judgments. And [all] the people answered with a single voice and said, “All the words that Jehovah has spoken we will do.” And Moses wrote all the words of Jehovah, and got up early in the morning and built an altar at the foot of the mountain, and twelve pillars for the*

twelve tribes of Israel. And he sent the youths of the children of Israel, and they offered burnt offerings and sacrificed young oxen as peace-offering sacrifices to Jehovah.

And Moses came and reported to the people symbolizes enlightenment and instruction by the Lord through divine truth from himself. *All the words of Jehovah and all the judgments* symbolizes concepts in the Word that are vital in a spiritual and an earthly state. *And all the people answered with a single voice* symbolizes acceptance with the intellect by individuals who are truly part of the church. *And said, "All the words that Jehovah has spoken we will do,"* symbolizes acceptance with the heart at the same time. *And Moses wrote all the words of Jehovah* symbolizes having it then imprinted on one's life. *And got up early in the morning* symbolizes joy from the Lord. *And built an altar at the foot of the mountain* symbolizes a representation of the Lord's divine humanity as regards the divine goodness coming from him. *And twelve pillars for the twelve tribes of Israel* symbolizes a representation of the Lord's divine humanity as regards the divine truth coming from him, in its entirety. *And he sent the youths of the children of Israel* symbolizes signs of innocence and of neighborly love. *And they offered burnt offerings and sacrificed young oxen as peace-offering sacrifices to Jehovah* symbolizes a representation of worship of the Lord based on goodness and on truth that grows out of goodness.

9382

And Moses came and reported to the people symbolizes enlightenment and instruction by the Lord through divine truth from himself, as the following shows: *Moses* represents the Lord as the Word—and therefore as divine truth, since the Word is divine truth—as treated of above at §9372. *Coming* symbolizes enlightenment, when the one coming is the Lord as the Word, or as divine truth (this being what *Moses* represents). When the Lord comes, or is present in his Word, enlightenment results. *And reporting* symbolizes instruction. Plainly, then, *Moses came and reported to the people* symbolizes enlightenment and instruction by the Lord through divine truth.

[2] I must also explain briefly here how enlightenment and instruction from the Word work. What determines the way we are enlightened and informed by the Word is our desire for truth, the intensity of our longing for it, and our ability to accept it. If we are enlightened, our inner self is bathed in the light of heaven, because heaven's light is what illuminates religious truth and goodness for a person (§§8707, 8861). When we have this kind of enlightenment, we understand the Word according

to its inner depths. So we create a theology for ourselves out of the Word and use the literal meaning [to illustrate] that theology.

However, if we are unmoved by truth from goodness and therefore have no desire to grow in wisdom, we are more blind than enlightened when reading the Word, because we do not have the use of heaven's light. By the light of the material world (worldly light, as it is called) the only kind of ideas we see are those that conform with a worldly viewpoint. So the illusions to which the outer senses fall prey lead us to seize on falsities, which look true to us. Most people of this type do not create a theology for themselves from the Word but stick to the literal meaning, which they use to support false thinking, especially the kind that is compatible with self-love and materialism. The rest merely confirm the teachings of their own religion, neither knowing nor caring whether those teachings are true or false. For a discussion of such people, see §§474I, 5033, 6865, 7012, 7680, 7950, 8521, 8780.

This indicates who the people are who gain light from the Word and who the people are who are blind. The people who gain light are those with heavenly kinds of love, because such love embraces heavenly truth, soaks it up like a sponge, and spontaneously unites with it like a soul and a body. The people who are blind, on the other hand, are those with worldly kinds of love, because such love embraces falsity, soaks it up like a sponge, and spontaneously unites with it. Goodness and truth harmonize, and so (conversely) do evil and falsity. The union of evil and falsity is therefore called the hellish marriage, which is hell itself, and the union of goodness and truth is called the heavenly marriage, which is heaven itself.

[3] The reason the Word is the source of enlightenment and instruction is this: At its source the Word consists in divine truth itself radiating from the Lord, and as it descends into the world it adapts to all the heavens. That is why people on earth who possess heavenly love are united with heaven through the Word when they read it, and through heaven with the Lord. Enlightenment and instruction result.

Not so when people on earth who possess a worldly kind of love read the Word. They form no bond with heaven, so they do not receive enlightenment or instruction.

For the idea that the Word is what unites heaven and the world and consequently the Lord and the human race, see §§9212 at the end, 9216 at the end, 9357.

9383

All the words of Jehovah and all the judgments symbolizes concepts in the Word that are vital in a spiritual and an earthly state. This can be seen from the symbolism of the *words of Jehovah* as concepts in the Word that are vital in a spiritual state (discussed below), and from that of *judgments* as concepts in the Word that are vital in an earthly state.

I speak of this as applying in a spiritual state and an earthly state because in every person in general there are two states. One, called a spiritual state, is unique and proper to the inner self. The other, called an earthly state, is unique and proper to the outer self.

The reason the state of the inner self is called spiritual is that the inner self responds to the truth composing heaven's light and to the goodness constituting the warmth of that light—such warmth being love. Heaven's light is called spiritual light because it enlightens the intellect, and its warmth is called spiritual warmth (or love) and kindles a fire in the will. That is why the state of the inner self is called a spiritual state.

The reason the state of the outer self is called earthly is that the outer self responds to the truth composing worldly light and to the goodness constituting the warmth of that light. This warmth too is love, but love of the worldly realm. (All vital heat, after all, consists in love.) That is why the state of the outer self is called earthly.

Concepts that are vital in an earthly state are meant by *judgments*, while concepts that are vital in a spiritual state are meant by the *words of Jehovah*.

[2] The reason they are concepts from the Word is that everything vital is in the Word. Everything there actually has life on its own, because the Word contains divine truth that has emanated and is emanating from the Lord, who is life itself.

That is why everything in the Word has vitality, and it is also why everything there relates to life. The fact that it relates to life is evident from the two commandments on which everything in the Word is founded, as told in Matthew:

Jesus said, "You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and great commandment. A second is similar to it: You shall love your neighbor as yourself. On these two commandments depend the Law and the Prophets." (Matthew 22:37, 38, 39, 40; Mark 12:29, 30, 31)

Loving God and one's neighbor has to do with life because all life is a matter of love, so much so that without love there is no life; and whatever

your love is like, that is what your life is like. (The Law and the Prophets are the whole Word.)

And all the people answered with a single voice symbolizes acceptance with the intellect by individuals who are truly part of the church, as the following shows: *Answering with a single voice* symbolizes acceptance with one's intellect, because *answering* stands for acceptance (§§2941, 2957), and a *voice*, for an acknowledgment that comes from the intellect. Anything that relates to the mouth and therefore to speech or a voice corresponds to the intellectual side of the mind. Besides, it is in that side that a voice or words originate. The actual feelings behind the words, though—which arise from the intended purpose, or from the animating passion—originate in the volitional side of the mind. And the children of Israel—the *people*—symbolize the church (as noted at §9340) and therefore individuals who are truly part of the church.

9384

From this it is plain that *the people answered with a single voice* symbolizes acceptance with the intellect by individuals who are truly part of the church.

And said, "All the words that Jehovah has spoken we will do," symbolizes acceptance with the heart at the same time. This is clear from the symbolism of the *words that Jehovah has spoken* as vital truth from the Word (as above at §9383) and from that of *doing* as acceptance by the volitional side of the mind (dealt with at §9282) and therefore as acceptance with the heart, since in the Word, the heart is the will (7542, 8910, 9050, 9113, 9300). The reason this clause symbolizes acceptance with the will, and the previous clause, acceptance with the intellect, is this: Every part of the Word without exception involves a marriage of truth and goodness (9263) and accordingly the heavenly marriage, which is heaven and, in the highest sense, the Lord himself. Truth belongs to the intellect, and goodness to the will.

9385

And Moses wrote all the words of Jehovah symbolizes having it then imprinted on one's life. This can be seen from the symbolism of *writing* as imprinting something on one's life (discussed below), from the representation of *Moses* as the Lord in his role as the Word (as above in §§9372, 9382), and from the symbolism of *all the words of Jehovah* as truth from the Word (also discussed above, at §9383). This shows that *Moses wrote all the words of Jehovah* symbolizes divine truth imprinted by the Lord on one's life.

9386

Truth is said to be imprinted on our life when it becomes a matter of our will and so of action. As long it stays in our memory alone, and we

do no more than consider it intellectually, it remains unengraved on our life. As soon as we take it into our will, though, it becomes part of our life, because the very essence of human life is to will and then to act. Not until then does truth become ours.

[2] The reason writing means imprinting something on one's life is that written documents exist to preserve a memory for all posterity. What is imprinted on our life is preserved in a similar way.

We have two books, so to speak, in which all our thoughts and deeds are written. These books are the two kinds of memory we have, outer and inner. What is written on our inner memory lasts to all eternity and is never erased. It consists mainly of ideas and practices that have become part of our will—in other words, that have become something we love, since anything we love is part of our will.

The inner memory is what is meant by everyone's book of life; see §2474.

9387

[And] got up early in the morning symbolizes joy from the Lord. This is established by the symbolism of *getting up* as involving elevation to higher levels (discussed in §§2401, 2785, 2912, 2927, 3171, 4103) and by the symbolism of *early in the morning* as the Lord and qualities that come from him, such as peace, innocence, love, and joy (discussed in §§2405, 2780, 7681, 8426, 8812).

The reason *early in the morning* has this symbolism is that the annual cycles of spring, summer, fall, and winter and the daily cycles of morning, afternoon, evening, and night correspond to so many states in heaven. Morning therefore corresponds to the Lord's coming and presence, which takes place when an angel is in a state of peace, innocence, and heavenly love and consequently has joy. (On these correspondential meanings, see §§5672, 5962, 6110, 8426, 9213.)

9388

And built an altar at the foot of the mountain symbolizes a representation of the Lord's divine humanity as regards the divine goodness coming from him. This can be seen from the symbolism of an *altar* as a representation of the Lord's divine humanity (discussed in §§921, 2777, 2811, 4489) and so as the main object representing worship of the Lord (§§4541, 8935, 8940), and from that of a *mountain* as a loving goodness (discussed in §§4210, 6435, 8327, 8658, 8758). This mountain symbolized a divinely loving goodness radiating from the Lord, because it was Mount Sinai, where the Lord then was. (For the meaning of Mount Sinai as divine goodness united with divine truth from the Lord, see §8805.)

9389

And twelve pillars for the twelve tribes of Israel symbolizes a representation of the Lord's divine humanity as regards the divine truth coming

from him, in its entirety, which is shown by the following: A *pillar* symbolizes a representation of the Lord's divine humanity with respect to truth. A pillar has this symbolism because an altar symbolizes a representation of the Lord's divine humanity with respect to goodness, and a pillar in a representational sense is the sacred power of truth from the Lord (§§4580, 4582). And *twelve* and the *twelve tribes* symbolize all truth and goodness in their entirety, as discussed in §§577, 2089, 3858, 3913, 3926, 3939, 4060, 6335, 6337, 6397, 6640, 7973. So they symbolize truth and goodness from the Lord.

The reason the altar and pillars symbolize the Lord's divine humanity is that all the representative practices of the church that are described in the Word have to do in their highest sense with the Lord himself. As a result, the Word in its inmost, highest sense is about the Lord alone, and specifically, about the glorification of his human side. That is the source of all the Word's holiness. However, this level of meaning is visible mainly in the third or inmost heaven, the dwelling place of people who possess more love for the Lord (and therefore more wisdom) than any others.

And he sent the youths of the children of Israel symbolizes signs of innocence and of neighborly love, as the following shows: The *youths* of the children of Israel symbolize signs of innocence and neighborly love among people in the church. Babies, children, and youths, you see, symbolize people with innocence and neighborly love or, in the abstract, separately from individuals, innocent and charitable qualities themselves (§§430, 5236). And the *children of Israel* symbolize people in the church or, in the abstract, separately from individuals, the church itself.

And they offered burnt offerings and sacrificed young oxen as peace-offering sacrifices to Jehovah symbolizes a representation of worship of the Lord based on goodness and on truth that grows out of goodness, as the following shows: *Burnt offerings* and *sacrifices* in general represent worship of the Lord, as discussed in §§922, 6905, 8936. In particular, burnt offerings represent worship of the Lord inspired by a loving goodness, and sacrifices represent worship of him inspired by truth that grows out of goodness and becomes part of one's faith (8680). And *young oxen*, [or cattle,] symbolize an innocent, charitable goodness in the outer, earthly self, as discussed below. The animals sacrificed symbolized the specific type of goodness and truth inspiring the worship (922, 1823, 2180, 3519). Tame, useful animals symbolize the heavenly qualities connected with love and its goodness and the spiritual qualities connected with faith and its truth, which is why they were used for sacrifices (see §9280).

9390

939I

The reason a young ox symbolizes innocent, charitable goodness in the outer, earthly self is that herd animals symbolized desires for goodness and for truth in the outer, earthly self, while flock animals symbolized desires for goodness and for truth in the inner, spiritual self (§§2566, 5913, 6048, 8937, 9135). Animals of the flock were lambs, she-goats, ewes, rams, and he-goats, and animals of the herd were full-grown cattle, young cattle, and calves. Lambs and ewes symbolized an innocent, charitable goodness in the inner, spiritual self, so calves and young cattle, since they were of tenderer age than full-grown cattle, symbolized the same kind of goodness in the outer, earthly self.

[2] The fact that young cattle and calves symbolize this kind of goodness can be seen from passages in the Word in which they are mentioned, as, for instance, in Ezekiel:

The feet of the four living creatures, the right foot, and the sole of their feet were *like the sole of a calf's foot*, and they were gleaming like the appearance of burnished bronze. (Ezekiel 1:7)

This is about the guardian beings depicted as four living creatures, who stand for the way the Lord in his watchfulness or providence prevents people from gaining any access to him except through goodness (see §9277 at the end). Outer, earthly goodness was represented by the right foot and by the fact that the sole of the beings' feet was like the sole of a calf's foot. Feet, you see, symbolize the whole earthly dimension of a human being. The right foot symbolizes anything in the earthly self that partakes of goodness, and the sole of the feet symbolizes that which is the very outermost there. (For this symbolism of feet, see §§2162, 3147, 3761, 3986, 4280, 4938–4952, 5328. For the idea that heels, soles, the hollow of the foot, and hooves mean the very outermost parts of the earthly self, 4938, 7729.) The soles of the beings' feet gleamed like the appearance of burnished bronze because bronze symbolizes earthly-level goodness (425, 1551), and bronze gleaming as if it were burnished symbolizes goodness radiant with heaven's light, which is divine truth emanating from the Lord. From all this you can see that the calf symbolizes goodness in the outer, earthly self. [3] Likewise in John:

Around the throne were four living creatures full of eyes in front and behind, and the first living creature like a lion; the *second living creature, though, like a calf*; the third living creature, however, having a face like a human; the fourth living creature, finally, like a flying eagle. (Revelation 4:6, 7)

Here, too, the four living creatures (or guardian beings) symbolize how the Lord in his watchfulness and providence keeps anyone from reaching him except through a loving goodness. The way he exercises that watchfulness is by means of truth and the goodness it produces, and by means of goodness and the truth it produces. Truth and the resulting goodness, in an outward form, are symbolized by the lion and the calf, [respectively]. Goodness and the resulting truth, in an inward form, are symbolized by the human face and the flying eagle. A lion stands for truth arising from goodness, in all its might (see §6367), so the calf stands for the actual goodness that results. [4] In Hosea:

Return to Jehovah; say to him, “Remove all wickedness and *accept what is good*, and *we will repay you with the young oxen of our lips*.” (Hosea 14:2)

No one can tell what it means to repay with the young oxen of one’s lips without knowing what young oxen and lips symbolize. Clearly they symbolize acknowledgment and thanks offered by a good heart, since it says, “Return to Jehovah and say to him, ‘Accept what is good,’” and then, “We will repay you with the young oxen of our lips.” This stands for acknowledging Jehovah and giving thanks to him by doing the good deeds that doctrine teaches. (Lips stand for that which relates to doctrine, §§1286, 1288.) [5] In Amos:

You bring the dwelling place of violence near; they lie on beds of ivory and eat lambs of the flock and *calves from the midst of the fattening stall*. (Amos 6:3, 4)

This depicts people who know a lot about goodness and truth but still live an evil life. Eating lambs of the flock means learning about and adopting the innocent goodness of the inner, spiritual self. Eating calves from the midst of the fattening stall stands for learning about and adopting the innocent goodness of the outer, earthly self. (For the meaning of eating as adopting, see §§3168, 3513 at the end, 3596, 3832, 4745. For that of lambs as innocent goodness, 3994, 3519, 7840.) Since lambs are innocent goodness of an inner type, it follows that calves from the midst of the fattening stall are innocent goodness of an outer type. It is common for the Word, especially in its prophetic parts, to treat of truth wherever it treats of goodness (on account of the heavenly marriage; 9263, 9314) and to speak of outer levels wherever it speaks of inner levels. In addition, a

fattening stall and fat symbolize a deeply loving goodness (5943). The same in Malachi:

On you who fear my name there will dawn the sun of righteousness, and health in its wings, *so that you may go out and grow like calves of the fattening stall.* (Malachi 4:2)

[6] In Luke:

The father's words concerning the prodigal son who returned and repented from the heart: "Bring out the best robe and dress him and put a ring on his hand and shoes on his feet. Moreover, *bring the fattened calf* and slaughter it so that we can eat and be glad." (Luke 15:22, 23)

People who grasp only the literal meaning necessarily believe that nothing very deep lies hidden in this, when in reality there is heavenly content in every detail: in their dressing him in the best robe, putting a ring on his hand and shoes on his feet, and bringing the fattened calf and slaughtering it so that they could eat and be glad. The prodigal son means people who have squandered heavenly riches, which are concepts of goodness and truth. His return to his father and confession that he was unworthy to be called his father's son symbolizes heartfelt repentance and humility. The best robe he was to be dressed in symbolizes generalized truth (§§4545, 5248, 5319, 5954, 6914, 6917, 9093, 9212, 9216), and the fattened calf symbolizes general types of goodness corresponding to that truth.

Calves and young cattle have the same symbolism elsewhere, as for example in Isaiah 11:6; Ezekiel 39:18; Psalms 29:6; 69:31; and in the burnt offerings and sacrifices, Exodus 29:11, 12, and following verses; Leviticus 4:3 and following verses; 4:13 and following verses; 8:15 and following verses; 9:2; 16:3; 23:18; Numbers 8:8 and following verses; 15:24 and following verses; 28:19, 20; Judges 6:25–29; 1 Samuel 1:25; 16:2; 1 Kings 18:23–26, 33.

[7] The children of Israel made themselves a golden calf and worshiped it as Jehovah (Exodus 32:1–end) because Egyptian idolatry hung on in their heart, even though they acclaimed Jehovah with their lips.

Female and male calves of gold were among the most important idols in Egypt. This was because a female calf symbolized truth in the form of knowledge (the kind of truth knowable by the earthly self) and a male calf the goodness associated with that truth (good done by the earthly self), and because gold symbolized goodness. In Egypt, this kind of goodness and truth were visually presented in the figures of male and female

calves of gold. However, Egyptian representation of heavenly qualities turned into idolatry and finally into magic. When this happened, then in Egypt as in other places the figures themselves—which had served a representational role—were turned into idols, and people started to worship them. That was the source of the ancients' idolatries and of Egyptians' magical practices.

[8] The ancient church, which came after the very earliest church, was a representative church. Its worship consisted entirely of rites, statutes, judgments, and commandments that represented divine qualities and heavenly qualities—in other words, the inner dimension of religion.

After the Flood, the ancient church spread through much of the Near East, including Egypt, but it was in Egypt that the learning of that church especially flourished. That is why Egyptians knew more about correspondence and representation than anyone else, as can be seen from the hieroglyphics and from the magical practices and idols there. It can also be seen from various statements about Egypt made in the Word. So it is that in the Word, Egypt symbolizes knowledge in general, in regard to both truth and goodness. It also symbolizes the earthly plane, because knowledge is the province of the earthly self; and this is what female and male calves symbolized. [9] (For the idea that the ancient church, which was representative, spread through many countries, including Egypt, see §§1238, 2385, 7097. For the idea that the church's knowledge was especially well developed in Egypt and that Egypt in the Word therefore symbolizes such knowledge, in both [positive and negative] senses, §§1164, 1165, 1186, 1462, 4749, 4964, 4966, 5700, 5702, 6004, 6015, 6125, 6651, 6679, 6683, 6692, 6693, 6750, 7779, 7926. And for the idea that Egypt in the Word also symbolizes the earthly plane, since truth in the form of knowledge and the goodness associated with it are the truth and goodness proper to the earthly self, §§4967, 5079, 5080, 5095, 5160, 5276, 5278, 5280, 5288, 5301, 6004, 6015, 6147, 6252.)

