

7946. Verses 29-34. And it came to pass at midnight, that Jehovah smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh about to sit upon his throne, even unto the firstborn of the captive that was in the house of the pit, and all the firstborn of beast. And Pharaoh rose up in that night, and all his servants, and all the Egyptians; and there was a great cry in Egypt; because there was not a house where there was not one dead. And he called Moses and Aaron in the night, and said, Rise up, go ye out from the midst of my people, both ye and the sons of Israel; and go, serve Jehovah, according to your speaking. Also your flocks, also your herds, take ye, as ye spoke, and go, and bless me also. And Egypt was strong upon the people, hastening to send them out of the land; for they said, We are all dead. And the people carried their dough before it was leavened, their kneading troughs bound up in their clothes upon their shoulder. "And it came to pass at midnight," signifies a state of mere falsity from evil; "that Jehovah smote all the first-born in the land of Egypt," signifies the damnation of faith separate from charity; "from the firstborn of Pharaoh about to sit upon his throne," signifies the falsified truths of faith which are in the first place; "even unto the firstborn of the captive that was in the house of the pit," signifies the falsified truths of faith which are in the last place; "and all the firstborn of beast," signifies the adulterated good of faith; "and Pharaoh rose up in that night, and all his servants, and all the Egyptians," signifies that all and each of the damned, when they were let into mere falsity from evil, felt aversion and fear for those who were of the spiritual church; "and there was a great cry in Egypt," signifies interior lamentation; "because there was not a house where there was not one dead," signifies because there was no one who was not damned; "and he called Moses and Aaron in the night," signifies the afflux of truth from the Divine in that state; "and said, Rise up, go ye out from the midst of my people," signifies that they should depart from them; "both ye and the sons of Israel," signifies with their truth from the Divine, and with the truth through which is good, and with the truth which is from good; "and go, serve Jehovah," signifies that they should worship the Lord; "according to your speaking," signifies according to the will; "also your flocks, also your herds, take ye," signifies the goods of charity, interior and exterior; "as ye spoke," signifies according to the will; "and go," signifies that they should depart altogether; "and bless me also," signifies that they should intercede; "and Egypt was strong upon the people, hastening to send them out of the land," signifies that from aversion and fear they were urgent that they should depart; "for they said, We are all dead," signifies thus hell for them; "and the people carried their dough before it was leavened," signifies the first state of truth from good in which there is nothing of falsity; "their kneading troughs bound up in their clothes," signifies the delights of the affections, which delights adhere to truths; "upon their shoulder," signifies according to all ability.

7947. And it came to pass at midnight. That this signifies a state of mere falsity from evil, is evident from the signification of "midnight," as being total devastation (see n. 7776), that is, the privation of all good and truth, whence there was a state of mere falsity from evil (that it is a state of evil, see n. 2353, 6000, 7870).

7948. That Jehovah smote all the firstborn in the land of Egypt. That this signifies the damnation of faith separate from charity, is evident from the signification of "smiting," as being damnation (see n. 7871); and from the signification of "the firstborn in the land of Egypt," as being faith separate from charity (n. 7039, 7766, 7778).

7949. From the firstborn of Pharaoh about to sit upon his throne. That this signifies the falsified truths of faith which are in the first place, is evident from what was unfolded above (n. 7779), where similar words occur.

7950. Unto the firstborn of the captive that was in the house of the pit. That this signifies the falsified truths of faith which are in the last place, is evident from the signification of "the firstborn in the land of Egypt," as being faith separate from charity (as just above, n. 7948), thus also the falsified truth of faith (of which in what follows); and from the signification of "the captive that was in the house of the pit," as being those who are in the last place, for the captive is contrasted with "the firstborn of Pharaoh about to sit upon the throne," whereby is signified the falsified truth of faith which is in the first place (n. 7779, 7949). In the proximate spiritual sense, by "the captive in the house of the pit," is meant one who is in the bodily sensuous, thus in mere thick darkness concerning truths and goods, because not even in the faculty of perceiving, as are they who are in the interior sensuous; hence it is that they are signified who are in the last place.

[2] That "the firstborn in the land of Egypt" denotes the falsified truth of faith, is because "the firstborn of Egypt" denotes faith separate from charity (n. 7948). They who are in this faith are in mere darkness and thick darkness with respect to the truths of faith; for they cannot be in any light, thus not in any perception of what truth is, and whether it is truth. For all spiritual light comes through good from the Lord, thus through charity, for the good of charity is like a flame from which is light; for good is of love, and love is spiritual fire, from which comes enlightenment. He who believes that they who are in evil can also be in enlightenment in respect to the truths of faith, is very much mistaken. They can be in a state of confirmation, that is, they may be able to confirm the doctrinal things of their church, and this sometimes with skill and ingenuity; but they cannot see whether what they confirm is true or not. (That falsity also can be confirmed even so as to appear like truth; and that it is not the part of a wise man to confirm, but to see whether the thing is so, see n. 4741, 5033, 6865, 7012, 7680.)

