

5226. Verses 9-13. And spoke the prince of the butlers unto Pharaoh, saying, I do remember my sins this day. Pharaoh was wroth upon his servants, and put me in custody in the house of the prince of the guards, me and the prince of the bakers: and we dreamed a dream in one night, I and he; we dreamed each one according to the interpretation of his dream. And there was with us there a Hebrew boy, servant to the prince of the guards; and we told him, and he interpreted to us our dreams; to each one according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he brought back upon my station, and him he hanged. "And spoke the prince of the butlers unto Pharaoh," signifies thought from the sensuous subject to the intellectual part; "saying," signifies perception therefrom; "I do remember my sins this day," signifies about a state of disjunction; "Pharaoh was wroth upon his servants," signifies when the natural turned itself away; "and put me in custody in the house of the prince of the guards," signifies rejection by the things that are primary for interpretation; "me and the prince of the bakers," signifies both sensuous parts; "and we dreamed a dream in one night," signifies what was foreseen in obscurity; "I and he," signifies concerning both sensuous parts; "we dreamed each one according to the interpretation of his dream," signifies what would be the event to both; "and there was with us there a Hebrew boy," signifies that because of temptation the guiltlessness of the church was rejected thither; "servant to the prince of the guards," signifies wherein was truth that might serve primarily for interpretation; "and we told him," signifies that there was perception therefrom; "and he interpreted to us our dreams," signifies what was in the things foreseen in obscurity; "to each one according to his dream he did interpret," signifies from truth; "and it came to pass, as he interpreted to us, so it was," signifies that such was the event; "me he brought back upon my station," signifies that the sensuous of the intellectual part was received; "and him he hanged," signifies that the sensuous of the will part was rejected.

5227. And spoke the prince of the butlers unto Pharaoh. That this signifies thought from the sensuous subject to the intellectual part, is evident from the signification of "speaking," as being to think (see n. 2271, 2287, 2619); and from the representation of the prince of the butlers, as being the sensuous subject to the intellectual part (n. 5077, 5082). What thought from the sensuous is, may be seen above (n. 5141).

5228. Saying. That this signifies perception therefrom, is evident from the signification of "saying," as being to perceive (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509). What perception "therefrom" is, or perception from thought, cannot be unfolded so as to be understood, because at this day it is wholly unknown what spiritual perception is; and what is unknown does not enter into the apprehension, however it may be described; for perception is nothing else than the speech or thought of the angels who are with man. When this speech or thought flows in, it becomes the perception that a thing is so, or is not so, but only with those who are in the good of love and of charity, for it flows in through good. With these this perception produces thoughts, for to them what is perceptive is the general of thought. Yet perception from thought is not actually given, but only apparently. But no more can be said regarding this mystery, because, as already said, it is unknown at this day what perception is.

5229. I do remember my sins this day. That this signifies about a state of disjunction, is evident from the signification of "sins," as being what is of inverted order (see n. 5076); and from the signification of "remembering," as being conjunction (n. 5169). Thus "to remember sins" is to be conjoined with what is of inverted order, and consequently to be disjoined from the natural which is represented by Pharaoh; for whatever is conjoined with what is in inverted order, is disjoined from what is in order. The reason why "to remember" is conjunction, is that the remembering of anyone in the other life conjoins; for as soon as any spirit calls another to mind he appears present, and so present that they speak together. It is for this reason that angels and spirits can meet all persons whom they have known or have heard of, can see them present and speak with them, when the Lord allows them to call them to mind (see n. 1114).

5230. Pharaoh was wroth upon his servants. That this signifies when the natural averted itself, is evident from what was unfolded above (n. 5080, 5081), where similar words occur.

5231. And put me in custody in the house of the prince of the guards. That this signifies rejection by the things which are primary for interpretation, is also evident from what was unfolded above (n. 5083, 5084), where similar words occur.

5232. Me and the prince of the bakers. That this signifies both sensuous parts, is evident from the representation of the prince of the butlers, who is here meant by "me," as being the sensuous subject to the intellectual part in general (see n. 5077, 5082); and from the representation of the prince of the bakers, as being the sensuous subject to the will part in general (n. 5078, 5082); thus by "me and the prince of the bakers" both sensuous parts are signified. We say "both" sensuous parts because there are two faculties in man which constitute his life, the will and the understanding, to which each and all things in him have reference. That there are two faculties in man which constitute his life, is because there are two things which make life in heaven-good and truth-good having reference to the will, and truth to the understanding. From this it is plain that there are two things which make man spiritual, and consequently make him blessed in the other life, namely, charity and faith; for charity is good and faith is truth, and charity has reference to the will and faith to the understanding.

