

ARCANA CŒLESTIA:
OR
HEAVENLY MYSTERIES
CONTAINED IN
THE SACRED SCRIPTURES,
OR
WORD OF THE LORD,
MANIFESTED, AND LAID OPEN;
BEGINNING WITH
THE BOOK OF GENESIS.
INTERSPERSED WITH
RELATIONS OF WONDERFUL THINGS

Seen in the World of Spirits and the Heaven of Angels.

Now first Translated from the Original Latin of

EMANUEL SWEDENBORG.

BY A SOCIETY OF GENTLEMEN.

SECOND EDITION.

VOL. X.

MANCHESTER :

Printed by W. D. VAREY, Red Lion-street, St. Ann's Square ;

SOLD BY MESSRS. CLARKES, MARKET-PLACE, MANCHESTER.
AND IN LONDON,

BY H. HODSON, CROSS-STREET, HATTON-GARDEN ;
T. GOYDER, 8, CHARLES-STREET, WESTMINSTER ; AND OTHER
BOOKSELLERS.

1819.

Matt. vi. 33.

*Seek ye first the Kingdom of GOD and his
Righteousness, and all things shall be
added unto you.*

EXODUS.

CHAPTER THE THIRTEENTH.



THE DOCTRINE OF CHARITY.

8033. **I**T may be expedient now to say what is charity and what is faith appertaining to man. Charity is an internal affection, which consists in this, that from the heart he wills to do good to the neighbour, and that this is the delight of his life, and this without recompence.

8034. But faith is an internal affection, which consists in this, that from the heart he wills to know what is true and what is good, and this not for the sake of doctrine as the end, but for the sake of life : this affection conjoins itself with the affection of charity by this, that it wills to do according to what is true, thus the very truth.

8035. They who are in the genuine affection of charity and faith, believe that they will nothing of good of themselves, and that of themselves they understand nothing of truth, but that the will of good and the understanding of truth is from the Lord.

8036. This now is charity, and this is faith ; they who are principled therein, have, in themselves, the kingdom of the Lord and heaven ; and in them is the Church ; and they are they who are regenerated by the Lord, and from Him have received a new will and a new understanding.

8037. They who have self-love, or the love of the world for an end, cannot in any wise be in charity and faith ; they who are principled in those loves, do not even know what charity and what faith are, and do not at all comprehend, that to will good to the neighbour without recompence is heaven in man, and that in that affection there is a happiness as great as
A 2 that

that of the angels, which is ineffable ; for they believe, if they are deprived of the joy arising from the glory of honours and wealth, there is nothing of joy any longer given, when yet in this case heavenly joy first commences, which infinitely transcends [every other].

CHAPTER XIII.

1. **A**ND JEHOVAH spake to Moses, saying,
 2. Sanctify to Me every first-born, the opening of every womb, in the sons of Israel, in man and in beast ; it is for Me.
 3. And Moses said to the people, remember this day, in which ye came forth out of Egypt, from the house of servants, because in strength of hand JEHOVAH brought you forth thence ; and there shall not be eaten what is leavened.
 4. To day ye go forth, in the month Abib.
 5. And it shall be when JEHOVAH hath introduced thee to the land of the Canaanite, and of the Hittite, and of the Amorite, and of the Hivite, and of the Jebusite, which He sware to thy fathers to give thee, a land flowing with milk and honey, and thou shalt serve this service in this month.
 6. Seven days thou shalt eat unleavened bread, and in the seventh day [shall be] a feast to JEHOVAH.
 7. Unleavened bread shall be eaten seven days, and what is leavened shall not be seen by thee, and leaven shall not be seen by thee in all thy border.
 8. And thou shalt declare to thy son in that day, saying, on account of this JEHOVAH hath done to me, in my going forth out of Egypt.
 9. And it shall be to thee for a sign upon thy hand, and for a memorial between thine eyes, to the intent that the law of JEHOVAH may be in thy mouth, because with a strong hand JEHOVAH brought thee forth out of Egypt.
 10. And thou shalt keep this statute for a stated time, from year into year.
 11. And it shall be when JEHOVAH shall have introduced thee to the land of the Canaanite, as He sware to thee and to thy fathers, and shall give it to thee.
 12. And thou shalt make every opening of the womb to pass to JEHOVAH, and every opening of the fœtus of a beast, which shall be males to thee, to JEHOVAH.
 13. And

13. And every opening of an ass thou shalt redeem in cattle, and if thou dost not redeem, and thou shalt break it's neck*; and every first-born of man in thy sons thou shalt redeem.

