

AUSTRALIAN NEW CHURCH COLLEGE SYDNEY SEMINAR

10-12 SEPTEMBER 2010

REPRESENTATION OF THE TABERNACLE

NOTES ON ARCANA CELESTIA #9443-9584 EX. CHAPTER 25

D. Millar

The Literal Sense of Exodus 25

Ex 25:1-8: The Lord instructs Moses as to the materials required

Ex 25:10-22: Instructions regarding The Ark; its Mercy Seat; The Cherubim

Ex 25:23-30: Instructions regarding The Table of Showbread (Heb lit; presence bread) and its implements

Ex 25:31-40: Instructions regarding The Lampstand with its Lamps and implements

SUMMARY

9455. CONTENTS

This chapter describes the offerings for the tent, for the tables there, and also for Aaron's garments. It then goes on to give the directions for making the ark, the table for the loaves [of the Presence], and the lampstand, which were to represent the heavens, where the Lord is, and all the celestial and spiritual realities which are from the Lord there. The dwelling-place itself represented heaven, the ark there represented the inmost heaven, and the Testimony or the law within the ark represented the Lord; the loaves of the Presence on the table together with the lampstand represented the celestial realities from the Lord, and Aaron's garments represented the spiritual realities from Him, in the heavens.

The Spiritual Sense

9457[4] tabernacle was constructed in such a way that it might represent the three heavens and everything there, the ark which contained the Testimony representing the inmost heaven and the Lord Himself there. This is why, when Moses was shown on the mountain the form it should take, Jehovah said at the same time, To the end that they may make for Him a sanctuary and He may dwell in their midst, verse 8. Everyone endowed with any ability to think on a deeper level can see that Jehovah could not have dwelt in a tent but that He dwells in heaven, and that this tent is called the sanctuary only because it presents an image of heaven, and the celestial and spiritual realities there... [5] For the realities which are represented in outward forms do indeed reveal themselves in a similar way in the lowest or first heaven before the spirits there. But those in the higher heavens perceive the inner things that are being represented, which, as has been stated, are the celestial realities belonging to love to the Lord and the spiritual realities belonging to faith in the Lord. It was things of this nature that filled heaven when Moses and the people, moved by outward holiness, venerated that tent as the dwelling-place of Jehovah Himself. From this it is evident what a representative was, and also that by means of it heaven, and so the Lord, was present with mankind.

THEMES

Five general themes recur in this section of the AC and these are...

- The function or use of representatives
- Their connection with the human form (relations between inanimate and animate forms)
- Forgiveness of sins (regeneration)
- The Lord's Divine Human as the source of all (good and truth being all that really exists)
- The nature of good and its power through truth in organising the spiritual world

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THE INTERCHAPTER MATERIAL
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Interchapter Material: Teachings About Charity and Faith.

The Forgiveness of Sins

9444. The sins which a person commits are deeply implanted in and constitute his actual life. No one therefore is freed from sins unless he receives new life from the Lord, which is accomplished through regeneration.

RELATED LINK FROM THE SECTION ON THE INTERNAL SENSE

9572. 'And its tongs and its trowels' means things in the natural that serve to purify and clean out. This is clear from the meaning of 'tongs' and 'trowels' as things that serve to remove waste products, and so to purify and clean out. They exist in the natural because the natural serves to remove waste and so to purify and clean out. For everything that belongs to the internal or spiritual man comes right down into the natural and is purified there; for in the natural that which is filthy and that which is superfluous are discharged, and that which is suitable is set in order for useful service. The fact that this takes place in the natural may be recognized from the consideration that since the internal or spiritual man, while in the body, thinks within the natural, revealing and declaring its thoughts through the body, and also wills within the natural, carrying out the desires of the will through the body, therefore the natural is what serves to clean out and remove waste products. This is meant by 'feet-washing', which the Lord speaks of as follows in John,

He who has been washed has no need except to wash his feet, and the whole person is clean. John 13:10.

'Washing' meant the purification of the internal man, 3147, 5954 (end), 9088; and 'feet' meant the natural, 2162, 3147, 3761, 3986, 4280, 4938-4952.