[3] He therefore who is in evil as to life is in the falsity of his evil, and does not believe the truth, however well he knows it. He sometimes supposes that he believes, but he is mistaken. That he does not believe will be granted him to know in the other life, when his perceiving is reduced into agreement with his willing. Then he will disown, hold in aversion, and reject the truth, and will acknowledge as truth that which is contrary, that is, falsity. Hence then it is that they who are in faith separate from charity cannot do otherwise than falsify the truths of faith.

7951. And all the firstborn of beast, signifies the adulterated good of faith (as before, n. 7781).

7952. And Pharaoh rose up in that night, and all his servants, and all the Egyptians. That this signifies that all and each of the damned, when they were let into mere falsity derived from evil, felt aversion and fear for those who were of the spiritual church, is evident from the signification of "night," as being a state of mere falsity from evil (as above, n. 7947), and hence damnation; for whether you say a state of mere falsity from evil, or damnation, it is the same, because they who are in this state are damned; and from the signification of "Pharaoh," of "his servants," and of "all the Egyptians," as being all and each one. That it

is also signified that they felt aversion and fear for those who were of the spiritual church, is plain from what follows; for Pharaoh called Moses and Aaron, and said that they should "go away from the midst of his people;" and the Egyptians drove them out (verse 39).

7953. And there was a great cry in Egypt, signifies interior lamentation, as above, n. 7782, where the same words occur.

7954. Because there was not a house where there was not one dead. That this signifies because there was no one who was not damned, is evident from the signification of "there was not a house," as being that there was no one there; and from the signification of "dead," as being damned (see n. 5407, 6119, 7494, 7871).

7955. And he called Moses and Aaron in the night. That this signifies the afflux of truth from the Divine in that state, is evident from the signification of "he called," as being presence and influx (see n. 6177, 6840, 7390, 7451, 7721), here afflux, because it is said of those who were in a state of damnation, that is, who were in a state of mere falsity from evil, and who cannot receive any influx of truth and good interiorly, but only exteriorly, and this is afflux; and from the representation of Moses and Aaron, as being truth from the Divine (n. 6771, 6827); it is said "truth from the Divine," not "truth Divine," because it is spoken of with respect to those who are in damnation; and from the signification of "in the night," as being a state of damnation (of which above, n. 7851, 7870).

7956. And said, Rise up, go ye out from the midst of my people. That this signifies that they should depart, is evident without explication.

7957. Both ye and the sons of Israel. That this signifies with that truth from the Divine, and with the truth through which is good, and with the truth which is from good, is evident from the representation of Moses, as being truth from the Divine (of which just above, n. 7955); and from the representation of the sons of Israel, as being those who are of the spiritual church (of which frequently above), thus those who are in truth through which is good, and in truth which is from good. For the spiritual church is distinguished from the celestial church in this, that through truth which is of faith it is introduced into the good which is of charity, thus that it has truth for its essential. The initiation is effected through truth, for through truth they are instructed what must be done, and when they do this truth, it is called good. From this good, when they have been initiated, they afterward see truths, according to which they again act. From this it is evident that whether you say "those who are of the spiritual church," or "those who are in truth through which is good, and in truth which is from good," it is the same.

7958. And go, serve Jehovah. That this signifies that they should worship the Lord, is evident from the signification of "serving," as being to worship. (That by "Jehovah," where mentioned in the Word, is meant the Lord, see n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6281, 6303, 6905.)

7959. According to your speaking. That this signifies according to the will, is evident from the signification of "to say," as being the will (see n. 2626).

7960. Also your flocks, also your herds, take ye. That this signifies the goods of charity, interior and exterior, is evident from the

signification of "flocks," as being the interior goods of charity; and from the signification of "herds," as being the exterior goods of charity (see n. 2566, 5913, 6048).

7961. As ye spoke, signifies according to the will (as just above, n. 7959).

7962. And go. That this signifies that they should depart altogether, is evident from the signification of "going," or "going away," as being to depart; and because it is said a second time, it signifies that they should depart altogether.

7963. And also bless me. That this signifies that they should intercede, is evident from the signification of "to bless," as being to intercede, for "to bless" here signifies that they should supplicate for him; that to supplicate for Pharaoh denotes to intercede, see n. 7396, 7462.

7964. And Egypt was strong upon the people, hastening to send them out of the land. That this signifies that from aversion and fear they were urgent that they should depart, is evident from the signification of "to be strong upon the people, hastening to send them away," as being to be urgent that they should depart. That this was from aversion and fear, is evident; for they who are in mere falsity from evil are so averse to those who are in truth from good that they cannot endure even their presence. From this it is that they who are in evil cast themselves deep down into hell according to the nature and degree of their evil, in order that they may be far from good; and this not only from aversion, but also from fear, because in the presence of good they are tormented

7965. For they said, We be all dead. That this signifies thus hell for them, is evident from the signification of "to die," as being hell. (That "death" in the spiritual sense denotes hell, see n. 5407, 6119.)

