

7516. Verses 8-12. And Jehovah said unto Moses and unto Aaron, Take to you in the fullness of your fists ashes of the furnace, and let Moses sprinkle it toward heaven unto the eyes of Pharaoh. And it shall be dust over all the land of Egypt, and it shall be upon man and upon beast a sore breaking forth in pustules in all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it toward heaven, and it became a sore of pustules breaking forth on man and on beast. And the magicians could not stand before Moses because of the sore; for the sore was on the magicians and on all the Egyptians. And Jehovah made firm the heart of Pharaoh, and he heard them not, as Jehovah had spoken unto Moses. "And Jehovah said unto Moses and unto Aaron," signifies instruction anew; "take to you in the fullness of your fists," signifies power given, as much as could be received; "ashes of the furnace," signifies of exciting the falsities of cupidities through presence with those who infest; "and let Moses sprinkle it toward heaven," signifies these falsities shown to those who are in heaven; "unto the eyes of Pharaoh," signifies in the presence; "and it shall be dust over all the land of Egypt," signifies the damnation of these falsities in the natural mind; "and it shall be upon man and upon beast," signifies which are from evil interior and exterior; "a sore breaking forth in pustules," signifies filthy things together with the consequent blasphemies; "in all the land of Egypt," signifies in the whole natural mind; "and they took ashes of the furnace," signifies falsities of cupidities; "and stood before Pharaoh," signifies in the presence of those who infest; "and Moses sprinkled it toward heaven," signifies these things shown to those who are in heaven; "and it became a sore of pustules breaking forth on man and on beast," signifies filthy things together with blasphemies from evil interior and exterior; "and the magicians could not stand before Moses because of the sore," signifies that those could not be present who abused Divine order by portraying the like in the outward form; "for the sore was on the magicians," signifies that the like filthy things came forth from them; "and on all the Egyptians," signifies as were in those who were infesting; "and Jehovah made firm the heart of Pharaoh," signifies that they were determined; "and he heard them not," signifies that they did not obey; "as Jehovah had spoken unto Moses," signifies according to the prediction.

7517. And Jehovah said unto Moses and unto Aaron. That this signifies instruction anew, is evident from the signification of "Jehovah said," as being instruction (as above, n. 7497); that it is instruction anew, is because a new state is now treated of, the former being ended. The instruction which is from Jehovah is given by means of the truth which proceeds from Him. The truth which proceeds from Jehovah is represented by Moses and Aaron; internal truth by Moses, and external truth by Aaron (n. 7382).

7518. Take to you in the fullness of your fists. That this signifies power given, as much as could be received, is evident from the signification of the "fists," or palms of the hands, as being power; that the "fists," or palms of the hands, denote power, is because the "hands" signify power (of which below); as much as can be received is signified by "fullness." As regards the signification of the "fists," or the palms of the hands, be it known that the arms in the Grand Man correspond to power; and from this not only do the arms themselves signify power, but also the shoulders, and likewise the hands, down to the fingers. (That the "arms" denote power, see n. 878, 4932, 4934, 4935, 7205; and the "shoulders," n. 1085, 4937; and the "hands," n. 878, 3387, 5327, 5328, 5544, 6292, 6947, 7011, 7188, 7189; also the "fingers," n. 7430; for

their correspondence in general, see above, n. 4931-4937.) The reason why all things that pertain to the arm correspond to power, is that the body exercises its power by means of them. From all this it can be seen what is signified by "sitting at the right hand":

Jesus said, Henceforth ye shall see the Son of man sitting at the right hand of power (Matt. 26:64);

From henceforth shall the Son of man be seated at the right hand of the power of God (Luke 22:69);

namely, the omnipotence which is the Lord's; and therefore it is said "at the right hand of power;" as also in David:

Thou hast a mighty arm, strong is Thy hand, exalted shall be Thy right hand (Ps. 89:13).

All this shows what light is given in the Word by the internal sense, for unless it were thereby known that by the "right hand" is signified power, it would be understood according to the words, that the Lord would sit at the right hand of Jehovah.