9447. Those who have been regenerated are maintained constantly by the Lord in the good of faith and love and are at the same time withheld from evils and falsities. Those however who do not allow themselves to be regenerated by the Lord are also withheld from evil and maintained in good, for there is a constant inflow of goodness and truth from the Lord with everyone; but the hellish kinds of love that rule them, namely self-love and love of the world, stand in the way and turn the inflowing good into evil and the inflowing truth into falsity.

9448. All this shows what the forgiveness of sins is. Being able to be maintained by the Lord in the good of love and the truths of faith and to be withheld from evils and falsities constitutes the forgiveness of sins; and at the same time keeping well away from evil and falsity and detesting them constitutes repentance. But all this is so only with those who have received new life from the Lord through regeneration, for those things belong to the new life.

RELATED LINK FROM THE SECTION ON THE INTERNAL SENSE

9534. 'And you shall make for it a rail of a hand's breadth round about' means the joining there to truth from the Divine. This is clear from the meaning of 'a rail', since this lay outside the rim, as the outermost part of the border, and so the joining to truth from the Divine. None can know that this is what 'a rail' means unless they know about the sphere of good from the Lord which surrounds and thereby protects heaven, and about the extension of and border to it. Regarding the sphere of Divine Good which surrounds heaven and all the communities in heaven and thereby protects them from the intrusion of evils from hell, see above in 9490, 9492, 9498.

[2] This Divine sphere extends even into the hells and also guards them. So it is that the Lord reigns in the hells also, yet with this difference, that the Divine sphere which surrounds and protects heaven

is the sphere of Divine Truth joined to Divine Good, whereas that which guards hell is the sphere of Divine Truth separated from Divine Good. The reason why the latter sphere exists in hell is that all in that place reject Divine Good, and reject the Lord's mercy. Such a sphere reigns in outward form in hell; but still the sphere of Divine Truth joined to Divine Good does so in inward form. By means of it those in hell are guarded, so that none does excessive harm to another.

[3] From all this it is evident that the sphere of Divine Good in outward form comes to an end where heaven does so, and the sphere of Divine Truth separated from Divine Good begins where hell begins, and in the gap between there is a joining together, meant by 'the rail of a hand's breadth round about'.

9452. The Lord in Divine Mercy regenerates a person, and that regeneration goes on from his early childhood right through to the final period of life in the world, and after that for evermore. By this means in Divine Mercy He draws the person away from evils and falsities and brings him to the truths of faith and forms of the good of love, and then maintains him in them. And after this in Divine Mercy He raises him towards Himself, up to heaven, and fills him with bliss. These are the things that are meant by the forgiveness of sins owing to mercy. People who think that sins are forgiven in any other way are completely mistaken. For to see a great number of people in hell and not to save them if this could be achieved in any other way would be the absence of mercy, when yet the Lord is Mercy itself, desiring the death of no one, but rather that he may live.

RELATED LINK FROM THE SECTION ON THE INTERNAL SENSE

9506 [2] The truth that 'the mercy-seat' consequently means the hearing and reception of all things that belong to worship is also clear from the consideration that Jehovah spoke to Moses over the mercy-seat between the cherubs. The reason why worship arising from the good of love is that which is received is that no one is allowed to enter heaven and so approach the Lord other than a person who is governed by good, that is to say, by the good of love to the Lord and the good of charity towards the neighbour, see 8516, 8539, 8722, 8772, 9139, 9227, 9230, 9274; no one else is heard nor can anyone else's worship be received. This also explains why there were cherubs over the mercy-seat; for watchfulness and providence are meant by 'the cherubs', guarding against access to the Lord except through the good of love, that is, guarding against entrance into heaven by any apart from those who are governed by good, and also guarding against those in hell gaining access to the inhabitants of heaven and doing them harm. All this shows what was meant by the presence of the mercy-seat over the ark and by that of the cherubs over the mercy-seat, and by the fact that the mercy-seat and the cherubs too were made from pure gold; for 'gold' means the good of love, and 'the ark' heaven where the Lord is.

9449. The signs that people's sins have been forgiven are the following: They take delight in worshipping God for God's sake, and serving the neighbour for the neighbour's sake, and so in doing good for goodness' sake, and believing truth for truth's sake; they refuse to receive merit because of any act of charity and faith; they keep well away from and detest evils, such as those of enmity, hatred, vengeance, ruthlessness, or adultery, in short everything contrary to God and the neighbour.

