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# **Arcana Coelestia (Heavenly Arcana)**

## ***Volume 12: Exodus 28 - 40***

**Emanuel Swedenborg**

### **Contents:**

[Emanuel Swedenborg - A Biographical Primer](#)

[Arcana Coelestia, Volume 12](#)

[Exodus 29.](#)

[Exodus 30](#)

[Exodus 31](#)

[Exodus 32](#)

[Exodus 33](#)

[Exodus 34](#)

[Exodus 35](#)

[Exodus 36](#)

[Exodus 37](#)

[Exodus 38](#)

[Exodus 39](#)

[Exodus 40](#)

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*admin@jazzybee-verlag.de*

## **Emanuel Swedenborg - A Biographical Primer**

***By Thomas Hitchcock***

Swedish philosopher, born in Stockholm, Jan. 29, 1688, died in London, England, March 29, 1772. He was the son of Jesper Swedberg, bishop of Skara, the name being changed to Swedenborg in 1719 on the occasion of the ennobling of the family. This advancement entitled him, as head of the family, to a seat in the house of nobles of the Swedish diet, but did not confer the title of baron, as has been supposed. Emanuel was educated at Upsal, completing his studies in 1709. After two years of travel in England, Holland, and France, he went to reside at Greifswald in Pomerania, then a Swedish town, and busied himself with scientific research. He also wrote some Latin fables, which were published under the title of *Camena Borea*. A collection of Latin poems, written by him during his travels, was also published about the same time in a volume entitled *Ludus Heliconius*. In 1716 he returned to Sweden and established a periodical called *Dædalus Hyperboreus*, devoted to mathematics and mechanics,

which appeared irregularly for two years. During this time he had become intimate with Christopher Polhem, an eminent engineer, and Polhem introduced him to Charles XII., who appointed him assessor extraordinary of the college of mines, and associate engineer with Polhem. For two years Swedenborg maintained close personal relations with the king, and assisted him much in his military operations. During the siege of Frederickshald, at which Charles met his death, Swedenborg constructed, under Polhem's direction, the machines by which several vessels were transported overland from Strömstad to the Iddefjord, 14 miles. At the king's suggestion, it is said, Polhem betrothed his daughter to Swedenborg; but as the young lady preferred another man, Swedenborg relinquished his claim and never married. From 1717 to 1722 he published pamphlets on scientific subjects; among them one describing a method of determining longitude by means of the moon. In 1721 he made a short tour on the continent, visiting mines and smelting works. On his return in 1722 he was promoted to be full assessor of mines, and for the next 12 years he devoted himself to the duties of that office, refusing the professorship of mathematics at Upsal in 1724. In 1734 he published *Opera Philosophica et Mineralia* in three large folio volumes, illustrated with numerous plates, viz.: vol. i., *Principia*; vol. ii., *De Ferro*; vol. iii., *De Cupro et Orichalco*. In the same year also appeared his *Prodromus de Infinito*. In 1736 he began another tour of travel, which, with study and writing, occupied him for several years. In 1740-'41 he published his *Œconomia Regni Animalis*, in two parts, and in 1744-'5 his *Regnum Animale*, in three parts. Between 1729 and 1741 he was elected successively a member of the academy of sciences at Upsal, corresponding member of the imperial academy of sciences at St. Petersburg, and member of the academy of sciences at Stockholm. His series of scientific publications ended in 1745 with the treatise *De Cultu et Amore Dei, &c.*, in which

is set forth, under the form of a prose poem or allegory, his theory of the process of creation. Thereafter, as he says, he was called by God to the work of revealing to men a new system of religious truth. For that end he was permitted to converse with spirits and angels, and behold the wonders of the spiritual world. That he might be more free to perform his task, he resigned his assessorship, retaining half the salary by way of pension. He devoted himself first to the study of the Bible in the original, and then to the writing of books explanatory of his new doctrines, which were published entirely at his own expense. From 1749 to 1756 appeared the *Arcana Cœlestia* (8 vols. 4to), containing a commentary on Genesis and Exodus, interspersed with accounts of “wonderful things seen and heard in heaven and in hell.” This was followed in 1758 by the *De Cœlo et Inferno*, *De Telluribus in Mundo*, *De Ultimo Judicio*, *De Nova Hierosolyma*, and *De Equo Albo*. In 1763 were published the four doctrinal treatises: *Doctrina Vitæ*, *De Fide*, *De Domino*, and *De Scriptura Sacra*, with a *Continuatio de Ultimo Judicio*, and the treatise *De Divino Amore et de Divina Sapientia*. In 1764, the *Divina Providentia* appeared; in 1766, the *Apocalypsis Revelata*; in 1768, *De Amore Conjugiali*; in 1769, *Summaria Expositio Doctrinæ* and *De Commercio Animæ et Corporis*; and in 1771, the *Vera Christiana Religio*. Besides these, he left at his death an immense mass of manuscripts, of which the following have been since printed: *Itinerarium*, *Clavis Hieroglyphica*, *Opuscula*, *Apocalypsis Explicata*, *Adversaria in Libros Veteris Testamenti*, *Diarium Spirituale*, *Index Biblicus*, *Sensus Internus Prophetarum et Psalmorum*, *Dicta Probantia*, *De Athanasio Symbolo*, *De Charitate*, *Canones*, *Coronis Veræ Christianæ Religionis*, and *Invitatio ad Novam Ecclesiam*. Copies of a few of these manuscripts have recently been reproduced by the photolithographic process, by subscription, not so much for circulation as for the sake of preserving the contents of the originals from



