

6861. Verses 9-12. And now behold the cry of the sons of Israel is come unto Me, and I have also seen the oppression wherewith the Egyptians oppress them. And now go, and I will send thee unto Pharaoh, and do thou bring forth My people the sons of Israel out of Egypt. And Moses said unto God, Who am I that I should go unto Pharaoh, and that I should bring forth the sons of Israel out of Egypt? And he said, Because I will be with thee; and this shall be the sign to thee that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall worship God near this mountain. "And now behold the cry of the sons of Israel is come unto Me," signifies pity for those who are of the spiritual church; "and I have also seen the oppression wherewith the Egyptians oppress them," signifies by reason of the endeavor of subjugation by those who were in falsities; "and now go, and I will send thee unto Pharaoh," signifies the holy proceeding from the Lord's Human, by which the infesting falsities would be dispersed; "and do thou bring forth My people the sons of Israel out of Egypt," signifies the consequent liberation of those who were of the spiritual church from infesting falsities; "and Moses said unto God," signifies perception from the Divine and humiliation; "who am I that I should go unto Pharaoh?" signifies not being yet in such a state as to seem to himself to be able to go to and remove the infesting falsities; "and that I should bring forth the sons of Israel?" signifies and thus to liberate those of the spiritual church; "and He said, Because I will be with thee," signifies that the Divine will be in the Human; "and this shall be the sign to thee that I have sent thee," signifies the knowledge that the Divine proceeded from Himself; "when thou has brought forth the people out of Egypt," signifies when the spiritual are liberated from infestation by falsities; "ye shall worship God near this mountain," signifies then perception and acknowledgment of the Divine from love.

6862. And now, behold the cry of the sons of Israel is come unto Me. That this signifies pity for those who are of the spiritual church, is evident from the signification of a "cry," as being entreaty for aid (see n. 6801), and therefore when it is said that "a cry comes unto Jehovah," or the Lord, it involves the same as "hearing," and "hearing" denotes to bring the aid of mercy, or compassion (n. 6852); and from the signification of the "sons of Israel," as being those who are of the spiritual church (n. 6637).

6863. And I have also seen the oppression wherewith the Egyptians oppress them. That this signifies by reason of the endeavor to subjugate by those who are in falsities, is evident from the signification of "the oppression wherewith they oppress," as being an endeavor to subjugate (that it denotes an endeavor to subjugate, and not subjugation itself, is because they who are of the Lord's spiritual church cannot be subjugated by those who are in falsities, because the Lord protects them); and from the signification of "the Egyptians," as being falsities (see n. 6692).

6864. And now go, and I will send thee unto Pharaoh. That this signifies the holy proceeding from the Lord's Human, by which infesting falsities would be dispersed, is evident from the representation of Moses, who was to go, and who was sent, as being the Lord as to the law Divine (see n. 6723, 6752, 6771, 6827), thus as to the Human; for when the Lord was in the world, He first made His Human Divine truth, which is the same as the law Divine; and afterward He completely glorified His Human, and made it Divine good (between Divine truth and Divine good there is a difference such as there is between the light from the sun and the fire in the sun); and from the signification of "to be sent" as being to proceed (n. 2397, 4710, 6831), here holy truth (that holy is predicated of truth see n.

6788); and from the representation of Pharaoh, as being falsity (n. 6651, 6679, 6683, 6692). It is added that infesting falsities would be dispersed, namely, by the holy proceeding from the Lord's Human, because in what follows the subject treated of is the liberation of the sons of Israel, that is, of those who were of the Lord's spiritual church, from falsities; from which they can in no wise be liberated except by the holy which proceeds from the Lord. For the holy proceeding from the Lord not only disperses infesting falsities, but also reduces all things into Divine order, both those which are in the heavens, and those which are in the hells; and causes the heavens to be most distinct according to goods and the derivative truths, and the hells also to be most distinct according to evils and the derivative falsities; and likewise causes evils to be opposite to goods, and falsities to truths, in order that a spiritual equilibrium may exist, and everything be in a free state.

