

A STUDY
OF THE
INTERNAL OR SPIRITUAL SENSE OF
THE FIFTH BOOK OF MOSES
CALLED
DEUTERONOMY

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1881

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PREFACE.

The Author's first intention was merely to collect together in a convenient form the scattered passages referring to Deuteronomy in the theological works of Emanuel Swedenborg; but it has been found necessary, for the sake of unity and completeness, to add much that is original. In this the Author has endeavoured, on the principles laid down by Swedenborg, to translate the text concisely from the language of historical narrative into that of the inner sense dealing with man's regeneration, and the translation is of course open to criticism and correction by all who are acquainted with the correspondence between the things in the natural material world and those in the inner or mental and spiritual world as unfolded in the New Church. The Indexes of Swedenborg's two great theological works—the "Arcana Coelestia" and the "Apocalypse Explained"—have been used as a glossary in making the translation, and frequent references are given to these works under their initial letters, *A. C.* and *A.E.*

It is well known from the New Church writings that besides the inner sense, dealing with the regeneration of the individual soul, there is in the inspired Word another sense which treats of the regeneration of the human race as a whole, and an inmost sense describing the conflict between Divine perfection and human frailty in the Humanity of the Lord. In the following pages the endeavour is made to gain some insight into the first alone.

Those readers who are unacquainted with the doctrines of the New Church and desire the fullest information are referred to Swedenborg's work entitled the "True Christian Religion." It may be useful here to mention, however, that the cardinal doctrine of the New Church is—That there is but One God in one Divine Person, whose character is revealed in the Lord Jesus Christ; and only one road to eternal happiness, namely, the reformation of the character according to His pattern and commandments.

Deuteronomy Chapter 1

Verses 1-8. *A General Summary.*

Verses 9-18. *The selection of right principles in the mind.*

Verses 19-21. *Invitation to enter upon the heavenly life.*

Verses 22-25. *A search into what constitutes the heavenly life.*

Verses 26-40. *The unwillingness of the unregenerate heart to enter upon it.*

Verses 41-46. *The attempt to do so from selfhood and defeat in temptation.*

1. These be the words which Moses spoke to all Israel on this side Jordan in the wilderness, in the plain over against the Red sea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

1. THESE are the instructions given by Divine truth for all those who are regenerating before they have entered into the heavenly state, and while the soul still suffers from a defect of true spiritual life, and is in externals, though in sound doctrine after it has been delivered from the falses of evil (Red Sea) by the power of the Lord, and entered into the first state of spiritual love (or the love of genuine truth) after victory in temptation (Paran), and is in a state midway between worldly and heavenly affections and thoughts. (See AC 1676.) [Note.—The meaning of some of the proper names in this verse is obscure as they do not occur elsewhere; it must be gathered from the context. The *person* Laban indicates the good in which man is held while worldly and heavenly affections are both entertained by him (AC 4063, 4145).]

2. (There are eleven days' journey from Horeb by the way of mount Seir to Kadeshbarnea.)

2. This state, in which the soul is in truth from the Divine law, is the one immediately preceding the complete state of the affection of interior or rational truth, which is approached by the exercise of truth from love. [Note.—The number eleven signifies a condition just preceding the complete state denoted by the number twelve.]

3. And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spoke to the children of Israel, according to all that the LORD had given him in commandment to them;

3. It comes to pass in this state, when the period of temptations which precedes the commencement of the regenerate life is nearly completed [Note.—The number forty signifies temptations. (See AC index, "Numbers.")], and when a new order of things is being planted in the soul, that the minds of those regenerating receive these instructions by means of Divine truth from the Lord out of heaven.