7519. Ashes of the furnace. That this signifies of exciting the falsities of cupidities through presence with those who infest, is evident from the signification of "ashes of the furnace," as being the falsities of cupidities (of which below). That it denotes excitation by presence with those who infest, is evident from what follows in this verse, for it is said that "Moses sprinkled it toward heaven in the eyes of Pharaoh." By "in the eyes" is signified presence, and by "Pharaoh" are signified those who infest (as often shown).

[2] How the case is with these things cannot be known without revelation, for they are such as take place in the other life, and are not known in the world. So long as evil or infernal spirits are removed and separated from heaven, that is, from the good of love and the truth of faith which are there, they do not know that they are in evils and falsities, for they then believe falsities to be truths, and evils to be goods; but as soon as heaven comes nearer to them, that is, some heavenly society, they notice the falsities and evils; for the truth of faith which then flows in causes them to notice the falsities; and the good of love which flows in causes them to notice the evils; and the nearer that heaven comes, or the more presently there inflows its good of love and truth of faith (seeing that they cannot endure these), the more grievously are they reproached by their own evils and falsities.

[3] From all this it can now be seen why it was commanded that Moses should take ashes of the furnace and sprinkle them toward heaven, and that he should do this in the eyes of Pharaoh; also why it was commanded that he, and not Aaron, should sprinkle the ashes toward heaven. For by ashes being sprinkled toward heaven is signified the influx of heaven; by this being done in the eyes of Pharaoh is signified in the presence of those who infest; that Moses was to do this, and not Aaron, is because the truth proceeding immediately from the Divine presents this effect with the evil; Moses being the truth which proceeds immediately from the Divine, and Aaron that which proceeds mediately (n. 7010). From all this it is evident what is meant in the internal sense by the contents of this verse and of that next following, namely, that there would be excited filthy and loathsome things of cupidities together with blasphemies, which are signified by the "sore breaking forth in pustules." These things are excited when Divine truth flows in, and heaven comes nearer.

[4] Everyone can see that such things would never have been commanded by Jehovah to Moses unless there were a heavenly secret therein; that is to say, that Moses should take ashes of the furnace and sprinkle them toward heaven. Such means of producing the effect would never have been ordered by Jehovah unless they had contained something heavenly, to which these

means correspond. From this can be seen the nature of the Word, that it is crowded with secret things, but with such as do not stand forth in the sense of the letter.

[5] That "ashes of the furnace" signify falsities of cupidities, is because they are from burnt things; and "burning," as also "fire" itself, in the Word, in a good sense, signify the good of heavenly affections; but in the opposite sense, the evil of infernal cupidities. That "fire" has this signification see n. 934, 1861, 2446, 4906, 5071, 5215, 6314, 6832, 6834, 6849, 7324; and that "burning" denotes the evil of cupidities, n. 1297, 5215; hence it is that "ashes" signify falsities, for falsities are from the evils of cupidities. And as the evils of cupidities are signified by "fire," they are also signified by a "furnace," which is the containant, and this frequently involves the same as that which it contains.

[6] That a "furnace" has this signification is evident from these passages:

Behold, the day cometh, burning as a furnace; and all the proud, and everyone that worketh wickedness, shall be stubble; and the day that cometh shall set them on fire, it shall leave them neither root nor branch (Mal. 4:1);

where "burning as a furnace" denotes the cupidities of evil; "setting them on fire," a kindling with cupidities.

[7] In Genesis:

Abraham looked toward the faces of Sodom and Gomorrah, and toward the faces of all the land of the plain, and he saw, and the smoke of the land went up, as the smoke of a furnace (Gen. 19:28);

where "the smoke of a furnace" denotes falsities from the evils of cupidities, for "Sodom" denotes the evil of cupidities from the love of self, and "Gomorrah" the falsity thence derived (see n. 2220, 2245, 2322). In John:

There went up a smoke out of the pit of the abyss, as the smoke of a furnace (Rev. 9:2);

where "the smoke of a furnace" in like manner denotes falsities from evils of cupidities; "the pit of the abyss" denotes hell.