[10] From all this it is now plain that female and male calves were among the main idols of Egypt because female and male calves symbolized truth in the form of knowledge and the goodness that goes with it, belonging to the earthly self. It was the same with Egypt itself, so that Egypt and calves had the same symbolism. Jeremiah consequently speaks of Egypt as follows:

A very beautiful female calf is Egypt; destruction comes from the north, and its hired servants in its midst are like male calves of the fattening stall. (Jeremiah 46:20, 21)

A female calf is truth known to the earthly self. The hired servants that are male calves are people who do good for the sake of profit (§8002), so male calves are the good they do, which is not real goodness but rather is pleasure felt by an earthly self that is cut off from the spiritual self. This pleasure is the pleasure the children of Jacob enjoyed and is actually idolatrous. So they were allowed to testify to this and make it public by their adulation of the calf (Exodus 32:1–end). [11] David describes it this way:

They made a calf in Horeb and bowed down to a cast image and exchanged their glory for a figure of a grass-eating ox. (Psalms 106:19, 20)

Making a calf in Horeb and bowing down to a cast image symbolizes an idolatrous type of worship consisting in the outward observance alone of rites, statutes, judgments, and commandments, not in the inward observance as well. (Concerning that nation's focus on outward appearances apart from any inner content, see §§9320 at the end, 9373, 9377, 9380. Concerning the fact that in its heart that nation was therefore idolatrous, 3732 at the end, 4208, 4281, 4825, 5998, 7401, 8301, 8871, 8882.) Their exchanging their glory for a figure of a grass-eating ox means that they repudiated the inner depths of the Word and the church and worshiped the outer level, which consists in knowing teachings without living by them. (Glory means the inner levels of the Word and the church; see the preface to Genesis 18 and §§5922, 8267, 8427. A figure of an ox means something that imitates goodness in its outward form. This is because a figure is an imitation and therefore means something devoid of life, and an ox is goodness on the earthly plane and therefore goodness in its outward form, 2566, 2781, 9135. Eating grass means adopting that goodness as a simple matter of knowledge. Eating means adopting, after all, 3168, 3513 at the end, 3596, 4745. And grass stands for knowledge, 7571.)

[12] Since this was the symbolism of the golden calf that the children of Israel worshiped as Jehovah, Moses proceeded with the calf in the following way:

Your sin that you committed, the *calf*—I took it and burned it with fire and crushed it, grinding thoroughly, until it turned to fine dust, and its dust I threw into the brook coming down from the mountain. (Deuteronomy 9:21)

The only way to understand why this was done with the golden calf is to know what is symbolized by being burned with fire, crushed, ground,

and turned to fine dust and by the brook coming down from the mountain, into which the dust was thrown. What is being depicted is the state of people who worship outward appearances devoid of any inner content. Their state is one of immersion in the evil that goes with self-love and materialism, and in the false thinking that results concerning any message from the Divine and therefore concerning the Word. The fire in which the calf was burned is evil that comes of self-love and materialism (§§1297, 1861, 2446, 5071, 5215, 6314, 6832, 7324, 7575). The dust it was ground into is the false thinking that results, argued for from the Word's literal meaning. And the brook from Mount Sinai is divine truth and is therefore the Word in its literal text, which descends from divine truth. You see, people intent on outward appearances and not on any inner content interpret the Word as justifying their passions. In Scripture they see earthly messages rather than any kind of heavenly message, as the inhabitants of Israel and Judah once did and still do today.

[13] Jeroboam's calves in Bethel and in Dan (1 Kings 12:26–end and 2 Kings 17:16) had a similar representation. This is what Hosea has to say about them:

They created a monarch, and not at my word; they created chieftains, and I did not know it. Their silver and their gold they made into idols, with the result that they are cut off. *Your calf has deserted*, O Samaria, because it too is from Israel; a crafter made it, and it is not God, *for the calf of Samaria will become rubble*. (Hosea 8:4, 5, 6)

This is about the twisted way the Word is understood and the wicked way it is interpreted by people whose concern is with the outer level apart from any inner content. They adhere to the Word's literal meaning, which they distort in favor of their passions and of principles derived from these passions. [14] "Creating a monarch, and not at my word, and creating chieftains, and I did not know it" means hatching truth and even main truths out of self-generated rather than divine illumination. (In an inner sense, a monarch is truth, §§1672, 2015, 2069, 3009, 4581, 4966, 5044, 5068, 6148. Chieftains are main truths, 1482, 2089, 5044.) Making their silver and gold into idols means taking items of knowledge about truth and goodness from the Word's literal meaning and twisting them into justifications of one's cravings, but still worshiping them as holy, even though, as products of one's own intellect, they are devoid of life. (Silver stands for truth from the Divine, and gold for goodness from the Divine, so they stand for truth and goodness in the Word, 1551, 2954, 5658, 6914,

6917, 8932. Idols are doctrinal teachings manufactured by one's own intellect and worshiped as holy, although they possess no life, 8941.) From all this you can see that a monarch and chieftains, and also silver and gold, symbolize falsity that grows out of evil. Ideas of our own making come of evil and are therefore false, even if they look true on the outside because they have been drawn from the literal sense of the Word. This shows what is symbolized by the calf of Samaria that a crafter made and that will become rubble: It symbolizes the presence of goodness in the earthly self but not at the same time in the spiritual self, so it symbolizes the presence of something that, because it has been used for evil, is not actually good. "A crafter made it, and it is not God" means that it comes from oneself rather than from the Divine. Becoming rubble means being dispelled. [15] Calves have a similar meaning in Hosea:

They commit further sin and make for themselves a cast image from their silver; with their intelligence [they make] idols, the work of artisans, all of it, saying to them, "Those who sacrifice a human are *kissing calves*." (Hosea 13:2)

From this it is now evident what calves and young cattle symbolize in the following passages. In Isaiah:

Unicorns will come down with them, and *young cattle with the strong*, and their land will become drunk on blood, and their dust will be greased with fat. (Isaiah 34:7)

In the same author:

The fortified city is solitary, a dwelling abandoned and forsaken like the wilderness. There *a calf will graze*, and *there it will lie down* and consume the branches [of the trees] of the city; its harvest will dry up. (Isaiah 27:10, 11)

In Jeremiah:

From the cry of Heshbon all the way to Elealeh, all the way to Jahaz, they have uttered their voice, from Zoar all the way to Horonaim—a *three-year-old heifer*; because the waters of Nimrim will also become wastelands. (Jeremiah 48:34)

In Isaiah:

My heart cries out over Moab; those who flee it as far as Zoar are a *three-year-old heifer*. For they will climb with tears on the ascent to Luhith. (Isaiah 15:5)

In Hosea:

Ephraim is a *trained heifer* that loves to thresh. (Hosea 10:11)

[16] In David:

Rebuke the wild animal of the reeds, the assembly of the mighty, that tramples fragments of silver among the *calves of the peoples*. They have scattered the peoples; they desire war. (Psalms 68:30)

This is about the arrogance of individuals who want to pry into the mysteries of faith with the help of knowledge and not to acknowledge anything except the conclusions they themselves hatch out of their investigations. Since they never see anything by heavenly light from the Lord, only by the worldly glimmer they generate themselves, they seize on shadows rather than light, on illusions rather than realities, and in general on falsity rather than truth. They think in the basest terms possible, which makes their thoughts insane, so they are called the wild animal of the reeds. They reason sharply, so they are called the assembly of the mighty. And they obliterate any remaining truth strewn here and there among the good qualities of those who possess the true ideas known to the church, so they are said to trample fragments of silver among the calves of the peoples. They are also said to scatter the peoples, that is, the church itself, along with its true ideas. A longing to attack and destroy such truth is meant by their desire for war. These remarks show once again that calves stand for goodness. [17] (Zechariah 12:4 says, “*Every horse of the peoples* I will strike with blindness,” where a horse of the peoples symbolizes ideas of truth in the intellect among members of the church. This is because a horse means truth in the intellect, §2761. The previous verse quoted above [Psalms 68:30], though, speaks of trampling fragments of silver and scattering the peoples *among the calves of the peoples*. Trampling and scattering mean overthrowing and obliterating, 258; silver symbolizes truth, 1551, 2954, 5658, 6112, 6914, 6917, 7999, 8932; and the peoples symbolize members of the church who possess truth, 2928, 7207, so they also symbolize truth known to the church, 1259, 1260, 3295, 3581. Calves of the peoples therefore symbolize goodness in the will of church members.)

[18] Further evidence that calves symbolize goodness may be seen in Jeremiah:

The men transgressing my *pact*, who have not established the words of the *pact* that they struck before me—[*the pact*] of the *calf* that they

cut in two to pass between the parts of: the chieftains of Judah and the chieftains of Jerusalem, the royal attendants and the priests, and all the people of the land, *passing between the parts of the calf*—yes, I will give them into the hand of their enemies so that their corpse can serve for food for the bird of the heavens and the beast of the earth. (Jeremiah 34:18, 19, 20)

What is the pact of a calf, and what does it mean to pass between the parts of the calf? No one can tell without knowing the symbolism of a pact, a calf, the cutting of a calf in two, the chieftains of Judah and Jerusalem, royal attendants, priests, and the people of the land. Plainly this is a secret of heaven. However, the secret can reveal itself to the intellect when the following is known: A pact is union. A calf is goodness. A calf cut in two is goodness as it radiates from the Lord on one side and goodness as accepted by people on the other. The chieftains of Judah and Jerusalem, the royal attendants and priests, and the people of the land are true ideas and good qualities the church gleans from the Word. And passing between the parts means bringing union about. Once all this is known, the inner meaning of the words can be seen: In that nation there was no union through the Word (or consequently through religious truth and goodness) between goodness radiating from the Lord and goodness accepted by the people. Instead there was disconnection, because that nation was devoted to outward appearances devoid of any depth. [19] A similar meaning is enfolded in the *pact of the calf* struck with Abram, which is described this way in Genesis:

Jehovah said to Abram, “*Take yourself a three-year-old heifer, and a three-year-old she-goat, and a three-year-old ram, and a turtledove, and a chick,*” and he took himself all these things and split them in half and set each of the parts across from its other [half]. But the fowl he did not split. And winged creatures swooped down onto the bodies, and Abram drove them away. And the sun was about to set, and slumber fell on Abram, and look—terror of immense shadows was falling on him! And on that day Jehovah struck a pact with Abram. (Genesis 15:9, 10, 11, 12, 18)

The terror of immense shadows falling on Abram symbolized the state the Jewish nation was in. That state was one of extreme shadow with respect to religious truth and goodness from the Word, because the people of that nation were devoted to outward appearances apart from any inward depth and therefore to idolatrous worship. People who concentrate on

the surface and not on anything deeper have an idolatrous kind of worship, because when they are worshipping, their heart and soul are in the world, not in heaven, and they worship the holy content of the Word with an earthly rather than heavenly love.

Such a state in that nation is what was depicted in [Jeremiah 34] by the pact of the calf that they cut in two and passed between the parts of.

Exodus 24:6, 7, 8. *And Moses took half the blood and put it in the bowls, and half the blood he spattered on the altar. And he took the book of the covenant and read it in the ears of the people, and they said, "All that Jehovah has spoken we will do and hear." And Moses took the blood and spattered it on the people and said, "Look: the blood of the covenant that Jehovah struck with you over all these words."*

And Moses took half the blood symbolizes divine truth that becomes part of one's life and worship. *And put it in the bowls* means among the matters stored in a person's memory. *And half the blood he spattered on the altar* symbolizes divine truth from the Lord's divine humanity. *And he took the book of the covenant* symbolizes the Word in its literal text, united with the Word as it exists in heaven. *And read it in the ears of the people* means so that it would be listened to and obeyed. *And they said, "All that Jehovah has spoken we will do and hear,"* symbolizes reception of the truth issuing from the Lord's divine humanity, and obedience to it, heart and soul. *And Moses took the blood and spattered it on the people* symbolizes modification so that humankind can accept it. *And said, "Look: the blood of the covenant,"* means that through that truth, the Lord's divine humanity is united with heaven and with earth. *That Jehovah struck with you over all these words* symbolizes a bond [created by] the Lord through every part of the Word in general and in particular.

And Moses took half the blood symbolizes divine truth that becomes part of one's life and worship. This can be seen from the symbolism of *blood* as divine truth emanating from the Lord, which is discussed in §§4735, 6978, 7317, 7326, 7850, 9127. The reason it means divine truth that becomes part of one's life and worship is that this was the blood Moses spattered on the people (verse 8). The spattered blood symbolizes divine truth accepted by an individual and therefore divine truth incorporated into an individual's life and worship. This truth is said to be accepted by us when it becomes part of our life and so of our worship. And it becomes part of our life and worship when it touches our heart, or when we love it—in other words, when we will it and then move from that (and consequently from loving it and desiring to do it) to acting on

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it. It does reside with us in our memory before that point, and sometimes it is summoned from there to stand before our inner eye (or intellect), from which it slips back into our memory. But until divine truth has entered more deeply, it does not take root in our life or our will, even though it exists with us. Our will *is* our life. So when truth is summoned out of our memory into our intellect, moves from our intellect into our will, and emerges from our will into action, it becomes part of our life and is called goodness.

This discussion shows what is meant by divine truth that has become part of one's life.

It is the same with truth that becomes part of one's worship. When truth is simply memorized and appears from memory in the intellect, the worship it inspires is not worship, but when truth springs from the will and therefore from desire and love, the worship it inspires really is worship. In the Word, the latter kind of worship is called worship of the heart, but the former kind is called worship of the lips alone.

[2] The sections I referred to above have indeed shown already that blood means divine truth emanating from the Lord. However, most people in the church today take the blood of the Holy Supper to be just one thing: the blood the Lord shed on the cross, and by extension, his suffering on the cross in general. Let me therefore offer a little more proof that what is meant in the Word is not blood but rather divine truth emanating from the Lord. (The reason this is unknown within the church is that people today know nothing at all about correspondence. So they also do not know about the Word's inner meaning—the meaning of which angels are conscious when people on earth are reading the Word.)

[3] The fact that blood does not mean blood but rather divine truth can be seen in many Scripture passages, and plainly so in this passage from Ezekiel:

Say to the bird of every wing and to every wild animal of the field, "Gather and come! Gather from round about to my sacrifice that I am sacrificing for you so that you can *eat flesh* and *drink blood*. *The flesh of the mighty you will eat*, and *the blood of the chieftains of the earth you will drink*. You will eat fat to fullness and *drink blood to drunkenness from my sacrifice* that I consecrate for you. You will be sated at my table on horse and on chariot and on every man of war. So will I set my glory among the nations." (Ezekiel 39:17, 18, 19, 20, 21)

Obviously the blood here does not mean blood, since it says they would drink the blood of the chieftains of the earth, and the blood from the

sacrifice to drunkenness. Drinking blood, especially the blood of chieftains, is a heinous thing, and it was forbidden to the children of Israel on pain of death (Leviticus 3:17; 7:26; 17:1–end; Deuteronomy 12:16–25; 15:23). The passage also says they would be sated on horse, on chariot, and on every man of war. Blood symbolizes divine truth; chieftains, main truths; a sacrifice, components of worship; a horse, the ability to understand truth; a chariot, theology; and a man of war, truth engaged in battle with falsity. Anyone who does not know this will be dumbfounded by every word in the passage, [4] and likewise by the Lord's words in John:

Jesus said, "Truly, truly, I say to you: *unless you eat the flesh of the Son of Humankind and drink his blood* you will not have life in you. *Whoever eats my flesh and drinks my blood* has eternal life, and I will revive that person on the last day. *My flesh is truly food, and my blood is truly drink*; those who *eat my flesh and drink my blood* remain in me, and I in them." (John 6:53, 54, 55, 56)

But see what has been demonstrated on this subject before, in §§4735, 6978, 7317, 7326, 7850, 9127.

Many times I have received information from heaven that flesh *corresponds* to goodness, as does bread, and that blood *corresponds* to truth, as does wine. I have also been informed that angels perceive the Word only in terms of *correspondential meanings* and that this makes the Word a bond uniting humankind with heaven, and through heaven, with the Lord. [5] Likewise I have learned that the Lord established the Holy Supper so that through it, people in the church would be able to connect with every attribute of heaven—in other words, every attribute of the Lord's. The Holy Supper can play this role because of the meaning of its elements. The flesh and bread of the Holy Supper are the divine goodness of the Lord's divine love for the entire human race, and good done out of the love we return to him. The blood and wine are the divine truth radiating from the divine goodness of the Lord's divine love, and this truth as received by us in turn. Eating and drinking them, as understood in heaven, means adopting them and uniting them with each other. But see previous explanations of this in §§2165, 2177, 3464, 4211, 4217, 4581, 4735, 5915, 6789, 7850, 9323.

And put it in the bowls means among the matters stored in a person's memory. This is evident from the symbolism of *bowls* as matters of memory. The reason bowls symbolize matters of memory is that containers in general symbolize items of information (§§1469, 1496, 3068, 3079), and items of information are actually matters of memory. These particular

bowls, then, are memorized information that holds the divine truth symbolized in a general way by blood.

I must briefly say what items of information are, in relation to the truth and goodness that become part of our life. All the things we learn, store away in our memory, and are able to call up from our memory to examine with our intellect are called items of information. Properly speaking, they are the elements composing the intellect of our outer, earthly self.

Because these items of information are religious concepts, they serve the eye of the inner, rational self as a kind of mirror in which to view items useful to itself. The inner self gazes on them the same way the outer self in the material world gazes on fields thickly crowded with grasses, flowers, varied crops, and trees, or on gardens stocked with different kinds of plants intended for use and pleasure. However, when our inner eye (or intellect) looks at the fields or gardens of information in our memory, it sees only those contents that conform with our passions and that favor the assumptions we cherish.

[2] As a result, people with the passions of self-love and materialism see only the information that caters to those passions. This information they refer to as truth, and they use illusions and appearances to make it resemble truth. They then see corroboration for their assumptions, which they cherish, since they invented them.

This discussion shows how information and religious concepts—matters of memory—serve a person who possesses self-love and materialism: They serve as a means of strengthening falsity at the expense of truth, of strengthening evil at the expense of goodness, and thus of destroying the true ideas and good desires of the church. So it is that scholars (who belong to this category) are more insane than less educated people and privately deny the Divine, his providence, heaven, hell, life after death, and the truth embodied in faith. This is crystal clear from well-educated Europeans in the other world today, where a huge number of them in their heart of hearts are atheists. It is hearts that speak in the other world, not mouths.

From these remarks you can now see what it is that people whose thinking is inspired by the pleasures of self-love and materialism do with religious concepts and items of information.

[3] The case is entirely different, though, with people inspired by the pleasures belonging to the heavenly passions of love for the Lord and love for their neighbor. Their thoughts are guided by the Lord by means

of heaven. So in the fields and gardens formed by the contents of their memory they see and select only what conforms with the pleasures of those passions and what harmonizes with the teachings of the religion they cherish. The contents of *their* memory are like heavenly paradises and are represented by paradises [in the other world], as well as being symbolized by them in the Word (see §3220).

[4] It is also important to know that when knowledge (memorized information) becomes part of our life, it vanishes from our outer memory. This is the same thing that happens with movements, actions, speech, reflections, and intentions, and with our thoughts and feelings in general, when through constant practice or long habit they become essentially spontaneous and natural. Still, the only knowledge that becomes part of our life is that which permeates and shapes the pleasures of our passions and accordingly that which enters our will. (On this subject, see the discussion and explanation at §§8853–8858. On the outer memory, which belongs to our body, and the inner memory, which belongs to our spirit, see §§2469–2494.)

[5] Items of knowledge are containers and are symbolized in the Word by containers of all sorts—bowls, cups, jars, and so on—because every item of knowledge is a kind of general idea holding particular ideas and individual details that harmonize with the general whole. These general ideas themselves are arranged into series and, so to speak, into bundles, and the bundles and series in turn are organized in such a way that they reflect the form of heaven. So they are arranged in order from the smallest details to the broadest generalizations.

An idea of these series can be formed from the series and bundles composing the muscles of the human body. Each of these bundles consists of numerous motor fibers, and each motor fiber consists of blood vessels and nerve fibers. Each muscle bundle—the whole of which is commonly called a muscle—also has a sheath surrounding it and separating it from other muscles. So do the fascicles within, which are called motor fibers. Yet all the muscles and the motor fibers composing the muscles, throughout the entire body, are so organized as to work together to produce every action desired by the will, in a manner that is beyond comprehension.

It is the same with memorized knowledge, which is likewise stimulated by the beloved pleasures of our will, though in this case the stimulus comes by way of the intellectual side of the mind. Anything that has become part of our will, or something we love, has been incorporated into our life, and this is what triggers our knowledge. Our inner self always has

a window on what we know, and delights in it, so far as it harmonizes with our passions. The knowledge that is fully integrated into our passions and becomes spontaneous, or natural (so to speak), disappears from our outer memory but remains engraved on our inner memory, from which it is never deleted. That is how information is incorporated into our life.