6865. And do thou bring forth My people the sons of Israel out of Egypt. That this signifies the consequent liberation of those who are of the spiritual church from infesting falsities is evident from the signification of "bringing forth" as being liberation; from the signification of the "sons of Israel" as being those of the spiritual church (see n. 6637); and from the signification of "Egypt" as being the false memory-knowledge which is against the truths of the church; thus infesting falsity (see n. 6692).

[2] It is false memory-knowledge which chiefly infests those of the spiritual church; because they have no perception of truth from good, but only the memory-knowledge of truth from doctrine; they who are such are very much infested by memory-knowledges. For memory-knowledges are the most general vessels, which sometimes appear contrary to truths, until truths being let into them make them transparent, and thus not to be noticed. Moreover, memory-knowledges are full of the fallacies of the senses, which cannot be dispelled by those who are in mere knowledges from doctrine, and not in the perception of truth from good; mainly because the light of the world predominates with them, which light appears clear so long as the light of heaven does not flow into it, but as soon as the light of heaven flows in, instead of light it becomes obscurity. Hence it is that these persons are enlightened and clever in the things of the world, but obscured and dull in the things of heaven.

[3] These believe themselves enlightened when they have confirmed in themselves the doctrinal things of the church, but it is a sensuous light from the light of the world which then deceives them; for doctrinal things of every kind can be confirmed, as Jewish doctrinal things by the Jews, enthusiastic ones by enthusiasts, Socinian ones by the Socinians, and heresies by heretics of every sort; and when they have been confirmed, they appear to them in the sensuous light as very truths. But they who are in the light of heaven are in enlightenment from the Lord; and before confirmations, by looking into the memory-knowledges which are beneath and are there arranged in order, they discern whether it is a truth that may be confirmed or not. Hence it is evident that these latter have an interior view, which is above the memory-knowledges, and thus is distinct; whereas the former have a lower view, which is within the memory-knowledges, and thus is an entangled one (see n. 2831).

6866. And Moses said unto God. That this signifies perception from the Divine and humiliation, is evident from the signification of "saying," as being perception (of which frequently above); and from the representation of Moses, as being the Lord as to the law Divine (see n. 6723, 6752, 6771, 6827). The Divine is signified by "God." That these words also involve humiliation is plain from what follows, for Moses says, "Who am I

that I should go to Pharaoh, and bring forth the sons of Israel?" As by Moses is represented the Lord, and mention is here made of humiliation, something must be said about the state of the Lord's humiliation when He was in the world. So far as the Lord was in the human not yet made Divine, so far He was in humiliation; but so far as He was in the Human made Divine, so far He could not be in humiliation, for so far He was God and Jehovah. The reason why He was in humiliation when in the human not yet made Divine, was that the human which He took from the mother was by heredity evil, and this could not come near to the Divine without humiliation; for in genuine humiliation a man divests himself of all ability to think and do anything from himself, and wholly leaves himself to the Divine, and thus draws near to the Divine. The Divine was indeed in the Lord, because He was conceived of Jehovah, but this appeared remote insofar as His human was in the heredity from the mother; for in spiritual and heavenly things it is unlikeness of state that causes removal and absence, and it is likeness of state that causes approach and presence; and it is love that makes likeness and unlikeness. All this shows whence came the state of humiliation with the Lord when He was in the world; but afterward, when He put off all the human which He took from the mother, insomuch that He was no longer her son, and put on the Divine, then the state of humiliation ceased, for then He was one with Jehovah.

6867. Who am I that I should go unto Pharaoh? That this signifies not being yet in such a state as to seem to himself to be able to go and remove the infesting falsities, is evident from the signification of "Who am I?" as being that he was not yet in such a state; and from the signification of "going to Pharaoh," as being to go to the infesting falsities, for by "Pharaoh" is signified falsity which infests (see n. 6651, 6679, 6683). That it also denotes to remove, is because the holy proceeding from the Lord's Human (of which above, n. 6864) removes falsities and evils, because these are quite unable to endure its presence. As these things were said from humiliation, it is said that he did not yet seem to himself able to do this.

6868. And that I should bring forth the sons of Israel. That this signifies and thus to liberate those of the spiritual church, is evident from the signification of "bringing forth," as being to liberate (see n. 6865); and from the representation of the sons of Israel, as being those of the spiritual church (n. 6637, 6862, 6865).