[8] In Matthew:

The Son of man shall send His angels, who shall gather out of His kingdom all things that cause stumbling, and them that do iniquity, and shall send them into the furnace of fire (Matt. 13:41-42);

where "the furnace of fire" denotes the evils of cupidities; for the fire of cupidities is what is meant in the Word by the "fire of hell;" moreover, loves are nothing else than the fires of life, and cupidity is what is continuous of love.

[9] In Nahum:

Draw thee waters for the siege, strengthen thy fortress; go into the mire, and tread the clay, repair the brick kiln; there shall the fire devour thee; the sword shall cut thee off (Nah. 3:14-15);

where "going into the mire" denotes into falsity; "treading the clay," evil (n. 6669); "the brick kiln," or "furnace for brick," denotes the falsities which they invent, and which are injected by the evil (n. 1296, 6669, 7113); "fire" denotes the cupidity of evil (n. 1861, 2446, 5071, 5215, 6832, 7324); "the sword" denotes falsity (n. 4499).

[10] In Jeremiah:

Take great stones in thy hand, and hide them in clay in the furnace for brick which is at the door of Pharaoh's house in Tahpanhes, in the eyes of the men of Judah; and say unto them, Behold I will send and take Nebuchadnezzar, the king of Babylon, and I will set his throne upon these stones that I have hid, so that he may spread his tent over them; he shall come and shall smite the land of Egypt (Jer. 43:9-11);

what these words signify cannot be known without the internal sense; "great stones" denote falsities; the "furnace for brick" denotes the cupidity of falsity from evil; "Nebuchadnezzar king of Babylon" denotes the devastator of truth and good; "his throne and tent being set over these stones" denotes that he will cause falsities to reign; "the land of Egypt which he will smite" denotes the natural mind.

7520. And let Moses sprinkle it toward heaven. That this signifies these falsities shown to those who are in heaven, is evident from the signification of "ashes," as being falsities (of which in what follows); and from the signification of "sprinkling toward heaven," as being to show them to those who are in heaven. That "to sprinkle" denotes to show, is plain, for by this they are made to appear. By "heaven" in the internal sense is meant the angelic heaven. What these words signify is plain from what was said just above (see n. 7519), namely, that by means of truth from the Divine, which is represented by Moses, the falsities of cupidities of those who infest were shown and manifested to heaven, whence came the presence of heaven, and by its presence the occurrence of such things with the evil as are signified by the "sore breaking forth in pustules." That "ashes" [favilla] denote falsity, may be confirmed from the passages where another word for "ashes" [cinis] is used, for these ashes have a like origin, and hence a like signification (as in Isa. 44:15, 20; 58:5; Jer. 6:26; Ezek. 27:30; 28:18; Jonah 3:6; Ps. 102:9; Job 2:8; 30:19).

7521. Unto the eyes of Pharaoh. That this signifies in the presence, is evident without explication.

7522. And it shall be dust in all the land of Egypt. That this signifies the damnation of these falsities in the natural mind, is evident from the signification of "dust," as being that which is damned (of which above, n. 7418); from the signification of "ashes of the furnace," which were made dust, as being the falsities of cupidities (of which just above, n. 7519, 7520); and from the signification of "the land of Egypt," as being the natural mind (n. 5276, 5278, 5280, 5288, 5301). That "dust" denotes that which is damned, is plain not only from the passages already quoted from the Word (n. 7418), but also from this in Moses: If thou wilt not obey the voice of Jehovah thy God, cursed shalt thou be in the city, and cursed shalt thou be in the field; Jehovah shall make the rain of thy land fine dust and coarse dust; from heaven shall it come down upon thee, until thou be destroyed (Deut. 28:15-16, 24).

