

6797. Verses 23-25. And it came to pass in these many days that the king of Egypt died, and the sons of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob. And God saw the sons of Israel, and God took knowledge. "And it came to pass in these many days," signifies after many changes of state; "that the king of Egypt died," signifies the end of the former falsity; "and the sons of Israel sighed by reason of the bondage," signified sorrow on account of the attempt to subjugate the truth of the church; "and they cried," signifies entreaty; "and their cry came up unto God by reason of the bondage," signifies that they were heard; "and God heard their groaning," signifies aid; "and God remembered His covenant with Abraham, with Isaac, and with Jacob," signifies by reason of conjunction with the church through the Lord's Divine Human; "and God saw the sons of Israel," signifies that He endowed the church with faith; "and God took knowledge," signifies that He endowed with charity.

6798. And it came to pass in these many days. That this signifies after many changes of state, is evident from the signification of "days," as being states (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850); thus "came to pass in many days" denotes after many states, that is, after many changes of state.

6799. That the king of Egypt died. That this signifies the end of the former falsity, is evident from the signification of "dying," as being to cease to be (see n. 494, 6587, 6593), thus the end; and from the representation of Pharaoh, or the king of Egypt, as being false memory-knowledge (see n. 6651, 6679, 6683, 6692).

6800. And the sons of Israel sighed by reason of the bondage. That this signifies sorrow by reason of the attempt to subjugate the truth of the church, is evident from the signification of "sighing," as being sorrow; from the representation of the sons of Israel, as being the truths of the church (see n. 5414, 5879, 5951); and from the signification of "bondage," as being an attempt to subjugate (n. 6666, 6670, 6671).

6801. And they cried. That this signifies entreaty, is evident without explication.

6802. And their cry came up unto God by reason of their bondage. That this signifies that they were heard, is also evident without explication, for the statement follows that "God heard their groaning, and remembered His covenant with Abraham, with Isaac, and with Jacob."

6803. And God heard their groaning. That this signifies aid, is evident from the signification of "to hear," as being to obey (see n. 2542, 3869, 4652-4660, 5017), but when said of the Lord it denotes to provide and bring aid, for the Lord hears him to whom He brings aid; and from the signification of "groaning," as being sorrow by reason of the attempt to subjugate by falsities.

6804. And God remembered His covenant with Abraham, with Isaac, and with Jacob. That this signifies by reason of conjunction with the church through the Lord's Divine Human, is evident from the signification of "covenant," as being conjunction (of which in what follows); and from the representation of Abraham, Isaac, and Jacob, with whom a covenant was made, as being the Lord's Divine Human. (That Abraham represents the Lord

as to the Divine Itself, Isaac as to the Divine rational, and Jacob as to the Divine natural, see n. 1893, 2011, 2066, 2072, 2083, 2630, 3194, 3210, 3245, 3251, 3305, 3439, 3576, 3599, 3704, 4180, 4286, 4538, 4570, 4615, 6098, 6185, 6276, 6425.) That where mention is made of "Abraham, Isaac, and Jacob" in the Word, in the spiritual sense these men are not meant, can be seen from the fact that names never penetrate into heaven, but only what is signified by those who are named, thus the things themselves, their quality and their states, which are of the church and of the Lord's kingdom, and which are of the Lord Himself.

[2] And moreover the angels in heaven never determine their thoughts to the individual persons, for this would be to limit the thoughts, and to withdraw them from the universal perception of the things, from which is angelic speech. Hence what the angels speak in heaven is unutterable to man, and far above his thought, which is not extended to universals, but confined to particulars. When therefore we read this:

Many shall come from the east and the west, and shall recline with Abraham, and Isaac, and Jacob in the kingdom of the heavens (Matt. 8:11); the angels perceive the Lord's presence and the appropriation of the truth and good which proceed from His Divine Human. Also when we read that

Lazarus was taken up into Abraham's bosom (Luke 16:22); the angels perceive that he was taken up into heaven where the Lord is present. Hence also it can be seen that by the "covenant with Abraham, Isaac, and Jacob" in the internal sense is meant conjunction through the Lord's Divine Human.