destruction by decay. — Swedenborg's manner of life was simple and modest. He spent much of his time, in later years, in Holland and England, for which countries he expressed great admiration on account of the freedom of speech and writing permitted there. He made no efforts to gain proselytes to his doctrines further than by printing and distributing his writings, and never referred to his intercourse with the spiritual world except when questioned. Several instances are reported of his obtaining information from departed souls respecting affairs unknown even to their families, and describing events in distant places in advance of news by the ordinary means of communication. It is related that, as he lay on his deathbed in London, Ferelius, a Swedish clergyman, solemnly adjured him to tell the truth in regard to his teachings. Swedenborg raised himself half upright in bed, and placing his hand on his breast said with emphasis: "As true as you see me before you, so true is everything I have written. I could have said more had I been permitted. When you come into eternity, you will see all things as I have stated and described them, and we shall have much to say concerning them to each other." He then received the holy supper from Ferelius, and presented him with a copy of his *Arcana Cœlestia*. A day or two afterward he peacefully breathed his last. His body was buried in a vault of the Swedish church in Prince's square, a little east of the tower. A eulogium was pronounced upon him in the Swedish house of nobles in October, 1772, by Samuel Sandels, which accords him high praise, not merely for learning and talent, but also for uprightness and fidelity in the discharge of his duties as a public functionary. Several of his acquaintances have also left written testimony to his virtuous character. — Swedenborg's scientific works have long since ceased to be of practical value, but are still highly interesting as collections of facts, and as exhibiting their author's peculiar method of philosophizing. The system he followed was

substantially that of Descartes, of whom he continued to the end of his life to speak with admiration, and this led him to conclusions resembling in some striking points those of Spinoza, who was likewise a Cartesian. His "Economy of the Animal Kingdom" is the best of his many productions anterior to his theological career. In it he attempts to deduce a knowledge of the soul from an anatomical and physiological knowledge of the body, and evolves many doctrines which he afterward elaborated in his theological works. Indeed, some of his disciples hold that his seership was the natural result of his intellectual and moral development, and by no means an abnormal condition of mind. According to his own account, it came upon him gradually, and neither astonished nor alarmed him, although in its early stages he was subject to great mental excitement, the phenomena of which may have given rise to exaggerated stories of his insanity. The works written by him subsequent to this change in his mind are quite as systematic and coherent as his earlier productions, and only his claim to a divine mission, and his frequent descriptions of what he saw and heard in the spiritual world, mark them as peculiar. They are consistent from first to last, and though they appeared at intervals during a period of 27 years, they nowhere deviate from the fundamental principles laid down at the outset.—The general features of Swedenborg's theology are presented in his treatise called the "True Christian Religion." He teaches that God is one in essence and in person, and has been revealed to men as the Lord Jesus Christ. In the Lord is a trinity, not of persons but of principles, and it is these principles which are spoken of in the Scriptures as Father, Son, and Holy Ghost. The Father is the divine love, the Son the divine wisdom, and the Holy Ghost the divine operation or energy acting upon the universe. The Lord is infinite, eternal, self-existent, omnipresent, omniscient, and omnipotent, and not only the creator but the sustainer of all

creation, which without him would cease to exist. For the sake of redeeming mankind he assumed a natural body born of the Virgin Mary, and glorified it or made it divine, so that it is now invisible to men, and also usually to the angels except as the sun of heaven. Redemption consisted, not in suffering vicariously the punishment of men's sins (for that could not be done, and, if it could, would be useless), but in actual combats, by means of the assumed humanity, with the powers of hell, and overcoming them. This victory restored to man spiritual freedom, which had begun to be impaired by diabolic possessions as narrated in the Gospels, and enabled him to work out his salvation. This he does by looking to the Lord, with faith in him, by repentance, and above all by a life according to the commandments of the decalogue. The chief points that Swedenborg insists on in religion are faith in the Lord and the avoidance of evils as sins against him. Upon everything else, such as outward worship, prayer and meditation, and works of eleemosynary charity, he lays but little stress. The essence of charity is love to the neighbor and occupation in some useful employment. The Word, he says, is the divine truth itself, written to reveal the Lord to man and to serve as a medium of conjunction between earth and heaven. This Word consists of the books of Genesis, Exodus, Numbers, Deuteronomy, Leviticus, Joshua, Judges, Samuel, Kings, the Psalms, the prophecies, the four Gospels, and the Apocalypse. The other books bound up with these in our Bibles are not the Word, although good and useful to the church. The distinction between the two consists in this: that the Word contains an internal or spiritual sense, which the rest of the Bible has not. This spiritual sense is symbolical, and may be discerned by the application of the law of symbolism resulting from the universal correspondence of natural with spiritual things. Thus, the garden of Eden and all things mentioned as existing in it symbolize the human soul and its affections and thoughts;