[6] This too shows that items of knowledge are like containers for the life force of our inner self and that this is why knowledge is symbolized by different kinds of vessels. In this verse it is being symbolized by bowls.

Vessels and bowls have the same symbolism in Isaiah:

I will drive him as a nail in a dependable position so that he may become a glorious throne for the house of his father, on which to hang all the glory of his father's house, of the children and grandchildren—all the *small vessels, from vessels that are bowls to all the vessels that are nablia*. (Isaiah 22:23, 24)

In its inner, representational sense, this is about the Lord's divine humanity and the fact that everything true and good from first to last comes through him and from him. Truths in the form of knowledge of a heavenly kind are the vessels that are bowls, and truths in the form of knowledge of a spiritual kind are the vessels that are nablia. And 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*. (Zechariah 14:20)

Horses' bells stand for truth in the form of knowledge, supplied by an enlightened intellect (§§2761, 2762, 5321), and bowls before the altar stand for goodness in the form of knowledge. This is also what the altar bowls symbolize in Exodus 27:3; 38:3.

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And half the blood he spattered on the altar symbolizes divine truth from the Lord's divine humanity. This can be seen from the symbolism of *blood* as divine truth (discussed just above at §9393) and from that of the *altar* as a representation of the Lord's divine humanity (discussed in §§921, 2777, 2811, 4489) and therefore as the main object representing worship of the Lord (4541, 8935, 8940). Why does this half of the blood, which was spattered on the altar, symbolize divine truth as it radiates from the Lord's divine humanity, while the other half, spattered on the people (as stated below in verse 8), symbolizes this divine truth as accepted by people in the church [9399]? The answer is that they were entering into a covenant,

and a covenant, [or pact,] symbolizes union (665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778). The Lord is united with people in the church when they accept the divine truth radiating from him.

This shows why blood was used and why it was called “the blood of the covenant” (verse 8) when spattered on the altar and on the people.

And he took the book of the covenant symbolizes the Word in its literal text, united with the Word as it exists in heaven. This can be seen from the symbolism of the *book* as the Word in its entirety (a discussion of which follows) and from that of the *covenant* as union (discussed in §§665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778). The *book of the covenant* here means everything the Lord spoke from Mount Sinai, because verse 4 just above says, “And Moses wrote all the words of Jehovah.” In a narrow sense, then, the book of the covenant means the Word revealed to Moses on Mount Sinai, and in a broad sense it means the Word in its entirety, since the whole Word is divine truth revealed by the Lord. It is through the Word that the Lord unites with people in the church, so this too is the meaning of the book of the covenant—a covenant being union.

9396

[2] However, no one today knows the nature of the bond the Lord has with people in the church through the Word, because heaven is currently closed off. Hardly anyone these days talks with angels and spirits and learns from them what their manner of perceiving the Word is. The ancients, though, and more especially the very earliest people, did know, because it was common for them to speak with spirits and angels. The reason it was common was that in ancient times and especially in the earliest times, people had depth. They did their thinking with their spirit, almost in isolation from their body, but modern people are shallow and do their thinking in their body, almost in isolation from their spirit. That is why heaven more or less withdrew from humankind. Heaven communicates with an inner self that can detach from the body, not with the outer self directly. That is why people today do not know the nature of the bond the Lord has with them through the Word.

[3] When people think with the senses of their body and not with the senses of their spirit, they have no way of grasping that the meaning of the Word is not the same in heaven as it is in the world, that is, the same as it is in its literal meaning.

The Word as it is understood in heaven is like the thoughts of our inner self, which are devoid of ideas based in matter—in other words, devoid of worldly, bodily, and earthly ideas. If you said this today, though, it would

baffle people. It would confound them even more if you said that the Word's meaning in heaven is as different from its meaning in the world (its literal meaning) as a heavenly paradise is from an earthly paradise, or as heavenly food and drink are from earthly food and drink. How big is the difference? The answer is apparent from the fact that a heavenly paradise consists in understanding and wisdom, that heavenly food is all the goodness that comes from love and charity, and that heavenly drink is all the truth that arises from that goodness and constitutes faith.

When a paradise, garden, or vineyard is mentioned in the Word, those scenes are not what is perceived in heaven. What is perceived instead are various aspects of understanding and wisdom received from the Lord. Who nowadays would not be stupefied to hear this? When food and drink such as bread, meat, wine, and water are mentioned, what is perceived instead in heaven are various aspects of love with its goodness and of faith with its truth, received from the Lord. And it is all perceived this way not through reinterpretation or analogy but in actuality, as a result of correspondence. That is because the heavenly qualities born of wisdom, of understanding, of love with its goodness, and of faith with its truth actually correspond to those scenes and substances. Such was the correspondence intended from creation to exist between the inner and the outer self. Such, then, was the correspondence intended between heaven as it exists in the inner self and the world as it exists in the outer self. The same applies more broadly too. Who would not be stupefied to hear any of this?

The fact that heaven understands and perceives the Word in terms of correspondence and that the correspondential meaning is the inner meaning has been demonstrated throughout all the preceding material.

[4] If you can grasp what I have just said, you can see and in some measure perceive that the Word unites humankind with heaven, and with the Lord through heaven, and that without the Word there would be no bond. (For more on this, see §§2143, 7153, 7381, 8920, 9094 at the end, 9212 at the end, 9216 at the end, 9357, and many other places.)

From these remarks it can now be seen why Moses took the book of the covenant and read it before the people, then spattered blood on the people and said, "Look: the blood of the covenant." This was done because in heaven, the sacrificial blood is divine truth emanating from the Lord, so on our planet, it is the Word. (See §9393.)

Since a covenant symbolizes union, and the means of union is divine truth issuing from the Lord (that is, the Word), divine truth from the Lord in any form (or the Word in any form) is called a covenant, [or pact]. This includes the tablets on which the Ten Commandments were

written, the judgments and statutes and so on in the books of Moses, and more broadly, the contents of the Word in both the Old and New Testaments.

[5] *The tablets on which the Ten Commandments were written [are called a covenant].* In Moses:

Jehovah wrote onto the tablets the words of the covenant—the ten words.
(Exodus 34:28)

In the same author:

I went up the mountain to receive the *stone tablets*, the *tablets of the covenant* that Jehovah struck with you. Jehovah gave me the two *stone tablets*, the *tablets of the covenant*. I came down from the mountain while the mountain was burning with fire, *but the two tablets of the covenant* were in my two hands. (Deuteronomy 9:9, 11, 15)

And in the same author:

Jehovah declared his covenant to you, which he commanded you to do: the *ten words* that he wrote on stone tablets. Be careful *not to forget the covenant of Jehovah your God* that he struck with you. (Deuteronomy 4:13, 23)

Because the two tablets were laid away in the ark in the middle or in most part of the tabernacle, the ark was called the ark of the covenant (Numbers 10:33; 14:44; Deuteronomy 10:8; 31:9, 25, 26; Joshua 3:3, 6, 8, 11, 14, 17; 4:7, 9, 18; 6:6, 8; 8:33; Judges 20:27; 1 Samuel 4:3, 4, 5; 2 Samuel 15:24; 1 Kings 3:15; 6:19; 8:1, 6; Jeremiah 3:16).

[6] *The books of Moses were called the book of the covenant.* This can be seen from the books Hilkiah the priest found in the Temple, concerning which 2 Kings says the following:

Hilkiah the high priest found the *Book of the Law* in the House of Jehovah. And they read in the ears of [the people] all the words of the *book of the covenant* found in the House of Jehovah. (2 Kings 22:8; 23:2)

[7] *The Old Testament Word was called a covenant, [or pact].* In Isaiah:

To those holding to my pact I will give, in my house and within my walls, a place and a name better than sons and daughters. (Isaiah 56:4, 5)

In Jeremiah:

Hear the words of this pact: A curse on the man *who does not listen to the words of this pact* that I commanded of your ancestors! *Obey my*

voice and do the [words of this pact] according to all that I command you.
(Jeremiah 11:2, 3, 4, 5, 6, 7)

In David:

All the ways of Jehovah are mercy and truth, for those who *keep his pact* and *his testimonies*. (Psalms 25:10)

In the same author:

Jehovah's mercy is from eternity to eternity on those who fear him, and his righteousness is on the children of the children of those who *keep his pact and remember his commandments*. (Psalms 103:17, 18)

And in the same author:

They have not kept God's pact and have refused to walk in his law. (Psalms 78:10)

This equates God's pact with God's law. In a broad sense the law means the whole Word; in a less broad sense, the narrative part of the Word; in a narrow sense, the Word written through Moses; and in the narrowest sense, the Ten Commandments (see §6752).

[8] *The New Testament Word is also a covenant, [or pact].* In Jeremiah:

Look! The days are coming on which I will strike a *new pact* with the house of Israel and with the house of Judah. *This is the pact* that I will strike with the house of Israel after these days: I will put my law in the midst of them, and upon their heart I will write it. (Jeremiah 31:31, 32, 33)

The house of Israel stands for the spiritual church and the house of Judah for the heavenly church. And in David:

Indeed, I will make him the firstborn, high above the monarchs of the earth, and *my pact will be firm for him; I will not debase my pact*, and the pronouncement of my lips I will not change. (Psalms 89:27, 28, 34)

This is about the Lord. "My pact will be firm for him" stands for his divinity united with his divine humanity. It also stands for the Word, then, because the Lord in his divine humanity was the Word made flesh, that is, turned into a human (John 1:1, 2, 3, 14).

[9] The reason divine truth (or the Word) is a covenant—meaning a union—is that it is divinity from the Lord and is therefore the Lord himself. So when we take the Word in, we are welcoming the Lord himself. Plainly, then, it is the Word that unites the Lord with us. And since

it unites the Lord with us, it unites heaven with us, since heaven is called heaven on account of the divine truth radiating from the Lord and therefore on account of a divine quality. As a consequence, the inhabitants of heaven are said to be in the Lord. (For the idea that the Divine forms a bond with people who love the Lord and keep his word, see John 14:23.)

[10] All these considerations show that the blood of the covenant means the Lord's bond with humankind through heaven by means of the Word. That is also what it means in Zechariah:

“I will cut the chariot off from Ephraim and the horse from Jerusalem,” and the war bow will be cut off. By contrast, he will speak peace to the nations. His rule will be from sea to sea, and from the river [Euphrates] to the ends of the earth. And as for you: *by the blood of your covenant* I will let your prisoners out of a pit in which there is no water. (Zechariah 9:10, 11)

[11] People who know nothing about the inner meaning can grasp only the kinds of ideas the literal meaning holds: that the chariot will be cut off from Ephraim, the horse will be cut off from Jerusalem, and the war bow will be cut off, and that the blood of the covenant is the Lord's blood, by which sinners will be freed. They have various ways of explaining who is meant by the prisoners in a pit in which there is no water. People who know the Word's inner meaning, though, comprehend that this is about divine truth. They understand that once divine truth has been laid waste—once people cease to accept it with heartfelt faith—it must be restored through divine truth emanating from the Lord's divine humanity. In this way (they realize), people who believe in the truth and act on it will be united with the Lord himself. This is more fully visible from the inner meaning of the individual words. For instance, a chariot symbolizes the church's theology (§§2762, 5321, 5945, 8215), and Ephraim, the church's intellect when it has been enlightened (5354, 6222, 6238). A horse symbolizes an understanding of the Word (2760, 2761, 2762, 3217, 5321, 6125, 6534, 8029, 8146, 8148), and Jerusalem, the spiritual church (2117, 3654, 9166). A bow symbolizes a true theology (2686, 2709), and war symbolizes battles over the truth (1664, 2686, 8295). [12] From this you can see that cutting off the chariot from Ephraim, the horse from Jerusalem, and the war bow means laying waste divine truth in the church and destroying all understanding of it. “By the blood of the covenant prisoners in a pit in which there is no water will be let out” symbolizes restoration through divine truth emanating from the Lord's divine humanity. The meaning of blood as divine truth and that of a covenant as union

was shown above. For the idea that prisoners in a pit stand for people in the spiritual church who were saved by the Lord's coming into the world, see §6854. The passage speaks of a pit in which there is no water because water symbolizes truth (2702, 3058, 3424, 4976, 5668, 7307, 8137, 8138, 8568, 9323).

9397

And read it in the ears of the people means so that it would be listened to and obeyed, as the following shows: *Reading* means so that it would be listened to, because when something is read, the point is for it to be heard, perceived, and obeyed—that is, listened to. And *in the ears* means so that it would be obeyed, because ears and hearing symbolize obedience (§§2542, 3869, 4551, 4652–4660, 5471, 5475, 7216, 8361, 8990, 9311).

[2] Because *ears* symbolize not only hearing and perceiving but also obeying, the Word very frequently talks of speaking in the people's ears and reading in their ears rather than of speaking and reading in front of them. In Jeremiah, for example:

Hear these words that I am *speaking in your ears* and *in the ears of the whole people*. (Jeremiah 28:7)

In 1 Samuel:

They spoke the words in the ears of the people. (1 Samuel 11:4)

And in another place:

Let your servant speak in your ears. (1 Samuel 25:24)

In Judges:

Proclaim in the ears of the people, saying . . . (Judges 7:3)

In Moses:

Say in the ears of the people . . . (Exodus 11:2)

In the same author:

Hear, Israel, the statutes and the judgments *that I am speaking in your ears* today. (Deuteronomy 5:1)

In the same author:

I speak these words *in their ears*. (Deuteronomy 31:28)

In the same author:

Moses *spoke all the words of the song in the ears of the people*. (Deuteronomy 32:44)

In 2 Kings:

He read in their ears all the words of the book of the covenant. (2 Kings 23:2)

In Jeremiah:

They said to him, “Sit and *read it in our ears*,” and Baruch *read it in their ears*. (Jeremiah 36:15)

In Luke:

When Jesus *finished all his words in the ears of the people*, . . . (Luke 7:1)

[3] An ear and hearing symbolize the reception of truth, discernment of it, and obedience to it, so they symbolize the stages of faith from first to last. That is why the Lord so often said, “*Those who have an ear to hear should listen*,” as for instance in Matthew 11:15; 13:9, 43; Mark 4:9, 23; 7:16; Luke 14:35.

On a spiritual level, the deaf—people who do *not* hear—symbolize people who lack a belief in the truth because they lack any knowledge and accordingly any perception of it (§§6989, 9209). That is why the Lord, wanting to heal a deaf man, *inserted a finger into the man’s ears* and said, “Ephphatha!” that is, “*Open!*” and immediately *his ears were opened* (Mark 7:32, 33, 34, 35). (All the Lord’s miracles implied and symbolized states of the church; see §§8364, 9086.)

And they said, “All that Jehovah has spoken we will do and hear,” symbolizes reception of the truth issuing from the Lord’s divine humanity, and obedience to it, heart and soul, as the following shows: *All that Jehovah has spoken* symbolizes truth issuing from the Lord’s divine humanity, as discussed below. *Doing* symbolizes obedience of the will and therefore of the heart, as discussed in §§9282, 9311. And *hearing* symbolizes obedience of the intellect and therefore of the soul, as discussed in §§7216, 8361, 9311. Obedience of the heart is obedience of the will, so it is obedience from loving desire. Obedience of the soul is obedience of the intellect, so it is obedience from faith. After all, the heart symbolizes love and the will (3883–3896, 7542, 8910, 9050, 9300), while the soul symbolizes faith and the intellect (2930, 9050, 9281). That is why the text says *we will do and hear*.

The reason *all that Jehovah has spoken* stands for truth coming from the Lord’s divine humanity is that all truth comes from there. The fact that divine truth emanates not from divinity itself but from divine humanity is quite plain 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)

That is why the Lord is called the Word (John 1:1, 2, 3), the Word being divine truth. It also says that the Word became flesh, that is, became a human being (John 1:14), so that divinity itself in a human form could in a very real sense teach divine truth. (For the idea that the Lord is divinity itself in a human form, see §9315.)

From this it is plain that *all that Jehovah has spoken* symbolizes truth issuing from the Lord's divine humanity.

9399

And Moses took the blood and spattered it on the people symbolizes modification so that humankind can accept it. This can be seen from the symbolism of the sacrificial *blood* as divine truth coming from the Lord (discussed above at §9393) and from that of *spattering it on the people* as modification for acceptance by humankind. *Spattering*, you see, means flowing in and therefore modifying. Divine truth, which is from the Lord, constantly flows into us, creating our intellect, and believe it or not, we can perceive and understand absolutely nothing without a constant inflow of the divine truth radiating from the Lord.

Divine truth radiating from the Lord is the light that illuminates the human mind and creates the inner eye, the eye of the intellect. Because this light is constantly flowing in, it modifies each of us so we can accept it. The people who do accept it are those who live a good life. The people who do not accept it are those who live an evil life. Like the former, though, the latter have the ability to perceive and understand divine truth, and they also have the ability to accept it, so far as they refrain from evil.

These are the things symbolized by the half of the blood that Moses spattered on the people.

[2] For the idea that divine truth emanating from the Lord is the light that illuminates the human mind and creates a person's inner eye, or the eye of the intellect, see §§2776, 3167, 3195, 3636, 3643, 3993, 4415, 5400, 8644, 8707. This idea too is implied in John:

He was the true light that shines on every person coming into the world.
He was in the world, and the world was made by him, but the world did not know him. (John 1:9, 10, 11)

This is about the Word, which is divine truth emanating from the Lord.

[3] Everyone of sound reason in this world has the ability to understand divine truth and therefore the ability to accept it so far as she or he refrains from evil. This I have learned from much experience. Anyone at all in the other world, evil or good, can understand what is true and what

is false, what is good and what is evil. The wicked, though, despite the fact that they understand what is true and good, prefer not to. Truth and goodness oppose their power of will and the evil it harbors. When left to themselves, then, they fall back into the falsity that goes with their evil and turn their back on what they previously understood to be true and good. People like this were the same way in the world, where they forcefully rejected the truth, even though they understood it.

This has made it clear to me that divine truth radiating from the Lord is constantly flowing into human minds and modifying them so they can accept it, and that the more we refrain from the evil urges of self-love and materialism, the more we receive divine truth.

And said, "*Look: the blood of the covenant,*" means that through that truth, the Lord's divine humanity is united with heaven and with earth. This is established by the symbolism of *blood* as divine truth radiating from the Lord's divine humanity (discussed above in §§9393, 9399) and from that of a *covenant* as union (also discussed above, at §9396).

9400

The reason it means union with heaven and with earth is that divine truth radiating from the Lord's divine humanity passes through the heavens to reach humankind. Along the way it adapts to each heaven, and ultimately, to humankind itself. Divine truth on our planet is the Word (§§9350-9362). The nature of the Word is such that every detail in it has an inner meaning, which is for the heavens, and last of all, an outer meaning—the literal meaning—which is for humankind. Clearly, then, it is through the Word that the Lord has a bond with the heavens and with the world (§§2143, 7153, 7381, 8920, 9094 at the end, 9212 at the end, 9216 at the end, 9357, 9396).

[2] This evidence leads to the definite conclusion that on this planet, humankind would have no bond with heaven or therefore with the Lord without the Word. If there were no bond, the human race on this planet would utterly perish, because what constitutes our inner life is the inflow of divine truth from the Lord. Divine truth is the actual light illuminating the eye of our inner self, or our intellect. It is also the heavenly warmth (or love) within that light kindling and animating the will of our inner self. Our inner part would consequently go blind and cold without that light and warmth and would die, just as our outer part would without the warmth and light of the world's sun.

Still, this claim must seem outlandish to anyone who does not believe the Word is like this, or who believes that life is inherent in us as our own, rather than flowing in constantly from the Lord through heaven.

(For the idea that the life we possess is not inherent in us but instead flows into us from the Lord, see §§4249, 4882, 5147, 5150, 5986, 6053–6058, 6189–6215, 6307–6327, 6466–6495, 6598–6626, 6982, 6985, 6996, 7055, 7056, 7058, 7147, 7270, 7343, 8685, 8701, 8717, 8728, 9109, 9110, 9223, 9276. The Lord's church, although scattered throughout the globe, is like a single human being, in the Lord's eyes, §9276. So is heaven, which is therefore called the universal human. The church, where the Word exists, is like the heart and lungs in that human, keeping everyone outside the church alive, as the heart and lungs keep the other members, viscera, and organs of the body alive, §§2054, 2853, 7396.)

9401

That Jehovah struck [with you] over all these words symbolizes a bond created by the Lord through every part of the Word in general and in particular, as the following shows: The covenant *that Jehovah struck* symbolizes a bond created by the Lord, because *striking* a covenant means uniting someone to himself (§9396), and *Jehovah* in the Word means the Lord (9373). And *all these words* symbolizes every part of the Word in general and in particular. This is because in the very broadest sense, the laws announced from Mount Sinai symbolize all divine truth, so they symbolize the Word and everything in it (6752). The Word is inspired down to every jot (see §§7933, 9094 at the end, 9198 at the end, 9349), so at every point it provides a bond with heaven and through heaven with the Lord.