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| <p>4. After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei:</p> | <p>4. After that the Lord has destroyed the love of self, the chief of evils which dwell in the natural affections, as far as it opposes the commencement of the regenerate life, and the love of the world which bears rule in the unregenerate mind and has its seat in the fallacies and pleasures of the senses.</p> |
| <p>5. On this side Jordan, in the land of Moab, began Moses to declare this law, saying,</p> | <p>5. Before the soul has entered upon the truly spiritual life, while it is yet in external things, it begins to receive this mandate by perception derived from the Word, namely:—</p> |
| <p>6. The LORD our God spoke to us in Horeb, saying, You have dwelt long enough in this mount:</p> | <p>6. That the Divine goodness and truth of the Lord teach, when the soul receives the true doctrine of the Church from heaven, that it must not remain in a state in which the acquisition of knowledges has been accounted the chief thing in the spiritual life.</p> |
| <p>7. Turn you, and take your journey, and go to the mount of the Amorites, and to all the places near thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and to Lebanon, to the great river, the river Euphrates.</p> | <p>7. And that the state of the mind must now be inverted, and progression made in the heavenly life, it is necessary to explore the evils existing in the mind from self-love, and its kindred evils, and that the new regenerate principles received from the Lord must pervade all things of doctrine, and all things of life, the conduct of external business, and the way in which truth is to be received, and the acquisition of knowledges, and the whole extension of the Church in things rational and in all that pertains to contemplation and thought. [Note.—"The reason why the river is twice mentioned, namely, the great river, the river Euphrates, is, because by the great river is signified the influx of things spiritual into things rational, and by the river Euphrates the influx of things rational into things natural, thus by both is signified the influx of things spiritual by the rational principle into things natural" (AE 569).]</p> |

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| <p>8. Behold, I have set the land before you: go in and possess the land which the LORD swore to your fathers, Abraham, Isaac, and Jacob, to give to them and to their seed after them.</p> | <p>8. It is perceived that the Lord has placed the blessings of the heavenly life within reach of the soul that is regenerating. It is for man himself to work out his salvation, and to appropriate in his measure what has been provided by the Lord when He glorified His Divine Humanity (the Lord Jesus Christ) both as to the celestial, spiritual, and natural principles, and which is promised to those who follow Him in the regeneration (AE 768). [Note.—For those who are unacquainted with the writings of Swedenborg it may be mentioned that the internal or spiritual meaning of the histories of Abraham, Isaac, and Jacob as referring to the glorification of the Lord when incarnate on earth is elaborately unfolded in the "Arcana Coelestia."]</p> |
| <p>9. And I spoke to you at that time, saying, I am not able to bear you myself alone:</p> | <p>9. And it is also perceived in that state that it is not sufficient for the regenerating soul to be under the guidance of the Divine truths proceeding immediately from the Word alone.</p> |
| <p>10. The LORD your God has multiplied you, and, behold, you are this day as the stars of heaven for multitude.</p> | <p>10. The goodness and truth of the Lord have filled the mind with new perceptions and thoughts, and already in this state there is a plenitude of truths in the soul.</p> |
| <p>11. (The LORD God of your fathers make you a thousand times so many more as you are, and bless you, as he has promised you!)</p> | <p>11. And the Lord, who is Father of all the regenerate, will increase these truths more and more indefinitely, and bless the spiritual life therewith as promised in the Word (AC 2575).</p> |
| <p>12. How can I myself alone bear your cumbrance, and your burden, and your strife?</p> | <p>12. All the difficulties and doubts as to the right course of action in external things and disputes as to truth which now arise in the soul cannot be always determined by the direct application of the Divine Word.</p> |
| <p>13. Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you.</p> | <p>13. The soul must select from the faculties of the mind such as conduce to wisdom and intelligence in both the rational and natural faculties, and the external life must be governed by them under Divine truth. [N.B.— "Knowing or known among your tribes"—wisdom and intelligence brought down to the natural principle (AC 5287).]</p> |
| <p>14. And you answered me, and said, The thing which you have spoken is good for us to do.</p> | <p>14. And it is perceived throughout the whole mind that this is a wise course.</p> |

15. So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

15. Thus by influx from Divine truth the best principles are selected to conduce to true wisdom and rationality and made rulers over the mind, primary truths in successive order from the truth proceeding immediately from the Divine to those communicating with the most external things. [Note.— This subject will be found more particularly explained in the explanation of Exodus 18:17-23 in the "Arcana Coelestia," and particularly in Nos. AC 8712-8717, etc.]