and the disobedience of Adam and Eve, the alienation of mankind at a remote period from their original state of innocence. Hence, too, the decalogue forbids not merely outward sins, but the inward spiritual sins corresponding to them, and the Psalms and prophecies relate not merely to David and the Jews, but to experiences of the human soul independent of dates and localities. At the same time the literal sense alone can be relied on as a basis of doctrine, and Swedenborg is careful to cite it profusely in support of his teachings. The reason he gives for his mission is that the knowledge of true doctrine had been lost and the church destroyed by a false theology and accompanying evils of life. By the promulgation of the truth revealed to him a new church has been established by the Lord, and thus the prophecies in the Apocalypse of the descent of the New Jerusalem have been fulfilled in their symbolical sense. The second coming of the Lord, predicted in Matt, xxiv., has also been accomplished in the same way, a last judgment having been effected in the spiritual world in the year 1757, so that we are now living under a new dispensation. The treatise on "Heaven and Hell" embodies Swedenborg's teachings on the nature of those two realms, and their relations to this world. They exist, he says, not in some other region of space, but within the natural world, as the soul of man exists within his body, being in fact in the souls of men and resting in them as our souls rest in our bodies. At death the body, which is the material envelope of the soul, is cast aside, never to be resumed, and consequently its resurrection is not to be looked for. The soul is the man himself, and is a perfect human being, with a spiritual body of its own, and rises into a conscious perception of the spiritual world, of which the man had previously been unconsciously an inhabitant. He sees and feels and possesses all the other senses, and retains all his personal characteristics. After a longer or shorter preparation in an intermediate state called the world of

spirits, which lies between heaven and hell, he is drawn by his own elective affinity to the place where he belongs, and remains there to eternity. Both heaven and hell consist of innumerable societies, each composed of human beings of similar and concordant affections; and both are divided into three distinct regions, according to the degrees of perfection or depravity of their inhabitants. The *Arcana Cœlestia*, Swedenborg's largest work, is mainly an exposition of the internal or symbolical sense of Genesis and Exodus, with accounts of his experiences in the spiritual world, and various doctrinal teachings interspersed between the chapters. "The Apocalypse Revealed" and "The Apocalypse Explained" are similar expositions of the Apocalypse. In his "Conjugal Love" Swedenborg expounds his doctrine of the relations of the sexes. Males, he says, are masculine and females feminine in soul as well as in body. The masculine element is love clothed with wisdom, while the feminine is wisdom clothed with love. Hence the characteristic of man is wisdom or understanding, and that of woman love or affection. Marriage is the conjunction of two souls who complement each other, and by their union make one complete being, just as the will and the understanding make the individual. Hence the only true marriage is of one man and one woman, and it exists in the next world as well as in this. Polygamy is a degraded state, but not a sin with those whose religion permits it; but adultery is destructive of the life of the soul, and closes heaven against those who confirm themselves in it. The treatises on the "Divine Love and Wisdom" and the "Divine Providence" embody Swedenborg's spiritual philosophy, and exhibit the symmetrical relations of the various parts of his religious system. Love, he says, is the life of man. God alone is Love itself and Life itself, and angels and men are but recipients of life from him. He is very Man, and our humanity is derived from him, so that it is literally true that we are

created in his image and likeness. His infinite love clothes itself with infinite wisdom and manifests itself in ceaseless operation, producing, maintaining, and reproducing the boundless universe, with all its innumerable parts and inhabitants. In like manner men, being made in the image of God, also have love or the will, and wisdom or the understanding, and the two produce in them their finite operation. It being the nature of love to desire objects upon which to exercise itself, God could not but create the universe. The creation of this and other solar systems, all of which are inhabited, was effected by a spiritual sun, which is the first emanation proceeding from God, and which is seen in the spiritual world as our sun is seen by us. By means of this spiritual sun natural suns were created, and from them atmospheres, waters, earths, plants, animals, and finally man. Angels, spirits, and devils are men who have been born and died on this or some similar planet. Hence, all things were created from God, and not out of nothing. The spiritual world is related to the natural as cause is to effect, and the supreme first cause of all is God himself. These three, end, cause, and effect, constitute three distinct or discrete degrees, which are repeated in various forms in all created things, and on a grand scale in the universe as a whole. Creation, being from God, is, like the individual man, an image of him, and hence is in the human form in its greatest and least parts, and with more or less approximation to perfection. As we are finitely men, because God is an infinite Man, so all animals, plants, and even minerals wear a resemblance to man, and throughout all nature there is an incessant effort to evolve the human form. In the sight of God and the angels, larger and smaller bodies of human beings and the societies of heaven and hell appear organized like men, and Swedenborg calls the universe the Grand Man (Maximus Homo). As infinite love was the end and infinite wisdom the cause of creation, so the divine life and power are constantly active in sustaining