EXODUS CHPT 25 – AC 8548-8634

In the internal sense this chapter describes the celestial and spiritual elements required for the development of the inmost heaven or inmost level of a spiritually healthy mind. So it is on one level about us, however what is built up is the Word for it is this that forms a healthy form to support a genuine spiritual consciousness, so it is that we see in the previous chapter its subject matter is devoted to the nature of the Word imparted by the Lord through heaven with the key teaching that the Word is Divine in both its inward and its outward sense, and that by means of it the Lord is joined to people (AC 9370).

INTRODUCTION INTO THE SPIRITUAL USE OF REPRESENTATION

9457 – Explanation of the use of representations – the things in this chapter being representative of celestial and spiritual realities. This explanation forms the basis for understanding the representation of heaven by means of the design of the tabernacle.

There are three heavens – the inmost or third, the middle or second, and the lowest or first. In the inmost heaven the good of love to the Lord reigns, in the middle heaven the good of charity towards the neighbour reigns and in the lowest the things which are thought, spoken, and come into being in the middle and inmost heaven are represented.

These representation form the objective experience of spirits and angels – who see the representation but think of/perceive the celestial and spiritual realities being represented.

Such representations were present to the prophets through an opening of their inner sight.

A representative Church exists to re-present inner realities by means of visual forms...

For the tabernacle was constructed in such a way that it might represent the three heavens and everything there...to the end that they might make for Him a sanctuary and He may dwell in their midst v8.

Similar representations appear in the first heaven before the eyes of spirits there. Those in the higher heavens however perceive the realities behind the representation.

It was things of this nature that filled heaven when Moses and the people, moved by outward holiness, venerated that tent as the dwelling-place of Jehovah Himself. From this it is evident what a representation was, and also by means of it heaven, and so the Lord, was present with mankind.

Key passage: 9457[6]

Representations on a lower level hold in place or provide the basis for celestial and spiritual realities to be perceived within higher levels of consciousness. For anything to exist it must have an end manifest in its cause to produce its effect 9473[2]. If any one of these three elements is missing a thing has no existence.

9458 The point is made that the Israelitish church was a representation of a church as opposed to being a representative church

9460 The materials for the tabernacle must be offered freely.

This is the foundation for developing a spiritual life – which involves being willing to use the Word to reflect on the quality of our thoughts and affections and then look to the Word to shun our evils as sins before the Lord. This is internal worship.

9462 The things taken as an offering represent celestial and spiritual things that we have in our possession that are from the Lord but that we claim as our own – these things need to be offered back to the Lord as the core material for our mind becoming a dwelling place of Jehovah or love or goodness. These are offered when we undertake to live from the Word as it pertains to the LIFE OF OUR MIND, i.e. our thought and affection life.

9466 Colours and their representations in the heavens.

[2] From all this it is evident what all other colours mean; for in the measure that they are derived from red they mean good belonging to love, and in the measure that they are derived from white they mean truth belonging to faith. All the colours that appear in heaven are modifications of heavenly light and flame, on those two levels. For heavenly light is real light; and essentially it is Divine Truth emanating from the Lord's Divine Good. Therefore modifications of that light and flame are different variations of truth and good, and so of intelligence and wisdom.

[3] All this now shows how it came about that the veils and curtains of the tent, and also Aaron's garments, were to be woven out of violet, purple, twice-dyed scarlet, and linen thread, Exod. 25:4; 26:31, 36; 27:16; 28:6, 15, namely in order that celestial realities belonging to good and spiritual realities belonging to truth, which are the subject in what follows below, might be represented by them.

CORRESPONDENCES OF MATERIALS

Metals

- Gold = good (internal)
- Silver = truth (internal)
- Bronze = good (external)

Colours

- Violet = celestial love of truth/truth springing from the good of love to the Lord (red base with blue added, red = love, blue = truth). This is the internal of the celestial kingdom.
- Purple = how violet (inmost heaven) re-presents itself in the middle heaven as good of a celestial origin
- Twice dyed scarlet = mutual love or what is the same celestial truth; being the good of mutual love. This is the external of the celestial kingdom. Represents the outward sense of the Word and teachings derived from it.

Scarlet because its association with external things was used by the Israelites as a trigger for remembrance. Eg see story of Rahab and the scarlet cord.