[3] That the Divine Human is a "covenant," that is, conjunction itself, can be seen from many passages in the Word, as:

I will give Thee for a covenant to the people, for a light of the nations (Isa. 42:6).

I gave Thee for a covenant of the people, to restore the land, to divide the wasted heritages (Isa. 49:8).

Incline your ear, and come unto Me; hear and your soul shall live; so will I make a covenant of eternity with you, even the sure mercies of David. Behold I have given Him for a witness to the peoples, a prince and a lawgiver to the nations (Isa. 55:3, 4).

The Lord whom ye seek shall suddenly come to His temple; and the Angel of the covenant whom ye desire, behold He cometh (Mal. 3:1).

He hath put for Me a covenant of eternity, to be disposed for all and to be kept (2 Sam. 23:5).

[4] In these passages the Lord is plainly treated of, and the conjunction of the human race with the Divine Itself of the Lord through His Divine Human. It is known in the church that the Lord as to the Divine Human is the Mediator, and that no one can come to the Divine Itself, which is in the Lord and is called the Father, except through the Son, that is, through the Divine Human. Thus the Lord as to the Divine Human is the conjunction. Who can comprehend the Divine Itself by any thought? And if he cannot comprehend it in thought, who can be conjoined with it in love? But everyone can comprehend the Divine Human in thought, and be conjoined with it in love.

[5] That a "covenant" denotes conjunction can be seen from the covenants made between kingdoms, and that by these they are joined together; and that there are stipulations on each side, which are to be kept, in order that the conjunction may be inviolate. These stipulations or compacts are also called a "covenant." The stipulations or compacts which in the Word are called a "covenant" are on the part of man, in a close sense, the ten commandments, or Decalogue; in a wider sense they are all the statutes, commandments, laws, testimonies, precepts, which the Lord enjoined from Mount Sinai through Moses; and in a sense still more wide they are the

books of Moses, the contents of which were to be observed on the part of the sons of Israel. On the part of the Lord the "covenant" is mercy and election.

[6] That the ten commandments or Decalogue are a "covenant" is evident from the following passages:

Jehovah hath told you His covenant, which He commanded you to do, the ten words which He wrote on two tables of stone (Deut. 4:13, 23).

And because the two tables of stone, on which the ten commandments were written, were stored up in the ark (Exod. 25:16, 21, 22; 31:18; 32:15, 16, 19; 40:20), therefore the ark was called the "ark of the covenant" (Deut. 31:9, 24-26; Josh. 3:3, 6, 14; 4:7; Judg. 20:27; 2 Sam. 15:24; 1 Kings 8:21). In the last passage cited, Solomon thus speaks:

There I have set a place for the ark, wherein is the covenant of Jehovah which He made with our fathers (1 Kings 8:21).

And in John:

The temple of God was opened in heaven; and there was seen in His temple the ark of His covenant (Rev. 11:19).

[7] That all the judgments and statutes which the Lord commanded through Moses to the people of Israel, were called the "covenant," as were also the books of Moses themselves, is evident from the following passages:

After the mouth of these words I have made a covenant with you and with Israel (Exod. 34:27);

the things which are here called a "covenant" were the many in regard to sacrifices, feasts, and unleavened bread.

Moses took the book of the covenant, and read in the ears of the people, who said, All that Jehovah hath spoken we will do and hear (Exod. 24:7-8).

Josiah, king of Judah, in the house of Jehovah in the presence of them all read the words of the book of the covenant that was found in the house of Jehovah. And he made a covenant before Jehovah, to establish the words of the covenant written in that book; and all the people stood to the covenant. The king commanded all the people that they should perform the passover to Jehovah God, as it is written in this book of the covenant (2 Kings 23:2-3, 21).

If thy sons will keep My covenant and My testimony that I have taught them, their sons also shall sit on thy throne forevermore (Ps. 132:12).

[8] That a "covenant" denotes conjunction through love and faith is evident from these passages:

Behold the days come, said Jehovah, when I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, because they rendered My covenant vain; but this is the covenant that I will make with the house of Israel after those days: I will put My law in the midst of them, and I will write it on their heart; and I will be their God, and they shall be My people (Jer. 31:31-33);

"to put a law in the midst of them, and to write it on their heart" is to endow with faith and charity; through faith and charity the conjunction is made which is described by the words, "I will be their God, and they shall be My people."