and directing it. This activity is the Divine Providence, and it reaches to every smallest particular of nature and humanity. Man has freedom, because without it he could not be an adequate recipient of the divine love, and by the abuse of his freedom he has introduced evil into the world. The Divine Providence seeks, without destroying this freedom, to lead man back to his original integrity. Hence all the wonderful dealings of God with man recorded in the Scriptures; hence the incarnation; and hence the various forms of religion which exist in the world, all of which embody more or less the essentials of salvation, namely, the worship of God and abstinence from evils as sins against him. The smaller treatises of Swedenborg are mostly extracts from his larger works, with amplifications and additions.—The fullest account of him and his writings is that of William White (2 vols., London, 1867, since republished in one volume). See, also, "Documents concerning Swedenborg," by R. L. Tafel (London, 1875 et seq.). All of his theological and some of his scientific works have been translated into English. The theological works have also been reprinted in Latin by Dr. J. F. I. Tafel, of Tübingen, Germany, and partially translated and published in French, German, Italian, Danish, and Swedish. Societies for promoting their circulation are in operation both in the United States and in Europe. The principal writers who have undertaken the exposition of Swedenborg's doctrines in England are John Clowes, Robert Hindmarsh, C. A. Tulk, Samuel Noble, J. J. G. Wilkinson, and Jonathan Bayley; in France, E. Richer and J. F. Les Boys-des-Guays; and in the United States, George Bush, Theophilus Parsons, E. H. Sears, Henry James, B. F. Barrett, W. B. Hayden, and Chauncey Giles. For an account of the ecclesiastical organization based upon Swedenborg's doctrines.



## **Arcana Coelestia, Volume 12**



## **EXODUS 29.**

### **THE DOCTRINE OF CHARITY AND FAITH**

9974.

Those who believe that they merit heaven by the goods which they do, do goods from themselves, and not from the Lord.

9975.

None of the goods which men do from themselves are good, because they are done for the sake of self, being done for the sake of reward; thus from these works they have regard in the first place to themselves; but the goods which men do from the Lord are all good, because they are done for the sake of the Lord and for the sake of the neighbor; thus in these goods they have regard in the first place to the Lord and the neighbor.

9976.

Therefore those who place merit in works love themselves, and those who love themselves despise the neighbor, and even are angry with God Himself if they do not receive the hoped-for reward, for they do the works for the sake of the reward.

9977.

From this it is evident that their works are not from heavenly love, thus not from true faith; for the faith which regards good from self, and not from God, is not true faith. Such cannot receive heaven into themselves, for heaven with man is from heavenly love and true faith.

9978.

Those who place merit in works cannot fight against the evils which are from the hells, for no one can do this from himself; but the Lord fights and conquers for those who do not place merit in works.

9979.

The Lord alone had merit, because He alone, from Himself, has conquered and subdued the hells. Hence the Lord alone is merit and righteousness.

9980.

Moreover, from himself man is nothing but evil; thus to do good from self is to do it from evil.

9981.

That good must not be done for the sake of a reward, the Lord Himself teaches in Luke: If ye love those who love you, what thanks have ye? If ye do well to those who do well to you, what thanks have ye? For sinners do the same. Rather love your enemies, and do well, and lend, hoping for nothing; then shall your reward be great, and ye shall be sons of the Most High (Luke 6:32-35). That a man cannot from himself do good that is good; but only from the Lord, the Lord also teaches in John: A man can receive nothing unless it be given him from heaven (John 3:27). Jesus said, I am the vine, ye are the branches; he that abideth in Me, and I in him, the same beareth much fruit; for without Me ye can do nothing (John 15:5).

9982.

To believe that they will be rewarded if they do what is good, is not hurtful to those who are in innocence, as is the

case with little children and with the simple; but to confirm themselves therein when they are grown up is hurtful; for a man is initiated into good by looking for a reward, and he is deterred from evil by looking for a punishment. But insofar as he comes into the good of love and of faith, he is removed from having regard to merit in the goods which he does.

9983.

To do good that is good must be from the love of good, thus for the sake of good. They who are in this love abhor merit, for they love to do, and perceive satisfaction from it; and on the other hand, they are saddened if it is believed that it is done for the sake of something of self. The case herein is almost as it is with those who do what is good to friends for the sake of friendship, to a brother for the sake of brotherhood, to wife and children for their own sake, to their country for their country's sake; thus from friendship and from love. They who think well also say and insist that they do not do well for the sake of themselves; but for the sake of those to whom they do it.

9984.

The delight itself which is in the love of doing what is good without any end of recompense, is the reward which remains to eternity; for every affection of love remains inscribed on the life. Into this there is insinuated by the Lord heaven and eternal happiness. EXODUS 29 1. And this is the word that thou shalt do to them, to sanctify them, to minister to Me in the priest's office. Take one bullock, a son of the herd, and two rams without blemish; 2. And bread of unleavened things, and cakes of unleavened things mixed with oil, and wafers of unleavened things anointed with oil; of fine flour of wheat shalt thou make them. 3. And thou shalt put them upon one basket, and bring them near in the