6869. And He said, Because I will be with thee. That this signifies that the Divine will be in the Human, is evident from the representation of Moses, as being the Lord as to the law Divine (see n. 6723, 6752, 6771, 6827), thus as to the Human, for as shown above, the Lord made His Human the law Divine, that is, Divine truth, when He was in the world; and from the signification of "I will be with thee," as being the Divine, for it is Jehovah who speaks.

6870. And this shall be the sign to thee that I have sent thee. That this signifies the knowledge that the Divine proceeded from Himself, is evident from the signification of a "sign," as being the confirmation of truth, and hence the knowledge that it is so; and from the signification of "being sent," as being to proceed (n. 2379, 4710, 6831); thus "to be sent of God" denotes to proceed from the Divine; and it also denotes that the Divine proceeds from Himself, for he who proceeds from the Divine, receives the Divine and advances it further.

6871. When thou hast brought forth the people out of Egypt. That this signifies when the spiritual have been liberated from infestation by falsities, is evident from the signification of "bringing forth," as being to liberate (of which above, n. 6865, 6868); from the signification of the "sons of Israel," who in this case are "the people," as being the spiritual, that is, those of the spiritual church (see n. 6637, 6862, 6865); and from the signification of "Egypt," as being false memory-knowledge infesting (n. 6692).

6872. Ye shall worship God upon this mountain. That this signifies then perception and acknowledgment of the Divine from love, is evident from the signification of "worshiping God," as being adoration of the Divine, but when said of the Lord, it denotes the perception and acknowledgment of the Divine in the Human; and from the signification of "mountain," as being the good of the Divine love (see n. 795, 796, 2722, 4210, 6435, 6829). Hence it is evident that by "worshiping God upon this mountain," when said of the Lord, is signified the perception and acknowledgment of the Divine from love.

[2] What the perception and acknowledgment of the Divine from love are, must be told. Every man's quality is known from his love; for love is the being of the life of everyone, from it springing the veriest life itself; such therefore as the love is with a man, such is the man. If there is the love of self and of the world, consequently the love of revenge, of hatred, of cruelty, of adultery, and the like, the man is a devil as to his spirit, or as to the interior man which lives after death, however he may appear in the outward form. But if there is with a man the love of God and the love of the neighbor, and consequently the love of good and truth, also of what is just and honorable, then however he may appear in the outward form, he is an angel as to his spirit which lives after death. But He with whom there is Divine love, which was with the Lord alone, is God; thus His Human was made Divine when He received in the Human the love of His Father, which was the being of His life. From all this it can be seen what is meant by the perception and acknowledgment of the Divine from love.

[3] That man is altogether as is his love, is a constant truth, as is plain from the angels in the other life, who when seen appear as forms of love, the love itself not only shining forth, but also exhaling from them, so that you would say that they are wholly nothing but loves. The reason is, that all the interiors of an angel, as also of a man, are nothing but forms recipient of life, and because they are forms recipient of life, they are forms recipient of loves, for loves make the life of man. When therefore the inflowing love and the recipient form are in agreement, it follows that the angel or man is such as his love is; and this not only in his organic beginnings, which are in the brain, but also in the whole body, for the body is nothing but an organ derived from its beginnings.

[4] From all this it can be seen that man is made altogether new when he is being regenerated, for then each and all things with him are so disposed as to receive heavenly loves. Nevertheless with man the prior forms are not destroyed, but only removed; but with the Lord the prior forms, which were from the maternal, were completely destroyed and extirpated, and Divine forms were received in their place. For the Divine love does not agree with any but a Divine form; all other forms it absolutely casts out; hence it is that the Lord when glorified was no longer the son of Mary.

