

INTRODUCTION

AC 9632, sections 2 & 3 “... scarcely anyone is aware of the fact that a person governed by the good of love and faith is heaven in the smallest form this can take, or that such a person in respect both of the more internal aspects of his being and of the more external corresponds to heaven, 9276. If these things had been known the learned in the Christian world who have acquired some knowledge regarding the parts of the human body could have received some light of understanding and therefore have had some concept of heaven. They could have discerned which particular realities in heaven are represented by the ark, its mercy-seat, and the cherubs above it; which particular realities by the table on which the loaves of the Presence were laid, the lampstand, and the gold altar for incense; also which particular ones are represented by the dwelling-place, its curtains, boards, and bases, and lastly by the tent and the two coverings over it. For similar things are met with in the human being, in the things with him that are internal and those that are external. They also present themselves in material form in his body; and to these [material parts of his body] the internal things have an exact correspondence. For unless the external things, which belong to the body, had an exact correspondence with the internal ones, which belong to the understanding and the will, there would not be any life in the body, nor thus any actions in accord with them.

“Similar things are said to be met with in the tabernacle as in the human being because representatives on the natural level resemble the human form and have the same meaning as the parts of it they resemble, 9496. External things within the human being provide four coverings which surround and enclose all that is more internal; these coverings are what animal skins and actual skins of the body refer to. See what has been mentioned from experience in 5552-5559, 8980, regarding the correspondence of the latter to internal things. The coverings which constituted the roof and sides of the tabernacle provided a similar representation. From all this the understanding may gain some light regarding the forms that heaven takes.”

SUMMARY

Paragraph	Subject
9585-9591	Teachings about Charity and Faith: Freedom
9593-9598	The dwelling place [Verse 1]
9599-9613	The dimensions and joining of the linen curtains [Verses 2-6]
9614-9632	The wool curtains, their dimensions and joining, the two skin coverings [Verses 7-14]
9633-9668	The shittim boards, their bases and bars [Verses 15-30]
9669-9680	The veil separating the Holy of Holies from the Holy Place [Verses 31-33]
9681-9682	Place of the Mercy Seat, the Table and Lampstand. The screen for the tent door [Verses 34-37]
9693-9700	Spiritual from another planet who worship an intermediary angel (community)

POINTS OF INTEREST

Paragraph	Notes
9594	Ark - the inmost or third heaven Dwelling Place - the middle or second heaven Court - the outer or first heaven
9594, section 2	“These degrees of life with a person are opened up in successive stages. ... But it should be recognized that to the extent that a person departs from good in life and moves towards evil in life those degrees are closed, that is, the heavens with him are closed; for just as good in life opens them, so evil in life closes them.”
9594, sections 3-7	On “Dwell”
9596	Order of materials
9596, section 3	“... the actual understanding part of the mind with those who belong to the Lord's spiritual kingdom is in the strict sense 'the dwelling-place' ...”
9596, sections 4-6	On “spreading and stretching”
9613	“And the dwelling place shall be one.”
9648	The points of the compass
9666, section 2	“Things that are the best and purest, and so more perfect than all others, exist in the inmost part.”
9670	The veil - intermediate communities
9682	The nature of the Lord’s presence
9683	Direct and indirect influx
9683, section 2	“The situation is as it is with a person's voluntary and involuntary powers. His voluntary powers are constantly drawing him away from order, but his involuntary ones are constantly bringing him back to it.” [see also 9670, section 2 & 3]
9684	Position of the furniture
9688	Designer [v. 1] and Embroiderer [v. 36]

The Tabernacle of Israel
by Rt Reverend George de Charms

TWELVE MATERIALS offered for the construction and functioning of the tabernacle:

“delights of remains stored up by the Lord during infancy and childhood” (p.65)		
	WILL	UNDERSTANDING
INTERNAL	Gold	Silver
EXTERNAL	Brass	Linen