I will make an everlasting covenant with them, that I will no more turn away from them; and I will do well to them; and I will put My fear in their heart, that they shall not depart from Me (Jer. 32:40); conjunction through love, which is the "covenant," is signified by, "I will put My fear in their heart, that they shall not depart from Me."

[9] In Ezekiel:

I will make a covenant of peace with them, a covenant of eternity it shall be with them; and I will give them, and multiply them, and will set

My sanctuary in the midst of them; and My habitation shall be with them, and I will be their God, and they shall be My people (Ezek. 37:26-27); here conjunction through love and faith, which are a "covenant," is described by "a sanctuary in the midst of them," and by "a habitation with them," and by the words, "I will be their God, and they shall be My people."

When I passed by thee, and saw thee, that behold it was thy time, the time of loves, and I entered into a covenant with thee, that thou shouldest be Mine (Ezek. 16:8);

speaking of Jerusalem, whereby is signified the Ancient Church; that "to enter into a covenant that thou shouldest be Mine" is marriage, or spiritual conjunction, is plain. As a "covenant" signifies conjunction, a wife is also called "a wife of the covenant" (Mal. 2:14); and conjunction among brethren is called "the covenant of brethren" (Amos 1:9). By "covenant" is also signified conjunction in David:

I have made a covenant with My chosen, I have sworn to David My servant (Ps. 89:3).

[10] That the compact of a covenant on the part of the Lord is mercy and election, is evident in these passages:

All the ways of Jehovah are mercy and truth to such as keep His covenant and His testimonies (Ps. 25:10).

The mountains shall depart, and the hills be removed; but My mercy shall not depart, and the covenant of My peace shall not be removed, saith thy compassionate One, Jehovah (Isa. 54:10).

Jehovah thy God, He is God, the faithful God, keeping covenant and mercy with them that love Him, and that keep His commandments, to the thousandth generation (Deut. 7:9, 12).

If ye will keep My covenant, ye shall be unto Me for a peculiar treasure from all peoples (Exod. 19:5),

I will have respect unto you, and make you fruitful, and multiply you, and will establish My covenant with you (Lev. 26:9);

"to have respect unto them" is of mercy; "to make them fruitful and multiply them" is to endow them with charity and faith; they who are endowed with these gifts are called the "elect;" so that these are words of election; and also the words "they shall be for a peculiar treasure."

[11] Signs of a covenant existed also in the representative church, and were such as reminded of conjunction. Circumcision was such a sign (Gen. 17:11); for "circumcision" signified purification from filthy loves, on the removal of which, heavenly love is instilled, through which is conjunction. The Sabbath is also called "an eternal covenant" (Exod. 31:16). It is said also that "the show-bread should be to the sons of Israel for an eternal covenant" (Lev. 24:8) and especially the "blood", as is evident from these passages:

Moses took the book of the covenant, and read in the ears of the people, who said, All that Jehovah hath spoken we will do and hear; then Moses took the blood of the peace sacrifice, and sprinkled it on the people, and said, Behold the blood of the covenant which Jehovah hath made with you over all these words (Exod. 24:7-8),

By the blood of Thy covenant I will send forth the bound out of the pit wherein is no water (Zech. 9:11).

Blood was a covenant, or the token of a covenant, because it signified conjunction through spiritual love, that is, through charity toward the neighbor; therefore when the Lord instituted the Holy Supper, He called His blood the "blood of the new covenant" (Matt. 26:28). From all this it can now be seen what is meant by a "covenant" in the Word in the internal sense.

6805. And God saw the sons of Israel. That this signifies that He endowed the church with faith, is evident from the signification of "seeing," as being to have faith (see n. 897, 2325, 2807, 3863, 3869, 4403-4421, 5400); hence "God saw" denotes to endow with faith, for faith is from God; and from the signification of the "sons of Israel," as being the church (n. 6637).

