

Summary of the Main Points in the AC's Exposition of Gen 12:1-9

- v1. The Lord's process mirrors processes related to how the understanding of the Word advances in the human mind
- v2. All influx from the Lord is working to establish spiritual and celestial realities within the natural plane of the human mind
- v3. True happiness/blessing is found in the Lord alone
- v4. All progress in the spiritual life is from states of mental obscurity to greater clarity regarding celestial and spiritual realities
- v5. All things gathered within the natural mind have to be reorganised if they are to receive celestial and spiritual things
- v6. Progress in the spiritual life cannot occur without acquiring the ability to perceive evils in oneself
- v7. That those who have faith in the Lord/Word will receive celestial things
- v8. Celestial things are insinuated principally from infancy through to childhood without knowledges
- v9. Progression in the spiritual life involves a journey into more interior light, or into goods and truths, or love and wisdom.

Summary Points with Supporting References

v1. Lord's developmental process mirrors processes related to how our understanding of the Word develops

1408: These and the things which follow occurred historically as they are written; but the historicals are representatives and all the words are significative. The case is the same with all the historicals of the Word, not only with those in the books of Moses, but also with those in the books of Joshua, Judges, Samuel, and Kings. In all these, nothing is apparent but mere history; but although it is history in the sense of the letter, still in the internal sense there are arcana of heaven, which lie stored up and hidden there, and which can never be seen so long as the mind, together with the eye, is kept in the historicals; nor are they revealed until the mind is removed from the sense of the letter. The Word of the Lord is like a body that contains within it a living soul; the things belonging to the soul do not appear while the mind is so fixed in corporeal things that it scarcely believes that there is a soul, still less that it will live after death; but as soon as the mind withdraws from corporeal things, those which are of the soul and life become manifest. And this also is the reason, not only why corporeal things must die before man can be born anew, or be regenerated, but also why the body itself must die so that he may come into heaven and see heavenly things.

[2] Such also is the case with the Word of the Lord: its corporeal things are those which are of the sense of the letter; and when the mind is kept in these, the internal things are not seen at all; but when the former are as it were dead, then for the first time are the latter presented to view. But still the things of the sense of the letter are similar to those which are with man while in the body, to wit, to the knowledges of the memory that come from the things of sense, and which are general vessels that contain interior or internal things within them. It may be known from this that the vessels are one thing, and the essentials contained in the vessels another. The vessels are natural; the essentials contained in the vessels are spiritual and celestial. So likewise the historicals of the Word, and all the expressions in the Word, are general, natural, and indeed material vessels, in which are things spiritual and celestial; and these in no wise come into view except by the internal sense.

v2. All influx from the Lord is working to establish spiritual and celestial realities on every level of existence

1419 It is the celestial of love not to desire to be one's own, but to belong to all; so that we desire to give others all that is our own; in this consists the essence of celestial love. The Lord, being love itself, or the essence and life of the love of all in the heavens, wills to give to the human race all things that are His; which is signified by His saying that the Son of man came to give His life a ransom for many. From this it is evident that in the internal sense "name" and "glory" are altogether different from what they are in the external sense. In heaven therefore all are rejected who desire to become great and the greatest; because this is contrary to the essence and life of heavenly love, which are from the Lord. Hence also it is that nothing is more contrary to heavenly love than the love of self.

1420 1420. And thou shalt be a blessing. That this signifies that all things both in general and in particular are from the Lord, is evident from the signification of "a blessing." A "blessing" is predicated of all goods; in the external sense, of corporeal, worldly, and natural goods; in the internal sense, of spiritual and celestial goods. "To be a blessing," is to be the source of all goods, and the giver of all goods. This can by no means be said of Abram, and hence it is evident that by Abram is represented the Lord, who alone is "a blessing."

v3. True happiness/blessing is found in the Lord alone - to the degree as the Lord is rejected so unhappiness arises as a result.

1422. I will bless them that bless thee. That this signifies all happiness to those who acknowledge the Lord from the heart, is evident from the signification of a "blessing," as involving all and each of the things that are from the Lord, as well those that are good as those that are true; thus celestial, spiritual, natural, worldly, and corporeal things; and because in the universal sense "blessing" embraces all these, it may be seen in each passage, from the connection, what is signified by "to bless;" for this adapts itself to the things of which it is predicated. From this it is evident that "I will bless them that bless thee," signifies all happiness to those who acknowledge the Lord from the heart; for in the internal sense, as already said, the Lord is here treated of.

v4. All progress in the spiritual life is from states of obscurity to those of more clarity.