[2] I speak of the bond as being created by the Lord because the Lord unites us to himself, not the reverse. After all, every good and loving urge and every true religious idea flows into us from the Lord and is accepted by us so far as we refrain from evil (§9399). A reciprocal inflow from us to the Lord—which scholars call a physical inflow—is impossible (§§6322, 9109, 9110, 9216). Besides, anything that comes from us as if it originated in us is pure evil and consequently pure falsity (§§210, 215, 987, 5660, 5786).

This shows that our bond with the Lord comes from the Lord, not from us. Any appearance to the contrary is an illusion.

9402

Exodus 24:9, 10, 11. *And Moses went up, as did Aaron, Nadab and Abihu, and seventy of Israel's elders. And they saw the God of Israel, and under his feet was a seeming work of sapphire stone, and it seemed like the substance of the sky for cleanness. But toward the children of Israel who were set apart he did not put out his hand. And [Moses and the elders] saw God and ate and drank.*

And Moses went up, as did Aaron, Nadab and Abihu symbolizes the Word in its inner and outer meanings, and theology drawn from both.

And seventy of Israel's elders symbolize everyone with a goodness born of truth. *And they saw the God of Israel* symbolizes the Lord's coming and presence in the Word. *And under his feet* symbolizes the lowest level of meaning, which is the meaning of the literal text itself. *Was a seeming work of sapphire stone* symbolizes something on that level shining through from inner truth, and all of it from the Lord. *And it seemed like the substance of the sky for cleanness* symbolizes the translucence of heaven. *But toward the children of Israel who were set apart* symbolizes people who focus on the outer meaning alone, detached from the inner meaning. *He did not put out his hand* symbolizes an absence there of truth in its power. *And [Moses and the elders] saw God* symbolizes faith. *And ate and drank* symbolizes instruction about the goodness and truth present in worship.

And Moses went up, as did Aaron, Nadab and Abihu symbolizes the Word in its inner and outer meanings, and theology drawn from both. This can be seen from the representation of *Moses and Aaron* as the Word in its inner and outer meanings and from that of *Nadab and Abihu*, Aaron's sons, as theology drawn from both. These representations are discussed above in §§9374, 9375.

9403

And seventy of Israel's elders symbolize everyone with a goodness born of truth, as the following shows: *Seventy* symbolizes completeness, so it symbolizes everything and everybody, as discussed at §6508. *And Israel's elders* symbolize people with a goodness born of truth, and with truth born of goodness. In the Word, the *elderly* symbolize people with wisdom (6524), so they symbolize people who live a good life as a result of a true theology. And Israel symbolizes people who are part of the spiritual church (6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 8805, 9340), so it symbolizes people with truth that leads to goodness and with goodness from which comes truth (7957, 8234). Plainly, then, the seventy elders of Israel symbolize people with a goodness born of truth, and in the abstract, such goodness itself. (The same thing is symbolized on an inner level by the Lord's seventy disciples in Luke 10:1, 17.)

9404

The children of Israel were divided into twelve tribes, over which were set twelve chieftains and also seventy elders. The twelve tribes symbolized all truth and goodness in the church, collectively (3858, 3926, 3939, 4060, 6335, 6337, 6397, 6640, 7836, 7891, 7996, 7997). The twelve chieftains symbolized all the most important truths (5044), and the seventy elders, all the goodness that comes from truth.

[2] When I say "goodness born of truth," it is referring to the spiritual church, because the spiritual church is dedicated to truth-based goodness.

If you do not know the secrets of the church and heaven, you might believe that everything good in the church comes from truth, because only by means of truth can goodness be planted in us. In fact, you might think we need truth even just to tell us what is good. Goodness acquired through truth, though, is the goodness of a spiritual religion. Such goodness is really truth, which is called goodness when it becomes a matter of the will and actions and consequently of life. In contrast, goodness that comes into existence not through truth but through good actions of mutual love is the goodness of a heavenly religion, and it really is goodness, not truth, because it is the kind of goodness that characterizes love for the Lord.

The latter kind of goodness was represented by the religion of Judah, but the former kind, by the religion of Israel, which is why the people were split into two kingdoms.

For the nature and character of the difference between the two kinds of religion and accordingly between the two kinds of goodness, see earlier explanations in §§2048, 2227, 2669, 2708 at the beginning, 2715, 2718, 2935, 2937, 2954, 3166, 3235, 3236, 3240, 3246, 3374, 3833, 3887, 3969, 4138, 4286, 4493, 4585, 4938, 5113, 5150, 5922, 6289, 6296, 6366, 6427, 6435, 6500, 6647, 6648, 7091, 7233, 7977, 7992, 8042, 8152, 8234, 8521. From the considerations presented in these sections you can see that the Lord's heaven is divided into a spiritual kingdom and a heavenly kingdom, and that the heavenly heaven is the third or inmost heaven, while the spiritual heaven is the second or middle heaven.

9405

And they saw the God of Israel symbolizes the Lord's coming and presence in the Word. This is established by the symbolism of *seeing*, when its object is the Lord, as his coming and his presence, a symbolism discussed in §§4198, 6893. The fact that the *God of Israel* is the Lord is evident from all the places where the Word refers to the Lord as the Holy One of Israel or the God of Israel; see §7091. (The God of Israel means the God of the spiritual church, because Israel symbolizes the spiritual church, as noted directly above at §9404.)

The reason the Lord's coming and presence *in the Word* is what is symbolized by "they saw the God of Israel" is that in a broad sense, the laws announced from Mount Sinai symbolize all divine truth, so they symbolize the Word and everything in it (§§6752, 9401).

The reason the Lord's coming and presence in the Word is symbolized is that the Word is divine truth coming from the Lord, and what comes from the Lord is the Lord himself. So when people read the Word

and then look to the Lord, acknowledging that everything true and good comes from him and nothing true or good from themselves, they are enlightened, and they see truth and perceive goodness in the Word. What is enlightening them is heaven's light. This light is divine truth itself radiating from the Lord, because such truth appears as light to the eyes of angels in heaven; see §§2776, 3195, 3339, 3636, 3643, 3862, 3993, 4302, 4413, 4415, 5400, 6032, 6313, 6608.

[2] Seeing the Son of Humankind also means the Lord's coming and presence in the Word, in Matthew:

Then the sign of the Son of Humankind will appear, and *they will see the Son of Humankind* coming in the clouds of heaven with power and glory. (Matthew 24:30)

(See §4060.) The clouds are the Word's literal meaning, and the power and glory are the Word's inner meaning. The literal meaning is called a cloud because it is illuminated by the light of the world, and the inner meaning is called glory because it is illuminated by the light of heaven (see the preface to Genesis 18 and §§5922, 6343 at the end, 6752, 8106, 8267, 8427, 8443, 8781). Moreover, the one and only subject of the Word's inner meaning is the Lord and his kingdom and church. This is what makes the Word holy. It is also what causes the Lord's coming and presence to occur with people who, as mentioned above, focus not on themselves but on the Lord and their neighbor when they read the Word (their neighbor being the goodness in their fellow citizen, their country, the church, and heaven, §§6818-6824, 8123). The Lord's coming and presence occurs with them because they allow him to lift them into heaven's light, whereas people who focus on themselves do not allow it because they keep their gaze fixed on themselves and their own worldly advantages.

This discussion shows what seeing the Lord means in the Word.

And under his feet symbolizes the lowest level of meaning, which is the meaning of the literal text itself. This is evident from the symbolism of *feet* as earthly elements, which is treated of at §§2162, 3147, 3761, 3986, 4280, 4938-4952. Because feet symbolize earthly elements, the soles, which are on the underside of the feet, stand for the lowest levels of creation.

The reason *under his feet* here stands for the Word's lowest level of meaning (its literal meaning) is that the words apply to divine truth, or the Word, which comes from the Lord and is the Lord, as the previous section shows. The lowest level of divine truth (the Word) has the qualities we find in the literal meaning: it is earthly, because it serves the

earthly self. The literal meaning holds within it an inner meaning, which by comparison is spiritual and heavenly, as can be seen from everything shown about the Word so far. But the more worldly and body-oriented we are, the less we grasp this, because we do not allow ourselves to be lifted into spiritual light and to see from there the nature of the Word: that it is earthly in its literal meaning, and spiritual in its inner meaning. From the spiritual world, or by the light of heaven, it is possible to see what lower levels are like, right down to the lowest, but the reverse is not possible (§9401 at the end). So [from above but not from below it is possible to see] that this is what the Word in its literal text is like.

[2] Since the Word in its literal text is earthly, and feet symbolize earthly elements, the lowest level of the Word (like the outermost part of the church) is called a place for Jehovah's feet and a footstool for him. It is also described as relatively cloudy and dark. In Isaiah, for example:

They will open your gates permanently, to bring to you the army of the nations, and their monarchs will be ushered along. The glory of Lebanon will come to you; fir, pine, boxwood together [will come] to beautify the place where my sanctuary is, and *I will make honorable the place where my feet are.* (Isaiah 60:11, 13)

This is about the Lord and his kingdom and church. The army of the nations means people with the good qualities taught by faith, and the monarchs mean people with the true ideas taught by faith. (For the meaning of nations as people with the good qualities taught by faith, see §§1259, 1328, 1416, 1849, 4574, 6005, and for that of monarchs as people with true ideas, §§1672, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 5068, 6148.) The glory of Lebanon (cedar trees) means spiritual goodness and truth. The fir, pine, and boxwood are corresponding goodness and truth on the earthly plane. The place of [Jehovah's] sanctuary is heaven and the church, and also the Word; the place for his feet is heaven, the church, and the Word on their outermost levels. The reason the Word is included in this meaning is that heaven is heaven (and the church is the church) on account of divine truth emanating from the Lord, and the divine truth that makes the church and heaven what they are is the Word. That is also why the center of the tabernacle, where the ark holding the law was located, is called a sanctuary: because the law is the Word (§6752). [3] In the same author:

The heavens are my throne; and the earth is *my footstool.* (Isaiah 66:1)

In David:

Exalt Jehovah our God and *worship at his footstool*; he is holy. Moses and Aaron were among his priests. In a *pillar of cloud* he spoke to them. (Psalms 99:5, 6, 7)

Jehovah's footstool, at which they were to worship, is divine truth on the lowest levels and is therefore the Word. Moses and Aaron, in a representational sense, are the Word (see §§7089, 7382, 9372, 9374), and a cloud is the Word in its literal text, or divine truth on the lowest levels (preface to Genesis 18 and §§4060, 4391, 5922, 6343 at the end, 6752, 8106, 8781). This makes clear what speaking in a pillar of cloud means. [4] In the same author:

We heard of him in Ephrata; we found him in forest fields. We will enter his dwelling places and *bow down at his footstool*. (Psalms 132:6, 7)

This concerns the Lord and the way he is revealed in the Word. Finding him in Ephrata means finding him in a layer of scriptural meaning that is both spiritual and heavenly (§§4585, 4594). In forest fields means in the earthly, literal sense of the Word (§§3220, 9011 at the end). The footstool stands for divine truth radiating from the Lord as it exists on the lowest levels. [5] In the same author:

Jehovah bent heaven [and came down], and *thick darkness was under his feet*. He turned the *darkness* into his hiding place—*watery darkness, the clouds of the heavens*. *His clouds passed over from the radiance before him*. (Psalms 18:9, 11, 12)

This is about the coming and presence of the Lord in the Word. The thick darkness under his feet stands for the literal meaning of the Word, as do the watery darkness and the clouds of the heavens. Nonetheless, that level of meaning does enfold divine truth as it exists in the heavens, and this is symbolized by the Lord's turning the darkness into his hiding place. When he is present, the inner meaning as it exists in heaven appears in his glory, and this is symbolized by his clouds' passing over from the radiance before him. In Nahum:

Jehovah's path is in windstorm and tempest, and *cloud is the dust of his feet*. (Nahum 1:3)

Here too the cloud stands for the Word in its literal meaning, as do the windstorm and tempest that Jehovah's path is in.

[6] When divine truth as it exists in heaven shines out through the literal text itself for the benefit of people on earth, this level of meaning is depicted by feet with a radiance like that of burnished bronze, as for instance in Daniel:

I raised my eyes and looked: here, now, a lone man clothed in linen, whose hips were girded with the gold of Uphaz, and his body was like tarshish, and his face like a face of lightning, and his eyes like fiery torches, his arms and *his feet like the radiance of burnished bronze*, and the sound of his words like the sound of a large crowd. (Daniel 10:5, 6)

In the highest sense, the man clothed in linen means the Lord, and because it means the Lord, it also means divine truth from him, since divine truth from the Lord is the Lord himself in heaven and in the church. Divine truth (or the Lord) on the lowest levels is meant by arms and feet like the radiance of burnished bronze and by the sound of his words like the sound of a large crowd. Likewise in Ezekiel 1:7.

[7] In addition, the successive states of the church on this planet in regard to its acceptance of divine truth emanating from the Lord is meant by the statue Nebuchadnezzar saw in Daniel:

The statue's head was gold; its chest and its arms silver; its belly and thighs bronze; its legs iron; *its feet partly of iron and partly of clay*, which did not cling together. And a stone from a rock crushed the iron, clay, bronze, silver, and gold. (Daniel 2:32, 33, 43, 45)

The first state of the church in regard to its acceptance of truth issuing from the Lord is gold, because gold symbolizes heavenly goodness, which is goodness that comes from love for the Lord (§§113, 1551, 1552, 5658, 8932). The second state is symbolized by silver, which is spiritual goodness, or goodness that comes from faith in the Lord and love for one's neighbor (1551, 2954, 5658, 7999). The third state is symbolized by bronze, which is earthly-level goodness (425, 1551). And the fourth state is symbolized by iron, which is earthly-level truth (425, 426). Clay is falsity, which does not cling together with truth and goodness. The crushing of the iron, bronze, silver, and gold by the stone from a rock means that acceptance of truth from the Word by the church comes to an end when the literal meaning of the Word is used to justify falsity and evil. This happens when the church is in its last state, at the point where it no longer has any heavenly love, only worldly love and body-centered

love. That is the kind of welcome the Word met with from the Jewish nation at the time the Lord came into the world, and it is the welcome the Word meets with from most people today. In fact, hardly anyone even knows that the Word has an inner dimension. If you say it does and describe the nature of its inner depths, no one accepts it. Yet in earliest times—the era symbolized by gold—all anyone saw in the literal meaning of the Word was a heavenly message, almost in isolation from the literal text.

From all this you can now see that what was seen *under the feet [of] the God of Israel* symbolizes the Word on its lowest level of meaning, which is the literal meaning.

Was a seeming work of sapphire symbolizes something on that level shining through from inner truth, and all of it from the Lord. This can be seen from the symbolism of a *work of sapphire* as the nature of the Word's literal meaning when the inner meaning is perceived within it and therefore when divine truth radiating from the Lord as it exists in heaven shines through. After all, the Word is divine truth emanating from the Lord, and this truth is divine at its source. As it travels through the heavens, it is heavenly in the inmost heaven, spiritual in the second or middle heaven, and spiritual in an earthly way in the first or lowest heaven. In the world it is earthly and worldly; such is the nature of the Word in its literal meaning, intended as it is for humankind. Plainly, then, the literal meaning—the final layer of meaning in order—holds within itself a spiritual and heavenly meaning, and at its core, divinity itself. Since the other layers of meaning are contained within the lowest, literal meaning and are visible to readers who take the Word spiritually, the literal meaning is represented by a work of sapphire that transmits rays of heavenly light—in other words, shines from within.

[2] To give some idea of this translucence, let me use human speech as an example. At its very origin, speech consists in the purpose we want to reveal through our words. This purpose is something we love, because what we love, we hold as our goal. From it flow our thoughts, and eventually, speech. Anyone who reflects on it properly can see and perceive that this is so. The fact that our purpose is the starting point for our words is evident from the familiar rule that the purpose underlies all power of understanding, and that without a purpose, there is no understanding. The rule goes on to say that thought is the second stage of speech, flowing out of the first stage, because no one can speak without thinking, or

think without a purpose. Next comes verbal speech, the final result, or what is properly called speech, as everyone knows.

Consequently, when we consider what others are saying, we do not pay attention to the words or expressions they are using. Instead we focus on the meaning to be gleaned from the words, which embodies the thought in the speaker's mind. If we are wise, we pay attention to the purpose for which the speaker expressed his or her thoughts in such and such a way; that is, we notice what the speaker intends and what the speaker loves.

These three elements express themselves in human speech, and verbal speech serves as their ultimate foundation.

[3] The above analogy makes it possible to form some concept of the Word in its literal text, because the text of the Word is considered and perceived in heaven in exactly the same way that a thought expressed in verbal speech is considered and perceived on earth. In the inmost heaven it is perceived the same way an intention or purpose is perceived. The difference is that when we on earth read the Word, its literal meaning is not heard or perceived in heaven, only its inner meaning. In heaven, you see, only the spiritual and heavenly planes of the Word are perceived, not its earthly plane. One level of meaning therefore turns into another, because they correspond, and the Word was written purely in correspondential language.

From this discussion you can see what it means to describe the Word as having translucence, the translucence being symbolized by the work of sapphire.

[4] However, this is beyond the grasp of people who cannot think with their higher mind, that is, who cannot separate their thoughts from the material realm. Such people cannot even comprehend the possibility that the Word has a meaning other than the one apparent in the literal text. You can tell them that it contains an inner, spiritual meaning, which has to do with truth, that the spiritual meaning contains a heavenly meaning, which has to do with goodness, and that these meanings shine out from the literal meaning. But if you do, they at first become silent with astonishment, then reject the idea as worthless, and end by ridiculing it.

As I have learned from personal experience, this is what inhabitants of the Christian world today—especially its most educated scholars—are like. I have also learned that people who argue against the truth of this idea boast that they are wiser than people who affirm it.

Yet in ancient times, called the Golden and Silver Ages, being well educated meant speaking and writing in such a way that the literal meaning would not be noticed, except as something for hidden wisdom to gleam out from. This is plain to see from the oldest books, even among peoples outside the church. It is also clear from remaining traces of the practice in their languages. In those days, the chief scholarly discipline was a knowledge of correspondence and a knowledge of representation—knowledge that has been lost to us today.

[5] The reason a seeming work of sapphire appeared under the Lord's feet, symbolizing the translucence of the Word in its literal meaning, is that stones in general symbolize truth. Precious stones symbolize truth shining through from the Lord's divine side. For the symbolism of stones in general as truth, see §§643, 1298, 3720, 3769, 3771, 3773, 3789, 3798, 6426, 8609, 8940, 8941, 8942. And regarding the symbolism of precious stones as truth shining through from the Lord's divine side—this was symbolized by the twelve precious stones on Aaron's breastplate, which was called the Urim and Thummim (§§3862, 6335, 6640). [6] Likewise in Ezekiel:

You were full of wisdom and perfect in beauty in Eden, the garden of God. *Every precious stone* was your covering: ruby, topaz, diamond, tarshish, shoham, and jasper, *sapphire*, chrysoptase, emerald, and gold. The workmanship of your tambourines and your pipes was prepared in you on the day when you were created. You were perfect in your ways on the day when you were created. (Ezekiel 28:12, 13, 15)

This is about Tyre, which symbolizes the church and its inner knowledge of truth and goodness (§1201). In its infancy, or its first era, it had an understanding and wisdom whose nature is depicted by the precious stones. The day it was created symbolizes the first state people experience when they have been reborn, because in the Word, creation is rebirth, or a person's creation anew (§§16, 88). [7] Precious stones have the same symbolism in John:

The foundations of the city's wall were adorned with every precious stone. The first *foundation* was jasper, the *second sapphire*, the third chalcidony, the fourth emerald, the fifth sardonyx, the sixth sard, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoptase, the eleventh hyacinth, the twelfth amethyst. (Revelation 21:19, 20)

This is about the holy Jerusalem as it came down from heaven, which means a new religion among people outside the church after the church as it currently exists in this European sphere of ours has been devastated. The precious stones that are its foundations are divine truths on the outermost level of the divine design, shining from within.