16. And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him.

16. And in this state these primary truths receive illustration from the Divine truth of the Word, which gives them a just understanding of the subordinate goods in the mind, and enables them to determine rightly what is really good and true and what is in accordance with those principles in natural things.

17. You shall not respect persons in judgement; but you shall hear the small as well as the great; you shall not be afraid of the face of man; for the judgement is God's: and the cause that is too hard for you, bring it to me, and I will hear it.

17. No worldly end is to be had in view in deciding on the best course. Those which would be disadvantageous from a worldly point of view must be considered equally with those which would be advantageous, nor must the mind be careful about the result in this world, for all things are overruled by the Lord's Divine Providence; and if the thing is too hard to be decided by a man's own rationality, it must be brought to the truth flowing immediately from the Divine principle, and wisdom will be given.

18. And I commanded you at that time all the things which you should do.

18. Thus was a state induced in which all things in the mind were under the influence and government of Divine truth from the Word. [Note (verses 9-18).—If a man had simply to follow certain dictates given him from the Word, and found them ready applied to every difficulty arising in life, he would be as far as spiritual thought is concerned a mere machine. It is by having apparently to decide for himself and to work out difficulties by his own reasoning powers, with the Divine truths of the Word as an ultimate Court of Appeal, that he attains true understanding in spiritual things.]

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| <p>19. And when we departed from Horeb, we went through all that great and terrible wilderness, which you saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadeshbarnea.</p> | <p>19. And when the soul left the state in which it had been instructed in truths from the Word, it passed through temptations in which, the mind appeared deprived of all joy and happiness, and was oppressed by evils and falses. These are perceived to be in the soul when it is in a state of self-love, and for this reason it is remitted into this state by the Lord, after which the regenerating soul comes into the affection of interior or rational truth (Kadesh-barnea).</p> |
| <p>20. And I said to you, You are come to the mountain of the Amorites, which the LORD our God does give to us.</p> | <p>20. And the soul is instructed by Divine truth that it is of itself in a state of self-love, and that it is able to overcome it by means of good and truth from the Lord.</p> |
| <p>21. Behold, the LORD your God has set the land before you: go up and possess it, as the LORD God of your fathers has said to you; fear not, neither be discouraged.</p> | <p>21. It is perceived that the Divine Love and Wisdom (the God of those regenerating) provide opportunities for them to enter into the heavenly state. The soul must make use of them and strive to obtain it, according to the perception given to those who are in good from the Divine Love and Wisdom; it must not doubt the possibility of overcoming evil or be discouraged by it. [Note.— It is the doctrine of the New Church that the Lord Jesus Christ is the embodiment of the Divine Love and Wisdom; so that whether we say the Lord Jesus Christ is the God of those regenerating or the Divine Love and Wisdom, it is the same thing.]</p> |
| <p>22. And you came near to me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.</p> | <p>22. And the whole soul in such a state earnestly consults the Divine truths of the Word, and desires to direct all its powers to inquire into what constitutes the heavenly life, that the soul may know how to attain it and what doctrines are conducive thereto.</p> |
| <p>23. And the saying pleased me well: and I took twelve men of you, one of a tribe:</p> | <p>23. And this desire is approved by the conscience instructed by Divine truth; and it selects from the faculties of the mind every thought and volition which is suitable for the purpose.</p> |
| <p>24. And they turned and went up into the mountain, and came to the valley of Eshcol, and searched it out.</p> | <p>24. And they direct the thoughts within towards the interiors of the mind and its motives, and all things derived from them and towards the doctrines of the Church which produce good and search them out.</p> |