basket, and the bullock and the two rams. 4. And Aaron and his sons thou shalt bring near unto the door of the Tent of meeting, and shalt wash them with waters. 5. And thou shalt take the garments, and shalt clothe Aaron with the tunic, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the girdle of the ephod. 6. And thou shalt set the miter upon his head, and put the crown of holiness upon the miter. 7. And thou shalt take the oil of anointing, and pour it upon his head, and anoint him. 8. And thou shalt bring near his sons, and clothe them with tunics. 9. And thou shalt gird them with a belt, Aaron and his sons, and shalt bind the tiaras on them, and the priesthood shall be to them for a statute of an age; and thou shalt fill the hand of Aaron and the hand of his sons. 10. And thou shalt bring near the bullock before the Tent of meeting; and Aaron and his sons shall lay their hands upon the head of the bullock. 11. And thou shalt slay the bullock before Jehovah, at the door of the Tent of meeting. 12. And thou shalt take of the blood of the bullock, and shalt put it upon the horns of the altar with thy finger; and all the blood thou shalt pour out at the base of the altar. 13. And thou shalt take all the fat that covereth the intestines, and the caul upon the liver, and the two kidneys, and the fat that is upon them, and shalt burn them on the altar. 14. And the flesh of the bullock, and its skin, and its dung, shalt thou burn with fire without the camp; this is sin. 15. And thou shalt take one ram; and Aaron and his sons shall lay their hands upon the head of the ram. 16. And thou shalt slay the ram, and thou shalt take its blood, and sprinkle it upon the altar round about. 17. And thou shalt cut the ram into its pieces, and shalt wash its intestines, and its legs, and put them upon its pieces, and upon its head. 18. And thou shalt burn with the whole ram upon the altar; this is a burnt-offering unto Jehovah; an odor of rest; an offering made by fire unto Jehovah is this. 19. And thou shalt take the second ram; and Aaron and his sons shall lay their

hands upon the head of the ram. 20. And thou shalt slay the ram, and shalt take of its blood, and shalt put it upon the lap of the ear of Aaron, and upon the lap of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and thou shalt sprinkle the blood upon the altar round about. 21. And thou shalt take of the blood that is upon the altar, and of the oil of anointing, and shalt sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him; and he shall be holy, and his garments, and his sons, and the garments of his sons with him. 22. And thou shalt take of the ram the fat, and the tail, and the fat that covereth the intestines, and the caul of the liver, and the two kidneys, and the fat that is upon them, and the right hind quarter; because a ram of fillings is he; 23. And one loaf of bread, and one cake of bread with oil, and one wafer, out of the basket of unleavened things that is before Jehovah; 24. And thou shalt put the whole upon the palms of Aaron, and upon the palms of his sons; and shalt wave them a wave offering before Jehovah. 25. And thou shalt take them from their hand, and shalt burn them on the altar upon the burnt-offering, for an odor of rest before Jehovah; an offering by fire is this to Jehovah. 26. And thou shalt take the breast from the ram of fillings, which is for Aaron, and shalt wave it a wave-offering before Jehovah; and it shall be to thee for a portion. 27. And thou shalt sanctify the breast of the waving, and the hind quarter of the uplifting, which is waved, and which is uplifted from the ram of fillings, of that which is for Aaron, and of that which is for his sons; 28. And it shall be to Aaron and his sons for a statute of an age from among the sons of Israel; for it is an uplifting; and it shall be an uplifting from among the sons of Israel of their peace sacrifices, their uplifting to Jehovah. 29. And the garments of holiness which are for Aaron shall be for his sons after him, to be anointed in them, and to fill in them their hand. 30. Seven days shall

the priest after him of his sons put them on, who shall enter into the Tent of meeting to minister in the holy. 31. And thou shalt take the ram of fillings, and boil its flesh in a holy place. 32. And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, at the door of the Tent of meeting. 33. And they shall eat those things wherein expiation was made, to fill their hand, to sanctify them; and a stranger shall not eat, because they are holy. 34. And if there be anything left of the flesh of fillings, and of the bread, unto the morning, thou shalt burn what is left with fire; it shall not be eaten, because it is holy. 35. And thus shalt thou do to Aaron and to his sons, according to all that I have commanded thee; seven days shalt thou fill their hand. 36. And a bullock of sin thou shalt offer daily upon the propitiations; and thou shalt cleanse it from sin upon the altar in making thy propitiation upon it; and thou shalt anoint it, to sanctify it. 37. Seven days thou shalt make propitiation upon the altar, and shalt sanctify it, and the altar shall be a holy of holies; everyone that toucheth the altar shall be sanctified. 38. And this is what thou shalt offer upon the altar: two lambs, sons of a year, day by day, continually. 39. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer between the evenings; 40. And a tenth of fine flour mingled with beaten oil, a fourth of a hin, and a drink-offering of the fourth of a hin of wine for the first lamb. 41. And the second lamb thou shalt offer between the evenings; according to the meat-offering of the morning, and according to the drink-offering thereof, thou shalt do thereto, for an odor of rest, a fire-offering to Jehovah: 42. A continual burnt-offering to your generations at the door of the Tent of meeting before Jehovah; where I will meet with you, to speak unto thee there. 43. And there I will meet with the sons of Israel, and it shall be sanctified in My glory. 44. And I will sanctify the Tent of meeting, and the altar; and Aaron and his sons will I sanctify to minister to Me in the priest's office. 45. And I



will dwell in the midst of the sons of Israel, and will be to them for God. 46. And they shall know that I am Jehovah their God, who have brought them out from the land of Egypt, that I may dwell in the midst of them; I am Jehovah their God.