7966. And the people carried their dough before it was leavened. That this signifies the first state of truth from good, in which there is nothing of falsity, is evident from the signification of "dough," as being truth from good. For by "meal" and "fine flour" is signified truth; by the "dough" which is made therefrom, the good of truth; and by the "bread" which is made from the dough is signified the good of love; and when by "bread" is signified the good of love, by the other things, namely, by the "dough" and the "flour," are signified in their order goods and truths (that "bread" denotes the good of love, see n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915); and from the signification of "before it was leavened," as being in which there was nothing of falsity (that "leaven" denotes falsity see n. 7906). [2] That this is the first state, namely, when they are liberated, is plain, because it is said that "the people carried their dough," that is, when they departed. But the second state is described in the following verse (39), by "they baked the dough which they brought forth out of Egypt into unleavened cakes, for it was not leavened," by which is signified that from the truth of good was again produced good in which there was nothing of falsity. These are the two states in which they who are of the spiritual church, when in good, are kept by the Lord—the first, that from the good which is of the will they see and think truth; the second, that from this marriage of good and truth they produce truths, which by willing them and doing them, again become goods, and so on continually. Such are the productions and derivations of truth with those who are of the spiritual church. In the spiritual world this is

presented representatively as a tree with leaves and fruits; the leaves there are truths; the fruits are the goods of truth; the seeds are the goods themselves, from which are the rest.

7967. Their kneading troughs bound up in their clothes. That this signifies the delights of the affections, which delights adhere to the truths, is evident from the signification of "kneading troughs" as being the delights of the affections (n. 7356); from the signification of "to be bound up," as being to adhere; and from the signification of "clothes," as being truths (n. 1073, 2576, 4545, 4763, 5248, 5319, 5954, 6914, 6918). What the delights of the affections that adhere to truths are, must be told. All the truths that enter with man have been conjoined with some delight, for truths without delight are not of anyone's life. From the delights that are conjoined with truths it is known how the case is in respect to the truths with a man; if they are delights of evil affections, then it is ill; but if they are delights of good affections, it is well. For the angels who are with man flow in continually with good affections, and then call forth the truths which have been conjoined with them; in like manner on the other hand, if the truths have not been conjoined with good affections, then the angels labor in vain to call forth what is of faith and charity. From all this it can be seen what is meant by the delights of the affections that adhere to truths, which is signified by the "kneading troughs being bound up in their clothes."

7968. Upon their shoulder. That this signifies according to all ability, is evident from the signification of the "shoulder," as being all power (see n. 1085, 4931-4937).

7969. Verses 35, 36. And the sons of Israel did according to the word of Moses; and they asked of the Egyptians vessels of silver, and vessels of gold, and garments. And Jehovah gave the people favor in the eyes of the Egyptians, and they lent to them; and they spoiled the Egyptians. "And the sons of Israel did according to the word of Moses," signifies that they obeyed truth Divine; "and they asked of the Egyptians vessels of silver, and vessels of gold, and garments," signifies that the memory-knowledges of truth and good taken from the evil who had been of the church were to be bestowed upon the good who were from thence; "and Jehovah gave the people favor in the eyes of the Egyptians," signifies the fear of those who are damned on account of those who are of the spiritual church; "and they lent to them," signifies that they were transferred; "and they spoiled the Egyptians," signifies that they who were in damnation were altogether devastated of such things.

7970. It is needless to unfold these things in detail, because they have already been unfolded twice, namely, in Exod. 3:21-22 (n. 6914-6920), and in Exod. 11:2-3 (n. 7768-7773).

7971. Verses 37-39. And the sons of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, besides babe. And a great mixed multitude also went up with them; and flock, and herd, a very great acquisition. And they baked the dough which they brought forth out of Egypt into unleavened cakes, for it had not been leavened, because they were driven out of Egypt, and could not tarry, and moreover, they had not prepared for themselves any provision for the journey. "And the sons of Israel journeyed from Rameses to Succoth," signifies the first state of departure and its quality; "about six hundred thousand on foot that were men," signifies all things of the truth and good of faith in one complex; "besides babe," signifies the good of innocence; "and a

great mixed multitude also," signifies goods and truths which are not genuine; "went up with them," signifies which are adjoined; "and flock, and herd, a very great acquisition," signifies the good acquired by means of truth, interior and exterior, in great abundance; "and they baked the dough which they brought forth out of Egypt into unleavened cakes," signifies that from the truth of good there was again produced good in which was nothing of falsity; "for it had not been leavened," signifies because in the truth from good there was nothing of falsity; "because they were driven out of Egypt, and could not tarry," signifies because they were removed from those who were in falsity from evil; "and moreover, they had not prepared for themselves any provision for the journey," signifies that they had with them no other sustenance from truth and good.