14. And it shall be that thy sons shall ask thee to morrow, saying, what [is] this; and thou shalt say to him, in strength of hand JEHOVAH has brought us forth out of Egypt, from the house of servants.

15. And it was that Pharaoh grew hard to send us away, and JEHOVAH slew every first-born in the land of Egypt, from the first-born of man, and even to the first-born of beast, on which account I sacrifice to JEHOVAH every opening of the womb, males, and every first-born of my sons I redeem.

16. And it shall be for a sign upon thy hand, and for frontlets between thine eyes, because in strength of hand JEHOVAH brought us forth out of Egypt.

17. And it was when Pharaoh sent away the people, God led them not by the way of the land of the Philistines, because it was near, because God said, perhaps the people will repent when they see war, and will return to Egypt.

18. And God led the people about by the way of the wilderness of the red sea (mare suph); and the sons of Israel went up girded out of the land of Egypt.

19. And Moses took the bones of Joseph with him, because adjuring he adjured the sons of Israel, saying, visiting God will visit you, and ye shall cause my bones to come up hence with you.

20. And they journeyed from Succoth, and encamped in Etham, in the end of the wilderness.

21. And JEHOVAH went before them by day in a pillar of a cloud, to lead them in the way, and by night in a pillar of fire, to enlighten them, to go by day and by night.

22. The pillar of the cloud did not recede by day, and the pillar of fire by night, before the people.

* What is here rendered *thou shalt break it's neck* might perhaps be more properly rendered *thou shalt put out it's neck*, or, to come nearer to the original Hebrew (עֲרַפְתּוֹ) *thou shalt neck it*.

THE CONTENTS.

8038. **T**HE subject treated of in this chapter in the internal sense is concerning faith in the Lord, and concerning the perpetual remembrance, that by Him they had been liberated from damnation : Faith in the Lord is signified by the sanctification of the first-born ; and the perpetual remembrance of liberation by the Lord (is signified) by the celebration of the passover.

8039. In what follows in this chapter, and afterwards, the subject treated of is concerning the further preparation of those, who were of the Spiritual Church, and before the coming of the Lord were detained in the lower earth, before they could be introduced into heaven ; and that for the sake of this end, they were first safely transmitted through the middle of damnation, and next that they underwent temptations, the Lord being continually present : Transmission through the midst of damnation is signified by the passage through the read sea [mare suph] ; temptations [are signified] by the life in the wilderness to which they were led ; and the presence of the Lord [is signified] by a pillar of a cloud by day, and of fire by night.

THE INTERNAL SENSE.

8040. **V**ERSES 1, 2. *And Jehovah spake to Moses, saying, sanctify to Me every first-born, the opening of every womb, in the sons of Israel, in man and in beast, it is for Me.* And Jehovah spake to Moses, saying, signifies information from the Divine [being or principle] : sanctify to Me every first-born, signifies faith, that it is from the Lord : the opening of every womb, signifies which is from charity : in the sons of Israel, signifies in the Spiritual Church : in man and in beast, signifies the good of faith interior and exterior : it is for Me, signifies that it is the Lord's.

8041. "And Jehovah spake to Moses, saying"—that hereby is signified information from the Divine [being or principle], appears from the signification of speaking and saying,
ing,

ing, when from Jehovah, concerning the things of the Church which are to be observed, as denoting information, see n. 7769, 7793, 7825; and because from Jehovah, it denotes information from the Divine [being or principle]; and from the representation of Moses, as denoting Truth Divine, see n. 6771, 7014, 7382; hence by Jehovah spake to Moses, saying, is signified information from the Divine [being or principle] by Divine Truth.