9985.

THE CONTENTS. In the internal sense in this chapter the subject treated of is the glorification of the Lord in respect to the Human, which is signified by the inauguration of Aaron and his sons into the priesthood.

9986.

THE INTERNAL SENSE. Verses 1-3. And this is the word that thou shalt do to them to sanctify them, to minister to Me in the priest's office. Take one bullock, a son of the herd, and two rams without blemish; and bread of unleavened things, and cakes of unleavened things mixed with oil, and wafers of unleavened things anointed with oil; of fine flour of wheat shalt thou make them. And thou shalt put them upon one basket, and bring them near in the basket; and the bullock and the two rams. "And this is the word that thou shalt do to them," signifies a law of order; "to sanctify them," signifies a representation of the Lord in respect to the Divine Human; "to minister to Me in the priest's office," signifies to represent all the work of salvation by Him; "take one bullock a son of the herd," signifies the purification of the natural or external man; "and two rams without blemish," signifies the purification of the spiritual or internal man; "and bread of unleavened things," signifies the purification of the celestial in the inmost of man; "and cakes of unleavened things mixed with oil," signifies the purification of the middle celestial; "and wafers of unleavened things anointed with oil," signifies the celestial in the external man; "of fine flour of wheat shalt

thou make them," signifies the truth which is from Divine good; "and thou shalt put them upon one basket," signifies the sensuous in which they are; "and bring them near in the basket," signifies thus the presence of all; "and the bullock and the two rams," signifies the natural or external of man, and his spiritual or internal, which are to be purified.

9987.

And this is the word that thou shalt do to them. That this signifies a law of order, is evident from the signification of a "word," as being Divine truth, and hence a law of order (of which below). In the general sense a "word" signifies an utterance of the mouth, or a speech; and as a speech is a thought of the mind uttered by means of words, therefore a "word" signifies the thing that is being thought; and from this, in the original tongue, everything that really exists, and is anything, is called a "word." But in an eminent sense the "Word" is Divine truth, for the reason that everything which really exists, and which is anything, is from Divine truth. Therefore it is said in David: By the word of Jehovah were the heavens made, and all the army of them by the breath of His mouth (Ps. 33:6); where "the word of Jehovah" denotes the Divine truth that proceeds from the Lord; "the breath of the mouth of Jehovah" denotes the life thence derived; "the heavens made by it, and all the army of them," denote the angels insofar as they are receptions of Divine truth. That "the heavens" denote the angels is because these constitute heaven; and as the angels are receptions of Divine truth, therefore by "angels" in the abstract sense are signified Divine truths which are from the Lord (see n. 8192); and that in the same sense "the army of the heavens" denotes Divine truths (see n. 3448, 7236, 7988). From this it can be seen what is signified by "the Word" in John: In the beginning was the Word, and the

Word was with God, and God was the Word. All things were made by Him, and without Him was not anything made that was made. And the Word was made flesh, and dwelt in us, and we saw His glory (John 1:1, 3, 14). That the Lord is here meant by "the Word" is plain, for it is said that "the Word was made flesh." The Lord is "the Word," because when He was in the world, the Lord was Divine truth itself; and when He departed out of the world, the Divine truth proceeded from Him (see the places cited in n. 9199, 9315). That in the supreme sense "the Word" denotes the Lord as to Divine truth, or what is the same, that "the Word" denotes the Divine truth proceeding from the Lord, is evident from many passages, as in the following: They cried unto Jehovah, and He sent His Word, and healed them (Ps. 107:19, 20). Ye have not the Word of the Father abiding in you, because whom He hath sent, Him ye believe not, and ye will not come to Me, that ye may have life (John 5:38, 40). I have given them Thy word, therefore the world hateth them, sanctify them in Thy truth; Thy word is truth (John 17:14, 17). He that sat on the white horse was clothed in a garment dipped in blood, and His name is called the Word of God. And He had upon His garment and upon His thigh a name written, King of kings, and Lord of lords (Rev. 19:13, 16). From these and other passages it is evident that the Divine truth proceeding from the Lord is "the Word," and in the supreme sense the Lord as to Divine truth, for it is said that "the name of Him who sat on the white horse is the Word of God," and that "He is King of kings and Lord of lords;" and as "the Word" denotes Divine truth, it is said that "He was clothed in a garment dipped in blood," for by "garment" is signified truth (n. 9952), and by "blood" truth from good. (See this more fully explained in n. 2760-2762.) Hence all truth which is from the Divine is called the "word," as in Joel: Jehovah uttered His voice before His army; for His camp is very great, for countless is he that doeth His word (Joel 2:11); where the "voice which