[8] Divine truth on the outermost level of the divine design, shining from within—that is, the Word in its literal text—is most especially symbolized by sapphire, as in Isaiah:

Afflicted one, and storm-tossed, and not finding comfort! Here, now, I am laying out *your stones* with antimony and will *set your foundations in sapphires*. (Isaiah 54:11)

This too is about a religion that will replace the previous one. The new religion is meant by the desolate woman with more children than the married woman in verse 1 [of Isaiah 54]. Laying out stones stands for laying out the truth known to this religion, and foundations set in sapphires stand for truth on the lowest levels shining from within. [9] Sapphire has the same symbolism in Jeremiah:

Her Nazirites were whiter than snow; they were whiter than milk. Their bones were redder than pearls; *their polish was sapphire*. (Lamentations 4:7)

In a representational sense, Nazirites symbolized the Lord and his earthly divinity (§§3301, 6437), so they also symbolized divine truth emanating from him on the lowest levels—in other words, the Word in its literal meaning. You see, by the Nazirites here are meant hairs of the head, which are being described as whiter than snow and whiter than milk, and hair symbolizes truth on its lowest levels (3301, 5247, 5570). Whiteness is associated with truth (3301, 5319). The bones that were red are truths in the form of knowledge that exist on the lowest levels and serve all other truth as slaves (6592, 8005). Redness is associated with a loving goodness present within truth (3300). From this it is evident that the sapphire is truth on the lowest levels that glows with a deeper kind of truth. [10] In Ezekiel:

Above the expanse that was over the head of the guardian beings was a seeming *appearance of sapphire stone*, like a throne, and on the likeness of a throne was a seeming appearance of a person sitting on it. (Ezekiel 1:26; 10:1)

Guardian beings stand for the way the Lord in his watchfulness and providence keeps anyone from reaching him except through goodness (§9277

at the end). The throne on which sat the appearance of a person is divine truth from the Lord's divine goodness (§§5313, 6397, 9039). Clearly, then, the sapphire stone is truth translucent to the light of deeper truth—a stone meaning truth, and sapphire meaning translucence.

[11] The reason everything in the Word transmits light from the Lord is that divine truth from the Lord is the one and only source of all of it. Whatever is the starting point is the all-in-all in everything that follows from and develops out of it, because all further developments exist and arise from it. And divine truth is the Lord. That is why the Word's highest meaning deals only with the Lord, his love, his providence, his kingdom in the heavens and on earth, and most importantly, the glorification of his human nature.

[12] The fact that divine truth is the Lord himself is evident from the consideration that whatever comes from a person *is* that person. What comes from us when we speak or act, for instance, comes from our will and our intellect, and our will and intellect constitute our life, so they constitute our very self. What makes us human is not the form of our face and body but rather our understanding of truth and our will to do what is good. Plainly, then, what comes from the Lord *is* the Lord, and what comes from him is divine truth, as demonstrated many times in earlier sections [§§5704, 6788, 6880, 8127, 9199].

[13] If you do not know the secrets of heaven, you might think that divine truth issuing from the Lord is exactly the same as speech issuing from us. Divine truth is not speech, though; it is divinity filling the heavens, as light and warmth from the sun fill the world. This can be illustrated by the auras that emanate from angels in heaven (discussed in §§1048, 1053, 1316, 1504-1520, 1695, 2401, 4464, 5179, 6206 at the end, 6598-6613, 7454, 8063, 8630, 8794, 8797), which are auras of faith with its truth and of love with its goodness, received from the Lord (see the explanations in those sections).

The divine aura radiating from the Lord, however, which is called divine truth, is universal. It fills the entirety of heaven, as just mentioned, and constitutes all the life there. In the sight of the inhabitants it appears as light that illuminates not only their eyes but also their minds. What is more, it is the same thing that creates the intellect in a person.

That is what is meant in John:

In him was life, and the life was the light of humankind. He was the true light that shines on every person coming into the world, and the world was made by him. (John 1:4, 9, 10)

This is about divine truth, which is called the Word [in John 1:1, 14], and it says that divine truth (or the Word) is the Lord himself.

[14] The ancients depicted that light (the light of divine truth emanating from the Lord) as golden halos around the head and body of God, whom they represented as a person (since the only way they conceived of God was in a human form).

[15] When we have goodness, and when goodness leads us to truth, we are lifted into that divine light, which deepens with the amount and quality of the goodness. This yields us a general enlightenment, in which the Lord enables us to see countless truths and perceive them from the standpoint of goodness. Afterward, he leads us to identify and absorb the truths most suited to us (as contributing to our eternal life), down to the most detailed of all.

I bring up detailed truth because what makes the Lord's universal providence universal is the fact that it applies to the smallest details. After all, the specifics taken together are what we call universal (§§1919 at the end, 6159, 6338, 6482, 6483, 8864, 8865).

9408

And it seemed like the substance of the sky for cleanness symbolizes the translucence of heaven. This can be seen from the symbolism of the *sky* as heaven (discussed below) and from that of the *cleanness* or purity of a *substance* (when attributed to the sky) as translucence.

I must explain briefly what the translucence of heaven is in relation to Scripture. Heaven is said to transmit light when divine truth does, because the whole of heaven is actually a container for divine truth. Every angel is a particular vessel for it, so all of them together—heaven in its totality—are a general vessel. That is why heaven is called God's dwelling place and God's throne. God's dwelling place symbolizes divine truth emanating from the Lord as received in the inmost heaven, which is more like goodness than truth (§§8269, 8309), and his throne symbolizes divine truth from the Lord as received in the middle heaven (§§5313, 6397, 8625, 9039).

Since divine truth as it exists in the heavens is what shines out from the literal meaning of Scripture, heaven is what shines out. After all, the Word consists of divine truth adapted to all the heavens, so it unites the heavens with the world, or angels with people on earth (§§2143, 7153, 7381, 8920, 9094 at the end, 9212 at the end, 9216 at the end, 9357, 9396). This shows how to understand the translucence of heaven.

[2] The sky is heaven in an inner sense because of correspondence and also because of appearances. So where the Word speaks of the heavens and of the heavens of heavens, in an inner sense it means the angelic heavens.

The ancients fully believed that the visible sky was where the heaven dwellers lived and that the stars were their homes. Uneducated people of modern times and particularly little children have the same idea. So when people worship God, they look up to the sky.

There is actually a correspondence to this, because a sky with stars appears in the next life, but not the sky we see in the world. Instead it is a sky whose appearance adapts to the state of understanding and wisdom present in the spirits and angels. Stars there are concepts of goodness and truth, while the clouds sometimes observed in the sky vary in their symbolism, depending on their color, their translucence, and their comings and goings. The blueness of the sky stands for truth that is transparent with goodness.

These considerations demonstrate that the heavens symbolize the angelic heavens. But the angelic heavens symbolize divine truth, because angels are willing recipients of the divine truth radiating from the Lord.

[3] The heavens have the same symbolism in David:

Praise Jehovah, heavens of heavens and waters that are above the heavens!
(Psalms 148:4)

In the same author:

Make music to the Lord, who is *riding on the heaven of heavens* of ancient times. (Psalms 68:32, 33)

In the same author:

By Jehovah's word were the heavens made, and the whole army of them.
(Psalms 33:6)

In the same author:

The heavens recount his glory, and the *firmament* proclaims the works of his hands. (Psalms 19:1)

In Judges:

Jehovah, when you came out from Seir, the earth trembled, *the heavens also showered*; yes, the clouds showered water. (Judges 5:4)

In Daniel:

The horn of the buck *grew right to the army of the heavens* and threw down to the ground some of the army and some of the stars and trampled them. (Daniel 8:10)

In Amos:

The Lord Jehovah *builds his stairs in the heavens.* (Amos 9:6)

In Malachi:

If there is food in my House, *I will open the windows of heaven* and pour out on you a blessing. (Malachi 3:10)

In Isaiah:

Look out from the heavens and observe from your holy and beautiful dwelling place. (Isaiah 63:15)

In Moses:

A blessing from Jehovah on Joseph's land *in the precious worth of heaven, in the dew.* (Deuteronomy 33:13)

In Matthew:

Jesus said, "*You shall not swear by heaven,* since it is God's throne. One who *swears by heaven* swears by God's throne and by him who sits on it." (Matthew 5:34; 23:22)

In these passages and many others, the heavens symbolize the angelic heavens.

[4] Since the Lord's heaven on earth is the church, heaven also symbolizes the church, as in the following passages. In John:

I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. (Revelation 21:1)

In Isaiah:

Look—*I am creating new heavens and a new earth!* Therefore the earlier ones will neither be remembered nor rise into one's heart. (Isaiah 65:17)

In the same author:

The heavens will vanish like smoke, and the *earth* will wear out like a garment. (Isaiah 51:6)

In the same author:

I am dressing heaven in black and making sackcloth its covering. (Isaiah 50:3)

In Ezekiel:

I will cover the heavens and blacken their stars; the sun I will cover with a cloud, and the moon will not make its glimmer shine, and all the lamps of light in heaven I will blacken, and I will bring darkness over the earth. (Ezekiel 32:7, 8)

In Matthew:

After the affliction of those days, the sun will go dark, and the moon will not shed its light, and *the stars will fall down from heaven*, and the *powers of the heavens* will be shaken. (Matthew 24:29)

For the symbolic meaning of the sun, the moon, the stars, and “[the sun and moon] in the heavens,” see §§4056–4060. In Isaiah:

Jehovah, God of Israel, you alone are God *over all the kingdoms of the earth; you yourself made heaven and earth.* (Isaiah 37:16)

In the same author:

[I am] Jehovah, making all things, *spreading the heavens out on my own*, stretching the *earth* out by myself. (Isaiah 44:24)

In the same author:

Jehovah is creating the heavens, forming the earth and making it and preparing it; he has not created it an emptiness. (Isaiah 45:18)

[5] In the inner meaning of these passages and others heaven and earth mean the church, heaven meaning the inner part of the church and earth meaning the outer part (see §§1733, 1850, 2117, 2118 at the end, 3355 at the end, 4535). As a result, you can see that where the first chapters of Genesis say, “*In the beginning, God created heaven and earth* (Genesis 1:1), *and the heavens and the earth were completed, and their whole army* (Genesis 2:1),” the created universe means a new church. In those chapters, creation stands for a new rebirth, which is also called creation anew, a fact that you can see demonstrated where those chapters are explained.

But toward the children of Israel who were set apart symbolizes people who focus on the outer meaning alone, detached from the inner meaning. This can be seen from the representation of the *children of Israel who were set apart*, or separated from Moses, Aaron, Nadab and Abihu, and the seventy elders, and who (as verse 2 above says) were not to go up. They

represent people who focus on the Word's outer meaning in isolation from its inner meaning, as discussed above at §9380.

I must say a few words here about the nature and characteristics of people who focus on the outer meaning of the Word in isolation from its inner meaning. They are those who do not draw any teachings on neighborly love or on faith from the Word but instead stick with the Word's literal meaning alone. Teachings on neighborly love and faith are the Word's inner content, and the literal meaning is its outer level.

A person devoted to the Word's outer meaning apart from its inner meaning is also devoted to outward worship apart from inward. Such a person reveres superficial features as sacred and divine, believing them to be intrinsically so, when in reality the holiness and divinity of those features comes from something within them.

That is what the children of Jacob were like. (See §§3479, 4281, 4293, 4307, 4429, 4433, 4680, 4844, 4847, 4865, 4868, 4874, 4899, 4903, 4911, 4913, 6304, 8588, 8788, 8806, 8871.)

[2] Let some examples serve to illustrate this idea, though.

[The children of Jacob] believed they would be purified of all sin and guilt once they performed their sacrifices and ate what had been sacrificed. A sacrifice in its outward form, apart from any inner significance, they considered the most sacred act of worship, and they assigned holiness to the full-grown cattle, young cattle, lambs, she-goats, ewes, rams, and he-goats used in the sacrifices. Holiest of all to them was the altar. The bread of their minchas and the wine of their libations they also considered holy.

Again, they believed that once they washed their clothes and their bodies they were clean through and through. They also saw inherent sacredness in the eternal flame of the altar and the flames of the lamps, in the loaves of showbread and the oil for anointing, and so on.

The reason for these beliefs of theirs was that they rejected everything internal, to the point where they refused even to hear about it. They did not want to hear, for instance, that they should love Jehovah for his own sake and not for the purpose of their own elevation to higher rank and greater wealth than all other nations and peoples in the universe. Neither, then, did they want to hear that the Messiah was coming for the sake of their eternal salvation and happiness rather than their preeminence over everyone else in the world. Nor did they want to hear about mutual love and charity toward their neighbor for the sake of their neighbor and their neighbor's welfare but rather for their own sakes, or so far as their

neighbor catered to them. Hostility, hatred, vengefulness, and cruelty they made light of, as long as they could come up with an excuse.

[3] Had they been willing to embrace teachings about love for the Lord and faith in him and about charity toward their neighbor, they would have believed and acted very differently. They would then have known and believed that burnt offerings, sacrifices, minchas, libations, and the eating of sacrifices did not purify them of any guilt or sin, but that only the worship of God and heartfelt repentance did so (Deuteronomy 33:19; Jeremiah 7:21, 22, 23; Micah 6:6, 7, 8; Hosea 6:6; Psalms 40:6, 8; 51:16, 17; 1 Samuel 15:22). They would have realized that no one is cleansed by a washing of clothes or the body, only by purification of the heart. They would have recognized that the fire on the altar and the flames of the lamps, the loaves of showbread and the anointing oil were holy not in and of themselves but only because of the inner qualities they symbolized. And they would have understood that when they devoted themselves to inner holiness, they were then holy not on their own but under the power of the Lord, the source of everything holy.

The children of Israel would have possessed this inner knowledge had they welcomed a theology of love and charity, because such a theology teaches us what lies below the surface. It also reveals the inner meaning of the Word, because the Word's inner meaning actually consists in teachings of love for the Lord and of charity toward our neighbor. The Lord also teaches this, saying that on these two commandments depend all the Law and all the Prophets (Matthew 22:36, 40).

[4] The situation is nearly the same today in the Christian world, which has no teachings about love for the Lord and charity for one's neighbor. In fact, people barely know what heavenly love and spiritual love (or charity) are, so they concern themselves with what is external devoid of anything within. (Our inner plane consists of a goodness that springs from heavenly and spiritual love and of the truth this goodness leads us to adopt as part of our faith.) That is why now too the outer meaning of the Word is twisted every which way, since there is no doctrine to serve as a monitor and guide. A theology of faith without a theology of love and kindness is like the shadows of night, whereas a theology of faith based on a theology of love and kindness is like the light of day. Love and charity with their goodness are like a flame, and faith with its truth is like the light given off by that flame.

[5] Since the modern Christian world exhibits this kind of superficiality, hardly anyone desires truth for the sake of truth. As a result, few

even know what goodness or charity or the neighbor is, what our inner dimension is, what heaven or hell is, or that immediately after death we all have life.

The ones who stay with the teachings of their religion do not care whether those teachings are false or true. They learn and confirm them not for the purpose of doing good from heartfelt neighborly love or for the salvation of their soul and eternal happiness. No, their aim is worldly success in the form of acquiring reputation, high position, and riches. In consequence they receive no enlightenment when they read the Word and one day will inevitably deny outright that the Word has any message deeper than the one visible in the literal text.

However, I will have more to say about this elsewhere on the basis of experience, by the Lord's divine mercy.

9410

He did not put out his hand symbolizes an absence there of truth in its power. This can be seen from the symbolism of a *hand* as power wielded through truth. For the symbolism of a hand as power, see §§878, 3091, 3387, 4931–4937, 5327, 5328, 5544, 6947, 7011, 7188, 7189, 7518, 7673, 8050, 8153, 8281, 9025, 9133. For the idea that it is wielded through truth, §§3091, 3563, 6344, 6423, 8304. And for the idea that truth gains all its power from goodness and therefore from the Lord through goodness, §§6948, 8200, 9327. From this it is plain that “He did not put out his hand toward the children of Israel who were set apart” means that among people who focus on the Word's outer meaning alone, detached from its inner meaning, truth in its power is absent.

Truth in its power is absent among them because they are isolated from heaven and therefore from the Lord. After all, the reason the Word unites us with heaven and through heaven with the Lord is that everything in its literal meaning corresponds to the spiritual and heavenly attributes of angels, with whom we have no communication if we take the Word in literal terms only. To be in touch with angels, we must also understand the Word in terms of one or another of the church's teachings, these teachings being the inner content of the Word.

[2] Take for example the Lord's words to Peter:

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)

And to the disciples:

Truly, I say to you: whatever you bind on earth will be bound in heaven, and whatever you unbind on earth will be unbound in heaven. (Matthew 18:18)

People who are intent on the Word's outer meaning cut off from its inner meaning and are therefore cut off from the church's true theology convince themselves that this power was given by the Lord to Peter and to the rest of the Lord's disciples. This is the source of the diabolical heresy that it is within the realm of human power to admit anyone to heaven and shut anyone out of heaven at will. According to the church's true theology, though, which is also the Word's inner message, that power belongs to the Lord alone.

People intent on the Word's outer meaning and at the same time on its inner meaning, then, grasp that these words apply to faith and religious truth received from the Lord. They understand that the power belongs to faith from the Lord and consequently to the Lord himself, not by any means to any human.

[3] The fact that this is so can be seen from the representation of Peter and of the twelve disciples, from the symbolism of a rock, and from the symbolism of keys. Peter represented faith (see the prefaces to Genesis 18 and 22 and §§3750, 4738, 6000, 6073 at the end), and like the twelve tribes of Israel, the Lord's twelve disciples represented all aspects of faith and love (§§3488, 3858, 6397). A rock symbolizes the Lord as faith and therefore faith received from the Lord (§8581). And keys symbolize power, as is evident from places in Scripture where they are mentioned, as, for instance, in John:

I am the First and the Last, who is alive and was dead. But here, now, I am alive forever and ever, and *I have the keys of hell and of death.* (Revelation 1:17, 18)

In the same author:

These things says the Holy One, the True One, *who has the key of David, who opens so that no one may close, and closes so that no one may open.* (Revelation 3:7)

And in Isaiah:

I will put the key of David's house on his shoulder so that he may open, and there will be no one closing, and that he may close, and there will be no one opening. (Isaiah 22:22)

In these passages, a key clearly means power, and the power clearly belongs to the Lord alone.

[4] This discussion establishes the nature of people attached to the outer meaning of the Word in isolation from its inner meaning: they have no bond with heaven and therefore no bond with the Lord. This includes people who interpret those words of the Lord to Peter and to the disciples in a literal way. Such people, motivated by raging self-love and materialism, lay claim to the power of saving the human race and make themselves out to be gods of heaven and earth.

Anyone who uses sound reason to think can see and understand that no human can absolve a single sin, because sin is absolved only through the formation of a new life, that is, through regeneration by the Lord. Regeneration continues all the way to the end of a person's life in the world and afterward to eternity; see §§8548–8553, 8635–8640, 8742–8747, 8853–8858, 8958–8968.

[5] I must also briefly say what truth in its power is. Angels are called powers in the Word and actually are powers too, as the church knows. They are powers not on account of themselves, though, but on account of the Lord, because they are recipients of divine truth from him. The power they receive from the Lord is such that a single one of them can drive away a thousand members of the devilish horde, shut them up in hell, and bring them under control.

After all, divine truth from the Lord fills and constitutes the heavens, and, hard as this may be to believe, everything was made and created by it. The Word—which was with God in the beginning, was God, and was that by which everything was created and the world was made (as described in John 1:1–14)—is divine truth. Divine truth is the only substance there is and is the origin of everything. Few can grasp this, though, because these days people picture divine truth strictly as words spoken by the mouth of a supreme ruler that determine how his commandments are carried out. For a proper idea of the matter, see §9407 at the end.

The omnipotence of divine truth from the Lord is depicted in many Scripture passages, including a passage by John in the Book of Revelation:

There was war in heaven: Michael and his angels fought against the dragon. The dragon in turn fought, as did his angels, but they did not prevail. And no place was found for them any longer in heaven. *They conquered him through the Lamb's blood and through the word of their testimony.* (Revelation 12:7, 8, 11)

The Lamb's blood is divine truth emanating from the Lord's divine humanity (see §§4735, 6978, 7317, 7326, 7850, 9127, 9393, 9395), and the word of their testimony is obviously divine truth as received by them.

[6] People who are intent on the Word's outer meaning cut off from its inner meaning and are therefore cut off from the church's true theology take this prophetic passage in just one way: according to its literal meaning. They take the blood to mean blood and consequently to mean the Lord's suffering [on the cross]. In reality, though, divine truth emanating from the Lord is what is symbolized by the blood there.

People who are devoted to the church's true theology can see that they are saved not by the blood but by hearing divine truth and acting on it. So they see that people who allow the Lord to regenerate them by means of divine truth [are the ones who are saved].

It is possible to know, grasp, see, and perceive this for anyone who receives enlightenment from the Lord and accordingly for anyone with a goodness born of neighborly love and of faith. These are the people who are enlightened.

I can assert that when I read, "the *Lamb's blood*," and think about the *Lord's blood*, the angels with me have no idea I am not reading, "*divine truth emanating from the Lord*," and *thinking about that*.

However, it is acceptable for the uneducated to hold on to their doctrine—that they are saved by the Lord's blood—provided they live by his divine truth. People who live by divine truth become enlightened in the other world.

And [Moses and the elders] saw God symbolizes faith. This is established by the symbolism of *seeing God* as being granted understanding and faith. In an inner sense, seeing means seeing spiritually, and seeing spiritually is seeing with the eyes of faith. That is why vision in the Word symbolizes the possession of faith (§§2325, 3863, 3869, 4403–4421, 5400, 6805, 9128).