Cloth

- Violet = concepts/cognitions/knowledge arising from the good of love to the Lord
- Purple = cognitions of good

- Twice dyed scarlet = provision of truths that go with the good of mutual love – i.e. truths of a celestial origin
- Fine linen = truth from a celestial origin because of its whiteness and softness.
- She goats (the word wool doesn't occur in the Heb) = good from the good of mutual love or good from a celestial origin.

Skins

- Red rams = external truths emanating from good
- Badgers = forms of good

The correspondence of red rams and badgers can be established from their pairing – pairs in the word invariably represent a spiritual reality paired with a celestial reality- skins are external and because red rams refer to truths (see other Biblical references) therefore Badgers are forms of good – also what the badger skins covered was more holy than what the skins of red rams covered. (9471)

Other things mentioned

- Shittim wood = good deeds worthy of merit that proceed from the Lord. Christian good or spiritual good – which is the means of salvation
- Oil for the light = internal good present within mutual love and charity – the good of love
- Spices for the anointing oil = internal truths belonging to good that consecrates – truths of internal good – for every perception (odour) of good comes by means of truth (spices 9474). Internal perception as compared to the odour of incense which is external perception due to the visual quality of smoke that accompanied it.
- The incense of spices = delightful perception that belongs to truth originating in good
- Shoham stones = spiritual truths – or truths of faith springing from love
- Stones of fillings = spiritual good – or spiritual forms of good – intelligence and wisdom

INSTRUCTION REGARDING DESIGN OF SANTUARY AC #9479

To make a sanctuary to make a representative of the Lord and so of heaven

9481[2,3] Therefore when these objects, being outward forms of Divine celestial and spiritual realities, were beheld by the people while they were engaged in holy acts of worship, such realities as were represented by those objects were brought to notice in heaven....All the representatives of that Church had that kind of effect in heaven. It should be realized that a person always has spirits and angels present with him and that a person cannot live without them. It should likewise be realized that through them the person is linked to the Lord, and that in this way the human race, and heaven too, is kept in being...One can also see what purpose is served by the Word, in which all things mentioned in the sense of the letter correspond to Divine realities that exist in heaven, thus in which all the objects mentioned are representative and all the words used carry a spiritual meaning. This is what brings about the linking of a person to heaven, and through heaven to the Lord. Without that link the person would have no life whatever, for without being linked to the actual Essential Being (Esse) of life, from which the Coming-into-Being (Existere) of life emanates, no one has life.

[3] But these considerations are unintelligible to those who think that life exists essentially in a person himself and that a person lives without spirits or angels, thus without influx from the Divine by way of heaven. But in actual fact anything that is not linked to the Divine perishes and ceases to exist. Indeed nothing can ever come into being without that which is prior to itself, thus without the Divine, who is the First and is self-existent Being (Esse) or

Jehovah; nor consequently can it remain in being, for remaining in being is constant coming-into-being.

DESIGN OF THE ARK 9484-9504

9484 – the inmost heaven – contains the testimony = the Lord.

9485 – Divine Truth is the Lord in heaven – the ark represents the inmost heaven where the Lord dwells which is represented by the testimony (10 Commandments) at this stage these have yet to be given and instilled. So the building of the tabernacle involves preparation that the Lord might dwell in their midst.

9503[3] Divine Truth is called the Testimony because it testifies of the Lord. This Divine Truth is the Word, for as stated above, the only subject in the highest sense of the Word is the Lord; this is what makes the Word Divine and therefore what makes it holy. Furthermore the Ten Words or the Law which were declared from Mount Sinai, inscribed on two tablets [of stone], and stored in the ark, is what is here called the Testimony. For that Law means the Word or Divine Truth emanating from the Lord, in its entirety, see 9416. It is evident from the Lord's own words to Pilate that He is the One from whom Divine Truth comes,

Pilate said, Are you a king? Jesus answered, You say [it, because] I am a King. For this I was born, and for this I have come into the world, that I may bear testimony to the truth. John 18:37.

9486 – Constructed of Shittim wood – which represents the “good of merit” or righteousness. This specifically refers to the Lord’s ordering of the spiritual world through the glorification of His Human – note on the level of the individual this is the same as saying that it is the Word alone that has the power to orders the inner world of the human mind into a form of heaven.