[2] To these two-good and truth-each and all things in nature bear reference, and from this they come into existence and subsist. That they bear reference to these two things, is very evident from heat and light, of which heat has reference to good and light to truth, and therefore spiritual heat is the good of love, and spiritual light is the truth of faith. As each and all things in universal nature bear reference to these other two, good and truth, and as good is represented in heat, and faith in light, everyone may judge of what quality a man is from faith alone without charity, or what is the same thing, from merely understanding truth without willing good. Is it not like the state of winter, when the light is brilliant, and yet everything is torpid, because without heat? Such is the state of the man who is in faith alone, and not in the good of love. He is in cold and in darkness, in cold because he is opposed to good, in darkness because thereby he is opposed to truth; for one who is opposed to good is also opposed to truth, however he may seem to himself not to be so; for the one draws the other to its side. Such becomes his state after death.

5233. And we dreamed a dream in one night. That this signifies what was foreseen in obscurity, is evident from the signification of a "dream," as being what is foreseen (n. 3698, 5091); and from the signification of "night," as being a state of shade (n. 1712), thus obscurity.

5234. I and he. That this signifies concerning both sensuous parts, is evident from the representation of the butler, who here is "I," as being one sensuous, and from the representation of the baker, who here is "he," as being the other sensuous (of which just above, n. 5232).

5235. We dreamed each one according to the interpretation of his dream. That this signifies what would be the result to both, is evident from the signification of "interpretation," as being what it would have in it, and what would happen (see n. 5093, 5105, 5107, 5141), thus what would be the event of that which was foreseen, which is signified by the "dream" (n. 5233).

5236. And there was with us there a Hebrew boy. That this signifies that because of temptation the guiltlessness of the church was rejected thither, is evident from the signification of a "boy," as being what is guiltless (of which in what follows); and from the signification of "Hebrew," as being one who is of the church (see n. 5136), thus that which is of the church. Its being rejected thither because of temptation, is signified by his being there, namely, in custody, for by the "custody" into which Joseph was put is signified a state of temptation (see n. 5036, 5037, 5039, 5044, 5045); which state has been treated of in chapters 39 and 40.

[2] The reason why a "boy" denotes guiltlessness, is that in the internal sense a "little child" denotes what is innocent; for in the Word we read of "sucklings," "little children," and "boys" (or "children"); and by them are signified three degrees of innocence, the first degree by a "suckling," the second by a "little child," and the third by a "child." But as with the "child" innocence begins to be put off, therefore by him is signified that degree of innocence called "guiltlessness." As by these three are signified three degrees of innocence, three degrees of love and charity are also signified by the same, for the reason that celestial and spiritual love, that is, love to the Lord and charity toward the neighbor, cannot exist except in innocence. But be it known that the innocence of sucklings, little children, and children is only external; and that internal innocence is not possible in man till after he has been born anew, that is, becomes again as it were a suckling, a little child, and a child. It is these states that are signified in the Word by these three; for in the internal sense of the Word nothing but what is spiritual is understood; consequently none but spiritual birth, which is called rebirth and also regeneration.

[3] That the innocent quality which is called "guiltlessness" is signified by a "boy" or "child," is evident in Luke: Jesus said, Whosoever receiveth not the kingdom of God as a child shall not enter therein (Luke 18:17); "to receive the kingdom of God as a child" is to receive charity and faith from innocence. In Mark: Jesus took a child and set him in the midst of them; and when He had taken him in His arms He said to them, Whosoever shall receive one of such children in My name, receiveth Me (Mark 9:36-37; Luke 9:47-48);

by a "child" here is represented innocence; and one who receives this, receives the Lord, because He is the source of all innocence. Everyone can see that "to receive a child in the Lord's name" is not literally to receive a child, thus that something heavenly must be represented thereby.