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| <p>25. And they took of the fruit of the land in their hands, and brought it down to us, and brought us word again, and said, It is a good land which the LORD our God does give us.</p> | <p>25. And they examine into the results of those principles in the life, and by their means the soul is illustrated as to these things, and perceives that it is being conducted by the goodness and wisdom of the Lord to such states as produce real happiness.</p> |
| <p>26. Notwithstanding you would not go up, but rebelled against the commandment of the LORD your God:</p> | <p>26. But the evil will of the proprium does not relish or desire to be elevated to these heavenly states, but rebels against the perception given through the understanding by the goodness and wisdom of the Lord.</p> |
| <p>27. And you murmured in your tents, and said, Because the LORD hated us, he has brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.</p> | <p>27. And produces discontent in the inmost recesses of the heart, and suggests the thought that it was an evil thing that the Lord had permitted the mind to have a clear light of heavenly things, and delivered it from the thralldom of old fallacies to show to the soul the evils of the will which would now destroy it.</p> |
| <p>28. Whither shall we go up? our brethren have discouraged our heart, saying, The people is greater and taller than we; the cities are great and walled up to heaven; and moreover we have seen the sons of the Anakims there.</p> | <p>28. And doubted to what state the soul was being led. The inclination towards evil discouraged all the faculties of the mind and turned its affections away from heaven, suggesting that the falses which favour hereditary evil are more powerful and influential than the truths of the Church, and that the doctrinals or principles of action in their favour are strong, and will prevent the soul from entering into heavenly things; and, moreover, in them the soul had some perception of the gigantic power of the persuasions lying rooted in the hidden springs of action, and ever favouring some selfish end.</p> |
| <p>29. Then I said to you, Dread not, neither be afraid of them.</p> | <p>29. Then the perception of Divine truth given to the soul from heaven replies that it is not to dread these things or succumb to them.</p> |
| <p>30. The LORD your God which goes before you, he shall fight for you, according to all that he did for you in Egypt before your eyes;</p> | <p>30. The goodness and wisdom of the Lord's providence which lead the soul will contend for it against them, according to all that has been already done upon the falses by which the natural mind was bound, as has been manifestly perceived.</p> |

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| <p>31. And in the wilderness, where you have seen how that the LORD your God bare you, as a man does bear his son, in all the way that you went, until you came into this place.</p> | <p>31. And in states of defect of truth and temptation, when it has been manifestly perceived how the soul has been supported by the Divine goodness and wisdom as a man does bear his son (or as the genuine desire after good ever upholds truth in the mind) [<i>N.B.</i>—The love of what is good begets and educates truth in the soul, which is as it were its son] in all the changes it has gone through in its progression to its present state.</p> |
| <p>32. Yet in this thing you did not believe the LORD your God,</p> | <p>32. But in this the unregenerate heart is unwilling to rest in the assurance given it by the Divine Goodness and Wisdom,</p> |
| <p>33. Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to show you by what way you should go, and in a cloud by day.</p> | <p>33. Who Himself when incarnate trod the path of regeneration before each soul to prepare for each a suitable state of heaven and peace (John 14:2), and is present with His Divine love in states of obscurity and trial to show the regenerating soul the path it should tread, and tempers also states of illustration according to the reception of each.</p> |
| <p>34. And the LORD heard the voice of your words, and was angry, and swore, saying,</p> | <p>34. Thus the unregenerate heart rejects the guidance of the Lord, and hence it is a law of Divine order proceeding from the Providence of the Lord which foresees and arranges all things.</p> |
| <p>35. Surely there shall not one of these men of this evil generation see that good land, which I swore to give to your fathers.</p> | <p>35. That it is impossible for any of the thoughts and affections of the unregenerate natural heart to enter into those heavenly states which are promised by the Lord in the Word to those who will receive real goodness from Himself.</p> |
| <p>36. Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he has trodden upon, and to his children, because he has wholly followed the LORD.</p> | <p>36. Only those who are in good derived from such truths as they possess, these shall have a clear perception of good, and shall possess permanently all those holy states which they have patiently practised, and all things derived from such principles, because they bring out into the life the truths learned in the mind. [<i>Note.</i>—Caleb afterwards dwelt in Hebron (see Numbers xiv. xv.), which signifies the spiritual Church. (See AC 2909.)]</p> |
| <p>37. Also the LORD was angry with me for your sakes, saying, You also shall not go in thither.</p> | <p>37. Divine truths themselves are dissipated from the mind unless they are carried out into the life, and it is a law of heaven that truth alone cannot save.</p> |