The reason [Moses and the elders] saw the *God* of Israel (the Lord) is this: In a broad sense the laws proclaimed from Mount Sinai symbolize the Word in its entirety, and the Word is divine truth from the Lord, which in its highest sense treats of the Lord alone. When enlightened people read the Word, then, they see the Lord, which faith and love enable them to do. This happens only with the Word, not with any other document whatever.

It is now clear why Moses, Aaron, Nadab and Abihu, and the seventy elders saw God. The fact that they saw him and that the children of Israel

who were set apart did not is plain from the preceding verses, 9 and 10, which say that Moses went up, as did Aaron, Nadab and Abihu, and seventy of Israel's elders, and they saw the God of Israel; and in the current verse, "But toward the children of Israel who were set apart he did not put out [his] hand." It was because of the representation that the former saw God and the latter did not. Moses and Aaron represented the Word in its inner and outer meanings (§9374). Nadab and Abihu represented theology drawn from both (§9375). And the seventy elders represented everyone with a goodness born of truth from those sources (§§9376, 9404). The children of Israel who were set apart, though, represented people who focus on the Word's outer meaning in detachment from its inner meaning.

9412

And ate and drank symbolizes instruction about the goodness and truth present in worship. This is clear from the symbolism of *eating* as uniting with and adopting goodness (discussed in §§2187, 2343, 3168, 3513 at the end, 3596, 3832, 4745, 5643) and from that of *drinking* as uniting with and adopting truth (discussed in §§3089, 3168, 4017, 4018, 5709, 8562). The pair of words also means instruction—eating meaning instruction about goodness, and drinking meaning instruction about truth. This is because spiritual food is any religious goodness that leads to wisdom, and spiritual drink is any religious truth that leads to understanding (56–58, 681, 1480, 3069, 3114, 3168, 3772, 4792, 5147, 5293, 5340, 5342, 5410, 5426, 5487, 5576, 5579, 5582, 5588, 5655, 5915, 8562, 9003). As a result, the ancients established the practice of communal meals, banquets, luncheons, and dinners so that they could meet together over matters of wisdom and understanding (3596, 3832, 5161, 7836, 7996, 7997).

[2] Consequently, banquets, luncheons, and dinners in the Word also symbolize the formation of social ties on the basis of faith and love, as for instance in Matthew:

Many will come from the east to the west *and recline at [the table] with Abraham, Isaac, and Jacob in the kingdom of the heavens.* (Matthew 8:11)

In Luke:

Jesus said to the disciples, "*You will eat and drink at my table in my kingdom.*" (Luke 22:30)

In the same author:

Fortunate are the servants whom the Lord, coming, finds wakeful. Truly, I say to you that he will gird himself *and have them recline*, and he, approaching, will serve them. (Luke 12:37)

In John:

The disciples asked Jesus, *saying*, “*Teacher, eat!*” But he said to them, “*I have food to eat that you do not know of.*” (John 4:31, 32)

In the same author:

Jesus said, “I am the living bread who came down from heaven; if anyone *eats of this bread*, that person will live forever.” (John 6:51)

Plainly he means heavenly bread. Heavenly bread is all the goodness characterizing love and faith received from the Lord (§§2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915, 6118, 9323).

[3] The symbolism of eating and drinking as being instructed about the goodness and truth associated with faith is clear from the following passages. In Luke:

Then you will start to say, “*We ate before you, and drank, and in our streets you taught.*” But he will say, “I tell you, I do not know you, where you are from. Leave me, all you evildoers!” (Luke 13:26, 27)

Eating and drinking before the Lord stands for giving instruction from the Word about the good deeds and true ideas of faith. Teaching in the streets stands for preaching truth from the Lord’s Word. Preaching used to take place in the streets, you see, because streets symbolize what is true in the church’s teachings (§2336). [4] In Isaiah:

Everyone who is thirsty, come to the water, and whoever does not have silver, come, buy and eat; come, without silver and without the price buy wine and milk! Why do you weigh out silver for what is not bread and your labor for what does not satisfy? Pay wholehearted attention to me and eat what is good so that your soul may revel in the fat. Bend your ear and come to me; listen so that your soul may live! Here, now, I have made him a witness to the peoples, a chieftain and lawgiver for the nations. (Isaiah 55:1, 2, 3, 4, 5)

The drinking and eating mean being instructed by the Lord, and the water, wine, milk, bread, and fat mean lessons in the truth and goodness that belong to faith received from him. This is plain to see, since it says, “Bend your ear; come to me; listen, so that your soul may live! Here, now, I have made him a witness to the peoples, a chieftain and lawgiver for the nations.” [5] In Ezekiel:

Watch: I am breaking the staff of bread in Jerusalem, so that they *eat bread* by weight and in anxiety, and *drink water* by measure and in

shock, and lack *bread* and *water*, and waste away because of their wickedness. (Ezekiel 4:16, 17)

Eating bread and drinking water stand for being taught about the goodness and truth that belong to faith (§9323). Likewise in Amos:

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.* (Amos 8:11)

Starvation for bread and thirst for water mean a scarcity and shortage of knowledge about goodness and truth (see §§3364, 4958, 5277, 5279, 5281, 5300, 5360, 5376, 5415, 5576, 5579, 5893, 6110, 8568).

[6] From this evidence you can see what it means that the disciples' eyes were opened and that they recognized the Lord *when he broke bread and gave it to them* (Luke 24:29, 30, 31). In the spiritual world, breaking bread and giving it to people means teaching them about the goodness and truth constituting faith, a process that reveals the Lord.

You can also see what is symbolized by the bread and wine of the Holy Supper and by the eating and drinking of them. And you can see what it means that, after instituting that supper, the Lord told the disciples *he would not drink any of that product of the grapevine until that day when he drank it new with them in the Father's kingdom* (Matthew 26:26, 27, 28, 29).

The eating and drinking mean instruction concerning the goodness and truth present in *worship* because it was sacrifices that provided both the occasion and the material for their feast. Sacrifices represented all worship in general (§9391).

9413

Exodus 24:12, 13, 14, 15. *And Jehovah said to Moses, "Come up to me, onto the mountain, and be there, and I will give you the tablets of stone, and the law and the commandment that I will write, to teach the people." And Moses arose, as did Joshua, his attendant, and Moses went up to the mountain of God. And to the elders he said, "Sit in this [place] for us until we return to you. And look: Aaron and Hur are with you; anyone having disputes should go to them." And Moses went up to the mountain, and the cloud covered the mountain.*

And Jehovah said to Moses symbolizes instructions from the Lord for people intent on the outer meaning. *Come up to me, onto the mountain, and be there* symbolizes the Lord's presence with them through an intermediary. *And I will give you the tablets of stone* symbolizes the Book of the Law (the Word) in its entirety. *And the law and the commandment*

symbolizes truth in general and in particular. *That I will write, to teach the people* means as a reminder and a lesson. *And Moses arose, as did Joshua, his attendant* symbolizes the Word and representative actions from it. *And Moses went up to the mountain of God* means toward heaven. *And to the elders he said,* symbolizes people who restricted themselves to the outer meaning. *Sit in this [place] for us* means that they were to continue doing so. *Until we return to you* means until there was a response. *And look: Aaron and Hur are with you* symbolizes the teaching of truth from this form of the Word. *Anyone having disputes should go to them* means that falsity therefore needed to be removed. *And Moses went up to the mountain* means to heaven. *And the cloud covered the mountain* symbolizes the outer levels of the Word.

And Jehovah said to Moses symbolizes instructions from the Lord for people intent on the outer meaning, as the following shows: Since *saying* includes the instructive words that come next, it symbolizes instructions, as it also does in §§7186, 7241, 7267, 7304, 7380, 7517, 7769, 7793, 7825, 8041. The idea that the instructions come from the Lord is symbolized because in the Word, *Jehovah* means the Lord (§§1343, 1736, 1793, 2004, 2005, 2018, 2025, 2921, 3023, 3035, 5663, 6280, 6281, 6303, 6905, 8274, 8864, 9315). And *Moses* represents something mediating between the Lord and the people, so he represents the Word's outward holiness because this is what mediates.

The fact that Moses now starts to represent mediation is clear from the context that follows. The focus of that people was on the outward aspect of the Word and therefore on the outward aspect of worship detached from any inward aspect (see §9380). People like this cannot have any sacred communication with the Lord (let alone a bond) except through an intermediary. (This situation will be explained more fully below, in §9419.)

[2] The interest of that people in the Word's outer meaning apart from its inner meaning and consequently in outward worship apart from inward is obvious from what happened next. Forty days later they turned completely aside and worshiped a golden calf instead of Jehovah [Exodus 24:18; 32:1-6]. So Moses then threw the tablets from his hand and broke them [Exodus 32:19]. Afterward he was ordered to hew out other tablets, on which the same words [as before] were to be written [Exodus 34:1]. The symbolic meaning here was that that people was totally unwilling to acknowledge any doctrinal teaching derived from the Word's inner meaning as it exists in heaven. The only teachings they would acknowledge

came from the Word's outer meaning, detached from its inner meaning, as it exists among them even today.

As a result, that people was no longer called the people of Jehovah, but the people of Moses instead, as in chapter 32 below:

Jehovah spoke to Moses: "Come, go down, *because your people that you brought up* from the land of Egypt *has corrupted itself.*" (Exodus 32:7)

And in chapter 33:

Jehovah spoke to Moses: "Come, go up from here, *you and the people whom you brought up* from the land of Egypt." (Exodus 33:1)

For that reason they were then removed from the mountain too (chapter 34):

No man shall go up with you, and neither shall any man be seen on the whole mountain; neither shall the smaller livestock or the herds graze in front of this mountain. (Exodus 34:3)

This is because Mount Sinai symbolizes the law, or divine truth, the Word as it exists in heaven, so it also symbolizes heaven (§§8399, 8753, 8793, 8805).

Up to this point, Moses represented the Word as a whole—both its inner and outer meanings. The reason he did so was that the subject in previous chapters was the promulgation of the law, which symbolized the revelation of divine truth as a whole. That was the point at which revelation began, because everything else in the Word was written later.

9415

Come up to me, onto the mountain, and be there symbolizes the Lord's presence with them through an intermediary. This can be seen from the symbolism of *coming up* as elevation toward higher levels—in other words, inner levels (discussed in §§3084, 4539, 4969, 5406, 5817, 6007), and consequently as union with those levels (8760, 9373). The reason it symbolizes the Lord's presence is that it says *come up to me, onto the mountain, and be there*. Jehovah, to whom Moses was to go up, means the Lord (see above at §9414). And Mount Sinai symbolizes the Word, which comes from the Lord and therefore contains the Lord (8399, 8753, 8793, 8805). So it also symbolizes heaven, because the Word is divine truth emanating from the Lord, and heaven is designed to receive divine truth and accordingly to receive the Lord himself (shown many times before). Clearly, then, coming up to Jehovah, onto the mountain, symbolizes the Lord's presence.

It symbolizes his presence with the people through an intermediary because Moses now represents the people in his role as their head and consequently as a mediator, as was said directly above at §9414.

[2] I speak of the Lord's presence with them through an intermediary because we do not present ourselves to him, he presents himself to us. All the goodness that comes from love and all the truth that leads to faith comes from the Lord; not a bit of goodness or truth comes from us. The Lord's presence, then, is with people who let him in, that is, with people who accept divine truth from him in a spirit of faith and love.

The Lord himself teaches in John that he comes to these people, not they to him:

Those who love me keep my word, and we will come to them and make a home in them. (John 14:23)

In the same author:

Those who remain in me and in whom I remain bear much fruit; because without me you cannot do anything. (John 15:5)

And in the same author:

No one can do anything unless it is granted to that person from heaven. (John 3:27)

And I will give you the tablets of stone symbolizes the Book of the Law (the Word) in its entirety. This is evident from the meaning of the *tablets* as what the principles of theology and life are inscribed on—in this case, a heavenly theology and a life guided by that theology.

These tablets symbolize the Book of the Law (the Word) in its entirety, because what was written on them contained in general all the elements of heavenly life and of a heavenly theology. In consequence the text on them is also called the *ten words* (Exodus 34:28; Deuteronomy 10:4). In an inner sense, ten means all, and words symbolize truth in one's theology and goodness in one's life. (For the symbolism of ten as all, see §§3107, 4638, 8468, 8540, and for that of words as truth and goodness in one's life and theology, §§1288, 4692, 5272.) That is why the tablets symbolize the Word in its entirety. It is the same with the law, which in a narrow sense symbolizes what was written on the tablets, in a less narrow sense the Word written through Moses, in a broad sense the narrative part, and in the broadest sense the Word as a complete whole (see the treatment at §6752).

Moreover, what was written on the tablets constituted the first step in the revelation of divine truth and was proclaimed out loud by the Lord in front of the entire Israelite people. Whatever comes first symbolizes everything that comes after it in order, and the fact that it was proclaimed out loud by the Lord symbolizes direct, divine inspiration in all the rest as well.

The tablets were made of stone because stone symbolizes truth (§§643, 1298, 3720, 6426), or more strictly speaking, truth on the lowest levels (§8609). Divine truth on the lowest levels is the Word in its literal meaning, as it exists on this planet (§9360).

[2] The reason there were two tablets, not one, was to represent the Lord's bond with the church through the Word and with the human race through the church. Because of this, they are called the *tablets of the covenant* (Deuteronomy 9:9, 11, 15), and the words inscribed on them were referred to as the *words of the covenant* (Exodus 34:27, 28) and as the *covenant* itself (Deuteronomy 4:13, 23). The very ark in which the tablets were laid away was called the *ark of the covenant* (Numbers 10:33; 14:44; Deuteronomy 10:8; 31:9, 25, 26; Joshua 3:3, 6, 8, 11, 14, 17; 4:7, 9, 18; 6:6, 8; 8:33; Judges 20:27; 1 Samuel 4:3, 4, 5; 2 Samuel 15:24; 1 Kings 3:15; 6:19; 8:1, 6; Jeremiah 3:16). *A covenant, [or pact,] after all, is a uniting bond* (§§665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778, 9396).

The two tablets were therefore separate from but in physical contact with each other, and the writing ran from one tablet onto the other, as if it had been inscribed on a single tablet. It was not that some of the commandments were on one tablet and others on the other, as popular opinion would have it. When a single whole is divided in two, and the halves are connected this way, or one part is given to one party and the other part is given to another, it symbolizes the Lord's bond with humankind. Pacts were therefore entered into by this same method. Take, for instance, the pact with Abraham [in which the bond was symbolized] by his splitting a heifer, she-goat, and ram in half and setting each of the parts across from the other (Genesis 15:9, 10, 11, 12). [The bond is symbolized] in the current chapter by the fact that the blood was put in bowls and that half of it was spattered on the altar and half on the people (verses 6 and 8). And [it is symbolized] by all the sacrifices in general, in which part of the sacrifice was burned on the altar and part was given to the people to eat. Something similar was represented by the breaking of bread by the Lord (Matthew 14:19; 15:36; 26:26; Mark 6:41; 8:6; 14:22; Luke 9:16; 22:19; 24:30, 31, 35).

That is why the number two in the Word symbolizes union (§§5194, 8423). In this case it symbolizes a union of the Lord with heaven or of the Lord with the church, so it also symbolizes the union of goodness and truth, which is called the heavenly marriage.

This discussion shows why there were two tablets and why they were written on their two sides, this side and that (Exodus 32:15, 16).

[3] In addition, any writing or carving on tablets in the Word symbolizes something that must be engraved on one's memory and one's life and therefore something that is to last. In Isaiah, for example:

Write it 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)

In Jeremiah:

Judah's sin has been written with an iron pen, a diamond graver, it has been *carved on the tablet of their heart* and on the horns of your altars. (Jeremiah 17:1)

In Habakkuk:

Jehovah said, "Write out the vision, and *make it so clear on the tablets* that even a runner can read it; because there is still a vision for the set time. If it delays, wait for it, because it will certainly come." (Habakkuk 2:2, 3)

And the law and the commandment symbolizes truth in general and in particular. This can be seen from the symbolism of the *law* as truth in general and from that of a *commandment* as truth in particular.

9417

The Word distinguishes among commandments, judgments, and statutes. Commandments mean rules for life, judgments mean rules for the public sphere, and statutes mean rules for worship (§8972). All of them, though, go by the general name "the law," and the details of the law are called commandments, as is evident from many Scripture passages [Deuteronomy 30:10; 1 Kings 2:3; 2 Kings 17:13; Nehemiah 9:29; Ephesians 2:15]. That is why the phrase the *law and the commandment* means truth in general and in particular.

That I will write, to teach the people means as a reminder and a lesson. This is clear from the symbolism of *writing* as having an intention to remind (discussed at §8620) and from that of writing to *teach*, of course, as having an intention to instruct.

9418

9419

And Moses arose, as did Joshua, his attendant symbolizes the Word and representative actions from it, which the following shows: *Moses* represents something mediating between the Lord and a people whose attention was on the Word's outer meaning separated from its inner meaning, so he also represents the Word, in keeping with the explanation just above at §9414. And *Joshua, his attendant* means representative actions. Joshua stands for representative actions here because such actions, playing an attendant role, serve to present the outward aspects of the Word (and of worship) to the Lord through an intermediary, which [in this case] was Moses.

However, these circumstances by their very nature are difficult to comprehend, except for people who know how the Word's outer, literal meaning is represented visually in heaven. There is one way of representing it for individuals intent on both the outer and the inner meaning (individuals intent on both the Word's outer meaning and the church's true theology). There is another way for individuals intent on the outer meaning detached from the inner meaning, as among this people. For how it was done among this people, see §4311.

[2] From this information an idea can be formed of the intermediary that Moses represents and of the attendant representative actions meant by Joshua. *Inner holiness*—the holiness belonging to divine truth that radiates from the Lord and therefore belonging to the Word and to worship based on the Word—flows into heaven and is embraced by the angels there. Another holy inflow comes indirectly through this one and also directly from the Lord to the good spirits with us when we are reading the Word or are engaging in worship based on the Word. This latter inflow is called *outer holiness*. When it acts on a person, it leads to representative actions on the part of that person, the actions being determined by correspondence.

This description shows how matters stand with the *mediation* that Moses now represents and the *attendant help* that Joshua now represents. Outer holiness mediates, and representative actions (on the outermost level of the divine design) are its attendant.

Still, the inflow of divine truth is such that we cannot form any idea of it unless our thinking has been enlightened by the Lord, and this needs to be kept in mind. We inevitably perceive the holiness of the Word and of our worship as flowing from us to the Lord, but this pattern is backward. It is called physical inflow, which is a mirage and not at all real (see discussions of this in the sections cited in §9223 and at the end of §9276).

9420

And Moses went up to the mountain of God means toward heaven. This is clear from the symbolism of Mount Sinai, the *mountain of God*, as the

law, or divine truth from the Lord, and therefore as the Word in the form it has in heaven, and therefore as heaven itself too (§§8399, 8753, 8793, 8805).

The reason why revelation took place on a mountain and why this mountain is called the mountain of God is that a mountain symbolizes the heavenly quality of love, which is its goodness, so it symbolizes heaven, and in the highest sense, the Lord (§§795, 796, 2722, 4210, 6435, 8327). And a mountain belonging to God symbolizes divine truth emanating from the divine goodness of the Lord's divine love (§8758), because in the Word, the Lord is called God for his divine truth and Jehovah for his divine goodness (§§2769, 2807, 2822, 3921 at the end, 4295, 4402, 7010, 7268, 8192, 8301, 8988, 9167). That is why the name *mountain of God* is used.

[2] It is plain in David that Mount Sinai means the law, or divine truth emanating from the Lord's divine goodness, and therefore the Word, and in the highest sense, the Lord himself:

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.* God's chariots are two myriads, thousands of the peaceful; the Lord is among them, as *Sinai in his sanctuary.* (Psalms 68:8, 17)

The earth and the heavens are the outer and inner part of the church (see §§1733, 2117, 2118 at the end, 3355, 4535), and a chariot is theology (§§2762, 5321, 8146, 8148, 8215), so God's chariots are doctrinal teachings, or divine truth as it exists in heaven. "This Sinai in the presence of God, the God of Israel" then, and "Sinai in his sanctuary" plainly symbolize the law, or divine truth issuing from the Lord's divine goodness, and in the highest sense they symbolize the Lord in heaven. In Judges:

Jehovah, when you came out from Seir, when you marched from the field of Edom, the earth trembled, the heavens also showered; yes, the clouds showered water, mountains streamed down in the presence of Jehovah. *This is Sinai, in the presence of Jehovah.* (Judges 5:3, 4, 5)

Once again Sinai stands for divine truth issuing from the Lord's divine goodness. It has the same meaning in Moses:

Jehovah came from Sinai and dawned from Seir on them. He shone out from Mount Paran. And he came with the holy myriads; from his right hand came the *fire of a law for them.* (Deuteronomy 33:2)

9421

And to the elders he said, symbolizes people who restricted themselves to the outer meaning. This can be seen from the symbolism of the *elders* as people who restricted themselves to the outer meaning.