Wool	“an attitude of trust and confidence that arises from a deep sense of the Lord’s presence, and of His protecting providence over all things of life” (p. 68) “the good of innocence, ... delight of acknowledging the Lord, ... a love of obeying the Lord’s will, .. living according to the truths of the Word.” (p. 69) “a philosophy bridging the gap between spiritual and natural truth” (p 70) “truths of philosophy drawn from enlightened reason from the testimony of experience.” (p. 171, 172)
Ram’s skins dyed red	“a habit of acting ... and thinking from a regard for the neighbour, ... an attitude of mind affirmative to moral and ethical ideals.” (p. 71)
Badger [Kid] skins	“external good itself” (p. 71), “external love of truth” (p. 72) “a scientific attitude of mind” (p. 72) “truths of social decorum - politeness and refinement ... [also] the scientific facts stored in the memory, and continually increased in number by experience” (p. 177)
Shittim wood	“the merit of the Lord’s righteousness” (p. 75) (“Unless the Lord build the house, they labour in vain that build it” [Psalm 127:1])

Olive oil	“new loves, inflowing from the Lord out of heaven” (p. 95)
Spices	“new perceptions of truth” (p. 95)
Onyx Stones	“the internal memory, where the spiritual treasures of a man’s life are stored up.” (p. 95)
Stones to be set in the Ephod & Breastplate	“the external memory, from which past experiences may be called at will by conscious reflection.” (p.95)

COLOURS OF THE CURTAINS:

purple	“the Lord’s love of saving human souls”, “a love of cooperating with the Lord in the work of regeneration” (p. 61ff) “truths learned from a heavenly love of use, a desire to be of eternal service to others” (p. 165)
[sky] blue	“a thirst for knowledge concerning heaven, eternal life, the nature and attributes of God, the laws of His operation” (p. 61ff) “truths interiorly understood, learned from the love of spiritual understanding, which always seeks to acquire an intellectual understanding of its cause and relation to other facts” (p. 165)
scarlet double-dyed	“if the Word is studied with the end of use to society on earth” (p. 61ff) “truths seen in relation to civil and moral life, love of justice, honour and uprightness in the conduct of the external uses of the world” (p. 165)
fine twined linen	“if the Word is read to gain intellectual knowledge” (p. 61ff) “truths learned from the love of knowing as part of instruction and education” (p. 164) “not yet understood as applied to the uses of life” (p. 165)
Cherubim	“the presence of the Lord with man in this knowledge from the Word, the Divine love ordering and organising all things of the mind and thus giving man enlightenment and illustration” (p. 165)

Arcana Coelestia n. 9593-9598 [Verse 1]

'And you shall make the dwelling-place'	the second or middle heaven
'Ten curtains'	all the truths of which it consists.
'From fine twined linen and violet and purple and twice-dyed scarlet'	the spiritual and celestial realities from which those truths are derived.
'With cherubs'	the Lord's watchfulness, guarding it from the approach of the hells and the harm they can do.
'With the work of a designer you shall make them'	the power of understanding.

Arcana Coelestia n. 9599-9613 [Verses 2-6]

'The length of one curtain shall be twenty-eight cubits'	the holiness of the truth derived from good.
'And the breadth four cubits'	the marriage of truth to good.
'[This is what] one curtain [shall be]'	so shall it be for the individual truths.
'All the curtains shall have one measure'	that the state of affairs shall be the same [with each one].
'Five curtains shall be joined together, each one to the next, and five curtains joined together, each one to the next'	unceasing communication of truth with good and of good with truth.
'And you shall make loops of violet'	a joining together by means of the celestial love of truth.
'On the edge of the one curtain at the end in the joining-place'	of one sphere to the other.
'And you shall do the same in the edge of the end curtain in the complementary joining-place'	a reciprocal joining together of the same kind.
'Fifty loops you shall make in the one curtain'	a complete joining together in the outermost parts of the spheres.
'And fifty loops you shall make in the end of the curtain which is in the complementary joining-place' again	a reciprocal joining together of the same kind.
'The loops must be taken up, each one towards the other'	a total joining together on both sides.
'And you shall make fifty clasps of gold'	a complete ability derived from good to join things together.