1430. When he went forth out of Haran. That this signifies an obscure state of the Lord, like that of man's childhood, is evident from the signification of "Haran" in the preceding chapter, whither Terah

first came with Abram, and where Terah the father of Abram died,(Gen. 11:31-32); and also from what follows, in that Jacob went to Haran, where Laban dwelt (Gen. 27:43; 28:10; 29:4). Haran was a region where worship was external; and indeed, as regards Terah, Abram, and Laban, it was idolatrous; yet in the internal sense the same is not signified as in the external, but only something that is obscure. When from the external sense we pass to the internal the idea of idolatry does not remain, but is wiped away, just as the idea of holy love arises from the mention of a mountain (see n. 795); in passing from the external sense to the internal, the idea of a mountain first perishes, and there remains the idea of height, and by height is represented holiness. So in all other cases.

v5. All things gathered within the mind have to be reorganised if it is to become spiritual

1434 ...in the internal sense there is no reflection on the persons and words, but only upon their signification. In heaven they do not know who Lot is, but only the quality that is represented by him; nor do they know what a son is, but the spiritual state by which one is relatively as a son; nor do they know what a brother is, except from brotherhood such as there is in heaven. As regards sensuous truth, it is the first truth that insinuates itself; for in childhood the judgment does not go higher. Sensuous truth consists in seeing all earthly and worldly things as being created by God, and each and every thing for a purpose, and in all things whatsoever a certain image of God's kingdom. This sensuous truth is insinuated solely with the celestial man; and as the Lord alone was a celestial man, these and similar sensuous truths were insinuated into Him in earliest childhood: whereby He was prepared for the reception of celestial things.

1435. All the memory-knowledge from which a man thinks, is called "acquisition" or "substance." Without the acquisition of memory-knowledges, a man cannot as a man have any idea of thought. The ideas of thought are founded upon those things which have been impressed on the memory from the things of sense; and therefore memory-knowledges are vessels of spiritual things; and affections that are from good pleasures of the body are vessels of celestial things. All these are called "the substance gotten," and indeed in Haran, by which is signified an obscure state, such as is that of infancy up to childhood.

1438. And into the land of Canaan they came. That this signifies that He attained to the celestial things of love, is evident from what has just been said concerning the land of Canaan. There is here described the first thing in the Lord's life-from birth to childhood-namely, that He attained to the celestial things of love. The celestial things of love are the very essentials; the rest come from them. With these He was first of all imbued; for from these as from their seed were all things afterwards made fruitful. The seed itself in Him was celestial, because He was born of Jehovah; and therefore He was the only one who had this seed in Himself. All men whatever have no other seed than something filthy and infernal, in and from which is what is their own; and this is from what is inherited from the father, as is known to everyone; wherefore, unless they receive from the Lord a new seed and a new Own, that is, a new will and a new understanding, they cannot be otherwise than accursed to hell; from which all men, spirits, and angels, are drawn forth, and are continually withheld by the Lord.

v6. Progress in the spiritual life cannot progress without acquiring the ability to perceive evils in oneself - coming into the celestial things of love in which Jehovah (the love for the salvation of the human race) is present makes what is opposed to this able to be seen.

1440. Shechem. That this signifies the Lord's second state, when the celestial things of love became apparent to Him, is evident from what precedes and from the order of all these events—from what precedes, in that He advanced to the celestial things of love and attained to them, which is signified by "they went forth to go into the land of Canaan," and by "they came into the land of Canaan;" and from the order of the events, in that after He had advanced to celestial things and had attained to them, they then became apparent to Him. In celestial things there is the very light of the soul; because the Divine itself, that is, Jehovah Himself, is in them; and as the Lord was to conjoin the Human Essence to the Divine Essence, when He attained to celestial things it could not be otherwise than that Jehovah appeared to Him.