7972. And the sons of Israel journeyed from Rameses to Succoth. That this signifies the first state of departure and its quality, is evident from the signification of "journeying," as being the order and rules of life (see n. 1293, 3335, 4882, 5493, 5605), consequently the journeyings of the sons of Israel as described in Exodus, denote states of life and their changes from first to last. Here therefore by the "journeying from Rameses to Succoth" is signified the first state and its quality; for the names of places, as also of persons, all signify real things and their quality (n. 768, 1224, 1264, 1876, 1888, 3422, 4298, 4310, 4442, 5095, 6516).

7973. About six hundred thousand on foot that were men. That this signifies all things of the truth and good of faith in one complex, is evident from the signification of the number "six hundred thousand," as being all things of faith in one complex; for this number arises from six and also from twelve, and "twelve" signifies all things of faith and charity (see n. 577, 2089, 2129, 2130, 3272, 3858, 3913). It is for this reason that the sons of Jacob were twelve, and that their posterity were distinguished into twelve tribes, and also that twelve disciples were adopted by the Lord, namely, to represent all things of faith and charity. (Concerning the tribes see n. 3858, 3862, 3913, 3926, 4060, 6335, 6337, 6640, 7836, 7891; concerning the disciples, n. 3354, 3488, 3858, 6397.)

[2] That here "six hundred thousand" has a similar signification, is because a number greater or less, or multiplied, or divided, involves the like as the simple numbers from which it is derived (n. 5291, 5335, 5708). This is very clear from the number "twelve," which has a like signification whether divided into six, or multiplied to seventy-two, or to one hundred and forty-four—that is, twelve times twelve,—or to twelve thousand, or to one hundred and forty-four thousand, as the "one hundred and forty-four thousand" spoken of in John:

I heard the number of the sealed, a hundred and forty and four thousand, sealed out of every tribe of the sons of Israel, out of each tribe twelve thousand (Rev. 7:4-5);

here by the "sons of Israel" are not meant the sons of Israel, nor by "tribes" tribes, nor by "number" number, but such things as are in the internal sense, namely, all things of faith and charity, and thus by each tribe specifically one genus or one class, according to what has been unfolded in regard to the contents of the twenty-ninth and thirtieth chapters of Genesis.

[3] In like manner in the same:

Behold the Lamb standing upon the Mount Zion, and with Him a hundred and forty and four thousand, having the name of His Father written upon their foreheads. They sang a new song before the throne, and no one could learn

the song save the hundred and forty and four thousand bought from the earth. These are they who follow the Lamb whithersoever He goeth. These were bought from men, the firstfruits to God and the Lamb (Rev. 14:1, 3-4).

From this description it is clear that they who are in charity are meant by "the hundred and forty and four thousand," and it is also clear that this number merely designates state and quality.

[4] For this number designates the like as "twelve," because it arises from "twelve thousand" and "twelve" multiplied together; in like manner as the lesser number "one hundred and forty-four" which is twelve times twelve, in the same:

He measured the wall of the holy Jerusalem, coming down from God out of heaven, a hundred and forty and four cubits, which is the measure of a man, that is, of an angel (Rev. 21:2, 17);

that in the spiritual sense the "wall of the holy Jerusalem" does not mean a wall, but the truth of faith defending the things of the church, see n. 6419; for which reason also it is said that it was "a hundred and forty and four cubits." That such is the meaning is very clear, for it is said that this measure is "the measure of a man, that is, of an angel," and by "man" and by "angel" is signified everything of the truth and good of faith.

[5] And the same is evident from the twelve precious stones of which was the foundation of the wall, and from the twelve gates, each of which was a pearl (verses 19-21), for by "precious stones" are signified the truths of faith which are from the good of charity (n. 643, 3720, 6426), as likewise by a "gate" and also by a "pearl." From this then it is evident that a lesser and a greater number involve the like as the simple number from which they come. (That all numbers mentioned in the Word signify real things, see n. 482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 6175.)

[6] From all this it can now be seen that the number "six hundred thousand men" going forth out of Egypt has also such a signification. That this number signifies such things scarcely anyone can believe, for the reason that it is a matter of history, and everything historical keeps the mind continually in the external sense, and withdraws it from the internal sense. Nevertheless this number has such a signification, for there is not even a syllable, nor yet one jot or one point in the Word, which is not in itself holy, because it infolds in itself what is holy. Everyone sees that there is nothing holy in the mere historical fact.

7974. Besides babe. That this signifies the good of innocence, is evident from the signification of an "infant," as being the good of innocence (see n. 430, 1616, 2126, 2305, 3183, 3494, 4797, 5608).