6873. Verses 13-15. And Moses said unto God, Behold I come unto the sons of Israel, and say to them, The God of your fathers hath sent me unto

you; and they say to me, What is His name? What shall I say unto them? And God said unto Moses, I AM WHO I AM; and He said, Thus shalt thou say to the sons of Israel, I AM hath sent me unto you. And God said further unto Moses, Thus shalt thou say unto the sons of Israel, Jehovah the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this is My name forever, and this is My memorial unto generation and generation. "And Moses said unto God," signifies perception from the Divine; "Behold I come unto the sons of Israel," signifies about those who are of the spiritual church; "and say unto them, The God of your fathers hath sent me unto you," signifies that the Divine of the Ancient Church will be with those who are of the spiritual church; "and they say to me, What is His name?" signifies His quality; "what shall I say unto them?" signifies what answer; "and God said unto Moses," signifies the first instruction; "I AM WHO I AM," signifies the Being and Coming-forth of all things in the universe; "and He said, Thus shalt thou say unto the sons of Israel," signifies the second instruction; "I AM hath sent me unto you," signifies that the Divine Coming-forth shall be in that church; "and God said further unto Moses, Thus shalt thou say unto the sons of Israel," signifies the third instruction; "Jehovah the God of your fathers," signifies the Divine of the Ancient Church; "the God of Abraham, the God of Isaac, and the God of Jacob," signifies the Divine Itself, and the Divine Human, thus the Lord; "hath sent me unto you," signifies that He will be in their church; "this is My name forever," signifies that the Divine Human is the quality of the Divine Itself; "and this is My memorial unto generation and generation," signifies that He must be worshiped perpetually.

6874. And Moses said unto God. That this signifies perception from the Divine, is evident from the signification of "saying," in the historicals of the Word, as being perception. That "God" denotes the Divine is plain. It is said perception from the Divine, because all perception is thence.

6875. Behold I come unto the sons of Israel. That this signifies about those who are of the spiritual church, is evident from the representation of the sons of Israel, as being those of the spiritual church (see n. 6637, 6862, 6865).

6876. And say unto them, The God of your fathers hath sent me unto you. That this signifies that the Divine of the Ancient Church will be with those of the spiritual church is evident from the signification of the "God of their fathers" as being the Divine of the Ancient Church (that "fathers" denote those who are of the Ancient Church, see n. 6050, 6075, 6846); from the representation of the sons of Israel, here meant by "you" as being those of the spiritual church (see n. 6875); and from the signification of "being sent" as being to proceed (n. 2397, 4710, 6831); here that he will be with them, for it is said of the Divine of the Ancient Church that this shall be in the spiritual church, which is represented by the sons of Israel.

[2] The Divine which was of the Ancient Church was the Lord as to the Divine Human; the Ancient Church had this from the Most Ancient, and also from the fact that Jehovah was seen by them in a human form. When therefore they thought of Jehovah, they did not think of a universal entity, of which they could have had no idea, but of the Human Divine, into which they could determine their thought; for in this way they could both think of Jehovah and be conjoined with Him by love. Those who were of the Ancient Church, and especially those of the Most Ancient, were much wiser than the men of our times, and yet they could not think otherwise of Jehovah than as of a Man, whose Human was Divine; nor did

there then flow into their thought any unbecoming idea taken from the natural man, and his infirmity and evil, but that which flowed in concerning Him was all holy. The angels themselves, who so far excel men in wisdom, cannot think otherwise of the Divine, for they see the Lord in the Divine Human; they know that an angel, with whom all things are finite, can have no idea whatever of the Infinite, except by what is like the finite.

[3] That in ancient times they adored Jehovah under a human Divine is very evident from the angels seen by Abraham in human form, also afterward by Lot, and likewise by Joshua, by Gideon, and by Manoah, which angels were called "Jehovah," and were adored as the God of the universe. At this day if Jehovah were to appear in the church as a man, men would take offence, and would think that He could not possibly be the Creator and Lord of the universe, because he was seen as a man; and moreover they would not have any other idea of Him than as of a common man. In this they believe themselves wiser than the ancients, not knowing that in this they are altogether removed from wisdom; for when the idea of the thought is directed to a universal entity altogether incomprehensible, the idea falls into nothing, and is totally dissipated; and then in its place comes the idea of nature, to which each and all things are attributed. Hence the worship of nature is at this day so common, especially in the Christian world.