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| <p>38. But Joshua the son of Nun, which stands before you, he shall go in thither: encourage him: for he shall cause Israel to inherit it.</p> | <p>38. But truth which combats without ceasing against evils and has Divine truth present with it, this shall lead the soul to heaven. Let this principle have full play, for it will cause the whole man to become spiritual and possess heavenly happiness.</p> |
| <p>39. Moreover your little ones, which you said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and to them will I give it, and they shall possess it.</p> | <p>39. And, moreover, all those innocent principles which the mind had persuaded itself would succumb to evil, and whatever thoughts and affections in the soul in former states had nothing in them of self-wisdom derived from the proprium, these shall be with the soul in heaven, and to them will the Lord give those blessed states that they may possess them. [Note.—As to the knowledge of good and evil derived from self-wisdom or science, see AC 122-130.]</p> |
| <p>40. But as for you, turn you, and take your journey into the wilderness by the way of the Red sea.</p> | <p>40. But it is necessary, in order that the evil cravings of the unregenerate heart may be removed, that the soul should be brought back into a state of temptation and trial, and where evil spirits will infest it and draw those evils forth.</p> |
| <p>41. Then you answered and said to me, We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when you had girded on every man his weapons of war, you were ready to go up into the hill.</p> | <p>41. And when this is perceived the soul comes into a state of external humiliation and confession of sin from fear of punishment, and desires to enter into the heavenly state and combat with its evils, and to carry out in its own strength all the dictates of Divine Love and Wisdom. It calls to mind all the maxims of virtue and doctrinals which have been learned, and thinks itself quite prepared with these to enter at once into an interior and spiritual state.</p> |
| <p>42. And the LORD said to me, Say to them. Go not up, neither fight; for I am not among you; lest you be smitten before your enemies.</p> | <p>42. But the Lord says to the soul through the Word that it should not attempt to attain heaven or fight against evil in its own strength; for the Lord would not be with it in such case, and it would succumb to evil in temptations.</p> |
| <p>43. So I spoke to you; and you would not hear, but rebelled against the commandment of the LORD, and went presumptuously up into the hill.</p> | <p>43. And though this is declared to it, the unregenerate will will not hear, but rebels against the warning given from heaven, and exposes the soul to temptation, and endeavours presumptuously in its own strength to enter into states for which it is not prepared.</p> |

44. And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, even to Hormah.

44. And the evils of self-love which lie latent in such a state rush out upon and overflow the soul with falses derived from evil, destroying all that was celestial and spiritual in the natural good in which it had trusted, so that the soul is reduced to despair.

[*Note.*—There is an allusion here in the simile to wasps, which endeavour to take the honey from the hive and are chased and driven away by bees. So the natural unregenerate heart would desire the joys of heaven without the labours necessary to attain them, and finds that joy on such terms brings a sting with it.]

45. And you returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear to you.

45. And the soul is brought back to its former state, and, being full of grief, cries to the Lord, and it seems as though the Lord would not hear nor regard.

46. So you abode in Kadesh many days, according to the days that you abode there.

46. And the mind was then remitted into a state of acquiring rational truths to the full from genuine affection, as far as it was able to receive them.