1443. As regards "the oak-grove Moreh" being the first perception, the case is this. There are with man things intellectual, things rational, and things of memory [scientifica]; his inmost things are intellectual, his interior things are rational, and his exterior things are those of the memory [scientifica]; all these are called his spiritual things, which are in the order here given. The intellectual things of the celestial man are compared to a garden of trees of every kind; his rational things, to a forest of cedars and similar trees, such as there were in Lebanon; but his memory-knowledges [scientifica] are compared to oak-groves, and this from their intertwined branches such as are those of the oak. By trees themselves are signified perceptions; as by the trees of the garden of Eden eastward, inmost perceptions, or those of intellectual things (as before shown, n. 99, 100, 103) by the trees of the forest of Lebanon, interior perceptions, or those of rational things; but by the trees of an oak-grove, exterior perceptions, or those of memory-knowledges, which belong to the external man. Hence it is that "the oak-grove Moreh" signifies the Lord's first perception; for He was as yet a child, and His spiritual things were not more interior than this.

1444. And the Canaanite was then in the land. That this signifies the evil heredity from the mother, in His external man, is evident from what has been already said concerning that which was inherited by the Lord; for He was born as are other men, and inherited evils from the mother, against which He fought, and which He overcame. It is well known that the Lord underwent and endured the most grievous temptations (concerning which, of the Lord's Divine mercy hereafter), temptations so great that He fought alone and by His own power against the whole of hell. No one can undergo temptation unless evil adheres to him; he who has no evil cannot have the least temptation; evil is what the infernal spirits excite.

[2] In the Lord there was not any evil that was actual, or His own, as there is in all men, but there was hereditary evil from the mother, which is here called "the Canaanite then in the land."

v7. That those who have faith in the Lord will receive celestial things

1446. Jehovah was seen of Abram. That this signifies that Jehovah appeared to the Lord while yet a child, is evident from the things that precede; also from the very representation of the Lord by Abram; and also from the order, in that He attained to celestial things, then to perception, from which there follows that Jehovah was seen.

1447. And said, To thy seed will I give this land. That this signifies that celestial things should be given to those who should have faith in Him, is evident from the signification of "seed," and from the signification of "land." That "seed" signifies faith in the Lord, was shown above (n. 255, 256); and

that "land" signifies celestial things, was also shown above, at verse 1 of this chapter (and also n. 620, 636, 662, 1066).

v8. Celestial things are insinuated principally from infancy through to childhood without knowledges

1450. And he removed from thence into the mountain on the east of Bethel. That this signifies the Lord's fourth state when a child, is evident from what precedes and from what follows, and also from the order itself. The order was that the Lord should first of all be imbued from infancy with the celestial things of love. The celestial things of love are love to Jehovah and love to the neighbor, and innocence itself in these. From these, as from the veriest fountains of life, flow all other things both in general and particular, for all other things are merely derivations. These celestial things are insinuated into man chiefly in his state of infancy up to childhood, and in fact without knowledges; for they flow in from the Lord, and affect him, before the man knows what love is and what affection is; as may be seen from the state of infants, and afterwards from the state of early childhood. These things in man are the remains which have been spoken of several times; and which are insinuated by the Lord and stored up for use in afterlife (concerning which see n. 468, 530, 560, 561, 660, 661). As the Lord was born as are other men, He was also introduced according to order into celestial things, and in fact by degrees from infancy to childhood, and afterwards into knowledges; and how the case was with Him in regard to these is described in this verse, and is represented in what follows by Abraham's sojourn in Egypt.

1451 Celestial things are insinuated into man both without knowledges, and with knowledges; celestial things without knowledges from infancy up to childhood, as said just above; but celestial things with knowledges from childhood onward to adult age. And as the Lord was to advance into the knowledges of celestial things, which are signified by "Bethel," it is here said that Abram passed over thence to a mountain on the east of Bethel.

1453 Having Bethel toward the sea, and Ai on the East, signifies that the Lord's state was still obscure, that is to say, in regard to the knowledges of celestial and spiritual things; for it is one thing to be in celestial things, and another to be in the knowledges of celestial things. Infants and children are in celestial things more than adults, because they are in love toward their parents, and in mutual love, and also in innocence; but adults are in the knowledges of celestial things more than infants and children, while very many of them are not in the celestial things of love. Before man is instructed in the things of love and faith, he is in an obscure state, that is, in regard to knowledges; which state is here described by having Bethel toward the sea, that is on the west, and Ai on the east. By "Bethel," as has been said, is signified the knowledges of celestial things; but by "Ai" the knowledges of worldly things. The knowledges of celestial things are said to be "on the west" when they are in obscurity, for in the Word "the west" signifies what is obscure; and the knowledges of worldly things are said to be "on the east" when they are in clearness, for relatively to the west, the east is clearness. That the west and the east have this signification needs no confirmation, for it is evident to everyone without confirmation.

v9. Progression in the spiritual life involves a journey into more interior light, or into goods and truths, or love and wisdom.