7975. And a great mixed multitude also. That this signifies goods and truths which are not genuine, is evident from the signification of "a mixed multitude," as being goods and truths not genuine; for when by the sons of Israel are represented genuine goods and truths which are of the spiritual church (n. 7957), by "a mixed multitude" accompanying them are signified truths and goods not genuine. For with those who are of the spiritual church the case is this. They have genuine goods and truths, and they have goods and truths not genuine; for the man of the spiritual church has no perception of good and truth, but acknowledges and believes as good and truth that which the doctrinal things of his church teach. For this reason he is in very many truths not genuine, consequently also in like goods, for goods have their quality from truths. That the spiritual are in very many truths not genuine, see n. 2708, 2715, 2718,

2831, 2849, 2935, 2937, 3240, 3241, 3246, 3833, 4402, 4788, 5113, 6289, 6500, 6639, 6865, 6945, 7233; and that consequently they have truths not pure (n. 6427). But still they are kept by the Lord in goods in the highest degree genuine, which is effected by means of an influx through the interiors (n. 6499), and then the truths and goods not genuine are separated thence and rejected to the sides. These are the things which are signified by "a very great mixed multitude."

[2] In like manner by this "multitude" are signified they who are of the church, but not within it, as is the case with the Gentiles who live together in obedience and mutual charity and have not genuine truths, because they have not the Word. These likewise, and also the truths themselves not genuine, are signified by the "great multitude" in John: I heard the number of the sealed, a hundred and forty and four thousand, sealed out of every tribe of Israel; after these things I saw, and behold a great multitude, which no one could number, out of every nation, and tribes, and peoples, and tongues, standing before the throne and before the Lamb, clothed in white robes and palms in their hands (Rev. 7:4, 9).

7976. Went up with them. That this signifies which was adjoined, is evident from the signification of "going up with them," when said of goods and truths, as being that they were adjoined; for truths and goods not genuine are indeed separated from the genuine goods and truths with the spiritual man, but are not taken away, remaining adjoined at the side whither they are rejected (see n. 7975). The case is similar with the Lord's church among the Gentiles, who have not genuine truths; these also in heaven are adjoined to those who are in genuine truths and goods.

7977. And flock, and herd, a very great acquisition. That this signifies the good acquired by means of truth, interior and exterior, in great abundance, is evident from the signification of "flock," as being interior good, and from the signification of "herd," as being exterior good (see n. 2566, 5913, 6048, 7960). That it was acquired is signified by "acquisition," for with those who are of the spiritual church all good is acquired by means of truth, because without the truth which is of faith they do not know what spiritual truth is, nor what spiritual good is. They are indeed capable of knowing civil truth, also moral truth, and their goods, because they are concordant with things which are in the world, whence also they have a perception of these truths and goods. But spiritual truth and its good are not concordant with those things which are in the world, and in many cases are even quite at variance with them, and therefore those of the spiritual church have to be instructed about them. These things have been said to show that with those who are of the spiritual church all good must be acquired by means of truth. That "very great" denotes great abundance, is evident.

7978. And they baked the dough which they brought forth out of Egypt into unleavened cakes. That this signifies that from the truth of good there was again produced good in which was nothing of falsity, is evident from the signification of "baking," when said of the truth of good which is signified by "dough," as being to produce; from the signification of "dough," as being the truth of good (of which above, n. 7966); and from the signification of "unleavened cakes," as being goods in which there is nothing of falsity (that "unleavened things" denote what is free from falsity, see n. 2342, 7906). This is the second state of truth from good, in which they were when liberated (see n. 7966, 7972). "Cakes" denote goods because they are bread, and in the internal sense "bread" denotes the good of love (n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915). But the bread of cakes is distinguished from



common bread in the fact that by the bread of cakes is signified the good of love toward the neighbor, thus spiritual good, and by common bread is signified the good of love to the Lord, thus celestial good. This spiritual good was signified by the meat-offering which was offered and burned with the sacrifice on the altar, for the meat-offering was baked into cakes and into wafers, as can be seen in Exod. 29:2, 3, 23, 24, 41; Lev. 2:2 seq.; 6:14, 15; Num. 6:15, 19; 15:18-21.

[2] The like was signified by the "twelve loaves of setting forth," which also were baked into cakes, concerning which in Moses:

Thou shalt take fine flour, and bake it into twelve cakes; of two tenth parts shall one cake be. And thou shalt set them in two rows, six in a row, upon the clean table before Jehovah. And thou shalt put pure frankincense upon each row, and it shall be for the loaves as a memorial, a fire-offering to Jehovah (Lev. 24:5-7).

From all this it can be seen that the loaves signified what is holy, for otherwise such a thing would never have been commanded; and as they signified what is holy, they are also called "holiness of holinesses" (verse 9). But by these loaves was signified the good of celestial love; and by their being baked into cakes were signified the goods of spiritual love. From all this, and from what has been adduced in the passages above quoted, it can be seen that the like is meant by the "bread" in the Holy Supper.

7979. For it had not been leavened. That this signifies because in truth from good there was nothing of falsity, is evident from the signification of the "dough," of which it is said that it "had not been leavened," as being the truth of good (see above n. 7966); and from the signification of "not leavened," as being without falsity (n. 2342, 7906).

7980. Because they were driven out of the land of Egypt, and could not tarry. That this signifies because they were removed from those who were in falsity from evil, is evident from the signification of "to be driven out," as being to be removed, for he who is driven out is removed (see n. 7964); from the signification of "Egypt," as being those who are in falsity from evil (of which above); and from the signification of "could not tarry," as being necessity for removal.