6806. And God took knowledge. That this signifies that He endowed with charity, is evident from the signification of "knowing," when predicated of God, that is, of the Lord, as being to endow with charity; for it is charity which conjoins the Lord with man, and causes the Lord to be present with him, consequently to know him. The Lord indeed knows all in the universe, but not as a father his sons except those who are in the good of love and charity.

[2] Therefore the Lord says of those who are in good, whom He calls His "sheep":

I am the good shepherd, and I know Mine own, and I am known of Mine. My sheep hear My voice, and I know them, and they follow Me (John 10:14, 27).

But of those who are in evil, the Lord says that He "does not know them," in these passages:

Many will say to Me in that day, Lord, Lord, have we not prophesied through Thy name, and through Thy name have cast out demons, and in Thy name done many mighty deeds? But then will I confess to them, I know you not: depart from Me, ye workers of iniquity (Matt. 7:22-23).

At last came also the other virgins saying. Lord, Lord, open to us. But He answering said, Verily I say unto you, I know you not (Matt. 25:11-12).

When once the master of the house hath risen up, and hath shut to the door, then will ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us; but He shall answer and say to you, I know you not whence ye are; then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets; but He shall say, I say to you, I know you not whence ye are; depart from Me, all ye workers of iniquity (Luke 13:25-27).

Hence it is plain that "to be known," when said of the Lord, is to be in the good of charity, that is, to be endowed with that good, because all the good of charity comes from the Lord; and that "not to be known" is to be in evil.

[3] "To know" involves conjunction, and man is said to be "known" by the Lord insofar as he is conjoined with Him. The Lord also knows those who are not conjoined, nay, the very smallest particulars in every such man (John 2:24, 25); but these men, being in evil, are in a different kind of presence, which is as it were absence; although the Lord is not absent, but the man and the spirit who is in evil is he who is absent; and then it is said that the Lord "does not know" them. An image of this condition appears among angels and spirits; they who are alike as to states of life appear near each other, and thus mutually know each other; but they who are unlike as to states of life, appear to each other to be far away, nor do they know each other in the same way. In a word, in the other life likeness of state causes people to appear present, and to be known; and unlikeness of state causes them to appear absent, and not to be known.

6807. On the spirits of the planet Mercury.

That the universal heaven bears relation to a man, which has been called the Grand Man, and that each and all things in man, both his exteriors and his interiors, correspond to that man, or to heaven, has been shown at the close of many chapters. But they who come into the other life from

this earth, being relatively few, are not sufficient to constitute this Grand Man: there must be others from many other earths; and it is provided by the Lord that as soon as the nature or the amount of the correspondence is lacking anywhere, there shall be straight-way summoned from some earth those who will make up the deficiency, in order that the proportion may be maintained, and that in this way heaven may stand firm.

6808. What the spirits of the planet Mercury bear relation to in the Grand Man, has also been disclosed to me from heaven, namely, the memory, but the memory of things that are abstracted from what is earthly and merely material. But as it has been given me to speak with them, and this for many weeks, and to learn their quality, and to explore the condition of those who are in that earth, I would present the actual experiences.

6809. They once came to me and searched the things in my memory. (Spirits can do this with the utmost skill; for when they come to a man, they see in his memory everything he knows.) When therefore the spirits of Mercury searched out various things, and among others the cities and places where I had been, I observed that they did not wish to know about the churches, palaces, houses, and streets; but only what I knew to have been done in these places, and also matters relating to the government there, and to the genius and manners of the inhabitants, with other things like these; for such things cling to the places that are in man's memory, and therefore when the places are excited, these other things also come up. I wondered at this character of the spirits of Mercury, and I therefore asked why they passed by the magnificent features of the places, and only searched out the facts and doings there? They said they have no delight in looking at material, bodily, and earthly things, but only at real ones. From this it at once appeared that the spirits of that earth relate in the Grand Man to the memory of real things when abstracted from things material and earthly.

6810. I have been told that their life in their own earth is of the same character, namely, that they care nothing for earthly and bodily things; but only for the statutes, laws, and governments of the nations there, and also for the things of heaven, which are innumerable. And I was further told that many of the men of that earth speak with spirits, and from this have knowledges of spiritual realities, and of the states of life after death, and from this also they have contempt for bodily and earthly things. For they who know with certainty and believe in a life after death, care for heavenly things, as being eternal and happy, and not for worldly things except insofar as the necessities of life require.