[4] In Matthew:

The children cried in the temple, Hosanna to the son of David. The priests were indignant; and therefore Jesus saith to them, Did ye never read, Out of the mouth of babes and sucklings Thou hast perfected praise? (Matt. 21:15-16; Ps. 8:2);

the children's crying "Hosanna to the son of David" was to represent that only innocence acknowledges and receives the Lord, that is, they in whom there is innocence. By "out of the mouth of babes and sucklings Thou hast perfected praise" is signified that praise can come to the Lord by no other way than through innocence; for by this alone is effected all communication and all influx, and consequently access. It is for this reason that the Lord says:

Unless ye be converted, and become as children, ye shall not enter into the kingdom of the heavens (Matt. 18:3).

[5] In the following passages also by a "boy" or "child" is signified innocence. In Zechariah:

The streets of the city shall be full of boys and girls playing in the streets thereof (Zech. 8:5);

speaking of the new Jerusalem, or the Lord's kingdom. In David: Praise Jehovah, young men and maidens, old men with children (Ps. 148:12).

Again:

Jehovah reneweth thy life from the pit, He sateth thy mouth with good, so that thou renewest thy childhood like the eagle (Ps. 103:4-5).

In Joel:

They have cast a lot upon My people; because they have given a boy for a harlot, and sold a girl for wine that they have drunk (Joel 3:3).

In Jeremiah:

Through thee will I scatter man and woman, and through thee will I scatter the old man and the child, and through thee will I scatter the young man and the maid (Jer. 51:22).

In Isaiah:

Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, God, Hero, Father of Eternity, Prince of Peace (Isa. 9:6).

5237. Servant to the prince of the guards. That this signifies wherein was truth that might serve primarily for interpretation, is evident from "servant" being predicated of truth (see n. 2567, 3409); and from the signification of the "prince of the guards," as being things primary for interpretation (n. 4790, 4966, 5084); and because truth is of service for the interpretation of the Word, the truth thus serving is signified here by "servant to the prince of the guards."

5238. And we told him. That this signifies that there was perception therefrom, is evident from the signification of "telling," as being perception (see n. 3209).

5239. And he interpreted to us our dreams. That this signifies what was in the things foreseen in obscurity, is evident from the signification of "interpreting," as being what was therein (see n. 5093, 5105, 5107); and

from the signification of "dreams," as being things foreseen in obscurity (of which above, n. 5233).

5240. To each one according to his dream he did interpret, signifies from truth; and it came to pass, as he interpreted to us, so it was, signifies that such was the event, as may be seen from the fact that by these words is signified the event of the matter, which in truth was such as he had foretold.

5241. Me he brought back upon my station. That this signifies that the sensuous of the intellectual part was received, is evident from the signification of the "butler," who is here meant by "me," as being the sensuous of the intellectual part (of which above); and from the signification of "bringing back upon the station," as being to reduce into order and make subordinate (see n. 5125, 5165), thus also to receive.

5242. And him he hanged. That this signifies that the sensuous of the will part was rejected, is evident from the signification of the "baker," who is here meant by "him," as being the sensuous of the will part (of which above); and from the signification of "hanging," as being to reject (n. 5156, 5167). There is no need to unfold these things any further, because they have been unfolded before, and are here repeated for the sake of the series.

5243. Verse 14. And Pharaoh sent and called Joseph, and they brought him hastily out of the pit; and he shaved, and changed his garments, and came unto Pharaoh. "And Pharaoh sent," signifies the inclination of the new natural; "and called Joseph," signifies to receive the celestial of the spiritual; "and they brought him hastily out of the pit," signifies a speedy rejection of such things as from the state of temptation were a hindrance, and thereby a change; "and he shaved," signifies rejection and change as to what is of the exterior natural; "and changed his garments," signifies as to what is of the interior natural, by putting on what is suitable; "and came unto Pharaoh," signifies communication thereby with the new natural.

5244. And Pharaoh sent. That this signifies the inclination of the new natural, is evident from the representation of Pharaoh, as being the new natural man (as in n. 5079, 5080). The inclination to receive the celestial of the spiritual is signified by his "sending and calling Joseph." The very inclination is plain from what is said farther on—that he set him over his house and over all the land of Egypt, and said that upon his mouth all his people should kiss (verses 40-43). In regard to this the case is that when the state is full, that is, when all things have been prepared in the natural for receiving influx from the interior or higher degree, and for applying to itself what flows in, then the natural has an inclination, that is, has an affection, for receiving. In this way the one is accommodated to the other when the man is being made new by the Lord.