6877. And they say to me, What is His name? That this signifies His quality, is evident from the signification of "name," as being quality (see n. 1754, 1896, 2009, 2628, 2724, 3006, 6674). From this question of Moses appears the quality of the posterity of Jacob, namely, that they had not only forgotten the name "Jehovah," but also that they acknowledged a number of gods, one of which was greater than another; hence it was that they would desire to know His name; they believed also that it was sufficient to acknowledge God as to name. That the posterity of Jacob were such was because they were only in externals without internals; and they who are without internals cannot think otherwise about God, because they cannot receive anything of light from heaven to enlighten their interiors. In order therefore that they might acknowledge Jehovah, it was said to them that the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, had been seen, and that He sent; thus they were induced to acknowledge Jehovah from a blind veneration for their fathers, but not from any internal perception. It was also sufficient for that people to worship Jehovah merely as to name, because they could not receive anything but the external of a church, thus that which only represented its internal; the external was instituted among them also in order that what was represented thereby might be presented in heaven in the internal form, and thus that there might still be some conjunction of heaven with man.

6878. What shall I say unto them? That this signifies what answer, is evident without explication.

6879. And God said unto Moses. That this signifies the first instruction, is evident from the signification of "God said" (here to Moses, by whom is represented the Lord as to the Divine truth, and from Moses to the people, thus from the Divine truth proceeding from the Lord's Divine Human, to those of the spiritual church), as being instruction, here the first instruction, because it is in regard to God Himself who is to be worshiped. For the first of the church is the knowledge that there is a God, and that He is to be worshiped. His first quality to be known is

that He created the universe, and that the created universe subsists from Him.

6880. I AM WHO I AM. That this signifies the Being and Coming-forth of all things in the universe, is evident from the fact that "I AM" is Being, and because He alone is Being, it is said in the nominative case. That it is twice said "I AM," that is, "I AM WHO I AM," is because the one signifies Being and the other Coming-forth; thus the one signifies the Divine Itself, which is called the "Father," and the other the Divine Human, which is called the "Son;" for the Divine Human comes-forth from the Divine Itself. But when the Lord as to the Human also was made the Divine Being [Esse] or Jehovah, then the Divine truth, which proceeds from the Lord's Divine Human, is the Divine Coming-forth from the Divine Being. From this it can be seen that the Divine Being cannot communicate Itself to anyone except through the Divine Coming-forth; that is, the Divine Itself cannot communicate Itself except through the Divine Human, and the Divine Human can not communicate itself except through the Divine truth, which is the Holy of the Spirit: this is meant by its being said that all things were made by the Word (John 1:3). It appears to man as if the Divine truth were not such that anything can come forth by means of it; for it is believed that it is like a voice, which being uttered with the lips, is dissipated. But it is altogether otherwise; the Divine truth proceeding from the Lord is the veriest reality, and such a reality that all things have come forth from it, and all things subsist from it; for whatever proceeds from the Lord is the veriest reality in the universe; and such is the Divine truth, which is called the "Word," through which all things were made.

6881. And He said, Thus shalt thou say unto the sons of Israel. That this signifies the second instruction, is evident from the signification of "God said," when said a second time, as being something new of perception (see n. 2061, 2238, 2260); here the something new of perception is the second instruction; and from the representation of the sons of Israel, as being those of the spiritual church, for whom that instruction was.

6882. I AM hath sent me unto you. That this signifies that the Divine Coming-forth shall be in that church, is evident from the signification of "I AM," as being the Divine Itself and the Divine Human (see just above, n. 6880); and from the representation of Moses, as being the Lord as to the Divine law, that is, as to the Divine truth (that the Divine truth is the Coming-forth from the Divine Human, because it is what proceeds from Him, see also n. 6880); and from the signification of "being sent to them," as being that it will be in the spiritual church (n. 6876). This is the second instruction. The first was that God, from whom all things are, must be acknowledged; the second is, that the Divine truth, which is from Him, must be received.

6883. And God said further unto Moses, Thus shalt thou say unto the sons of Israel. That this signifies the third instruction is evident from what has been unfolded just above (n. 6881).