1458. ...in heaven those are in light who are in a state of wisdom and intelligence, exactly according to their state; those being in the greatest light who are in a state of the highest wisdom and intelligence; but the wisdom there is that of love and charity, and the intelligence is that of faith in the Lord. That in the other life there is light to which the light of the world can scarcely be compared, is to me a fact established by much experience (concerning which, of the Lord's Divine mercy hereafter), and because there is in heaven such a correspondence between light and intellectual things, therefore in the Word, in this and in other passages, nothing else is signified in the internal sense by "the south." "The south" here signifies the intelligence which is procured by means of knowledges. These knowledges are celestial and spiritual truths, which in heaven are so many radiations of light, and they are also presented visibly by means of the light, as before stated. As the Lord was now to be imbued with knowledges in order that as to the Human Essence also He might become the very Light of heaven, it is here said that "Abram journeyed, going and journeying toward the south."

[5] That Abram's journeying, going and journeying toward the south, signifies, as before said, the Lord's progression into goods and truths, and thus into a state of light as to the interiors, is to be thus understood: knowledges are the things that open the way for seeing celestial and spiritual things; by means of knowledges the way is opened for the internal man to advance toward the external, in which latter are the receiving vessels, which are as many as are the knowledges of good and truth; into these knowledges, as into their vessels, do celestial things inflow.

Summary of the Main Points in the AC's Exposition of Gen 12:10-20

v10. For celestial things to be implanted in the natural mind knowledges/vessels must be drawn from the Word

v11. Knowledges are not truths per se but are vessels for spiritual and celestial things that are opened through instruction

v12. Celestial knowledge is attractive to the natural mind, not as something to be lived, but as knowledge for its own sake.

v13. The development of the natural mind occurs in a specific order so that the celestial doesn't suffer violence

v14. Instruction in spiritual matters is first experienced as a love of memory-knowledge for its own sake

v15. The affection for knowing and learning captivates the natural mind leading to the acquisition of truths for their own sake

v16. This affection for knowing and learning leads to a great increase in knowledge

v17. When memory-knowledge has fulfilled its use it is then "destroyed" opening the way to celestial and spiritual realities

v18. The realisation that truth that cannot be joined to what is celestial cannot remain brings a sense of grief

v19. All instruction is simply an opening of the way for celestial things to be established within the natural mind

v20. There is a separation from all that has served to adjoin celestial truths to celestial good but that can no longer serve

Summary Points with Supporting References

v10. For celestial things to be implanted in the natural mind knowledges/vessels must be drawn from the Word

1461 ... The external man is corporeal and sensuous; nor does it receive anything celestial and spiritual unless knowledges are implanted in it, as in ground; for in these celestial things can have their recipient vessels. But the knowledges must be from the Word. Knowledges from the Word are such that they are open from the Lord Himself; for the Word itself is from the Lord through heaven, and the Lord's life is in all things of the Word, both in general and in particular, although it does not so appear in the external form. Hence it may be seen that in His childhood the Lord did not will to imbue Himself with any other knowledges than those of the Word, which was open to Him, as before said, from Jehovah Himself, His Father, with whom He was to be united and become One;

and this the more, because nothing is said in the Word that does not in its inmosts have regard to Him, and that has not first come from Him; for the Human Essence was only a something that was added to His Divine Essence that was from eternity.

1462 [5] That memory-knowledge, or human wisdom, is signified by "Egypt," is evident also in Daniel, where the memory-knowledges of celestial and spiritual things are called "the hidden things of gold and silver," and also "the desirable things of Egypt" (Dan. 11:43).

