

EXODUS 35: ARCANA COELESTIA 10715-10739

STRUCTURE

Interchapter Material = Teachings about Charity and Faith – main focus is on what constitutes the life of heaven.

Exodus 35 Free will offering requested for all things pertaining to the tabernacle – Those with the skills are identified (wisdom, intelligence, knowledge of all manner of work) and these to teach others.

Interchapter Material = Fifth Planet in the Universe – main theme in this has to do with the disturbance the doctrine of the trinity of person's has upon the minds of those spirits belonging to this planet and Swedenborg's response demonstrating how the idea of a trinity in the Lord is to be understood. Also discussed is the importance of the idea of a visible God.

POINTS FROM THE INTERCHAPTER MATERIAL DEALING WITH CHARITY AND FAITH

- **10714** A person's life consists of love and faith – love is the life of the will, faith of the understanding
- **10715** The quality of love and faith determines the quality of a person's life
- **10716-18** To receive love and faith from the Lord is to have heaven within – those are in heaven after death that have heaven within them
- **10718-21** States of those who have heaven within and those who have hell within are described
- **10722-23** The nature of eternal happiness described and the response to this of those in loves of self and the world

SUMMARY OF THE LITERAL SENSE

Exodus 35:1-3

- **1** Then Moses assembled the whole congregation of the sons of Israel and said to them: These are the words which Yahweh instructs you to do them. **2** Six days shall work be done, yet on the seventh day you shall come to have a holy sabbath of cessation to Yahweh. Everyone doing work on it shall be put to death. **3** You shall not consume anything with fire in all your dwellings on the sabbath day.
- **Verses 4-20:** Request for a free will offering (heave offering) of all that the materials required for the construction of the tabernacle and its worship.
- **Verses 21-29:** The response
- **Verses 30 – 35:** The provision of wisdom, understanding and knowledge for the work to be done

AC 10725. CONTENTS

The internal sense of this chapter makes brief reference to every kind of goodness and truth which exists in the Church and in heaven, and from which worship of the Lord springs. These are the things that are meant by the materials which the children of Israel brought willingly to make the tabernacle and everything in it, also the altar of burnt offering, and the garments of Aaron and his sons as well.

THE MAJOR TRUTH TO WHICH ALL OTHERS LOOK BACK

The Sabbath is described as the chief of all representative signs (10728) – all representative signs have reference to the Sabbath without which they are meaningless.

THAT THERE ARE TWO STATES OF REGENERATION AND THESE ARE REPRESENTED IN THE IDEA OF 6 DAYS OF WORK AND IN THE SABBATH.

10729 *There are two states which a person passes through while being regenerated by the Lord; the first exists when he is in possession of truths and is being led by means of them towards good, the second when he is in possession of good and from good sees and loves truths. In the first state the person is, it is true, being led by the Lord, yet by means of what is his own; for when people are motivated by truths they are motivated by something in themselves, but when they are motivated by good they are motivated by the Lord.*

[2] From this it is evident that so far as a person allows himself to be led by means of truths towards good he is led by the Lord and towards the Lord; for in all things which have been joined together there is action and response, good being that which acts and truth that which responds. Truth however is never moved to respond of its own accord; it is moved to do so only by good. Consequently so far as truth is receptive of good it acts in response to it, and so far as it acts in response, it is joined to it. From this it also follows that before a person is joined to the Lord, the Lord spurs him on towards Himself by means of truths; and so far as the person allows himself to be led he is joined to the Lord, for God's truths are by nature such that they conform with good, because truths are conformable to good. As a result the person possesses perception, which is essentially a form of response.