Jehovah utters" denotes truth from the Divine (n. 9926); the "camp of Jehovah" denotes heaven (see n. 4236, 8193, 8196). From this it is evident that "countless is he that doeth His word" denotes one who does truth Divine. In Matthew: When anyone heareth the word of the kingdom, and heedeth it not, the evil one cometh and snatcheth away that which was sown in his heart. He that was sown upon stony places, is he that heareth the word and straightway with joy receiveth it; yet hath he not root. He that was sown among thorns, is he that heareth the word, but the care of the age and the deceitfulness of riches choke the word. He that was sown in good ground, is he that heareth the word and payeth attention, and from this bringeth forth fruit (Matt. 13:19-23). That "the word" here denotes truth Divine is evident without explication. It is said "the word of the kingdom," because it is the truth of heaven and the church, for "the kingdom" denotes heaven and the church. From this it can be seen that "words" denote Divine truths which are from the Lord; as in John: The words that I speak unto you, are spirit and are life (John 6:63). Therefore also the commandments of the Decalogue are called the "ten words" (Exod. 34:28). That "the word" denotes a law of order, is because the Divine truth that proceeds from the Lord makes order in the heavens, insomuch that it is order there. Hence the laws of heavenly order are Divine truths (n 1728, 1919, 2258, 2447, 4839, 5703, 7995, 8513, 8700, 8988). The law of order which is signified by "word" in this chapter is the way in which the Lord glorified His Human, that is, made it Divine, for this is the subject here treated of in the internal sense; and from this in the relative sense the regeneration of man is treated of, for the regeneration of man is an image of the glorification of the Lord (n. 3138, 3212, 3245, 3246, 3296, 4402, 5688). That this is the law of order in especial, is because the Lord as to the Divine Human is Order in the heavens, and because everyone who

is being regenerated is brought into this order; wherefore they who are in this order are in the Lord.

9988.

To sanctify them. That this signifies to represent the Lord in respect to the Divine Human, is evident from the signification of "to sanctify," as being to represent the Lord as to the Divine Human (see n. 9956). That this is "to sanctify" is because the Lord alone is holy, and because all that is holy proceeds from Him, and all sanctification represents Him (n. 9479, 9680, 9820).

9989.

To minister to Me in the priest's office. That this signifies all the work of salvation by Him, is evident from the signification of "the priest's office," as being a representative of the Lord as to the work of salvation (see n. 9899).

9990.

Take one bullock, a son of the herd. That this signifies the purification of the natural or external man, is evident from the signification of a "bullock," as being the good of innocence and of charity in the natural or external man (see n. 9391). And because it is said "a son of the herd," there is signified also the truth of this good, for a "son" denotes truth, and a "herd," the natural. (That a "son" denotes truth, see n. 489, 491, 533, 2623, 3373, 9807; and that a "herd" denotes the natural, n. 2566, 5913, 8937.) That by a "bullock, a son of the herd" is here signified the purification of the natural or external man, is because it was sacrificed, and by sacrifices was signified purification from evils and falsities, or expiation, here purification from the evils and falsities which are in the natural or external

man. But purification in the spiritual or internal man is signified by the "burnt-offering of the ram." In order to know what the burnt-offerings and sacrifices severally represented, it must be known that there is in man an external and also an internal, and that in each of these there is what relates to truth and what relates to good; and therefore when a man is to be regenerated, he must be regenerated as to the external and as to the internal, and in both as to truth and as to good. But before a man can be regenerated, he must be purified from evils and falsities, for these stand in the way. The purifications of the external man were represented by burnt-offerings and sacrifices of oxen, bullocks, and he-goats; and the purifications of the internal man by burnt-offerings and sacrifices of rams, kids, and she-goats; but the purification of the internal itself, which is the inmost, by burnt-offerings and sacrifices of lambs; and therefore what particular purification or expiation was represented can be seen from the animals themselves that were sacrificed. It is said what purification or expiation was "represented," because the burnt-offerings and sacrifices did not purify or expiate man, but only represented purification or expiation; for who is not able to know that such things do not take away anything of the evil and falsity with a man? (See the passages cited from the Word in n. 2180.) That they did not take away, but only represented, was because with the Israelitish and Jewish nation there was instituted the representative of a church, through which conjunction was effected with the heavens, and through the heavens with the Lord (on which subject see what was shown in the places cited above, n. 9320 end, 9380). But what was specifically represented by the burnt-offerings and sacrifices of bullocks, rams, and lambs, will be seen later in this chapter, for these are there treated of.



And two rams without blemish. That this signifies the purification of the spiritual or internal man, is evident from the signification of a "ram," as being the internal of man, thus his spiritual (see n. 2830); for the internal with man is called "spiritual;" and the external "natural." Purification is signified because the burnt-offerings were of rams, and by burnt-offerings and sacrifices in general were represented purifications from evils and falsities, or expiations; and by burnt-offerings and sacrifices of rams, the purifications or expiations of the internal or spiritual man (of which below in this chapter where these are treated of).

9992.