1463 ...whenever traveling, sojourning, and passing from place to place, occur in the Word, nothing else is suggested to the angels than such change of state as exists with them. There are changes of state of both the thoughts and the affections; changes of the state of the thoughts are knowledges, and in the world of spirits these changes are presented by means of instructions; which also was the reason why the men of the Most Ancient Church, having communication with the angelic heaven, by sojourning perceived nothing else. So in the passage before us, Abram's going down into Egypt to sojourn, signifies nothing else than the instruction of the Lord.

v11. Knowledges are not truths per se but are vessels for spiritual and celestial things that are opened through instruction

1469 ...the Lord possessed all truth previous to His instruction. What is celestial has truth with it, the one being inseparable from the other, as light is from flame; but this truth was stored up in the Lord's internal man, which was Divine. The knowledges [scientifica et cognitiones] that He learned are not truths [vera seu veritates], but are only recipient vessels; just as whatever is in man's memory is by no means truth, although it is so called; but the truth is therein, as in vessels. These vessels were to be formed, or rather to be opened, by the Lord, through instruction in knowledges from the Word; not only that celestial things might be insinuated into them, but also that the celestial things might in this way be made Divine; for the Lord conjoined the Divine Essence with the Human Essence in order that His Human things might likewise be made Divine.

1470. Behold I pray, I know that thou art a woman beautiful to look upon. That this signifies that truth from a celestial origin is delightful, is evident from the signification of "a woman beautiful to look upon." All truth that is celestial, or that is produced from the celestial, is happy in the internal man, and delightful in the external, and with the celestial angels is so perceived; but it is altogether otherwise when it is not from a celestial origin. There are two kinds of happiness in the internal man, to which correspond two kinds of delight in the external man; one is of good, the other is of truth; celestial happiness and delight are of good, spiritual happiness and delight are of truth. It is also known that truth itself is attended with happiness and delight, but these are essentially such only when the truth is from what is celestial, for then the truth itself also becomes celestial, and is called celestial truth.

v12. Celestial knowledge is attractive to the natural mind, not as something to be lived, but as knowledge for its own sake.

1472 ... this desire causes them to feel delight in the mere memory-knowledge of knowledges, without any further end; when yet the memory-knowledge of knowledges is nothing but an instrumental agency having for its end a use, namely, that the knowledges may serve celestial and spiritual things as vessels; and when they are thus serving, they are then for the first time in their

use, and receive from the use their delight. Anyone can see, if he pays attention, that in itself the memory-knowledge of knowledges is nothing but a means whereby a man may become rational, and thence spiritual, and at last celestial; and that by means of the knowledges his external man may be adjoined to his internal; and when this is done, he is in the use itself.

The internal man regards nothing but the use. For the sake of this end also, the Lord insinuates the delight that childhood and youth perceives in memory-knowledges. But when a man begins to make his delight consist in memory-knowledge alone, it is a bodily cupidity which carries him away, and in proportion as he is thus carried away (that is, makes his delight consist in mere memory-knowledge), in the same proportion he removes himself from what is celestial, and in the same proportion do the memory-knowledges close themselves toward the Lord, and become material. But in proportion as the memory-knowledges are learned with the end of use,-as for the sake of human society, for the sake of the Lord's church on earth, for the sake of the Lord's kingdom in the heavens, and still more for the Lord's own sake,-the more are they opened toward Him.

From what has been said it may be seen what is signified by the words, "When the Egyptians shall see thee, they will say, This is his wife; and they will kill me, and will make thee to live." These things were said because the Lord when a child knew this and thought in this way, namely, that if He should be carried away by a mere desire for the memory-knowledge of knowledges, this memory-knowledge is of such a character that it would care no more for celestial things, but only for the knowledges [cognitiones] which the desire for memory-knowledge would carry away. On these subjects more follows.

v13. The development of the natural mind occurs in a specific order so that the celestial doesn't suffer violence

1475 ...it is the nature of memory-knowledge to desire nothing more than to introduce itself into celestial things and explore them; but this is contrary to order, for it thus does violence to celestial things. Order itself is that the celestial by means of the spiritual introduces itself into the rational, and thus into the memory-knowledge [in scientificum], and adapts this to itself; and unless this order is observed, there cannot possibly be any wisdom. In the passage before us are also contained the arcana as to how the Lord was instructed by His Father according to all order; and thus how His external man was conjoined with His internal, that is, how His external man was made Divine, like the internal; thus how He became Jehovah as to each essence; which was done by means of knowledges, which are the means. Without knowledges as means, the external man cannot even become man.