Deuteronomy Chapter 2

Verses 1-7. *Hereditary good nature will not avail for regeneration.*

Verses 8-15. *The character is not made spiritual by external worship.*

Verses 14, 15. *The loss of self-confidence.*

Verses 16-23. *The soul must not remain in a state of falsified truths, but pass beyond them.*

Verses 24-37. *The destruction of the domination of self-love in the external mind.*

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| 1. Then we turned, and took our journey into the wilderness by the way of the Red sea, as the LORD spoke to me: and we compassed mount Seir many days. | 1. AND the state of the soul is then changed, and regeneration is continued in states of desolation and of assaults from evil spirits, as the soul had been warned by Divine truth; and it is led through a series of experiences under the influence of the apparent good in the will part of the natural mind. |
| 2. And the LORD spoke to me, saying, | 2. And the soul has a fresh perception from the Lord through Divine truth. |
| 3. You have compassed this mountain long enough: turn you northward. | 3. That these states under the influence of the natural will are advanced to the full, and that it is time for the soul to advance to knowledges of truth from a celestial origin (AE 405); that is, to truths derived from the genuine love of what is good. |
| 4. And command you the people, saying, You are to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take you good heed to yourselves therefore: | 4. And the soul perceives from the Lord through the Word that it is to pass by and leave on one side the external states of charity derived from the apparent natural good which is in the will before regeneration, which also reverences and fears to offend against the holy truths of faith. Great care must be taken, therefore, by the regenerating soul, |
| 5. Meddle not with them; for I will not give you of their land, no, not so much as a foot breadth; because I have given mount Seir to Esau for a possession. | 5. Not to confound this good with spiritual good, for the Church will not be formed in such states, not even as to its lowest natural things; for the Lord has so ordered it that this voluntary part of the natural mind receives influx from Him without the intervention of truths by an internal way. |
| 6. You shall buy meat of them for money, that you may eat; and you shall also buy water of them for money, that you may drink. | 6. The regenerating soul shall draw forth good from this principle by means of its knowledges of good derived from the Word to nourish it, and it shall acquire truths from it by means of its knowledges of truth derived from the Word that the understanding may be replenished therewith. |

7. For the LORD your God has blessed you in all the works of your hand: he knows your walking through this great wilderness: these forty years the LORD your God has been with you; you have lacked nothing.

7. For the goodness and wisdom of the Lord have been with the soul, blessing it with the means of obtaining these things. All its progress through states of apparent loss of goodness and truth have been under the Lord's providence. His love and wisdom have been with it in all its temptations, and it has lost no really good thing.
[*Note* (verses 1-7).—This somewhat obscure passage seems to describe how the soul in the earlier stages of regeneration is brought into contact with the apparent integrity and benevolence which exist in the world from such motives as the fear of the law, love of approbation, etc. The soul cannot be regenerated in such states which are not spiritual; but the goods and maxims practised from such states may be added to the spiritual character, and may finally become celestial by being practised from the genuine love of goodness infused into the soul by the Lord.]

8. And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Eziongaber, we turned and passed by the way of the wilderness of Moab.

8. And after the mind has passed from under the influence of the apparent love of good and charity, which is in the natural mind from motives which are not spiritual, and from the influence of the doctrines and maxims belonging thereto which are really worldly [*N.B.*—Elath and Ezion-gaber were places by the Red Sea where Solomon had a navy of ships. (See 1 Kings ix. 26.)], a new state is reached in the soul, and it is brought into the defect of good and truth, such as exists with those who are in mere external worship, by which the genuine good of worship is adulterated. [*Note.*—The genuine good of worship is the sincere love of the Lord (that is, of His character as revealed in the Lord Jesus Christ) above all things and the earnest desire to carry out His will in every thought and action of life. When worship is made to consist in anything else as its chief characteristic, such as in ceremonial or in doctrinals, or when external worship is the result of other motives, as from custom, habit, or for the sake of respectability, it is adulterated with evil.]

9. And the LORD said to me, Distress not the Moabites, neither contend with them in battle: for I will not give you of their land for a possession; because I have given Ar to the children of Lot for a possession.

9. And the soul is commanded by the Lord through the Word not to be hostile to what proceeds from imperfect external worship, nor to contend with it by fighting against it from spiritual truths; for genuine spiritual truth will not be formed in the soul by dispossessing the states derived from external worship, for the Lord has provided the love of external worship for the benefit of those faculties in the soul which can only receive a religious principle derived from external things.