6884. Jehovah, the God of your fathers. That this signifies the Divine of the Ancient Church, is evident from what was said above (n. 6876), where are like words. In the external historic sense, by "the God of their fathers" is meant the God of Abraham, Isaac, and Jacob; but in the internal sense is meant the Divine of the Ancient Church. That the latter, and not the former, is meant in the internal sense, can be seen from the fact that the historicals of the Word cannot enter into heaven;

for the historical of the Word is natural and worldly, and those who are in heaven are in no ideas but what are spiritual, so that they understand the Word spiritually; and what is worldly, which is of the sense of the letter of the Word, is at the very threshold of heaven turned into the spiritual sense. That this is so, can in some measure be seen from the fact that man also frequently turns those things which are said into such as engage his whole thought; thus he who is in unclean things, into what is unclean; and he who is in clean things, into what is clean. Hence then it is that they who are in heaven, by "the God of your fathers" do not perceive the God of Abraham, of Isaac, and of Jacob (for Abraham, Isaac, and Jacob are not known in heaven), but the Lord who is represented by them; and therefore it is the Divine of the Ancient Church which is signified by these words.

6885. The God of Abraham, the God of Isaac, and the God of Jacob. That this signifies the Divine Itself and the Divine Human, thus the Lord, is evident from what was shown above (n. 6847), where are the same words.

6886. Hath sent me unto you. That this signifies that He will be in their church, is evident from the signification of "being sent to you," as being that He will be in the spiritual church (seen. 6876, 6882).

6887. This is My name forever. That this signifies that the Divine Human is the quality of the Divine Itself is evident from the signification of the name "God" as being all in one complex whereby God is worshiped, thus His quality (see n. 2724, 3006, 6674); and as the Divine Itself cannot be worshiped, because it cannot be approached either by faith or by love, being above every idea, according to the Lord's words in John, "No man hath seen God at any time; the Only-begotten Son, who is in the bosom of the Father, He hath set Him forth" (John 1:18), and again, "Ye have neither heard His voice at any time, nor seen His shape" (John 5:37), therefore it is the Divine Human, because the quality of the Divine Itself, which can be approached and worshiped.

[2] That the Divine Human is the "name of Jehovah" is plain in John: Jesus said, Father, glorify Thy name; then came there a voice from heaven, I have both glorified, and will glorify again (John 12:28); here the Lord as to the Divine Human calls Himself the "name of the Father." In Isaiah:

I Jehovah have called Thee in righteousness, and I will take hold of Thy hand, because I will keep thee, and give Thee for a covenant to the people, for a light of the Gentiles; to open the blind eyes, to bring out the bound from the prison, and them that sit in darkness out of the prison house. I am Jehovah; this is My name; and My glory will I not give to another (Isa. 42:6-8);

here and in the preceding verses of the chapter, the Lord is openly treated of; that He it is who is meant by the "name of Jehovah" is plain from the fact that it is said, "My glory will I not give to another"; which words when spoken of the Lord mean giving glory to Himself, because they are one.

[3] And in Moses:

Behold I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Take heed of his faces and hear his voice, for he will not endure your transgression; for My name is in the midst of him (Exod. 23:20-21);

that by the "angel of Jehovah" is here meant the Lord as to the Divine Human, see n. 6831; and as the Divine Human is the quality of the Divine Itself, therefore it is said that "the name of Jehovah is in the midst of him." In the Lord's Prayer also, by

Our Father in the heavens; hallowed be Thy name (Matt. 6:9)
is meant the Lord as to the Divine Human; and also all in one complex
whereby He is to be worshiped.

6888. And this is My memorial unto generation and generation. That this signifies that it must be worshiped perpetually is evident from the signification of "memorial" as being what must be remembered, and when said of the Divine, it denotes the quality in the worship; and from the signification of "generation and generation" as being perpetually. In the Word, "forever" and also "to generation of generations" is said, and this sometimes in one verse; and for the reason that "forever" is predicated of the Divine good, and "generation of generations" of the Divine truth. So it is with the signification of "memorial" and of name; "memorial" being predicated of the quality of the Divine in worship as to truth, but "name" of the quality of the Divine in worship as to both truth and good, and specifically as to good. That "memorial" denotes the quality of the Divine in the worship is plain in Hosea:

Jehovah, God Zebaoth, Jehovah is His memorial. Therefore turn thou to God; keep piety and judgement (Hos. 12:5-6);

where the quality of worship as to truth is treated of, and therefore it is said "Jehovah is His memorial." In David:

Sing ye to Jehovah, O ye saints of His, and confess ye to the memorial of His holiness (Psalm 30:4; 97:12);

that "holy" is said of truth may be seen above (n. 6788); the derivative worship is signified by "the memorial of His holiness."