1476. That it may be well with me for thy sake. That this signifies that so the celestial could have no violence done to it, is evident from what has been said above; for as has been repeatedly said, the order is that the celestial flows into the spiritual, the spiritual into the rational, and this into the faculty of memory-knowledge. When there is this order, then the spiritual is adapted by the celestial, the rational by the spiritual, and the memory-knowledge by the rational. The memory-knowledge in general then becomes the ultimate vessel; or what is the same, memory-knowledges, specifically and particularly, become the ultimate vessels which correspond to rational things, rational things to spiritual things, and spiritual things to celestial things. When this is the order, the celestial cannot suffer any violence; otherwise, it does so suffer. As in the internal sense the Lord's instruction is here treated of, the method of His progress therein is here described.

v14. Instruction in spiritual matters is first experienced as a love of memory-knowledge for its own sake

1480 ...Such is every man; his spirit is greatly delighted to know, so that there is scarcely anything it desires more; this is its food, by which it is sustained and refreshed, as the external man is by earthly food. This sustenance, which is that of his spirit, is communicated to the external man, to the end that this may be adapted to the internal man. But the various foods succeed one another in the following order: celestial food is all the good of love and charity from the Lord; spiritual food is all the truth of faith: on these foods the angels live; and from them comes forth the food, likewise celestial and spiritual, but of a lower angelic degree, on which angelic spirits live; from this again there comes a still lower celestial and spiritual food, which is that of reason and thence of memory-knowledge, on which good spirits live; and lastly comes corporeal food, which is proper to man while he lives in the body. These foods correspond to one another in a wonderful manner.

v15. The affection for knowing and learning captivates the natural mind leading to the acquisition of truths for their own sake

1484. And the woman was taken to Pharaoh's house. That this signifies that they captivated the lower mind, is evident from the signification of "woman," and from the signification of "house." A "woman" signifies truth, here the truth that was in the memory-knowledges with the delights of which the Lord was captivated in childhood. The delights of truth are those which come from the intellectual truth which is signified by a "sister." A "house" signifies the things that are in man, especially those which are of his will, as before shown (n. 710); here therefore those which are of the lower mind, or of the affection of knowing and learning.

v16. This affection for knowing and learning leads to a great increase in knowledge

1486 ...Regarded in themselves, memory-knowledges are "he-asses and menservants;" their pleasures are "maidservants and she-asses;" "camels" are general things of service; "flock and herd" are possessions; and so in the Word throughout. All things whatever that are in the external man, are nothing but things of service, that is, they are for the service of the internal man. So it is with all memory-knowledges, which belong solely to the external man; for they are procured from earthly and worldly things by means of sensuous impressions, in order that they may serve the interior or rational man, and this the spiritual man, this the celestial, and this the Lord. Thus are they subordinated one to another, as are the more external things to the more internal, in their order; and thus all things whatever, both in general and in particular, are, in their order, subordinated to the Lord. Memory-knowledges are therefore the lowest and outermost things, in which are terminated in their order the things that are more interior; and because they are the lowest and outermost things, they must be pre-eminently things of service. Everyone may know for what such knowledges may be serviceable, if he reflects or inquires in himself for what use they are; and when he is thus reflecting upon their use, he can also apprehend the quality of the use. Every memory-knowledge must be for the sake of some use, and this is its service.

v17. When memory-knowledge has fulfilled its use it is then "destroyed" opening the way to celestial and spiritual realities

1489 ...unless the knowledges which in childhood have performed the use of making the man rational, are destroyed, so that they are as nothing, truth can never be conjoined with what is celestial. These first memory-knowledges are for the most part earthly, corporeal, and worldly. However Divine may be the precepts that a child learns, he still has no other idea concerning them than that which is obtainable from such knowledges; and therefore, so long as those lowest knowledges cling to him, from which are his ideas, his mind cannot be elevated. With the Lord it was the same, because He was born as are other men, and was to be instructed as are others, but according to Divine order, which is such as has been stated. In these things which are said concerning Abram in Egypt, there is described the Divine order-how in the Lord the external man was conjoined with the internal, so that the external also might become Divine.

v18. The realisation that truth that cannot be joined to what is celestial cannot remain brings a sense of grief

1491 ...it is that knowledge itself which thus addresses the Lord, that is, it is Jehovah who does so by means of that knowledge. Hence it is evident that these things signify that the Lord bethought Himself. Mental advertence comes by means of memory-knowledge, thus by means of Pharaoh, by whom, as before said, this knowledge is signified.