10730. *'And the seventh day shall be a holy day for you, a sabbath of rest to Jehovah' means the second state in the regeneration of a person, when that person is joined to the Lord, and in the highest sense means the union of the Lord's Human with the Divine itself. This is clear from the representation of 'the sabbath' as the second state in the regeneration of a person, when a person is governed by good and for that reason is led by the Lord, dealt with in 8510, 8890, 8893, 9274, and in the highest sense as the union of the Human with the Divine itself within the Lord, dealt with in 8495, 10356, 10367, 10374. When the Lord was in the world He first made His Human Divine Truth, but when He left the world He made His Human Divine Good through union with the Divine itself which was within Him. This is represented by 'the sabbath' in the highest sense, hence the use of the words 'a sabbath of rest to Jehovah'. The Lord does things in a similar way for a person whom He is regenerating. First He endows the person with truths, after which He uses the truths to join him to good, thus to Himself. This is what 'the sabbath' represents in the relative sense; for the regeneration of a person is an image of the glorification of the Lord, that is, as the Lord glorified His Human, so He regenerates a person.*

[3] Since these two processes are the all-embracing realities on which everything else in the Church is dependent, only the sanctifying of the sabbath, which serves to mean those two realities, is declared here*. For the most all-embracing reality is that the Lord has united His Human to the Divine itself, as a result of which a person can dwell in peace and safety. And it is also an all-embracing reality that a person should be joined to the Lord, which is effected through regeneration bringing him that peace and safety. This also was why the sabbath among the Israelite nation was the chief representative and was the chief sign of the covenant with Jehovah, that is, of being joined to the Lord, see 10357, 10372, a covenant being a joining together.

* i.e. the commandment regarding the sabbath, alone of all the commandments, is repeated here by Moses

SPIRITUAL DEATH IS THE END OF THOSE WHO ARE LED BY SELF AND NOT THE LORD

10731 Those led by self and selfish loves do not believe in the Lord, for belief in the Lord consists in being led by Him and not by self. Nor, as a result of this, do they see any value at all in the union of His Human with the Divine itself, nor indeed any value at all in being regenerated by the Lord, nor thus any value in the Church's truths either. For they say to themselves, What are such things? Or, What advantage do we have if we know them, indeed think about them and desire them? Surely we live in the way others do, so what difference does it make? The reason why they think like this is that the life of the world, not the life of heaven, governs their thinking; the life of heaven is something about which they are ignorant and no one's thought can be governed by that of which he is ignorant. People such as these therefore cannot be saved, for they do not have heaven within them and consequently cannot be in heaven; their interiors are not in accord with it. For unless their interiors have been rearranged by the Lord to conform to an image of heaven there can be no joining to heaven. This is what those people are like who refuse to believe in those all-embracing realities. This condition in a person is what is meant by '[doing] work on the sabbath day', and the spiritual death of such is what is meant by their natural death.

10732. 'You shall not kindle a fire in any of your dwelling-places on the sabbath day' means that nothing of the love that is a person's own, that is, no self-love or love of the world, should appear at this time in any single thing in the person which comes from the Lord.

POINTS FROM THE INTERCHAPTER MATERIAL DEALING WITH THE FIFTH EARTH IN THE STARRY HEAVEN

To be conveyed somewhere in the spirit involves changes in mental state

10734 *Such changes taking place one after another in the state of someone's mind until it approaches the state of the mind of another who is so far away can be accomplished only by the Lord.*

10735 *For in the world people form an idea of and judge such a person from his preaching and the things he writes, not from the life he leads if this is not evident to them. And even if they see that some aspect of his life is out of keeping with what he preaches or writes they nevertheless excuse it;*

for the idea, or thought and perception, regarding someone draws all things favourably onto its own side.

10736 Doctrinal discussion on the trinity – the idea that the Divine is invisible – that the thought was of the Father alone and not of the Lord – the picture of an invisible God being no more than the forces of nature in their first beginnings – the ideas one holds are presented openly in the spiritual world – sincerity in our idea of God determines our conjunction with heaven.

10737 Spirits of this earth conceive of God as visible and in the human form – from interior perception and from His appearing to them as a human being – no idea can be formed of an invisible God – what is invisible has no specific quality – if it has no quality it melts away or falls into what is visible in the natural order

10738 Encouraged to think of God as an angel – with an inmost – an invisible level of life on which he thinks and is wise – and an outward level of life visible in human form, on which he sees and acts, and an emanation of life from himself, which is a sphere of love and faith surrounding him.