10. The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims;

10. This region of the mind was occupied in former states by false persuasions derived from hereditary evil, of a character that perverted all the goods and truths in the soul, and deeply rooted in the mind, like all the ideas derived from self-love.

11. Which also were accounted giants, as the Anakims; but the Moabites called them Emims.

11. Which also filled the mind with the idea of its own super-eminence, as all principles derived from love of self, and are very powerful on account of their proceeding from hereditary evil in the will; but those who are in external worship consider only the outward results of these things. [Note (verses 10, 11).—Some idea may be formed of the power of persuasions derived from hereditary evil and the desires of the natural mind by reflecting how self-interest twists and imperceptibly warps one's thoughts, and how difficult it is to form a clear and impartial judgement in any matter in which one's interests are involved; also how any passion or desire of the natural mind when it obtains any power over the soul obliterates all the rational considerations that would check it.]

12. The Horims also dwelt in Seir beforetime; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; as Israel did to the land of his possession, which the LORD gave to them.

12. The persuasions of falsity arising from self-love and other unbridled passions also occupied the will part of the mind originally, but were succeeded by the natural good proceeding from external motives when it had destroyed those evils and taken their place in the mind, as spiritual influences from heaven are finally enabled to drive out evils from the interiors of the soul, in which the Lord has ordained they should have dominion, if the regenerating soul will open the mind to receive them.

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| 13. Now rise up, said I, and get you over the brook Zered. And we went over the brook Zered. | 13. The soul can now be raised from its state of desolations into one of external goodness and order, and, led by Divine truth, it passes the boundary which introduces it into the life of good. [Note (verses 10-13).—In this passage is described how the regenerating soul is led through imperfect to better states. Any motive that will assist in driving out sin is at first adopted till the soul is fully prepared to receive truly spiritual life from heaven.] |
| 14. And the space in which we came from Kadeshbarnea, until we were come over the brook Zered, was thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the LORD swore to them. | 14. And the state in which the soul comes from the affection of interior or rational truth into the commencement of the life of good is one in which truths are in fullness, and a new state is commencing in which the self-will of the evil proprium is becoming subdued, and the soul is convinced of its insufficiency to contend in its own strength against evil as declared by the Lord. |
| 15. For indeed the hand of the LORD was against them, to destroy them from among the host, until they were consumed. | 15. For indeed the providence of the Lord had been directed to destroy these thoughts and affections derived from the evil proprium throughout the soul till they were consumed. |
| 16. So it came to pass, when all the men of war were consumed and dead from among the people, | 16. So it came to pass that when all self-derived power and confidence were consumed and destroyed from among the new spiritual principles received into the soul, |
| 17. That the LORD spoke to me, saying, | 17. That the soul perceived by Divine truth |
| 18. You are to pass over through Ar, the coast of Moab, this day: | 18. That it was now prepared to pass over through the good of external and imperfect worship and the things derived from it. |
| 19. And when you comest near over against the children of Ammon, distress them not, nor meddle with them: for I will not give you of the land of the children of Ammon any possession; because I have given it to the children of Lot for a possession. | 19. And the soul comes into contact with those principles in the mind which are derived from falsified truth; these are not to be attacked or meddled with, for the Lord will not found the Church in the regenerating soul upon doctrines derived from falsified truths; for these can only exist with those who are of the perverted external Church (or form a state of falsified external religion in the soul). |