7981. And moreover, they had not prepared for themselves any provision for the journey. That this signifies that they had with them no other sustenance from truth and good, namely, than that signified by the "dough not leavened" (and that this denotes truth of good in which is nothing of falsity, see n. 7966), is evident from the signification of "provisions for the journey," as being sustenance from truth and good (n. 5490, 5953).

7982. Verses 40-42. And the dwelling of the sons of Israel which they dwelt in Egypt, was thirty years and four hundred years. And it was at the end of thirty years and four hundred years, it was even in this same day, all the armies of Jehovah went forth from the land of Egypt. A night of watches is this to Jehovah, for leading them forth from the land of Egypt; this is that night of watches to Jehovah for all the sons of Israel unto their generations. "And the dwelling of the sons of Israel which they dwelt in Egypt," signifies the duration of the infestations; "was thirty years and four hundred years," signifies the quality and state of these; "and it was at the end of thirty years and four hundred years," signifies the time of the Lord's coming, when they were liberated; "it was in this same day," signifies that it was then; "all the armies of Jehovah went forth from the land of Egypt," signifies that

those who were in truth and good and were still detained there, were taken out; "a night of watches is this to Jehovah," signifies the Lord's presence with those who were in truth and good, and with those who were in evil and thence in mere falsity; "for leading them forth from the land of Egypt," signifies liberation from spiritual captivity; "this is that night of watches to Jehovah," signifies that now they were withheld from all falsity and evil; "for all the sons of Israel unto their generations," signifies those of the spiritual church with whom there is good from truth, and truth from good.

7983. And the dwelling of the sons of Israel which they dwelt in Egypt. That this signifies the duration of the infestations, is evident from the signification of "dwelling," as being a state of life (see n. 1293, 3384, 3613, 4451, 6051); here a state of infestations, for this is the state of life now treated of, and which is signified by the number "thirty and four hundred years," to which the words have reference.

7984. Was thirty years and four hundred years. That this signifies the quality and state of these, is evident from the signification of "thirty," as being a full state of remains, for this number is the product of three and ten multiplied together, and by "three" is signified a full state (n. 2788, 4495, 7715), and by "ten," remains (n. 576, 1906, 2284); what a full state is shall be told presently; and from the signification of "four hundred," as being the duration of vastation (n. 2959, 2966), and the consequent conjunction of good and truth (n. 4341). (That all numbers signify things and states, and that a compound number has a similar signification to that of the simple numbers of which it is compounded, see above, n. 7973.)

[2] As regards the vastation which is signified by "four hundred years," it is twofold, namely, the vastation of evil and falsity, and the vastation of good and truth. With those who are being damned it is the vastation of good and truth; but with those who are saved, it is the vastation of evil and falsity. Vastation is deprivation. That the evil who had been of the church were vastated as to all good and truth, has already been shown; for the successive degrees of vastation were signified by the plagues in Egypt. But the good are vastated as to evil and falsity; with them these are successively separated, that is, rejected to the sides, and goods and truth are brought together toward the midst. This collecting together of good and truth is meant by "remains;" and when they have a full state of remains, they are then raised into heaven. This state is that which is signified by "thirty," and the vastation by "four hundred." The vastation of evil and falsity, and the instilling of good and truth, with the good, are effected by means of infestations, and by means of temptations. By the one, falsities and evils are removed; and by the other, goods and truths, are put on; and this even until the state becomes full.

[3] It must also be told briefly what a full state is. Everyone, whether damned or saved, has a certain measure which is capable of being filled. The evil, or they who are damned, have a certain measure of evil and falsity; and the good, or they who are saved, have a certain measure of good and truth. In the other life this measure is filled with everyone; but some have a greater measure, some a less. This measure is acquired in the world by means of the affections which are of the love. The more anyone has loved evil and the derivative falsity, the greater is the measure he has gained for himself; and the more anyone has loved good and the derivative truth, the greater is his measure. The limits and degrees of the extensions of this measure are clearly seen in the other life, and cannot there be surmounted, but they can be filled, and also actually are

filled, namely, with goods and truths in the case of those who have been in the affection of good and truth, and with evils and falsities in the case of those who have been in the affection of evil and falsity. Hence it is evident that this measure is the faculty gained in the world for receiving either evil and falsity, or good and truth.

[4] This state is what is meant by a "full state," and is signified by "thirty." It is described by the Lord in the parables of the talents in Matt. 25:14-30, and of the pounds in Luke 19:12-27, and finally in these words:

To everyone that hath shall be given, and he shall have abundance, but from him that hath not, even that which he hath shall be taken away from him (Matt. 25:29).

He said unto them that stood by, Take away from him the pound, and give it to him who hath the ten pounds: they said to him, Lord, he hath ten pounds. I say to you, that unto everyone that hath shall be given; but from him that hath not even that which he hath shall be taken from him (Luke 19:24-26).