9490 – Overlaid with gold – a more external form of good perceptible to the senses – the good in the heavens that proceeds from the Lord as its sun.

HOW THE SPIRITUAL WORLD IS ORDERED

9487[2] Comment on length and breadth and their correspondence; that spatial dimensions are not spiritual concepts – in 9489 that order in the spiritual world or the distance spirits are from the Lord is determined by the form of their minds which governs their capacity to receive good from the Lord. The greater the capacity to receive good the closer one is to the Lord. 9492 illustrates how good and truth keeps things in order in the psychospiritual world of the human mind. See also 9498.

THE MARRIAGE OF GOOD AND TRUTH AND THE HUMAN FORM

9495 – Rings on the sides of the Ark correspond to this marriage – these hold poles of Shittim wood which are the “power which truth from good possesses” 9496 – all representatives are representations of heaven which is in the human form being called the Grand Man and so they also relate to the parts and form of the human body which is itself a representative of heaven and the human mind.

9496[2] For the poles resemble a person's arms and therefore also have a similar meaning to the arms; the rings resemble the ginglymi or sockets where the arms are linked to the breast; the corners resemble the actual protrusions where that link is made; the sides resemble the chest cavity or thorax, and the rim resembles the [shoulder-]girdle which forms a border for it. From this it becomes clear that power is meant by 'poles', as it is by 'arms' (for the meaning of 'arms' and 'hands' as power, see 878, 4931-4937, 5327, 5328, 6292, 6947, 7188, 7189, 7205, 7518, 7673, 8050, 8153, 8281, 9025, 9133); and that the same thing is meant by 'the sides' as by the chest or thorax of the body, namely good, since the chest contains the

heart and lungs, and 'the heart' means celestial good and 'the lungs' spiritual good, 3883-3896, 9300. From all this it is evident that by 'rings' the same thing is meant as by ginglymi or joints which join the chest to the shoulders, and the shoulders to the arms, namely the joining of good to truth, and that firmness is meant by 'the corners', for the strength of the body is exerted there, and the body is equipped with strength and power through the arms. From all this one may recognize how it comes about that natural objects which are inanimate can represent the same realities as ones that are animate, that is, as parts of the human body. That is to say, it comes about because heaven resembles a human being, and the things present in heaven resemble those that exist in the human being, as may be seen from what has been shown at great length regarding the correspondence of the human being with the Grand Man or heaven. See the places referred to in 9276 (end).

9500 - 9502 – It is the marriage of good and truth that bring heaven into being and maintains it in being. Hence the poles represent that power and instruction is given that they are not to be removed from the rings emphasising that this is so.

9503 – The perfection of the human form in angels is directly related to the reception of what is good and true from the Lord.

MERCY SEAT AND CHERUBIM 9505-9525

9505 – Two cherubs means that there is no access to the Lord except through the good of love – at either end of the mercy seat = access to spiritual good and celestial good = one with the mercy seat means reception of all things belonging to worship arising from those two kinds of good – raised wings covering – elevation by truths of faith – covering = spiritual realities that provide cover.

9506 – Mercy seat = cleansing from evils or the forgiveness of sins. Or what is the same – hearing and reception of all things that belong to worship – no one is allowed to enter heaven and so approach the Lord other than a person governed by good – ie the good of love to the Lord and the good of charity towards the neighbour – cherubs rep. watchfulness or providence which guards against entrance into the heavens by any other than those governed by good also guarding against those in the hells getting access to those in the heavens and doing them harm.

ON GAINING ENTRY TO HEAVEN

9509[2] There are two states that a person passes through while being regenerated, one of which follows the other. The first is a state during which he is led by means of the truths of faith to the good of love; the other is one in which he is governed by the good of love, and when governed by it he is in heaven with the Lord. From this it is evident that this good is heaven itself present with the person, that good being the Lord present with him because its source is the Lord. Regarding these two states that a person who is being regenerated passes through, one of which follows the other, see 7923, 7992, 8505, 8506, 8510, 8512, 8516, 8643, 8648, 8658, 8685, 8690, 8701, 9224, 9227, 9230, 9274; and the fact that a person comes into heaven when governed by good, that is, when led by the Lord by means of good, 8516, 8539, 8722, 8772, 9139.