That is what the elders of Israel represent here because they were heads over the people. As a consequence, they represented the whole people, and the whole people focused on the Word's outer meaning apart from its inner meaning, as shown many times before.

When Moses went up to the mountain, he represented the Word's outward holiness, which is an intermediary or middle ground between its inner holiness on one hand and a representation of its outer meaning on the other (§§9414, 9419). From this it follows that the elders, who sat at the foot of the mountain, far from Moses, represented the outer meaning by itself. After all, Moses said to them, "Sit in this place for us until we return to you."

9422

Sit in this [place] for us means that they were to continue doing so. This can be seen from the symbolism of *sitting in this*—that is, in this place, at the foot of the mountain—as continuing to restrict themselves to the outer meaning. Sitting stationary means remaining in their state, and sitting at the foot of the mountain means remaining focused on the Word's outer meaning. After all, *sitting* means remaining (as will become evident below), a place symbolizes a state, and Mount Sinai symbolizes the law, or divine truth issuing from the Lord, and therefore the Word (§9420). Its peak, where Jehovah (the Lord) was (Exodus 19:20), symbolizes the highest, inmost aspect of the law, or of the Word (§8827). The other parts of the mountain, below the peak, symbolize the inner aspect of the law (the Word) as it exists in heaven. And areas at the foot of the mountain, where the elders and the people were, symbolize the outer aspect of the law (the Word), which is its outer meaning.

Of the qualities symbolized by a mountain, then, the inmost, inner, and outer aspects can be found represented in the Word. What are represented here are the inmost, inner, and outer aspects of the law (the Word), because Mount Sinai symbolizes the law, or the Word (§9420).

From this it is plain that *sit in this [place] for us* means continuing to focus on the outer meaning.

[2] The reason the word *sit* is used is that in a symbolic sense, sitting means remaining in a state. Movement from one place to another symbolizes changes in the state of one's inner depths, as can be seen from the explanations at §§2837, 3356, 3387, 4321, 4882, 5605, 7381. So sitting symbolizes continuation of an inner state.

This being the symbolism of sitting, one ritual adopted by the children of Israel was the practice of sitting to represent a lasting inner state. In the Book of Judges, for example:

The children of Israel came to Bethel and wept and *sat there before Jehovah* and fasted on that day till evening. (Judges 20:26)

And in another place:

The people came to Bethel and *sat there till evening before God* and lifted their voice and wept a great weeping. (Judges 21:2)

In these passages, sitting means remaining in a state of grief.

[3] From this you can see why the word *sit* is used in the following passages and what it implies. In David:

Jehovah, you yourself have known my sitting and my rising. You have understood my thoughts from afar. (Psalms 139:2)

In Jeremiah:

A banquet house you shall not enter, *to sit with them*. (Jeremiah 16:8)

In Micah:

Then he will stand and pasture them in the strength of Jehovah his God. And *they will sit*. (Micah 5:4)

In Isaiah:

Go down and *sit on the dirt*, virgin daughter of Babylon; *sit on the earth, sit in silence* and go into the dark, daughter of the Chaldeans. She says in her heart, "*I will not sit as a widow*." (Isaiah 47:1, 5, 8)

Likewise in other instances, such as *sitting in the dark* (Isaiah 42:7) and *sitting in a council* and *sitting alone* (Jeremiah 15:17). *Sitting on the right* and *on the left* (Matthew 20:21) stands for maintaining a state of power over others. *Sitting on the right hand of God's power* (Matthew 26:63, 64; Mark 16:19), a phrase that describes the Lord, stands for divine omnipotence that is going to last forever.

Until we return [to you] means until there was a response. This can be seen from the symbolism of *returning* as a response. Since sitting in this [place] means remaining in that state (§9422), returning means that they would be instructed what to do next, so it symbolizes a response.

And look: Aaron and Hur are with you symbolizes the teaching of truth from this form of the Word, as the following shows: *Aaron* represents the

Word in its outer meaning and also teachings about goodness and truth (§§6998, 7009, 7089). Here he represents the teaching of truth drawn only from the outer meaning, because the elders whom Aaron as their head was overseeing at the foot of the mountain symbolize people intent on the Word's outer meaning (§9421). And *Hur*, when connected with Aaron, represents the truth of those teachings. That is what he represented when he helped Aaron support Moses' hands in Exodus 17:10, 12 (§§8603a, 8611), because truth from the Word that has been formed into doctrinal teachings supports the Word, and at that point Moses represented the Word.

[2] Having been given another opportunity here, I must briefly explain how it is that teachings from the Word support the Word. Anyone unacquainted with the secrets of heaven cannot help believing that the Word has plenty of support even without teachings drawn from it. Such a person imagines that the Word in its text (the literal meaning of the Word) actually constitutes those teachings.

It needs to be realized, though, that all of the church's theology must come from the Word. No teaching from any other source is a teaching that holds anything of the church inside it, let alone anything of heaven. Instead, we must glean our theology from the Word, and when we do, we must have enlightenment from the Lord. People are enlightened when they love truth for its own sake, not for the sake of themselves and their own worldly advantages. Those are the people who, when they read the Word, find enlightenment in it, and see the truth, and form a theology from it for themselves.

The reason it works this way is that such people communicate with heaven and accordingly with the Lord. Having been enlightened by the Lord, then, they are led to see scriptural truth as it exists in heaven. The Lord flows into their intellect by way of heaven, because it is one's inner power of understanding that enjoys enlightenment. The Lord also brings faith with him when he flows in, and it is the new will—the entity that has the capacity to desire truth for the sake of truth—that cooperates with him to make this happen.

These remarks now show how we are given teachings about truth and goodness by the Lord.

[3] This kind of theology supports the literal, outer meaning of the Word, as anyone who ponders the question can see. After all, people in the church who base their thinking on doctrine view the truths in the Word from the standpoint of their doctrine and in keeping with it. Anything

they find that is inconsistent with their theology they explain away, and anything that seems to contradict it they pass over blindly and incomprehendingly. Everyone does this, even heretics, as is well known.

People who possess a genuine theology of truth based on the Word, though, and who read the Word with enlightenment find compatible truth throughout it and nothing that clashes at all. They do not get bogged down in the kinds of statements there that reflect appearances and conventional wisdom, because they realize that if appearances are unfolded and peeled away, naked truth emerges. Falsity resulting from illusions of the outer senses does not mislead them, as it misleads heretics and fanatics, particularly Jews and Socinians. Nor does falsity springing from self-love and materialism mislead them, as it misleads the people meant by Babylon. Neither the latter nor the former can be enlightened, so they hatch doctrine from the outer meaning alone, slanting it to favor selfish passions, and then add concepts of their own invention. This does not support the Word at all but rather undermines it.

Be aware that the Word's inner meaning contains the church's true theology.

[4] This discussion now makes plain the nature of the theology represented here by Aaron and Hur: because it came from the Word's outer meaning alone, apart from the inner meaning, it was purely idolatrous. Aaron (who represented this kind of theology) is therefore said to have made an idol, or golden calf (Exodus 32:2, 3, 4, 5, 21, 35; Deuteronomy 9:21).

Moreover, theologies of this type are depicted in the Word as idols, as for instance in various passages in the Prophets. In Ezekiel:

I entered and *saw all the idols of the house of Israel*. There was a painting on the wall all around. And *seventy men of the elders of the house of Israel* were standing before them, and each had a censer in his hand; and an abundant cloud of incense was rising. (Ezekiel 8:10, 11)

The idols of the house of Israel stand for doctrines taken from the Word's outer meaning alone, not through enlightenment from the Lord but through the use of one's own intelligence. So they stand for falsity. Worship based on that kind of falsity is symbolized by the censer in the hand of each elder and by the abundant cloud of incense. [5] In Hosea:

They commit further sin: *They make for themselves a cast image from their silver; with their intelligence [they make] all the work of the artisans,* saying to them, "Those who sacrifice a human kiss calves." (Hosea 13:2)

A sculpture of silver and the work of artisans stand for a theology produced out of one's own intelligence, not from the Lord, and therefore out of the Word's outer meaning separated from its inner meaning. The people who do this are those absorbed in outward appearances alone, to the exclusion of inner qualities, that is, in self-love and materialism rather than love for the Lord and for their neighbor. [6] 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 wasps—in order to crawl into crevices in the rocks and into crevices in the crags. (Isaiah 2:20, 21; 31:7)

Idols of silver stand for falsity in one's theology and idols of gold for evil in one's theology. Bowing down to moles and wasps and crawling into crevices in the rocks and crags stand for worship grounded in a faith consisting of falsity and evil. [7] In the same author:

You shall deem unclean the covering on your silver sculptures and the cloak on your cast gold image. You shall disperse them like a used menstrual rag; you shall call it dung. (Isaiah 30:22)

A covering on silver sculptures and a cloak on a cast gold image stand for falsity and evil in the form of knowledge that is proclaimed to be true and good and is worshiped as such. In the same author:

I declared it to you from that time so that you would not say, "*My idol did these things, and my sculpture and my cast image commanded these things.*" (Isaiah 48:5)

In this case too the idol, sculpture, and cast image stand for teachings concocted out of one's own intelligence. [8] In Jeremiah:

All people have been made stupid by their knowledge, *all metalsmiths have felt shame over their sculpture, because their cast images are a lie.* And they have no breath in them; they are worthless, the product of errors. (Jeremiah 10:14, 15)

Once again, the sculpture and cast image stand for teachings produced by one's own intelligence, which look true on the outside (since they are taken from the Word's outer meaning) but are false on the inside. That is why the passage says that the people have been made stupid by their knowledge, that their cast images are a lie, that the images have no breath

in them, and that they are worthless and the product of errors. Likewise in Habakkuk:

What use is a sculpture? For its maker sculpted it—a cast image and the teacher of a lie. For the maker of his own fabrication trusts in [his fabrication]. (Habakkuk 2:18)

[9] In Isaiah:

The artisan casts a sculpture, and the metalsmith overlays it with gold and molds chains of silver. [An idolater] seeks out a wise artisan to prepare a sculpture. (Isaiah 40:19, 20)

Likewise in this passage, the sculpture stands for teachings produced by one's own intelligence. The appearance of validity lent to them by the Word in its outer meaning alone and by illusions and outward appearances is symbolized by the metalsmith's overlaying it with gold and molding chains of silver and by the search for a wise artisan to prepare it. [10] In the same author:

The shapers of a sculpture are all worthless, and their greatest delights are unprofitable. 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 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 44:9–13)

This describes how a theology is formed out of a person's own intelligence without any enlightenment from the Lord. It also depicts the way falsity is given the appearance of truth through the application of concepts from the Word's outer meaning alone and through rationalizations based on sensory illusions. That is the reason for the words "to make it in the shape of a man, according to the beauty of a human being, to reside in a house." The result is a theology that looks true in its outward form but is false in its inward form.

The inward form is false when people do not think in the right way about truth. After all, one and the same truth is thought of one way by one person and another way by another, but it is viewed in a false way by everyone immersed in evil. A single true idea consists of an infinite number of other truths, but in people immersed in evil it consists of infinite falsity. Among the latter people, such a truth is therefore devoid of

life, which is what is meant by statements in Jeremiah 51:17 and Psalms 115:4, 5, 6 that [idols] have no breath in them and do not hear, see, or understand.

It is like a portrait that is nothing but mud on the inside, by comparison with the outward form of the person portrayed, which contains life and—if truth based on goodness is present—heavenly beauty.

9425

Anyone having disputes should go to them means that falsity therefore needed to be removed, as the following shows: *Having disputes*, [or words,] means arguing about the truth, because words stand for truths (§§1288, 4692, 5272). And *going to them* means in order to be judged on the basis of those teachings, because Aaron and Hur, the people to whom they were to go, symbolize teachings from the Word's outer meaning. In consequence it also means in order for falsity to be removed, because when people judging an argument about truth base their judgment on doctrinal teachings, they remove falsity. [Aaron], however, removed truth rather than falsity, which is plain from the worship of the calf in place of Jehovah described later on [Exodus 32:1–6]. As mentioned just above, people who teach the outward lessons of the Word without its inner content and accordingly without genuine teachings about goodness and truth cannot distinguish between truth and falsity or between goodness and evil. Instead they refer to anything that favors their sensory illusions as true and anything that favors their obsessions as good, so they call falsity true and they call evil good.

9426

And Moses went up to the mountain means to heaven. This can be seen from the explanation above at §9420, where similar words occur.

9427

And the cloud covered the mountain symbolizes the outer levels of the Word. This can be seen from the symbolism of a *cloud* as the outer aspect of the Word, or its literal meaning (discussed in the preface to Genesis 18 and §§4060, 4391, 5922, 6343 at the end, 6752, 8106, 8443, 8781, 8814, 8819), and from the symbolism of this *mountain*—the one the cloud covered—as divine truth emanating from the Lord and therefore as the Word. Since divine truth emanating from the Lord constitutes heaven, the mountain also symbolizes heaven (§9420). That is why *the cloud covered the mountain* symbolizes the outer meaning of the Word, as a cover for the inner meaning, and also symbolizes heaven.

9428

Exodus 24:16, 17, 18. *And the glory of Jehovah stayed on Mount Sinai, and the cloud covered it six days, and he called to Moses on the seventh day out of the middle of the cloud. And the sight of Jehovah's glory was like a consuming fire on the head of the mountain, in the eyes of the children of Israel.*

And Moses entered the middle of the cloud and went up to the mountain, and Moses was on the mountain forty days and forty nights.

And the glory of Jehovah stayed on Mount Sinai symbolizes the inner depths of the Lord's Word in heaven. *And the cloud covered it* symbolizes the lowest level of the Word, which is as obscure as a cloud by comparison. *Six days* means when a state of truth obtains. *And he called to Moses on the seventh day* symbolizes the coming of the Lord when truth is united with goodness. *Out of the middle of the cloud* means out of the previous obscurity. *And the sight of Jehovah's glory was like a consuming fire on the head of the mountain, in the eyes of the children of Israel* symbolizes divine truth in heaven itself, radiant with a loving goodness, although to people intent on the outer aspect of that truth in isolation from its inner aspect it brings trauma and devastation. *And Moses entered the middle of the cloud* symbolizes the Word in its outer meaning. *And went up to the mountain* symbolizes being taken up to heaven. *And Moses was on the mountain forty days and forty nights* symbolizes full instruction and a full inflow.

And the glory of Jehovah stayed on Mount Sinai symbolizes the inner depths of the Lord's Word in heaven. This is established by the symbolism of the *glory of Jehovah*, in relation to the Word, as its inner meaning and therefore as its inner depths (discussed in the preface to Genesis 18 and §5922), and from that of *Mount Sinai* as divine truth emanating from the Lord and therefore as heaven (discussed above in §§9420, 9427).

The Word's inner depths are called glory because divine truth, issuing from the Lord as the sun, is the light in heaven, which gives the angels there the power of vision and at the same time understanding and wisdom (§§1531, 1619-1632, 2776, 3138, 3167, 3190, 3195, 3339, 3341, 3636, 3643, 3862, 3993, 4302, 4415, 4527, 5400, 6313, 6608, 6907, 8644, 8707, 8861). This divine light is the source of all the glory in heaven, which is so great as to surpass all human comprehension. You can see, then, why the Word's inner meaning is glory, because the inner meaning consists in divine truth emanating from the Lord in heaven and is consequently the light from which comes all the glory there.

[2] That is what "glory" means in many passages in the Word, as for instance in the following predictions: People would see the Son of Human-kind *in a cloud with glory* (Matthew 24:30; Luke 21:27). After the Lord suffered, he would *enter into his glory* (Luke 24:26). When he *came in his glory*, he would sit *on his glorious throne* (Matthew 25:31). Sitting on a glorious throne means passing judgment on the basis of divine truth originating in himself. There is also the statement that Moses and Elijah *appeared in glory*

(Luke 9:30, 31)—Moses and Elijah standing for the Word here (see the preface to Genesis 18 and §§2762, 5247, 9372). The same thing is meant in John by the Lord's glorification:

Now the Son of Humankind is glorified, and God is glorified in him. [If God is glorified in him,] God will also glorify him in himself, and will glorify him immediately. (John 13:31, 32)

To be glorified in God is to become the divine goodness from which comes divine truth. It is the same in John 12:28.

[3] In the following passages as well, glory symbolizes divine truth radiating from the Lord as it exists in heaven. In Isaiah:

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

This is about the Lord's Coming, and the glory of Jehovah that will be revealed is divine truth. Divine truth is the Lord because it comes from him, as is plain in John:

In the beginning there was the Word, and the Word was with God, and the Word was God. In him was life, and the life was the *light of humankind*. He was the *true light*. And the Word became flesh, and *we saw his glory: glory like that of the Only-Born of the Father*. (John 1:1, 4, 9, 14)

The Word here stands for divine truth, and so does the light, which makes clear what it means to see the Lord's glory. Everyone knows that while the Lord was in the world, he appeared in no other kind of glory, except when he was transfigured. [4] Again, in another part of John:

These are the things Isaiah said *when he saw the glory of [the Lord]* and spoke about him. But they loved the *glory of humans* more than the *glory of God*. "I have *come into the world as the light* so that no one who believes in me should stay in shadow." (John 12:41, 43, 46)

Once again the glory of the Lord and the glory of God stand for divine truth; and the glory of humans stands for falsity. In Isaiah:

Shine, because *your light has come*, and the *glory of Jehovah* has dawned over you. Jehovah will dawn above you, and *his glory will be seen above you*. The *glory of Lebanon* will come to you, to beautify the place where my sanctuary is. No longer will your sun set, and your moon will not

withdraw, because Jehovah will become an *eternal light* to you. (Isaiah 60:1–end)

This is obviously about the Lord's Coming, his kingdom, heaven, and the church. The entire chapter describes the divine truth emanating from his divine humanity and refers to it as a light and as honor and glory. [5] In the same author:

They will fear Jehovah's name from the setting of the sun, and *his glory* from the rising of the sun. To Zion will come the Redeemer. (Isaiah 59:19, 20)

This too is about the Lord. Jehovah's name stands for all the truth taught by faith and all the goodness urged by love that form a basis for worship (§§2724, 3006, 6674, 9310). In the same author:

I have called you in righteousness and will give you as a pact for the people, *as a light for the nations*. I am Jehovah: this is my name, and *my glory I will not give to another*. (Isaiah 42:6, 8)

The Lord is the subject here as well. The light for the nations is the divine truth from him. Not giving his glory to another means that this divine truth must come from the Lord alone—who is one with Jehovah—as elsewhere in the same author:

For my own sake, for my own sake I will act, and *my glory I will not give to another*. (Isaiah 48:11)

[6] Again in another place in Isaiah:

Your light will burst forth like the dawn. My righteousness will walk in front of you; *the glory of Jehovah will gather you in*. (Isaiah 58:8)

In the same author:

[The time] will come to gather all nations and tongues that they may come and *see my glory*. (Isaiah 66:18)

In the same author:

Jehovah Sabaoth will rule on Mount Zion and in Jerusalem, and *before his elders, his glory will rule*. (Isaiah 24:23)

In Moses:

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

These passages are about the Lord, and the glory is the divine truth from him. In Isaiah:

I saw the Lord sitting on a high and lofty throne and seraphs standing above him. And this one shouted to that one, "Holy, holy, holy is Jehovah Sabaoth! *The fullness of all the earth is his glory.*" (Isaiah 6:1, 2, 3)

In David:

The heavens recount the glory of God. (Psalms 19:1)

And in the same author:

. . . so that nations may fear Jehovah's name, and the *monarchs of the earth, your glory*, because Jehovah has rebuilt Zion and *appeared in his glory.* (Psalms 102:15, 16)

[7] In Revelation:

God's glory will light the holy Jerusalem, and its lamp will be the Lamb. And the nations that are being saved will walk *in his light.* And *the monarchs of the earth will bring their glory* and honor into it. (Revelation 21:23, 24, 25)

The holy Jerusalem stands for a new religion. God's glory stands for the presence there of divine truth from the Lord, as does the light of his in which they will walk. The monarchs of the earth who will bring their glory stand for people in possession of truths that grow out of goodness (§§2015, 2069, 4581, 4966, 5044, 6148).

From this you can now see what is symbolized by the glory of Jehovah that stayed on Mount Sinai. See also §8427.

9430

And the cloud covered it symbolizes the lowest level of the Word, which is as obscure as a cloud by comparison. This is clear from the symbolism of a *cloud* as the lowest level of the Word, or its literal meaning, as discussed in the preface to Genesis 18 and §§4060, 4391, 5922, 6343 at the end, 6752, 8106, 8443, 8781. This meaning is called a cloud because by comparison with the inner meaning, which stands in the light of heaven, it is obscure. The reason the literal meaning is as obscure as a cloud is that it is designed for people who are still in the world, whereas the inner meaning is designed for people who have gone to heaven.