That everyone's measure is filled, the Lord also teaches in another place in Luke:

Give, and it shall be given unto you; good measure, pressed down, shaken together, and running over, shall they give into your bosom (Luke 6:38). From all this it is now evident what is meant by a full state.

7985. It is said that "the dwelling of the sons of Israel which they dwelt in Egypt was thirty years and four hundred years," and further that "at the end of the thirty years and four hundred years, in this same day, all the armies of Jehovah went out from the land of Egypt," when yet the dwelling of the sons of Israel, from the going down of Jacob into Egypt, to the going out of his descendants at this time, was not more than half the time, namely, two hundred and fifteen years, as is very manifest from the chronology of the Holy Scripture. For Moses was born of Amram, Amram of Kohath, and Kohath of Levi; and Kohath together with his father Levi came into Egypt (Gen. 46:11). The age of the life of Kohath was 133 years (Exod. 6:18), and the age of the life of Amram, from whom were Aaron and Moses, was 137 years (Exod. 6:20), and Moses was a man of 80 years when he stood before Pharaoh (Exod. 7:7). It is not mentioned in what year of the age of Kohath Amram was born, nor in what year of the age of Amram Moses was born; but it can be seen that there were not 430 years, for even the years of their ages do not amount to 430, but only to 350, as appears from adding the years of the age of Kohath, 133, to the years of the age of Amram, 137, and these to the 80 years of Moses when he stood before Pharaoh; still less if the years from their births be added together. That they were 215 years can be seen from the chronology. But from the going down of Abraham into Egypt to the going out of the sons of Israel, there were 430 years, as can also be seen from the chronology. From this then it is evident that by "four hundred and thirty years" is here meant the entire period of time from Abraham, and not from Jacob. That these years were designated, and were called "the years of the dwelling of the sons of Israel in Egypt," is on account of the internal sense, in which by these years is signified a full state, and the duration of the vastation of those who had been of the spiritual church, and were detained in the lower earth until the coming of the Lord, and were then liberated (n. 6854, 6914, 7035, 7091, 7828, 7932a).

7986. And it came to pass at the end of thirty years and four hundred years. That this signifies the time of the Lord's coming, when they were saved, is evident from the signification of "thirty and four hundred years," as being a full state, and the duration of the vastation or

infestation of those who were of the spiritual church and were detained in the lower earth until the coming of the Lord, and were then liberated (of which just above, n. 7985, and n. 6854, 6914, 7035, 7091, 7828, 7932a). Consequently "at the end of these years" signifies the time of the Lord's coming, when they were saved.

7987. And it was in this same day. That this signifies that it was then, is evident from the signification of "day," as being state (see n. 23, 487, 488, 493, 2788, 3462, 3785, 4850, 5672, 5962, 7680); consequently "in this same day" denotes in that state, thus then, namely, when was the coming of the Lord, which is signified by "at the end of thirty and four hundred years," and the liberation of those who were of the spiritual church, which is signified by "all the armies of Jehovah went forth from the land of Egypt."

7988. That all the armies of Jehovah went forth from the land of Egypt. That this signifies that they who were in truth and good and were still detained there, were taken out, is evident from the signification of "going forth from the land of Egypt," as being to be taken out and liberated from infestations (that "to go forth" denotes to be taken out, is evident; and also that "the land of Egypt" denotes infestations, see n. 7278); and from the signification of "the armies of Jehovah," as being the truths and goods of the spiritual church, thus those who are in truth and good (n. 3448, 7236). That truths and goods are "the armies of Jehovah," is evident in Daniel:

There went out one little horn of the he-goat, and it grew exceedingly toward the south, and toward the east, and toward comeliness; and it grew even to the army of the heavens; and some of the army and of the stars it cast down to the earth, and trampled upon them. Yea, it exalted itself even to the Prince of the army. And the army was delivered upon the continual sacrifice unto transgression, because it cast forth truth into the earth. Then I heard a holy one speaking, How long shall the holy thing and the army be given to be trampled on? He said unto me, Until the evening and the morning, two thousand three hundred; then shall the holy thing be justified (Dan. 8:9-14);

it is here clearly evident that "armies" denote truths and goods; for it is said that it "cast down to the earth some of the army and of the stars," and afterward that it "cast forth truth into the earth," and that "the army was to be trampled on until the evening and the morning," that is, until the coming of the Lord.

[2] As truths and goods are the "armies of Jehovah," therefore the angels are called His "armies" in these passages:

Micaiah the prophet said, I saw Jehovah sitting on His throne, and the whole army of the heavens standing by Him (1 Kings 22:19).

Bless Jehovah, ye His angels, mighty in strength. Bless Jehovah, all ye His armies, ye ministers of His (Ps. 103:20-21);

where the angels are called "armies" from the truths and goods in which they are. Nor were the angels only called "the armies of Jehovah," but also the luminaries of heaven, as the sun, moon, and stars, and this because by the "sun" was signified the good of love, by the "moon" the good of faith, and by the "stars" the knowledges of good and truth. That these luminaries are called "armies" is manifest in the book of Genesis: And the heavens and the earth were finished, and all the army of them (Gen. 2:1);

where by "army" are meant all the luminaries of heaven; but in the internal sense, in which is here described the new creation of man, are meant truths and goods.