[4] It is thought that the Lord is accessible through the truths of faith. But there can be no access to Him, nor even to heaven, through those truths if they have been separated from the good of love. As soon as separated truths wish to enter, heaven, which is the way to the Lord, is closed. And since truth cannot enter by itself unless it has good within it, and by virtue of this has come to consist of good, neither can understanding do so, still less factual knowledge, if separated from good desired by the will.

9514 ...'the wings of the cherubs, outspread upwards' means a raising of good in the Lord's direction by means of the truths of faith; for access to Him through good is meant by 'the cherubs'. Something brief must be stated here to show what a raising of good by means of the truths of faith implies. There are two realities with which everything in heaven and also everything in the world have connection - good and truth. Good without truth is not good, and truth without good is not truth; for without truth good lacks any specific quality, and without good truth is devoid of anything to give it being. Indeed truth is the actual outward form taken by good, and the form must exist to give it specific quality; but the good is the essential being, the manifestation of which is the truth.

THE TABLE FOR THE PRESENCE BREAD 9526-9546

9526 – Table is what receives onto itself what is laid there – thus it is a receptacle and in this case a receptacle of bread or heavenly blessings that belong to the good of love.

9543 – The instruction around the table “...serves to describe the manner in which the inmost or third heaven receives good from the Lord; for the loaves of the Presence are heavenly good that comes from the Lord, and the table on which the loaves were laid is the receptacle of that good. But I am not allowed to present a detailed description of the nature of this reality, because the majority of the things that exist in the Lord's celestial kingdom lie beyond the range of human thought and almost beyond that of the angelic spirits who live in the lowest heaven.

GENERAL ASPECTS OF REPRESENTATIVES

9543[2] The Lord's celestial kingdom is the inmost or third heaven, and within it there exist realities beyond comprehension or description, that is, things which have never entered anyone's mind, and which eye has not seen and ear has not heard, as everyone knows. For this reason those realities existing in that heaven are brought before the eyes of spirits below by means of objects that represent them, and from these representatives they form some idea of the incomprehensible and indescribable realities that exist there. The same realities were represented in the world by the ark, mercy-seat, cherubs, table on which the loaves of the Presence were laid, and the lampstand; and these objects serve to present visually all the realities in that kingdom. In like manner the dwelling-place and court of the tent, also the curtains and veils there, served to represent the realities existing in the Lord's spiritual kingdom, which is the second or middle heaven.

IMPLEMENTS

9544. 'And you shall make its dishes, its cups, and its small dishes, and its small brushes, with which it shall be covered' means cognitions of celestial good and truth. This is clear from the meaning of vessels in general as factual knowledge or cognitions, dealt with in 3068, 3079, so that the particular vessels that are mentioned here are cognitions of celestial good and truth. Celestial good is the good of love to the Lord, and celestial truth is the good of mutual love, cognitions of those kinds of good being meant by such vessels. And since cognitions of them are meant, and cognitions are contained in the memory belonging to the natural man, and the natural is external, it says that the table shall be covered with those vessels. For since the natural lies externally or below, covering over and enclosing what lies inwardly or above, it is called a covering, 6377. What use those vessels were to serve, see Lev. 24:6, 7; and Num. 4:7, 8.

THE LAMPSTAND 9547-9574

9549. 'The lampstand' means the Divine Spiritual or Divine Truth emanating from the Lord, as it exists in heaven and in the Church, 9548. Because this Truth has its origin in Divine Good the lampstand was made from gold; for as has been stated, 'gold' means good. This is more plainly evident from the manner in which the Lord flows into the heavens. The inmost

or third heaven being the celestial, and the middle or second heaven being the spiritual, the Lord flows by way of the celestial heaven, in which the good of love to Him predominates, into the spiritual heaven, in which the truth of faith in Him does so. From this it is clear why the whole of the lampstand was to be made from pure gold,...

9550 - For the whole of the spiritual, meant by 'the lampstand' since it serves to shed light, arises from the celestial and is also kept in constant being by means of it, even as all truth springs from good. If you take away good, truth is instantly wiped out; for the soul of truth is good. It is like an affection belonging to love and its link to thought. If that affection is taken away, the thought is immediately wiped out; for the affection is the actual life or the soul of the thought. Every affection belonging to love has connection with good, and every thought springing from it has connection with truth. The truth which springs from good is called spiritual, and the good from which the truth springs is called celestial.