5245. And called Joseph. That this signifies for receiving the celestial of the spiritual, is evident from the representation of Joseph, as being the celestial of the spiritual (see n. 4286, 4585, 4592, 4594, 4963). That receiving this is signified by his "calling," may be seen just above (n. 5244).

5246. And they brought him hastily out of the pit. That this signifies a speedy rejection of such things as from the state of temptation were a hindrance; and thereby a change, is evident from the signification of a "pit," as being a state of vastation and also of temptation (see n. 4728, 4744, 5038); and from the signification of "bringing him hastily out of it," as being a speedy rejection of such things as are from it, that is, from a state of temptation. For when a "pit" denotes a state of temptation, "to bring anyone hastily out of it" denotes to remove such things as are from that state, and consequently to reject them, as is plain also from what follows; for he rejected what was of the pit, inasmuch as he shaved himself and changed his garments.

[2] A state of temptation in respect to the state after it is also like the condition of a pit or prison-squalid and unclean; for when man is being tempted, unclean spirits are near him, and surround him, and excite the evils and falsities with him, and also hold him in them and exaggerate them, even to despair. Hence it is that the man is then in squalor and uncleanness. Moreover when this state is presented to view in the other life (for all spiritual states can there be presented to the sight) it appears like a thick mist exhaled from unclean places, and a stench from it is also perceived. Such is the appearance of the sphere that encompasses one who is in temptation, and also in vastation, that is, who is in a pit in the lower earth (see n. 4728).

[3] But when the state of temptation ceases, the mist is dispersed, and the sky clears. The reason of this is that by means of temptation the falsities and evils with man are laid open and removed; when they are laid open that mist appears, but when they are removed the clear sky appears. The change of this state is also signified by Joseph's "shaving himself and changing his garments."

[4] Moreover, a state of temptation may be compared to the state of a man when among robbers; on escaping from which his hair is disheveled, his countenance wild, and his clothing torn. If he yields in temptation, he remains in a state like this; but if he conquers in temptation, then after he has composed his face, combed his hair, and changed his clothing, he comes into a cheerful and serene state. Moreover, there are infernal spirits and genii, who like robbers surround and attack the man at these times, and bring on the temptations. From this it is now plain that by their "bringing him hastily out of the pit" is signified a speedy rejection of such things as from the state of temptation were a hindrance, and thereby a change.

5247. And he shaved. That this signifies rejection and change as to what is of the exterior natural, is evident from the signification of "shaving the head and the beard," as being to reject such things as are of the exterior natural; for the "hair" that was shaved off signifies this natural (see n. 3301). The hair both of the head and of the beard corresponds in the Grand Man to the exterior natural; and therefore sensuous men (that is, they who have believed nothing but what is natural, and have not been willing to understand that there is anything more interior or purer than what they could apprehend by the senses) in the other life when in the light of heaven, they appear hairy, so much so that the face is scarcely anything but beard. Such hairy faces have often been seen by me. But they who have been rational, that is, spiritual men, in whom the natural has been rightly subordinated, appear becomingly furnished with hair. Nay, from the hair in the other life may be known the quality of spirits in respect to the natural. The reason why spirits

appear with hair is that in the other life spirits appear altogether as do men on earth. Hence it is that the angels spoken of in the Word as being seen are sometimes described even in respect to their hair.

[2] From what has now been said it is evident what is signified by "shaving," as in Ezekiel:

The priests, the Levites, the sons of Zadok, shall put off their garments wherein they minister and lay them in the bedchambers of holiness, and they shall put on other garments, neither shall they sanctify the people in their garments, and they shall not shave their heads and let down their hair, in polling they shall poll their heads (Ezek. 44:19-20); this is said of the new temple and the new priesthood, that is, of the new church; and the "putting on of other garments" signifies holy truths; their "not shaving their heads nor letting down their hair, but in polling to poll their heads" signifies not rejecting the natural, but accommodating it so that it may be in accord, thus making it subordinate. Everyone who believes the Word to be holy can see that these and the rest of the things said in the prophet about the new earth, the new city, the new temple, and new priesthood, will not be at all as is stated in the letter there; as that the priests the Levites, the sons of Zadok, will minister therein, and will then put off the garments of their ministry and put on other garments, and will poll their heads; but that all and everyone of these things signify such things as belong to a new church.