In the Lord's case, they said, the emanation of life from Him consists in the Divine itself which fills and constitutes the heavens, because the Essential Being (Esse) within the life of love and faith is from Him.

Explanation that the ideas of 3 in 1 is in keeping with the angelic idea of the Lord – illustrated from the Scriptures

[2] ...The essential being of anyone's life which the person has from his father is called the soul, and the coming-into-being of life from that essential being is called the body, the soul and the body constituting one complete human being. [4] The relationship between them both is similar to the relationship between what lies in an endeavour and what lies in an action resulting from it. For the action is the endeavour put into effect, so that the two are one. The endeavour as it exists in a person is called the will, and the endeavour put into effect is called the action. The body is the instrument by which the will that employs it performs an action, and in the performance of it the instrument and the employer of it come together as one. So it is with soul and body. [5] An idea of soul and body such as this is what angels in heaven have, and from that idea they know that the Lord made His Human Divine by the power of the Divine within Him, which was His soul derived from the Father.

Note

AC 3869 [14] *It is well known that Jehovah does not have ears or eyes as man does but that some attribute which may be ascribed to the Divine is meant by the ear and the eye, namely infinite will and infinite understanding. Infinite will is providence, and infinite understanding foresight; and it is these that are meant in the highest sense by ear and eye when these are attributed to Jehovah.*

1807. And said, Look now toward heaven. That this signifies a representation of the Lord's kingdom in a mental view of the universe, may be seen from the signification of "heaven." "Heaven" in the Word, in the internal sense, does not signify the heavens which appear to the eyes; but the Lord's kingdom, universally and particularly. When a man who is looking at internal things from external sees the heavens, he does not think at all of the starry heaven, but of the angelic heaven; and when he sees the sun, he does not think of the sun, but of the Lord, as being the Sun of heaven. So too when he sees the moon, and the stars also; and when he sees the immensity of the heavens, he does not think of their immensity, but of the immeasurable and infinite power of the Lord. It is the same when he sees all other things, for there is nothing that is not representative.... [3] The reason why all things in the sky and on earth are representative, is that they have come forth and do continually come forth, that is, subsist, from the influx of the Lord through heaven. It is with these things as it is with the human body, which comes forth and subsists by means of the soul; on which account all things in the body both in general and in particular are representative of the soul. The soul is in the use and the end; but the body is in the performance of them. All effects, whatever they may be, are in like manner representatives of the uses which are the causes; and the uses are representative of the ends which belong to the first principles.

[4] They who are in Divine ideas never come to a stand in the objects of the external sight; but from them and in them constantly see internal things. The veriest internal things themselves are those which are of the Lord's kingdom, thus those which are in the veriest end itself. It is the same with the Word of the Lord; he who is in Divine things never regards the Lord's Word from the letter; but regards the letter and the literal sense as being representative and significative of the celestial and spiritual things of the church and of the Lord's kingdom. To him the literal sense is merely an instrumental means for thinking of these. Such was the Lord's sight.

1808[2] That all things in the skies and on the earth are representative of celestial and spiritual things, has been evidenced by this plain indication, that things similar to those which appear before the eyes in the sky and on the earth, are also presented to view in the world of spirits, and this as plainly as in clear day; and there they are nothing but representatives. For instance, when the starry heaven appears, and the stars therein are fixed, it is instantly known that they signify things good and true; and when the stars appear wandering, it is instantly known that they signify things evil and false. From the very glow and sparkle of the stars it may also be known of what kind they are; besides numberless other things. Hence, if one is willing to think wisely, he may know what is the origin of all things on the earth, namely, that it is the Lord; and the reason why they come forth on the earth not ideally but actually, is that all things, both celestial and spiritual, which are from the Lord, are living and essential, or as they are called substantial, and therefore they come forth into actual existence in ultimate nature (see n. 1632).

8153 That the Divine was signified by what is high, is because by the starry heaven was signified the angelic heaven, and it was also believed that it was there; although the wiser among them knew that heaven is not on high, but is where the good of love is, and this within man, wherever he may be.