'And join the curtains together, each one to the next in the clasps'	the mode of the joining together at every point.
'And the dwelling-place shall be one'	that the whole heaven is as a result altogether one.

Arcana Coelestia n. 9614-9632 [Verses 7-14]

'And you shall make curtains from [she-]goats [i.e. goats' wool, see 9470.] to be a tent over the dwelling-place'	the external part of heaven which consists of the truths derived from external celestial good.
'Eleven curtains you shall make them'	all the truths that it consists of.
'The length of one curtain shall be thirty cubits'	the completeness of the truth derived from good.
'And the breadth four cubits'	the marriage of truth to good.
'[This is what] one curtain [shall be]'	so shall it be for the individual truths.
'The eleven curtains shall have one measure'	that the state of affairs shall be the same [with each one].
'And you shall join five curtains together by themselves, and six curtains by themselves'	unceasing communication of truth with good and of good with truth.
'And you shall double over the sixth curtain at the forefront of the tent'	the communication of all the realities of that heaven with the outermost parts there, and influx from these into the lowest heaven.
'And you shall make fifty loops on the edge of one end curtain in the joining-place'	a complete joining of one sphere to the other.
'And fifty loops on the edge of the curtain of the complementary joining-place'	a reciprocal joining of the same kind.
'And you shall make fifty clasps of bronze'	a complete ability derived from external good to join things together.
'And put the clasps into the loops'	the mode of the joining together.
'And join the tent together, that it may be one'	that the external part of the heaven is as a result altogether one.
'And the additional part that trails backwards in the curtains of the tent'	an extension.
'The half of the additional curtain, shall trail over the back of the dwelling-place' [lit. you shall cause to flow backwards]	to the last and lowest part of that heaven.

'And a cubit on one side and a cubit on the other side in the additional part in the length of the curtains of the tent shall trail over the sides of the dwelling-place on this side and on that side, to cover it'	the mode by which that last and lowest part extends from good, in order that the heaven may be rendered safe.
'And you shall make a covering for the tent'	a mantle around that heaven.
'From the skins of red rams'	[consisting of] external truths derived from good.
'And a covering from the skins of badgers above that'	outside that [another mantle], derived from external good.

Arcana Coelestia n. 9633-9668 [Verses 15-30]

'And you shall make the boards for the dwelling-place'	the good supporting that heaven.
'From shittim wood' ['... standing up ' * i.e. they are vertical boards]	that it is the good of merit from the Lord's Divine Human.
'Ten cubits shall be the length of a board'	that this good is the all in all.
'And a cubit and a half the breadth of one board'	the truth derived from it, a sufficient amount to effect a joining together.
'There shall be two hands [i.e. tenons] to one board'	the power from it.
'Acting in combination with each other'	the consequent joining together of the Lord with those who are in that heaven.
'Thus you shall make for all the boards of the dwelling-place'	thus shall it be everywhere.
'And you shall make twenty boards for the dwelling-place'	good lending support to heaven in every respect and totally.
'The boards for the south side, [lit. corner or angle] southwards'	even to the more internal and the inmost parts of it, where truth dwells in light.
'And forty bases of silver'	complete support provided through truth.
'Under the twenty boards'	which proceeds from the good that comes from the Lord's Divine Human.
'Two bases under one board' [i.e. another board]	the joining of it to the good.
'For its two hands'	the power from it.