[3] Neither would the statutes have been commanded in regard to the high priest, the sons of Aaron, and the Levites, in the following passages from Moses, if they had not contained holy things within:

The priest chief of his brethren, upon whose head the anointing oil has been poured, and he hath filled his hand to put on the garments, shall not shave his head, and shall not tear his garments (Lev. 21:10).

The sons of Aaron shall not make baldness upon their head, neither shall they shave the corner of their beard; they shall be holy to their God, and not profane the name of their God (Lev. 21:5-6).

Thus shalt thou purify the Levites. Sprinkle the waters of expiation upon them, and they shall make to pass a razor over their flesh, and they shall wash their garments; and they shall be pure (Num. 8:7).

What is there that is holy or that is of the church in these things—that the high priest should not shave his head nor tear his garments; that the sons of Aaron should not make baldness upon their head nor shave the corner of their beard, and that the Levites when being purified should be shaved with a razor upon their flesh? But to have the external or natural man subordinate to the internal or spiritual, and thus to have both subordinate to the Divine, this is a holy thing, and is what the angels perceive when these passages of the Word are being read by man.

[4] So also it was with the Nazirite, who was holy unto Jehovah:

If any man should by chance die very suddenly beside him, and he hath defiled the head of his Naziriteship; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it. And when the days of his Naziriteship are fulfilled, the Nazirite shall shave the head of his Naziriteship at the door of the tent of meeting; and shall take the hair of his head and put it on the fire that is under the sacrifice of peace-offerings (Num. 6:9, 13, 18);

what the Nazirite was, and what holiness he represented, may be seen above (n. 3301). That holiness should abide in his hair can never be comprehended unless it is known what "hair" is by correspondence, thus to what holiness the hair of the Nazirite corresponded. In like manner it

cannot be comprehended how Samson had strength from his hair, of which he speaks thus to Delilah:

There hath not come up a razor upon my head, for I have been a Nazirite of God from my mother's womb; if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man. And Delilah called a man, who shaved off the seven locks of his head and his strength went from upon him. And afterward when the hair of his head began to grow after it was shaved off, strength returned to him (Judges 16:17, 19, 22); who without knowledge derived from correspondence can know that the Lord as to the Divine natural was represented by the Nazirite, and that the Naziriteship had no other meaning, and that Samson's strength was from this representative?

[5] One who does not know, and especially who does not believe, that there is an internal sense in the Word, and that the sense of the letter is representative of the things in the internal sense, will scarcely acknowledge that there is anything holy in these things; when yet that which is most holy is in them. If a man does not know, and especially if he does not believe that the Word possesses an internal sense which is holy, neither can he know what the following passages bear in their bosom, as in Jeremiah:

Truth is perished and is cut off from their mouth. Cut off the hair of thy Naziriteship, and cast it away (Jer. 7:28-29).

In Isaiah:

In that day shall the Lord shave with a razor that is hired in the passages of the river, through the king of Assyria, the head, and the hair of the feet; and shall also consume the beard (Isa. 7:20).

In Micah:

Make thee bald, and shave thee on account of the sons of thy deliciousnesses, enlarge thy baldness as the eagle, because they have migrated from thee (Micah 1:16).

Nor can he know what holiness is involved in that which is related of Elijah, in that he was a hairy man, and girt with a girdle of skin about his loins (2 Kings 1:8); nor why the children who called Elisha bald were torn by she-bears out of the wood (2 Kings 2:23, 24).

[6] By Elijah and by Elisha was represented the Lord as to the Word, thus by them was represented the Word, specifically the prophetic Word, as may be seen in what is prefaced to the eighteenth chapter of Genesis and at n. 2762. The "hairiness" and the "girdle of skin" signified the literal sense, a "hairy man" this sense in respect to truths, and a "girdle of skin" about the loins this sense in respect to goods. For the literal sense of the Word is its natural sense, because it is from the things in the world; and the internal sense is the spiritual sense, because it is from the things in heaven. These two senses are circumstanced as are the internal and external of man; and because there is no internal without an external, for the external is the ultimate of order in which the internal subsists, therefore it was a reproach against the Word to call Elisha bald, implying that it is devoid of an external, thus that the Word has no sense that is adapted to the apprehension of man.