[3] In like manner in David:

Praise ye Jehovah, all His angels; praise ye Him, all His armies. Praise ye Him, sun and moon; praise Him, all ye stars of light (Ps. 148:2-3). That the "sun" denotes the good of love; the "moon" the good of faith, see n. 1529, 1530, 2441, 2495, 4060, 4696, 5377, 7083; and that the "stars" denote the knowledges of good and truth, n. 1808, 2120, 2495, 2849, 4697.

[4] That the "sun, moon, and stars" signify goods and truths, is because in heaven the Lord is a sun to the celestial angels, and a moon to the spiritual angels (n. 1521, 1529-1531, 3636, 3643, 4300, 4321, 5097, 7078, 7083, 7171, 7173), and because the angelic abodes shine like the stars, according to these words in Daniel:

Then shall the intelligent shine as the brightness of the firmament; and they that make many righteous, as the stars forever and to eternity (Dan. 12:3).

[5] As from truths and goods the angels are called "the armies of Jehovah," and so also the sun, moon, and stars; and as all truth and good proceed from the Lord; therefore in the Word the Lord is called "Jehovah Zebaoth" that is, "of armies" (n. 3448). He is so called also from the fact that He fights for man against the hells. From all this it can now be seen what is meant in the internal sense by "the armies of Jehovah." That the sons of Jacob, who went forth out of Egypt, were not these armies, but that they represented them, is evident from their life in Egypt, in that they did not know Jehovah, not even His name, until this was told to Moses out of the bramble (Exod. 3:13-16); and also that they, equally with the Egyptians, were worshipers of a calf, as may be concluded from the thirty-second chapter of Exodus; and also from their life in the wilderness, in that they were of such a character that they could not be introduced into the land of Canaan; thus were as far as possible from being the armies of Jehovah.

7989. A night of watches is this to Jehovah. That this signifies the presence of the Lord with those who are in truth and good, and with those who are in evil and thence in mere falsity, is evident from the signification of "night," as being a state of damnation (see n. 7851); and from the signification of the "watches to Jehovah," as being the presence of the Lord and thence protection; for by the presence of the Lord those are enlightened who are in good and thence in truth, and those are made blind who are in evil and thence in falsity; and also by the presence of the Lord those are brought out from damnation who are to be raised into heaven, for they are withheld from evil and are kept in good, and this by a strong force from the Lord; and by the presence of the Lord those also who are to be cast down into hell are brought into damnation, for according to the degree of the Lord's presence they are in evil (n. 7643, 7926). Hence then it is that this state and this time are called "a night of watches to Jehovah." The presence of the Lord is described in what follows by the pillar of cloud by day and the pillar of fire by night, to lead them (Exod. 13:21); and His presence both with those who were in good and truth, and with those who were in evil and falsity, is described by that pillar interposing itself between the camp of Israel and the camp of the Egyptians, and that when Jehovah looked forth from it to the camp of the Egyptians, the Egyptians were immersed in the sea Suph (Exod. 14:19, 20, 24-27).

7990. For leading them forth from the land of Egypt. That this signifies liberation from spiritual captivity, is evident from the signification of "leading forth," as being to liberate; and from the signification of "the land of Egypt," as being where they were infested by the evil, thus where they were in spiritual captivity, according to what has been adduced (n.

6854, 6914, 7035, 7091, 7828, 7932a, 7985). They are said to be in spiritual captivity who as to their interiors are kept by the Lord in good and truth, but as to their exteriors are kept by hell in evil and falsity, whence there is a combat of the external man with the internal. In this state are those kept who are being infested; and then the Lord by influx through the interiors fights for them against the afflux of evil and falsity from the hells. They are then kept as it were captive, for through influx from the Lord they desire to be in good and truth, but through the afflux from the hells they seem to themselves not to be able. This combat takes place to the end that the external man may be reduced to obedience to the internal, and thus natural things be made subordinate to spiritual things.

7991. This is that night of watches to Jehovah. That this signifies that they were then withheld from all falsity and evil, is evident from what was said just above (n. 7989) concerning the "night of watches to Jehovah."

7992. For all the sons of Israel unto their generations. That this signifies those of the spiritual church with whom there is good from truth, and truth from good, is evident from the representation of the sons of Israel, as being those who are of the spiritual church (of which frequently above); and from the signification of "generations," as being those things which are of faith and charity (see n. 2020, 2584, 6239), thus those with whom there is good from truth and truth from good; for they who are of the spiritual church are introduced to the good which is of charity by means of the truth which is of faith, and when they have been introduced, they are led by good to truths. They who are led by good to truths are they who constitute the internal church; but they who are introduced to good by means of truth are they who constitute the external church.