Bear in mind, though, that people alive in the world are nonetheless awake to the Word's inner meaning if they are devoted to the church's true theology in their faith and in their life. That theology then inscribes

the Word's inner meaning on both their intellect and their will—on their intellect through their faith, and on their will through their life.

When these people go to heaven, the only way they understand the Word is in accordance with its inner meaning. They know nothing of its outer meaning, which then looks to them like a cloud that blocks the light from within.

[2] As just mentioned, people then understand the Word in accordance with its inner meaning, not in accordance with its outer meaning. This is because all who are in heaven receive instruction from the Lord, who uses divine truth as it exists with humankind to teach them. So he uses the Word. Why? Because we exist on the outermost level of the divine design, and the outermost level is where all the inner levels come to a halt. The outermost level is essentially a support for the inner levels to settle and rest on.

The Word in its literal meaning is divine truth on the outermost level of the divine design. The same can be said of the earthly, sensory plane in a member of the church who possesses divine truth. That level of such a person—like the outermost level of divine truth—is where the inner levels terminate and come to rest.

It is like a house and its foundation. The house proper is heaven, where one finds divine truth as it exists in the Word's inner meaning. The foundation is the world, where one finds divine truth as it exists in the Word's outer meaning. The way a house rests on its foundation is the way heaven rests on the church and is therefore the way the divine truth in heaven rests on the divine truth on earth. The Word provides an unbroken connection reaching from the Lord through heaven all the way to people on earth.

That is why the Lord sees to it that there is always a church on earth in which divine truth is present on its outermost level. (This is a secret not yet known to anyone. It is what I was referring to in the points made at §§9357 and 9360.)

Everyone should therefore be careful not to injure the Word in any way, because to injure the Word is to injure divinity itself.

Six days means when a state of truth obtains. This is established by the symbolism of *six days* as a state of labor and combat, as discussed in §§737, 8510, 8888, 8975. The reason it symbolizes a state of truth is that when we are being regenerated by the Lord we go through two states, the first being called a state of truth and the second a state of goodness. The first is called a state of truth because in it, truth leads us to goodness. The second is

called a state of goodness because when we possess goodness, we have arrived at the destination. What is more, when we are in a state of truth, we are outside heaven, but when we are in a state of goodness, we are in heaven and have consequently been led to the Lord.

Besides, when we are in the first state (a state of truth), we face labor and combat, because we then undergo times of trial, but when we are in the second state (a state of goodness) we enjoy peace with all its calm and quiet.

The former state is what is represented in the Word as the six days preceding a seventh. The latter state is what is represented as the seventh day, or Sabbath. (See §§8890, 8893, 9274. Concerning the two states called a state of truth and a state of goodness, as they exist in a person being reborn, see the abundant explanations given earlier, in §§7923, 7992, 8505, 8506, 8510, 8513, 8516, 8539, 8643, 8648, 8658, 8685, 8690, 8701, 8722, 8772, 9139, 9224, 9227, 9230, 9274.)

9432

And he called to Moses on the seventh day means [the coming of the Lord] when truth is united with goodness. This is evident from the symbolism of the *seventh day* as the second state, in which truth is united with goodness, or when a person possesses goodness. On this subject, see the comments directly above at §9431.

9433

Out of the middle of the cloud means out of the previous obscurity. This can be seen from the symbolism of a *cloud* as the lowest level of the Word, which is as obscure as a cloud by comparison, as discussed above at §9430.

The reason a cloud has this meaning is that divine truth from the Lord cannot possibly appear in its own proper radiance, since we would then be obliterated. The light of truth would completely blind our intellect, and the fire of goodness would completely snuff out our will. All life would be annihilated in us. That is why divine truth adapts to every individual's level of comprehension and is seemingly covered in cloud, even among angels (§6849). To spirits the covering actually looks like a cloud, thicker or thinner depending on the acceptance of such truth by the individual.

[2] That is what the following words in Isaiah mean:

Jehovah is creating over the whole dwelling place of Mount Zion and over its assemblies a cloud by day, and smoke and the radiance of a fiery flame by night. For over all the glory there will be a canopy, and a shelter will serve as shade from the heat by day, and as a refuge and as a hiding place against deluge and against rain. (Isaiah 4:5, 6)

The dwelling place of Mount Zion is heaven and the church. Its assemblies are good qualities and true ideas. The cloud by day, the smoke by night, and the canopy are the veiling of divine truth and so its adaptation to one's level of comprehension. The glory over which there would be a canopy is divine truth from the Lord (see above at §9429). The shelter is the lowest level of divine truth, which hides the inner levels. The fact that it will serve as shade from the heat by day and as a refuge against deluge and rain means that it will serve to keep people safe from harm.

[3] The veiling of divine truth is also depicted in David:

Jehovah my God, you are very great; glory and honor you have put on, [as] one who covers himself with the light as clothing. He lays beams for his dining rooms in the waters. He makes clouds his chariot. He sets the earth on its foundations so it will not be dislodged to eternity and forever. You covered it with the abyss as with clothing. You placed a boundary they are not to cross. (Psalms 104:1–6, 9)

The glory and honor that Jehovah (or the Lord) put on is divine truth (§9429). The light with which he is covered as with clothing is divine truth as it exists in heaven and in the church. (For this being what light means in the Word, see the sections cited above at §9429.) The dining rooms for which he lays beams in the waters are the communities of heaven, and the waters are truths (2702, 3058, 3424, 4976, 5668, 8568, 9323). The clouds he uses for a chariot are the truth of which doctrinal teachings are composed. (For the meaning of a chariot as doctrinal teachings, see §§5321, 8215.) The earth, set on its foundations so it will not be dislodged to eternity, as the passage says, is the church. (For the scriptural meaning of the earth as the church, see the sections cited at §9325.) The foundations on which the earth is set are truths on the outermost levels—the kind of truth found in the Word's literal meaning—which is why the passage says “so that it will not be dislodged to eternity.” The abyss with which the earth is covered as with clothing is truth in the form of knowledge for the earthly self (6431, 8278). All this makes clear what is meant by a boundary that has been placed and is not to be crossed: It is the lowest level of divine truth, in which the inner levels terminate and on which they settle and rest as their support and foundation, as was said above.

And the sight of Jehovah's glory was like a consuming fire on the head of the mountain, in the eyes of the children of Israel symbolizes divine truth in heaven itself, radiant with a loving goodness, although to people intent

on the outer aspect of that truth in isolation from its inner aspect it brings trauma and devastation. This can be seen from the following: The *sight of Jehovah's glory* symbolizes the appearance of divine truth as it emanates from the Lord. Obviously the sight of something is the way it appears to people's eyes. For the idea that Jehovah's glory is divine truth emanating from the Lord, see §9429. *Fire* symbolizes love in both [positive and negative] senses, as discussed in §§4906, 5215, 6314, 6832, 7324. Here it symbolizes divine love itself. The *head of the mountain* symbolizes the inmost part of heaven, because Mount Sinai symbolizes heaven (9420, 9427), and the highest part—the “head,” or peak—symbolizes the inmost part (9422). To *consume* means to eat up and therefore to inflict trauma and devastation. And the *children of Israel* represent people intent on the outer surface apart from its inner content, a representation discussed in many places above.

These explanations show that the *sight of Jehovah's glory like fire on the head of the mountain* symbolizes divine truth in heaven itself, radiant with a loving goodness, and that *it was like a consuming fire in the eyes of the children of Israel* means that to people intent on the outer aspect of that truth apart from its inner aspect it brought trauma and devastation.

[2] Here is the situation. There are two kinds of love diametrically opposed to each other: heavenly love and hellish love. Heavenly love is love for the Lord and for one's neighbor. Hellish love is love for oneself and for one's own worldly advantages. People in whom the hellish kinds of love reign supreme are in hell, but people in whom the heavenly kinds of love reign supreme are in heaven.

Love is vitality itself in us, because without love there is no life at all. After all, love is what gives each of us our vital heat and the fire of life. Without vital heat and the fire of life, obviously, there is no life. It follows, then, that the nature of the love we have determines the nature of our life and consequently determines what we ourselves are like. As a result, we can always tell whether we have heaven or hell in us simply by looking at what we love.

Love resembles a fire or a flame in us, and to repeat, it is the fire or flame of life. Faith resembles a light shed by that fire or flame and is the light that illuminates the inner reaches of our intellect.

From this you can also see what kind of light is the source of faith in a person whose love is heavenly and what kind of light is the source of faith in a person whose love is hellish. The latter kind of light is the source of religious persuasion, which is not actually faith but rather consists in

persuading oneself that such and such is true for self-serving and materialistic reasons (see §§9363–9369).

The church today equates spiritual life (eternal life) with faith alone and therefore with faith devoid of the good deeds urged by heavenly love. From the remarks just above, though, anyone who takes the time to think about it can see what kind of life that is.

[3] It is now time to say how divine fire—divine love—works in people who possess heavenly love and how it works in people who possess hellish love. In people with heavenly love, divine fire or love is constantly creating and renewing the inner reaches of their will and illuminating the inner reaches of their intellect. In people with hellish love, divine fire or love is constantly inflicting trauma and devastation. In the latter people, you see, divine love alights in what is opposed to itself, and those opposite qualities destroy it. In such people it turns into the fire of self-love and materialism and consequently into contempt for others, hostility toward everyone who does not favor them, and therefore into acts of hatred, revenge, and finally, savage cruelty.

That is why the fire of Jehovah, in the eyes of the children of Israel, looked like a consuming fire, since they were given to self-love and materialism as a result of concentrating on outward appearances apart from any inward depth.

[4] The fact that the fire as they experienced it was consuming is clear in another place in Moses as well:

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—all the heads of your tribes, and your elders—and said, “Here, now, Jehovah our God has caused us to see his glory and his greatness, and we have heard his voice from the middle of the fire. *But 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 surely die.*” (Deuteronomy 5:23, 24, 25)

(See also what was shown in §§6832, 8814, 8819. For this as the nature of that people, see the sections cited at §9380.)

There are even more places in the Word where a consuming fire symbolizes devastation and is mentioned in connection with the ungodly. In Joel, for instance:

The day of Jehovah has come, a day of shadow and darkness; a day of cloud and haze. Before it, *fire consumes all*, and after it, *flame blazes*.

Like the Garden of Eden is the land before it, but after it, a *wilderness of devastation*. (Joel 2:1, 2, 3)

[5] In Isaiah:

Jehovah will make the glory of his voice heard in the flame of a consuming fire. (Isaiah 30:30)

In the same author:

Who will remain to us *in the face of all-consuming fire*? Who will remain to us *in the face of eternal firepots*? (Isaiah 33:14)

In the same author:

You will be punished by Jehovah with the *flame of a consuming fire*. (Isaiah 29:6)

In Ezekiel:

Your posterity will be *consumed by fire*. (Ezekiel 23:25)

In these passages the consuming fire is the fire of cravings sparked by self-love and materialism, because that is the fire that devours a person and devastates the church.

The same thing was represented by the fire from before Jehovah *that devoured Aaron's sons Nadab and Abihu* because they had put *foreign fire* into their censers (Leviticus 10:1, 2). Putting foreign fire into censers means establishing a form of worship on the basis of some other love than heavenly love. Such fire stands for self-love and materialism and all resulting cravings; see §§1297, 1861, 5071, 5215, 6314, 6832, 7324, 7575, 9141.

9435

And Moses entered the middle of the cloud symbolizes the Word in its outer meaning. This can be seen from the representation of *Moses* as the Word. In this case he represents the Word in its outer meaning because it says he *entered the middle of the cloud*, and a cloud symbolizes the Word's outer meaning. For the idea that Moses is the Word, see above at §9414, and for the idea that a cloud is its outer meaning, §9430.

Moses stayed on the outer edges of the mountain for six days, entered the cloud after being called on the seventh day, and went up to the mountain. The reason these things happened was so that he could represent an intermediary—or mediation—between the people and the Lord, as discussed above at §9414. His actions depict the steps leading from the people up to the Lord. It was not until Moses finally went onto the mountain

that he represented the outward holiness of the Word, which is what provides the mediation. The mountain symbolizes heaven, where that holiness resides.

Still, he was admitted no farther into heaven than the outer threshold, where the outward holiness of the Word ends. How far in he was allowed to go was shown to me as a representation of a spirit whose face from the top to the chin appeared lit with heavenly light, but whose whole body from the chin down was enveloped in cloud. This made plain what portion of the outward, mediating holiness he represented.

[2] The six days during which Moses stayed on the outer edges of the mountain symbolized a state of truth, while the seventh day, on which he went up to the mountain, symbolized a state of goodness, as explained above in §§9431, 9432. This is because we go through similar steps on our way from the world up to heaven when we are being regenerated by the Lord. We rise from outward to inward concerns, because we are lifted from our earthly self with its outward concerns to our spiritual self with its inward concerns. This act of being lifted up, or rising, was also represented by Moses when he took on the representation of outward holiness in its mediating role. After all, the outward holiness of the Word is the entrance to a state of goodness and consequently to heaven.

And went up to the mountain symbolizes being taken up to heaven. This can be seen from the symbolism of *going up* as being raised to inner levels (discussed in §§3084, 4539, 4969, 5406, 5817, 6007) and from that of *Mount Sinai* as heaven, where divine truth dwells in light (discussed above at §§9420, 9427).

And Moses was on the mountain forty days and forty nights symbolizes full instruction and a full inflow. This can be seen from the symbolism of *forty* as fullness. Forty symbolizes fullness because four means what is full (§9103) and so does ten (3107, 4638), and forty is the product of four times ten. (Mathematical products have the same symbolism as their factors, 5291, 5335, 5708, 7973. For the idea that all numbers in the Word have symbolic meaning, see §§575, 3252, 4264, 4495, 4670, 5265, 6175.) That is why Moses was on the mountain forty days and forty nights.

The symbolism of forty here as full instruction and a full inflow is evident from what follows in Exodus 25–32, which records various instructions Moses received concerning the ark, Aaron, the Urim and Thummim, and the sacrifices. The reason it also symbolizes a full inflow is that this is the point at which Moses started to represent the outer holiness of the Word, which is what mediated between the Lord and the people. Mediation is

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accomplished through an inflow of such holiness into the representational role that was played by the people (§9419).

[2] Since forty symbolized fullness, it was not only on this occasion but on another as well that Moses stayed on Mount Sinai *forty days* and *forty nights* (Exodus 34:28; Deuteronomy 9:18, 25; 10:10). For the same reason, the children of Israel wandered in the wilderness *forty years* and, as the text says, *until that whole generation had been consumed* (Numbers 14:33, 34; 32:13). For the same reason, Jonah told the Ninevites that the city would be overturned *forty days later* (Jonah 3:4). For the same reason, the prophet was ordered to lie on his right side and carry the wickedness of the house of Judah *forty days* (Ezekiel 4:6). For the same reason, it is said that Egypt would be made into an utter desert for *forty years*, after which the Egyptians would be gathered from the peoples (Ezekiel 29:11, 12, 13). For the same reason, the earth received so much rain that it was flooded for *forty days and forty nights* (Genesis 7:4, 12, 17). This discussion clarifies the reason for the statute that an ungodly person was to be struck *forty blows* (Deuteronomy 25:3), forty blows symbolizing full punishment. It also clarifies what is meant in the oracle of Deborah and Barak by the statement that not a shield was seen nor a spear among the *forty thousand of Israel* (Judges 5:8), “among the forty thousand of Israel” meaning among all the Israelites. And it also clarifies why Solomon’s temple was *forty cubits long* (1 Kings 6:17), as was the new temple described in Ezekiel 41:2. In the highest sense the Temple symbolizes the Lord, and in an inward sense, heaven and the church, so forty symbolizes full representation. Likewise in other passages.



Planets in Outer Space; Their Inhabitants, Spirits, and Angels

9438

THE inhabitants of heaven can speak and interact with angels and spirits not only from planets in this solar system but also from planets outside this system, in the universe at large. What is more, they can

do so not only with spirits and angels from those planets but even with inhabitants *on* the planets, as long as the inhabitants' inner levels are far enough open that they can hear people speaking from heaven.

The same thing is possible for a person living in the world if the Lord has granted that person the ability to talk with spirits and angels. After all, we are spirits and angels in our inner depths. The body we carry around in the world merely serves to let us function in this physical, earthly realm, which is the outermost realm.

[2] No one, though, can talk with angels and spirits as a spirit and angel except one who is capable of being their ally in faith and love; and we cannot be allied with angels and spirits unless our faith is faith in the Lord and our love is love for the Lord. After all, a bond is created by faith in the Lord (and therefore doctrinal truth) and by love for the Lord, and once we have formed a bond with the Lord, we are safe from assault by the evil spirits from hell.

In any others, the inner levels absolutely cannot be opened, because those people do not dwell in the Lord.

[3] That is why not many these days are able to converse and associate with angels. A plain sign of this situation is the fact that hardly anyone now believes that spirits and angels exist, let alone that they are present with each of us, providing us a connection with heaven and with the Lord through heaven. Still less do people believe that when our body dies we live on as spirits, in a form just as human as before.

Since most people in the church today do not believe in life after death, and hardly anyone believes in heaven or in the Lord as the God of heaven and earth, the Lord has opened up the inner reaches of my spirit so I could be with angels in heaven while still in my body. I have been able not only to talk with angels but also to see astounding sights in heaven and write about them. As a result, doubters will no longer be able to say, "Who has come from heaven to tell us it exists and to say what is found there?"

But I know that those who have already denied heaven and hell and life after death in their hearts are actually bound to harden themselves against my words and to deny them. It is easier to make a raven white than to convince people to believe, once they have privately rejected belief.

What has been shown so far—about heaven and hell, and life after death—is primarily for the few who believe. However, in order to bring everyone else to some point of acknowledgment, permission has been

granted to relay the kinds of information that entice and entrance curious minds, information that for now will concern planets in the universe at large.

9440

If you know nothing of heaven's secrets, you might not think anyone can see such distant planets or report on them from sensory experience.

Be aware, though, that spaces, distances, and consequently movement from place to place as seen in the physical world are, in their first cause and origin, inner changes of state and actually appear to angels and spirits in accordance with such changes within them. So inner changes of state can take a spirit or angel from one place to another, or from one planet to another, and even to planets at the end of the universe. The spirit of a person in this world can do the same even while the person's body remains in the same place.

This is what has happened with me, because the Lord in his divine mercy has allowed me to keep company with spirits as a spirit and at the same time with people on earth as a person on earth.

For the idea that spaces, distances, and therefore movement from place to place in heaven are appearances generated by inner changes of state, see §5605.

The idea that our spirit can move around this way is not something our sensory self can grasp, because our sensory self is immersed in space and time and uses space and time to measure our progress from point to point.

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Anyone can see that there are numerous worlds. Consider how many stars we see in the universe, and as the learned world knows, each is like a sun, standing fixed in its place as our sun stands in *its* place. Distance is what makes a star appear as a tiny point of light. Like the sun in our solar system, then, it has "wandering stars" around it that are planets.

What else would be the point of so wide a heaven with so many stars? After all, the purpose behind the creation of the universe is humankind and, through humankind, a heaven of angels. If the human race and the resulting angelic heaven came from a single planet, what would that amount to for an infinite Creator, for whom a thousand or even tens of thousands of planets would be insufficient?

[2] I once did a calculation assuming a million planets in the universe, three hundred million (300,000,000) people on each planet, and two hundred generations over six thousand years. If each person were given three cubic ells of space, even this large a number of people would still not add up to enough to fill a thousandth of the space of this planet.

So it would not fill the space in one moon orbiting Jupiter or Saturn. This would be an invisibly small space in the universe, since such a moon is barely visible to the naked eye. What would it be for the creator of the universe, who would not be satisfied if the entire universe were filled? He is, after all, infinite.

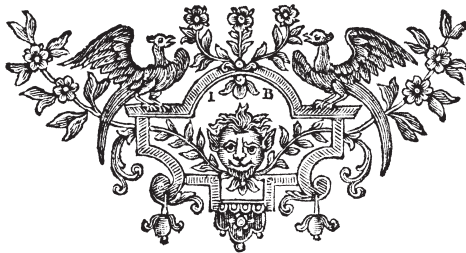
[3] I discussed this topic with some angels. “We too see the human race as puny in numbers, compared to the infinite Creator,” they said. “But we think in terms of state, not space. Our idea is that no matter how many millions of planets you could possibly imagine, they would still be absolutely nothing in proportion to the Lord.

“Besides, heaven—for which the human race is the breeding ground—corresponds to every part of the human body and as such cannot be put together out of angels from a single planet but instead requires countless planets.”

In what follows, though, I will tell about the planets of outer space from personal experience. Among other things the accounts will show how my spirit was transported to those planets while my body stayed where it was.

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[CONTINUED IN VOLUME 14]



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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