7523. And it shall be upon man and upon beast. That this signifies which are from evil interior and exterior, is evident from the signification of "man," as being the affection of good, and in the opposite sense the cupidity of evil; in like manner "beast;" but when "man and beast" are mentioned, then by "man" is signified interior affection or cupidity, and by "beast" exterior (see n. 7424). The interior good and also the interior evil which are signified by "man" are those which are of the intention or end, for the intention or end is the inmost of man; but the exterior good and also the exterior evil which are signified by "beast" are those which are of the thought, and of the consequent action when nothing stands in the way. That what is exterior is signified by "beast" is because in respect to his external or natural man, a man is nothing else than a beast, for he takes delight in the like cupidities and pleasures, as also in the like appetites and senses. And the reason why that which is interior is signified by "man" is that man is man in respect to the internal or spiritual man, taking delight there in the

affections of good and truth, such as belong to the angels in heaven, and also because through this he rules his natural or animal man, which is a beast. (That a "beast" denotes the affection of good, and in the opposite sense the yearning of evil, see n. 45-46, 142-143, 246, 714-715, 719, 776, 2179-2180, 3218, 3519, 5198.)

[2] Such is the signification of "man and beast" also in the following passages:

Mine anger and My wrath have been poured out upon this place, upon man and upon beast (Jer. 7:20).

I will smite the inhabitants of this city, both man and beast; they shall die of a great pestilence (Jer. 21:6).

It shall make her land a desolation, that none shall dwell therein; from man even to beast they have scattered, they have gone away (Jer. 50:3). When a land sinneth against Me by trespassing a trespass, I will cut off from it man and beast (Ezek. 14:13, 19, 21).

I will stretch out My hand upon Edom, and will cut off from it man and beast; and I will make it a waste (Ezek. 25:13).

I will consume man and beast, I will consume the bird of the heavens and the fishes of the sea, and the stumbling blocks together with the wicked; and I will cut off man from the surfaces of the land (Zeph. 1:3).

[3] "Man and beast" denote interior and exterior good in the following passages:

I have made the earth, the man and the beast, by My great power (Jer. 27:5).

Behold the days come, saith Jehovah, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast (Jer. 31:27).

The earth shall be a desolation, so that there is no man or beast (Jer. 32:43).

In the cities of Judah, and in the streets of Jerusalem, that are laid waste, no man and no inhabitant and no beast (Jer. 33:10; 51:62).

Thy righteousness is like the mountains of God; Thy judgments are a great deep; O Jehovah, Thou preservest man and beast (Ps. 36:6).

Because such things were signified by "man and beast," therefore the firstborn of the Egyptians died, both of men and of beasts (Exod. 12:29); and therefore the firstborn were sanctified, both of man and of beast (Num. 18:15); and therefore also from a holy rite it was commanded by the king of Nineveh, that both man and beast were to fast, and were also to be covered with sackcloth (Jonah 3:7-8).

7524. A sore breaking forth in pustules. That this signifies filthy things together with the consequent blasphemies, is evident from the signification of a "sore," as being the filthy things that come from evils; and from the signification of "pustules," as being the blasphemies which are thence derived. The sores in a man's body correspond to the filthy things that come from evils, and pustules correspond to blasphemies; and they would also be upon every evil man, if so long as he is in the world he were not in a state capable of receiving the good and truth of faith. It is for the sake of this state that the Lord prevents such things from bursting forth from evils.

[2] That "sores" signify filthy things together with blasphemies, is plain also in these passages:

The first angel poured out his vial upon the earth, and it became an evil and noisome sore upon the men who had the mark of the beast; the fifth angel poured out his vial upon the throne of the beast, and they blasphemed the God of heaven, by reason of their pains, and by reason of their sores (Rev. 16:2, 10-11).

Jehovah shall smite thee with the sore of Egypt, and with the hemorrhoids, and with the scab, and with the itch, so that thou canst not be healed; whereby thou wilt become mad from the look of thine eyes wherewith thou wilt look. Jehovah shall smite thee with an evil sore upon the knees and upon the thighs, whereof thou canst not be healed. Jehovah shall lead thee away, and thy king which thou shalt set over thee, unto a nation which thou hast not known (Deut. 28:27, 34-36);

"the sore of Egypt" denotes filthy things together with blasphemies; and because blasphemies also are signified, it is said "thou wilt become mad from the look of thine eyes," for he who blasphemes God is insane.