'And two bases under one board for its two hands'	thus in every single part.
'And for the other side of the dwelling-place - on the north side' [i.e. rear parts]	towards the more external parts of that heaven, where truth dwells in obscurity.
'There shall be twenty boards'	the good lending support in every respect and totally.
'And their forty bases [made] from silver'	complete support received through truth in the external parts as well.
'Two bases under one board'	through a joining to good.
'And two bases under one board'	everywhere.
'And for the two legs of the dwelling-place towards the sea' [i.e. at the west end]	a joining to heaven where good dwells in obscurity.
'You shall make six boards'	where good from the Lord's Divine Human exists in its fullness.
'And you shall make two boards for the corners of the dwelling-place at the two legs'	the essential nature of the joining to good there.
'And they shall be paired from below, and at the same time paired up to its head'	a joining together from without and from within.
'Up to one ring'	being thereby held firm.
'Thus it shall be for them both; at the two corners they shall be'	a like joining together everywhere.
'And there shall be eight boards and their bases [made] from silver'	support in every respect from good and through truth that springs from good.
'Sixteen bases'	total support.
'Two bases under one board and two bases under one board'	through the joining of truth to good everywhere.
'And you shall make bars from shittim wood'	the power of the truth springing from good.
'Five for the boards of one side of the dwelling-place'	when it looks towards the more internal parts of heaven, where truth dwells in light.
'And five bars for the boards of the other side of the dwelling-place'	the power of truth from good when it looks towards the more external parts, where truth dwells in obscurity.
'And five bars for the boards of the side of the dwelling-place at the two legs towards the sea' [i.e. the rear parts at the west end]	the power of truth from good when it looks towards the parts of that heaven where there is a joining to the good that dwells in obscurity.

'And the middle bar in the midst of the boards that passes through from end to end'	the chief power from which the power everywhere else extends.
'And you shall overlay the boards with gold, and make their rings from gold, houses for the bars; and you shall overlay the bars with gold'	a representative sign of the good from which and through which everything derives its existence.
'And you shall set up the dwelling-place according to the plan which you saw on the mountain' [lit. according to the mode which you were caused to see]	in the four quarters, according to the states of good and of the truth springing from it in the heaven that is represented.

Arcana Coelestia n. 9669-9680 [Verses 31-33]

'And you shall make a veil'	the intermediary uniting this heaven and the inmost heaven, thus spiritual good to celestial good.
'From violet and purple and twice-dyed scarlet and fine twined linen'	the forms of the good of love and faith that are joined together there.
'With the work of a designer it shall be made' [* lit. he shall make it]	the power of understanding.
'With cherubs'	watchfulness, guarding against the intermingling of the two.
'And you shall hang it upon four pillars of shittim [wood]'	the good of merit, which is the Lord's alone, linking them together and providing support.
'Overlaid with gold'	a representative sign there [of good].
'And their hooks [shall be made] from gold'	the modes by which they are linked together through good.
'[They shall stand] on four bases of silver'	the power by which they are linked together through truth.
'And you shall hang up the veil under the clasps'	the ability to link them together and the consequent accomplishment of this.
'And you shall bring the ark of the Testimony in there, within the veil'	the coming-into-being of the inmost heaven within that uniting intermediary.
'And let the veil be for you a divider between the holy place and the holy of holies'	between spiritual good - which is the good of charity towards the neighbour and the good of faith in the Lord - and celestial good, which is the good of love to the Lord and the good of mutual love.

Arcana Coelestia n. 9681-9682 [Verses 34-37]

'And you shall put the mercy-seat onto the ark of the Testimony in the holy of holies'	the hearing and reception of all things which in the inmost heaven belong to worship arising from the good of love from the Lord.
'And you shall place the table outside the veil'	influx through heavenly blessings belonging to love.
'And the lampstand across from the table, at the side of the dwelling-place towards the south'	the enlightenment of the spiritual kingdom by means of the Divine Truth emanating from the Lord's Divine Human to those who are governed by good.
'And you shall put the table on the north side'	good dwelling in obscurity.
'And you shall make a screen for the tent door'	the intermediary uniting the second or middle heaven to the first or lowest heaven.
'From violet and purple and twice-dyed scarlet and fine twined linen'	composed of the good of charity and faith.
'The work of an embroiderer'	things that belong to factual knowledge.
'And you shall make for the screen five pillars of shittim [wood]'	a sufficient amount of support provided by the uniting intermediary through the good of merit belonging to the Lord's Divine Human.
'And you shall overlay them with gold'	a representative sign of the good.
'And their hooks [shall be made] from gold'	the modes by which they are linked together through good.
'And you shall cast for them five bases of bronze'	power derived from external good.