8042. "Sanctify to Me every first-born"—that hereby is signified faith, that it is from the Lord, appears from the signification of sanctifying to Jehovah or the Lord, as denoting to ascribe to Him, that is, to confess and acknowledge that it is from Him; and from the signification of first-born, as denoting faith, see n. 352, 2435, 6344, 7035; when it is said faith, thereby is meant every truth which is for the Spiritual Church, and whereas every truth of the Church is meant, the Spiritual Church itself is also meant, for truth is the essential of this Church; good is indeed the essential of the Church, and is actually the first-born, see n. 2435, 3325, 4925, 4926, 4928, 4930; but the good, which appertains to those who are of the Spiritual Church, is in itself truth; for when they act according to the truth, which is of their doctrine, then the truth is called good, having passed in this case from the understanding into the will, and from the will into act, and what is done from the will, this is called good: that this good in itself and it's essence is still truth, is because the doctrinals of the Church to them are truths, and doctrinals in the Churches differ, consequently also truths, and yet, although they are so various, by willing them and acting them, they become goods, as hath been just now said. Whilst man is regenerating, he is led by faith in the intellect, or by doctrine, to faith in the will or life, that is, by the truth of faith to the good of charity, and when man is in the good of charity, he is then regenerated, in which case from that good he engenders truths, which are called the truths of good; these are the truths which are the veriest truths of faith, which are meant by the first-born; for the case with the generations, or nativities of truths from good, is like that of the generations or nativities of sons and daughters from a parent, and afterwards of grand-sons and grand-daughters, next of great-grand-sons and great-grand-daughters, and so forth; the first or immediate generation or nativity, which is of sons and daughters, is what is signified by the first-born, how many soever it may consist of, but not the second and the third, except in respect to their own parents: the reason why they are sanctified to Jehovah or the Lord is, because all derivative or
descending

descending truths and goods derive their essence from the primitive. In this spiritual [principle] is founded the right of the first-born treated of in the Word.

8043. "The opening of every womb"—that hereby is signified which is from charity, appears from the signification of the opening of the womb, as denoting what is immediately born of a regenerate [principle or man], thus what is from charity, according to what was said just above, n. 8042; for he who is conceived anew, comes as it were again into the womb, and he who is born anew, goes forth as it were again from the womb; but what is conceived in the womb, and born from the womb, is not man so far forth as man, but is the faith of charity, for this constitutes the spiritual principle of man, thus as it were makes the man himself anew, for his life in such case is thence derived; from these considerations it may be manifest what is meant in the spiritual sense by the opening of the womb; the angels, who are in spiritual ideas alone, understand nothing else by it: what is meant by the womb, also what by being in the womb, and by coming forth from the womb, see n. 3293, 3294, 3967, 4904, 4918, 4931, 5052, 5054, 6433. Inasmuch as such things are signified by womb, therefore the Lord in the Word is called, He that formeth from the womb, that is, the Regenerator, as in Isaiah, "Thus saith Jehovah, thy Maker, and *thy former from the womb*, He helpeth thee; fear not my servant Jacob, and Jeshurun whom I have chosen; because I will pour *water* upon him that is thirsty, and streams upon the dry [ground]; I will pour forth *my spirit* upon thy seed, and blessing upon thy children," xlv. 2, 3. The Lord is called maker and former from the womb, because He regenerates man, and from natural makes him spiritual; inasmuch as regeneration is effected by truth and good, therefore it is said, that He will pour *water* upon him that is thirsty, and *spirit* upon his seed; for by water is signified the truth which is of faith, n. 2702, 3058, 3424, 4976, 5668, 7307, and by spirit the good which is of charity; in like manner as by water and spirit in John, "Jesus said to Nicodemus, Verily, verily, I say unto thee, except any one *be born again*, he cannot see the kingdom of God: Nicodemus said to him, How can a man be born when he is old? *Can he enter a second time into his mother's womb?* Jesus answered, Verily, verily I say unto thee, *except any one be born of water and of the spirit*, he cannot enter into the kingdom of God; that which is born of the flesh is flesh, but *that which is born of the spirit is spirit*: Art thou a master in Israel, and knowest not these things?" iii. 3, 4, 5, 6, 10.