CONNECTION WITH THE HUMAN BODY

9551. 'Its shaft and its branch, its cups' means the spiritual entities within the natural. This is clear from the meaning of 'shaft', 'branch', and 'cup' - which are extensions from the lampstand itself, just as the arms, hands, palms are extensions from the body - as spiritual entities within the natural. For the natural is an extension of and derives from the spiritual, even as the spiritual derives from the celestial, 9549. From all this it is evident that since 'the lampstand' means the Divine Spiritual, the parts which extend and derive from it, called 'shaft', 'branch', and 'cups', mean spiritual entities in the natural.

GENERAL ASPECTS ON THE FUNCTION OF REPRESENTATIVES AND THEIR CONNECTION TO THE HUMAN FORM

9553. 'And its flowers' means factual knowledge of truth. This is clear from the meaning of 'flowers' as factual knowledge of truth. Such knowledge is meant by 'flowers' because flowers are stages of growth which come before and in their own way lead on to fruit and seeds; for trees and young plants come into flower before they bear fruit, as is well known. The situation is similar with the intelligence and wisdom present in a person. Factual knowledge of truth comes first and in its own way leads on to the insights that constitute wisdom with the person; for that knowledge provides his rational mind with objects of thought and so the means to attain wisdom. This is why factual knowledge of truth is like the flowers, and goodness of life, which is the good of wisdom, is like the fruit. Since all realities in the spiritual world bear resemblance to such things as exist with a human being, for the reason that heaven resembles one complete human being and has a correspondence with every single aspect of the human being, therefore also all things in the natural world, according to their similarity to such things as exist with a human being, have a correspondence, a representation, and carry a spiritual meaning, 9496. From all this it now becomes clear why it is that factual knowledge of truth, and truths in general, are meant by 'flowers', and forms of good by 'the fruit' and also 'seeds'.

9555. 'And there shall be six branches going out of its sides' means all the capacities of truth derived from good in their entirety. This is clear from the meaning of 'six' as all in their entirety, dealt with in 3960 (end), 7973, 8148; and from the meaning of 'branches going out of the sides' as truths derived from good. For the branches out of the lampstand have a similar meaning to human arms and hands, because every single thing that exists in the natural order bears resemblance to the human form and for that reason has a spiritual meaning, 9496, 9553. The arms and hands on a person correspond to truths derived from good, and consequently to power, 878, 4931-4937, 5327, 5328, 6292, 6947, 7188, 7189, 7205, 7518, 7673, 8050, 8153, 8281, 9025, 9133. From all this it is evident that 'six

branches going out of the sides' means all the capacities of truth derived from good in their entirety.

9568 – That good is all because it is the origin of what comes forth as truth - Thus in the same way the Divine is the all in all...[4] the Lord's Divine is within all the forms of good and from these within all the forms of truth with a person when in love he wishes, and in faith from that love believes that all good and all truth, thus the all of love and the all of faith, originate in the Lord, and none whatever in self; and also that the amount of the truth of faith he possesses depends on the amount of good from the Lord he receives. For as has been stated, good is the all in all of truth, and truth devoid of good is truth devoid of life. All this goes to show how the description 'unblemished and perfect because it all consists of the same good', meant by 'one solid [piece made] from pure gold', should be understood.

ENLIGHTENMENT

9570 – light in the Word means truth that springs from good – 9571 The Lord's divine human is the source of light in heaven; for his human is heaven's sun from which the light flows, and the light from there is Divine Truth.