[3] The kinds of sores are "hemorrhoids, scab, and the itch," which signify so many kinds of falsities from evils; and nearly the same is signified by the "sores upon the knees and thighs;" and because they signify falsities, it immediately follows that "the king which they shall set over them should be led away;" for by "king" is signified truth, and in the opposite sense falsity (n. 1672, 2015, 2069, 3009, 4581, 4966, 5044, 6148). The sores of leprosy, as the "swelling," the "abscess," the "pimple," the "burning," the "scurf," the "scall," which are mentioned in Lev. 13, also denote such things; for "leprosy," in the spiritual sense, denotes the profanation of truth (n. 6963).

[4] That "wounds" also signify such things, is evident from these passages:

From the sole of the foot even unto the head there is no soundness in it; but wound, and bruise, and recent blow; they have not been squeezed out, nor bound up, nor softened with oil (Isa. 1:6).

Mine iniquities are gone over my head, my wounds have stunk and have been corrupt because of my foolishness (Ps. 38:4-5).

7525. In all the land of Egypt. That this signifies the natural mind, see just above, n. 7522.

7526. And they took ashes of the furnace. That this signifies the falsities of cupidities, is evident from the signification of "ashes of the furnace," as being the falsities of cupidities (of which above, n. 7519).

7527. And stood before Pharaoh. That this signifies in the presence of those who infest, is evident from the signification of "standing before" anyone as being to be in the presence; and from the representation of Pharaoh, as being those who infest (see n. 7107, 7110, 7126, 7142, 7220, 7228).

7528. And Moses sprinkled it toward heaven. That this signifies these falsities shown to those who are in heaven, is evident from what was said above (n. 7520), where are like words.

7529. And it became a sore of pustules breaking forth on man and on beast. That this signifies filthy things together with blasphemies from interior and exterior evil, is evident from the signification of a "sore of pustules," as being filthy things together with blasphemies (of which above, n. 7524); and from the signification of "man and beast," as being evil interior and exterior (of which also above, n. 7523).

7530. And the magicians could not stand before Moses because of the sore. That this signifies that those could not be present who abused Divine order by portraying the like in the outward form, is evident from the signification of "not being able to stand before" anyone as being not to be able to be present; from the signification of "the magicians," as

being those who abuse Divine order by portraying the like in the outward form (see n. 7296, 7337); and from the signification of a "sore," as being filthy things together with blasphemies (of which above, n. 7524).

7531. For the sore was on the magicians. That this signifies that the like filthy things came forth from them, is evident from what was said just above (n. 7530).

7532. And on all the Egyptians. That this signifies as were in those who were infesting, is evident from the signification of "the Egyptians," as being those who infest (see n. 7097, 7317).

7533. And Jehovah made firm the heart of Pharaoh. That this signifies that they were determined, is evident from the signification of "the heart being made firm," "being hardened," and "being made heavy," as being obstinacy (see n. 7272, 7300, 7305). Its being said that "Jehovah made firm the heart of Pharaoh," in the internal sense signifies that they themselves, and not Jehovah, made firm their heart, that is, that they were determined; for it is the evil with man which makes him firm or determined against the Divine; and evil comes from man, and flows in from hell, but not from heaven. Nothing but good flows in through heaven from the Lord; evil cannot come forth from good, still less from the veriest Good; evil comes forth from its own origin, namely, from things contrary to love to God and to love to the neighbor; such origins exist in man, and not at all in God. From this it is evident that when it is said in the Word that "God leads into evil," this is said according to the appearance (but on this see above, n. 2447, 6991, 6997).

7534. And he heard them not. That this signifies that they did not obey, is evident from the signification of "not hearing" anyone as being not to obey (see also n. 7224, 7275, 7301, 7339, 7413).

7535. As Jehovah had spoken unto Moses. That this signifies according to the prediction, see above, n. 7302, 7340, 7414, 7432.

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