The

The Lord is called the former from the womb also in other passages in Isaiah, “Thus saith Jehovah thy Redeemer, *and thy former from the womb*; I Jehovah doing all things, expanding the heavens alone, and stretching out the earth from myself,” xlv. 24; by the heavens and the earth is meant in the general sense the Church internal and external, n. 82, 1411, 1753, 1850, 3355, 4535, and in the particular sense the internal and external of the church appertaining to the man who is regenerated; and by expanding and stretching out, is signified to make or create from Divine Power, n. 7673, whence the Lord as Regenerator is called Maker and Creator, and regeneration is called a new creation. In like manner in the same prophet, “Attend to me, O house of Jacob, and all the remains of the house of Israel, carried from the belly, *brought from the womb*,” xlv. 3. And in David, “Upon thee Lord Jehovah *I have been laid from the womb*, out of the bowels of my mother *thou art my bringer forth*, thou art my praise continually,” Psalm lxxi. 6. From these considerations it is now evident what is signified in the internal sense by the opening of the womb, and consequently what by the first-born.

8044. “In the sons of Israel”---that hereby is signified in the Spiritual Church, appears from the representation of the sons of Israel, as denoting the Spiritual Church, see n. 4286, 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223.

8045. “In man and in beast”---signifies the good of faith interior and exterior, as n. 4724, 7523.

8046. “It is for Me”---that hereby is signified that it is the Lord’s, appears from this consideration, that Jehovah in the Word is the Lord, n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6281, 6303, 6905, 6945; 6956, whence *it is for Me* denotes that it is the Lord’s. That all good, and all truth, thus charity and faith, are from the Lord, and nothing at all from man, see n. 504, 2411, 3142, 3147, 4151, 5482, 5649, 6193, 6325, 6466 to 6495, 6613 to 6626, 6982, 6985, 6996, 7004, 7055, 7056, 7058, 7270, 7343.

8047. Verses 3 to 10. *And Moses said to the people, remember this day in which ye came forth out of Egypt, from the house of servants, because in strength of hand Jehovah brought you forth thence; and there shall not be eaten what is leavened. To-day ye go forth, in the month Abib. And it shall be, when Jehovah hath introduced thee to the land of the Canaanite, and of the Hittite, and of the Amorite, and of the Hivite, and of the Jebusite, which He sware to thy fathers to*

give thee, a land flowing with milk and honey, and thou shalt serve this service in this month. Seven days thou shalt eat unleavened bread, and in the seventh day [shall be] a feast to Jehovah. Unleavened bread shall be eaten seven days, and what is leavened shall not be seen by thee, and leaven shall not be seen by thee in all thy borders. And thou shalt declare to thy son in that day, saying, on account of this Jehovah hath done to me, in my going forth out of Egypt. And it shall be to thee for a sign upon thine hand, and for a memorial between thine eyes, to the intent that the law of Jehovah may be in thy mouth, because with a strong hand Jehovah brought thee forth out of Egypt. And thou shalt keep this statute for a stated time, from year into year. And Moses said to the people, signifies instruction by Truth Divine : remember this day in which ye came forth out of Egypt, from the house of servants, signifies that that state was principally to be recalled to mind, in which they were when liberated from spiritual captivity by the Lord : because in strength of hand Jehovah brought you forth thence, signifies that they were liberated by the Divine Power of the Lord : and there shall not be eaten what is leavened, signifies that there shall not be appropriated any thing falsified : to-day ye go forth, signifies liberation to eternity : in the month Abib, signifies the beginning of a new state : and it shall be that when Jehovah hath introduced thee to the land of the Canaanite, and of the Hittite, and of the Amorite, and of the Hivite, and of the Jebusite, signifies into the region of heaven occupied by those who are in evil and the false : which He sware to thy fathers to give thee, signifies that was promised by the Divine [being or principle] to those who are in good and truth : a land flowing with milk and honey, signifies where is gladness and joy : and thou shalt serve this service in this month, signifies the continual worship of the Lord on account of liberation : seven days thou shalt eat unleavened bread, signifies purification from falses : and in the seventh day shall be a feast to Jehovah, signifies the holy worship of the Lord : unleavened bread shall be eaten seven days, signifies that they were altogether to be purified from falses : and what is leavened shall not be seen by thee, signifies that what is falsified shall not be at all admitted : and leaven shall not be seen by thee, signifies that neither any thing false [shall be admitted] : in all thy borders, signifies so far as truth which is from good extends itself : and thou shalt declare to thy son in that day, saying, signifies the interior perception of truth, which [perception] is of conscience : on account of this Jehovah hath done to me, in my going forth out of Egypt, signifies