1492 ...The affection in these words is the indignation as it were of the memory-knowledge, and the Lord's grief; and in fact grief from this, that the memory-knowledges which He had learned with pleasure and delight should be thus destroyed. The case herein is like that of little children who when they love something their parents see to be hurtful to them, and it is taken away from them, are thereby grieved.

1493. That she was thy wife. That this signifies that He ought to have no other truth than that which was to be conjoined with what is celestial,...There is here described the order in which the Lord advanced to intelligence, and thus to wisdom; so that, as He was wisdom itself as to His Divine Essence, so He should become wisdom itself as to His Human Essence.

v19. All instruction is simply an opening of the way for celestial things to be established within the natural mind

1495 From all this it is evident that when the Lord as a child learned memory knowledges, He first of all knew no otherwise than that those knowledges were solely for the sake of the intellectual man, that is, in order that He might get to know truths from them; but it was afterwards disclosed that they had existed in order that He might attain to celestial things; and this took place to prevent celestial things from suffering violence, and in order that they might be saved. When man is being instructed, there is a progression from memory-knowledges to rational truths; further, to intellectual truths; and finally, to celestial truths, which are here signified by the "wife." If the progression is made from memory knowledges and rational truths to celestial truths without intellectual truths as media, the celestial suffers violence, because there can be no connection of rational truths-which are obtained by means of memory-knowledges-with celestial truths, except by means of intellectual truths, which are the media. [2] ...All instruction is simply an opening of the way; and as the way is

opened, or what is the same, as the vessels are opened, there thus flow in, as before said, in their order, rational things that are from celestial spiritual things; into these flow the celestial spiritual things; and into these, celestial things. These celestial and spiritual things are continually presenting themselves, and are also preparing and forming for themselves the vessels which are being opened; which may also be seen from the fact that in themselves the memory-knowledge and rational are dead, and that it is from the inflowing interior life that they seem to be alive. This can become manifest to anyone from the thought, and the faculty of judgment.

1496 ...Regarded in itself, the truth learned from childhood is nothing but a vessel adapted to the reception of what is celestial. Truth has no life from itself, but only from the celestial that flows in. The celestial is love and charity; all truth is thence, and because all truth is thence it is nothing but a kind of vessel; and so are truths themselves plainly presented in the other life; truths there are never regarded from truths, but from the life which is in them; that is, from the celestial things which are of love and charity in the truths; from these it is that truths become celestial, and are called celestial truths. We can now see what intellectual truth is, as also that with the Lord intellectual truth opened the way to celestial things. Truth in the memory [verum scientificum] is one thing; rational truth is another; and intellectual truth is another; they succeed one another. Truth in the memory is a matter of memory-knowledge; rational truth is this truth confirmed by reason; intellectual truth is conjoined with an internal perception that it is so. This intellectual truth existed with the Lord in His childhood, and with Him opened the way to celestial things.

v20. There is a separation from all that has served to adjoin celestial truths to celestial good but that can no longer serve

1499 ..."The men" here, because attributed to Pharaoh, or to memory-knowledge, signify intellectual things adapted thereto. As regards memory-knowledges leaving the Lord, the case is this. When celestial things are being conjoined with intellectual truths, and these are becoming celestial, then all things that are empty are dissipated of themselves; this is in the nature of the celestial.

1500 ...Empty memory-knowledges leave celestial things, as vain things are wont to leave wisdom; they are as crusts and scales that separate themselves of their own accord.

1502 [3] The arcana which lie stored up in these things, as also in those said concerning Abram and Isaac in Philistia, are-how the Lord's Human Essence was conjoined with His Divine Essence, or what is the same, how the Lord became Jehovah as to His Human Essence also; and that His inauguration went on from childhood, which inauguration is here treated of. Moreover these things also involve more arcana than man can ever believe; but those which can be told are so few as to be almost nothing. Besides the most profound arcana concerning the Lord, they also involve arcana concerning the instruction and regeneration of man, that he may become celestial; as also concerning his instruction and regeneration, that he may become spiritual; and not only concerning the instruction of the individual man, but also concerning that of the church in general. And, further, they involve arcana concerning the instruction of little children in heaven; in a word, concerning the instruction of all who become images and likenesses of the Lord. These things do not at all appear in the sense of the letter, for the reason that the historical narrative veils them over and obscures them; but they appear in the internal sense.