[7] From all this it is evident that all the details of the Word are holy; but the holiness therein is not apparent to the understanding, except that of one who knows its internal sense; nevertheless by influx from heaven it comes to the perception of him who believes the Word to be holy. This influx is effected through the internal sense in which the angels are; and although this sense is not understood by the man, still it affects him, because the affection of the angels who are in it is



communicated. From this it is plain also that the Word has been given to man in order that he may have communication with heaven, and that the Divine truth which is in heaven may affect him by means of the influx.

5248. And changed his garments. That this signifies as to what is of the interior natural, by putting on what is suitable, is evident from the signification of "changing," as being to remove and reject; and from the signification of "garments," as being what is of the interior natural (of which presently); hence it follows that what was suitable (signified by the new "garments") was put on. "Garments" are often mentioned in the Word, and thereby are meant things beneath or without, and that cover things above or within; and therefore by "garments" are signified man's external, consequently his natural, because this covers his internal and spiritual. Specifically by "garments" are signified truths that are of faith, because these cover the goods that are of charity. This signification has its origin from the garments in which spirits and angels appear clothed. Spirits appear in garments devoid of brightness, but angels in garments that are bright and are as it were made of brightness, for the very brightness around them appears as a garment, as appeared the raiment of the Lord when He was transfigured, which was "as the light" (Matt. 17:2), and was "white and flashing" (Luke 9:29). From their garments also the quality of spirits and angels can be known in respect to the truths of faith, because these are represented by garments, but truths of faith such as they are in the natural; for such as they are in the rational appears from the face and its beauty. The brightness of their garments comes from the good of love and of charity, which by shining through causes the brightness. From all this it is evident what is represented in the spiritual world by the garments, and consequently what is meant by "garments" in the spiritual sense. But the garments that Joseph changed, that is, put off, were the garments of the pit or prison, and by these are signified things fallacious and false, which in a state of temptations are excited by evil genii and spirits; and therefore by his "changing his garments" is signified rejection and change in respect to what is of the interior natural, and the garments he put on denoted such things as would be suitable, and therefore the putting on of things suitable is signified. See what has before been said and shown concerning garments: that what is celestial is not clothed, but what is spiritual and natural (n. 297); that "garments" denote truths relatively lower (n. 1073, 2576); that changing the garments was a representative of holy truths being put on, whence also came the changes of garments (n. 4545); that rending the garments was representative of mourning over truth lost and destroyed (see n. 4763); and what is signified by him that came in, not having on a wedding garment (n. 2132).

5249. And came unto Pharaoh. That this signifies communication with the new natural, is evident from the signification of "coming," as here being communication by influx; and from the representation of Pharaoh, as being the new natural (see n. 5079, 5080, 5244). What the words in this verse involve is manifest from what has been unfolded, for they treat of Joseph, how he was freed from the pit and came unto Pharaoh. By Joseph in the internal sense is represented the Lord as to the celestial of the spiritual, and by Pharaoh is represented the natural or external man; by the pit in which Joseph was is represented the state of the Lord's temptation as to the celestial of the spiritual; and by his being called from the pit by Pharaoh is signified the state of deliverance from temptations, and further, the subsequent state of influx and communication with the new natural. From this it is plain that in the

internal sense is here described how the Lord made His natural new, and at last Divine.

[2] These are the things the celestial angels think when this history is being read by man; moreover, to think such things is to them most delightful, for they are in the Lord's Divine sphere, thus as it were in the Lord, and in a perception of inmost joy when thinking of the Lord and of the salvation of the human race by the Lord's making Divine the Human in Him; and in order that the angels might be kept in this most heavenly joy, and at the same time in wisdom, that Divine process is fully described in the internal sense of the Word, and at the same time therein the process of man's regeneration; for the regeneration of man is an image of the Lord's glorification (n. 3138, 3212, 3296, 3490, 4402). Some may possibly wonder what the angels converse together about, and consequently what men who become angels converse about after death; but be it known to them that it is about such things as are contained in the internal sense of the Word, namely, about the Lord's glorification, His kingdom, the church, the regeneration of man through the good of love and the truth of faith; but they speak about these things by means of secret things that are for the most part inexpressible.