And bread of unleavened things. That this signifies the purification of the celestial in the inmost of man, is evident from the signification of "bread," as being what is celestial (see n. 2165, 2177, 3478, 9545); and from the signification of "unleavened," as being what has been purified (of which below). That it denotes the inmost of man, is because the celestial is the good of love, and the good of love is inmost. There are three things with man which follow on in successive order. These three are called "the celestial," "the spiritual," and "the natural." The celestial is the good of love to the Lord; the spiritual is the good of charity toward the neighbor; and the natural thence derived is the good of faith, which, being from the spiritual, is called "the spiritual natural." For the case with man is similar to what it is in the heavens. In the inmost heaven, which is also called the third, is the celestial; in the second or middle heaven is the spiritual; and in the first or ultimate heaven is the natural thence derived, or the spiritual natural. That the case with man is similar to what it is in the heavens, is because a man who is in good is a heaven in the least form (see the places cited in n. 9279). Concerning the threefold division of heaven or of the heavenly kingdom, more will be told below

when treating of the cakes and wafers of fine flour of wheat. That "unleavened" signifies purified, is because "fermented" signifies falsity from evil (n. 2342, 7906); hence "unleavened" or "unfermented" signifies pure, or without this falsity. That "fermented" signifies falsity from evil, is because this falsity defiles good, and also truth, and also because it excites fighting; for on the approach of this falsity to good a burning heat is excited, and on its approach to truth, collision. For this reason a meat-offering of unleavened bread was employed in the burnt-offerings and in the sacrifices. Therefore it was ordered that "no meat-offering which they should bring to Jehovah should be made leavened" (Lev. 2:11); that they "should not sacrifice the blood of the sacrifice upon what was leavened" (Exod. 23:18); and that on the feast of the passover, they "should eat nothing leavened," and that he who did eat "should be cut off from Israel" (Exod. 12:15, 18-20). That he was to be cut off from Israel who ate what was leavened on the feast of the passover, was because the feast of the passover signified liberation from damnation, and specifically liberation from falsities from evil, with those who suffer themselves to be regenerated by the Lord (see n. 7093, 9286-9292); hence also this feast was called "the feast of unleavened things."

9993.

And cakes of unleavened things mixed with oil. That this signifies the purification of the middle celestial, is evident from the signification of "cakes," as being the middle celestial (of which in what follows); and from the signification of "oil," as being the good of love (see n. 886, 4582, 4638). From this it is evident that by "cakes mixed with oil" is signified the celestial which is from the inmost, for "oil" denotes the good of love, which is inmost. The case herein is that the heavens have been distinguished into two

kingdoms, one of which is called "spiritual," the other "celestial." To the spiritual kingdom in the heavens corresponds understanding with man, and to the celestial kingdom corresponds his will (n. 9835). In each kingdom there is an internal and an external, as also with man in his understanding and will; for understanding with man is internal and external, and will is internal and external. Internal understanding makes the spiritual life of the internal man, and external understanding makes the spiritual life of the external man; but internal will makes the celestial life of the internal man, and external will makes the celestial life of the external man. That there is an internal and an external with man, can be seen by everyone who reflects, especially from hypocrites, the deceitful, the cunning, and the malicious, in that interiorly they think contrary to the truths of faith, and also will contrary to the goods of celestial love; but exteriorly they think and will in agreement with them, and also speak and act accordingly, that they may so appear before the world. Be it known further, that each kingdom in the heavens, namely the spiritual kingdom and the celestial kingdom, is in three divisions, being inmost, middle, and external (see n. 9873). The inmost of the celestial kingdom is the good of love to the Lord; the middle there is the good of mutual love, which is the good thence proceeding; and the external is the delight proceeding from this good. The two former are in the internal man with those who are in the Lord's celestial kingdom; but the third is in the external with the same. These three were represented by the bread of unleavened things, the cakes of unleavened things mixed with oil, and the wafers of unleavened things anointed with oil; and their purification is represented by the offering of these three upon the altar together with the burnt-offering or sacrifice. That such things are signified in order, can be seen merely from the fact that these three were commanded, and their preparation is also described, in the

books of Moses, which would by no means have been done unless they had involved arcana of heaven and the church. Otherwise of what use would such things be? But I know that at the present day scarcely anyone can apprehend these arcana, for the reason that at this day everything in the understanding and the will is worldly, and they who think about heaven, and desire it, have and are willing to have no other idea of it than a natural and earthly one; and where there is such an idea, and such a will, thus such a love, there the arcana of heaven have no place. Very different would it be if the mind were more delighted with heavenly things than with worldly ones, for a man apprehends what delights him; as when he is delighted with the arcana of the civil state in kingdoms, and with those of the moral state with man. By "the moral state" is meant that of the loves and affections, and of the derivative thoughts, the arcana of which a shrewd man easily perceives, because he delights to lead others by them, in order to secure honors, gain, or reputation for the sake of these. That "cakes" signify the celestial in the internal man, is because they are in the second rank; for in the first rank is bread of unleavened things; in the second are cakes mixed with oil; and in the third are wafers anointed with oil. These three were called "meat-offerings," and were offered on the altar together with burnt-offerings and sacrifices. How they were to be prepared is described in Leviticus 2; and how they were to be offered is described in various passages, as by Aaron on the day of his anointing, in Leviticus 6:13-16. By "cakes" in the Word is also meant the good of love in general; from which it is that the "breads of faces," or "of setting forth," are called "cakes" in Moses: Thou shalt take fine flour, and bake it into twelve cakes; of two tenth parts shall one cake be. And thou shalt set them on the table before Jehovah. And thou shalt put pure frankincense upon each row (Lev. 24:5-9); the "pure frankincense put upon the cakes" signified truth from