6811. With what eagerness they search out and learn knowledges, such as are in the memory that is raised above the sensuous things of the body, was made evident to me from the fact that when they looked into what I knew about heavenly things, they ran over them all, continually saying, "That is so-and-so, that is so-and-so." For when spirits come to a man, they enter into all his memory, and excite from it all that is suited to themselves; nay, as I have often observed, they read its contents as from a book. The spirits of Mercury did this with greater skill and quickness, because they looked at the real things themselves, and did not delay over such things as are slow, and which confine and consequently retard the internal sight, as do all earthly and bodily things when regarded as an end, that is, when loved in an extraordinary degree. For realities to which earthly things do not adhere bear the mind upward, thus into a wide field; whereas merely material things bear the mind downward, thus into a narrow one. Their eagerness to acquire knowledges also became evident in

the following manner. Once when I was writing something about the future, and they were at a distance, so that they could not look at it from my memory, they were very indignant because I would not read it in their presence, and contrary to their usual behavior they desired to upbraid me, calling me the worst of men, and so forth; and in order to show their anger they induced a kind of contraction on the right side of my head as far as the ear, that was attended with pain. But such things did me no harm. But as the spirits had done evil they went still further off, and yet they waited; because they wanted to know what I had written about the future. Such is their desire for knowledges.

6812. Above all other spirits the spirits of Mercury possess knowledges of real things, both of those within this solar system, and also of those which are beyond it in the starry heaven; and what they have once acquired they retain, and also recall, as often as like things occur. This shows very plainly that the memory of spirits is much more perfect than that of men, and also that what spirits hear, see, and perceive, they retain, especially such things as delight them, as the knowledges of real things delight these spirits. For all things that cause delight and love, flow in as it were spontaneously, and remain; other things do not enter, but only touch the surface and pass by.

6813. When the spirits of Mercury come to other societies, they search out from them what they know, and as soon as they have done this they depart. There is such a communication among spirits that when they are in a society, if they are accepted and loved, all things which they know are communicated, and this not by any speech, but by influx. By reason of their knowledges the spirits of Mercury are more conceited than others, and they were therefore told that although they know innumerable things, still there are infinite things which they do not know; and that if their knowledges should increase to eternity, they would not attain even to a knowledge of generals. They were told also of their conceit and elation of mind, and how unbecoming this is; but they answered that it is not conceit, but only a glorying in their faculty of memory. In this way they can excuse their faults.

6814. They are averse to verbal speech because it is material, and therefore I could talk with them no otherwise than by a kind of active thought. Their memory, being of real things, and not of purely material images, supplies the thought with its objects more closely; for the thought which is above the imagination requires for its objects things abstracted from what is material. But in spite of this, the spirits of Mercury excel but little in the faculty of judgment. They are not delighted with matters that belong to judgment and to conclusions from thoughts; for bare knowledges are their delight.

6815. I was allowed to insinuate the question whether they did not desire to perform some use by virtue of their knowledges; because it is not sufficient to be delighted with knowledges, seeing that knowledges look to uses, and uses must be the ends. From knowledges alone, I told them, there is no use to them, but only to others to whom they may desire to communicate their knowledges; and it is by no means proper for a man who desires to be wise, to halt in knowledges alone, because these are only instrumental causes, intended to serve in the search for uses, which must be of the life. But they answered that they are delighted with knowledges, and that to them knowledges are uses.

6816. The spirits of Mercury are quite different from the spirits of our earth, for the spirits of our earth care not so much for real things as for material, worldly, bodily, and earthly things. Therefore the spirits of Mercury cannot be together with the spirits of our earth, and so whenever they meet them they flee away; for the spiritual spheres which exhale from the two are almost opposite. The spirits of Mercury have a saying, that they love what is drawn out from things material, and that they do not desire to look at the sheath, but at things stripped of their sheath, thus at interior things.

6817. The subject of the spirits of the planet Mercury will be continued at the end of the following chapter.