MORE ON THE FUNCTION OF REPRESENTATIVES IN THE SPIRITUAL WORLD

See 9577

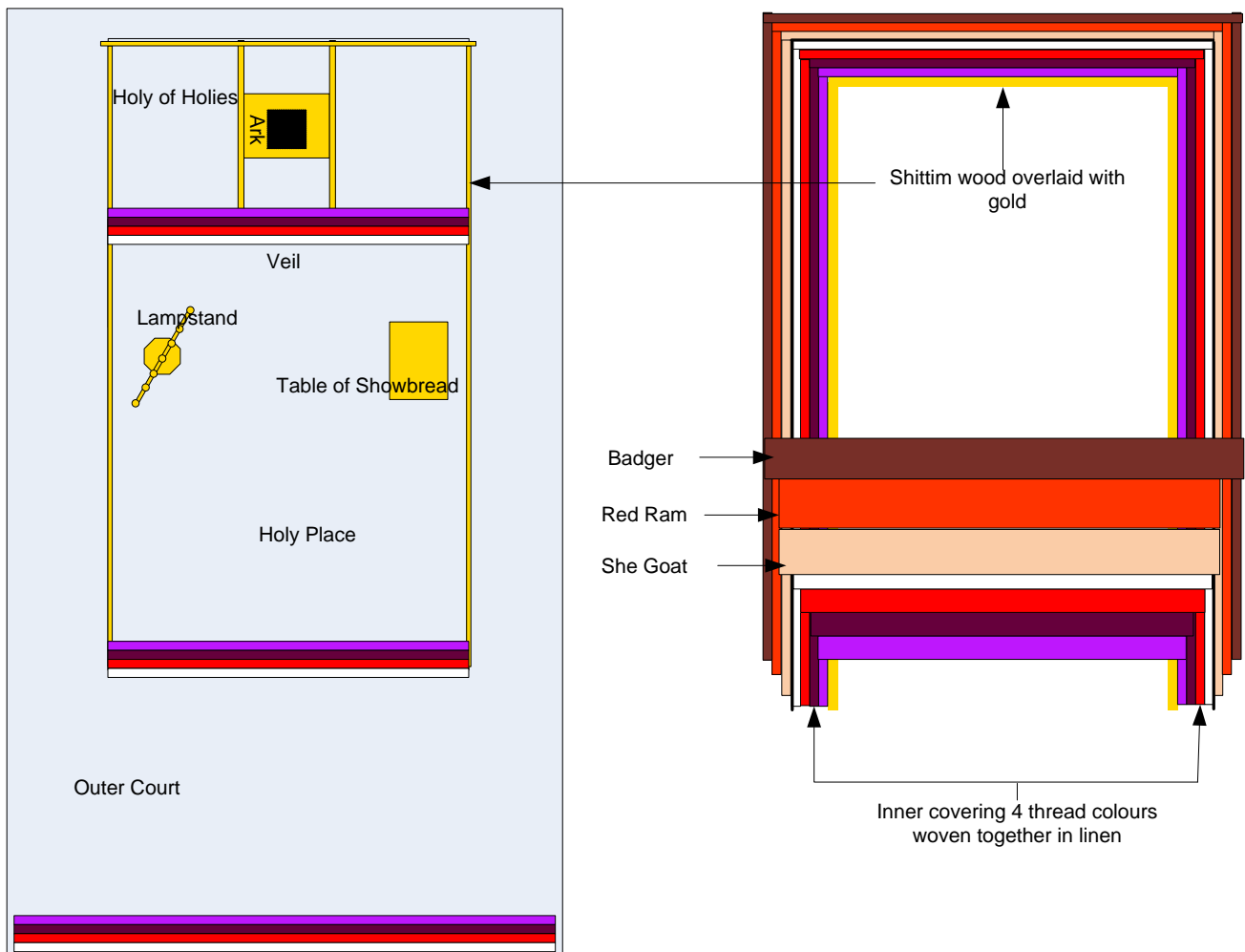
EXODUS 25: The Materials for the Tabernacle

AC 9473.3

Good that is Divine – From the Lord's Divine Human and thus is the Lord Himself
Internal Celestial Good – Celestial good of love to the Lord – the good of innocence
Good of Mutual Love – External celestial good
Good of Charity – Spiritual Good
Good of Faith in AC 5865 is described as "the colour of wood"

If this is not the source then what is called good is not good but evil (AC9473)

This good is an indispensable element within every single aspect of heaven and eternal life (AC 9474)



Celestial love of good
Good of mutual love
Celestial truth or mutual love
Truth from a celestial origin (love of the neighbour)

Violet: RGB 143, 0, 255
 Purple: RGB 102, 0, 60
 Scarlet: RGB 255, 0, 0
 White (linen)

Inner Covering and entrance ways were linen composed of these colours – with both the inner covering and veil having Cherubim