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| <p>20. (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them Zamzummins;</p> | <p>20. This region of the mind was also full of ideas of conceit derived from self-love; and falsities derived from the love of pre-eminence dwelt there in previous states of the soul, and their outward results are perceived to be evil by those who are in external truth.</p> |
| <p>21. A people great, and many, and tall, as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead:</p> | <p>21. These false persuasions are derived from hereditary evil and pervert all the goods and truths of the soul, and are deeply rooted, as all those derived from self-love; but the Lord destroyed them by means of the doctrines of external truth, and they succeeded them and dwelt in that region of the mind:</p> |
| <p>22. As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelt in their stead even to this day:</p> | <p>22. As He did to the external affections of good which dwelt in the will part of the mind when He destroyed the persuasions of self-love from before them, and they succeeded them and dwelt in their stead even to the present condition of the soul.</p> |
| <p>23. And the Avims which dwelt in Hazerim, even to Azzah, the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)</p> | <p>23. And the falsities which were in the intellect to its utmost boundaries, the truths which were by the science of truth from the Word, destroyed them, and dwelt in their stead. <i>[Note (verses 16-23).—This passage appears to describe the progress of regeneration in the truths believed, as verses 1-15 had described the regeneration of motives in the will, and shows how merely apparent truths, and even falsities, are turned to good account. Thus, for example, the falsity may exist in the mind from the letter of the Divine Word misunderstood, or from the doctrines of old and perverted Churches, that the Lord is a severe and arbitrary God of vengeance, who must by all means avenge sin even if the innocent suffer in the place of the guilty; and this false idea may be useful at first to hold sin in check by sheer terror, till the soul is prepared to receive the perception that nothing can exist with the Lord inconsistent with pure love and mercy towards both the good and the evil, which is the only conclusion the soul can arrive at when it grasps the fact that the Lord Jesus Christ is the revelation of the character of God.]</i></p> |

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| <p>24. Rise you up, take your journey, and pass over the river Arnon: behold, I have given into your hand Sihon the Amorite, king of Heshbon, and his land: begin to possess it, and contend with him in battle.</p> | <p>24. The regenerating soul must rise above these external motives and fallacies, and continue its heavenward journey, and pass into a state which will bring it into conflict with its more interior evils; and it perceives that the Lord will give it power to overcome the evils of self-love, the chief evil of the soul that opposes regeneration, and that the regenerate will will be supreme in the external mind now occupied by the love of self, and that it is the duty of those regenerating to drive out these evils and strive against them strenuously.</p> |
| <p>25. This day will I begin to put the dread of you and the fear of you upon the nations that are under the whole heaven, who shall hear report of you, and shall tremble, and be in anguish because of you.</p> | <p>25. And in this state the Lord begins to put the dread of committing sin and the fear of resisting good impulses from heaven upon all the principles of action in the whole mind, and they hear the Divine will as given in the conscience, and are in great fear and anxiety lest it should be transgressed.</p> |
| <p>26. And I sent messengers out of the wilderness of Kedemoth to Sihon king of Heshbon with words of peace, saying,</p> | <p>26. And the soul explores by means of Divine truth from the state of defect of good in which it is into those principles of the mind which are under the dominion of selfish loves, to see if there is any agreement to be made with them by the regenerating soul.</p> |
| <p>27. Let me pass through your land: I will go along by the high way, I will neither turn to the right hand nor to the left.</p> | <p>27. The regenerate will is desirous to continue its progress through these motives of action derived from self-respect and esteem. Using them only so far as is necessary, it would go straight forward towards higher things, being guided by the clear truths of the Word, and would not swerve either into evil or falsity.</p> |
| <p>28. You shall sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet;</p> | <p>28. It is willing to acquire from those principles and motives such conformity with custom as is necessary for life in the world by means of its perception of what is good from the Word that it may be sustained; and such worldly maxims as are essential, by means of its knowledge of truth, that the mind may be well stored with worldly information, only these things will only be used by the regenerate as transitory and comparatively inferior things.</p> |

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| <p>29. (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did to me;) until I shall pass over Jordan into the land which the LORD our God gives us.</p> | <p>29. (As the principles of good which were in the soul before regeneration, and the external goods which were in the inferior things of worship, were used by the soul), until it shall become fully regenerated and enter into those holy states which the Divine Love and Wisdom are preparing for it.</p> |
| <p>30. But Sihon king of Heshbon would not let us pass by him: for the LORD your God hardened his spirit, and made his heart obstinate, that he might deliver him into your hand, as appears this day.</p> | <p>30. But self-love, which reigns supreme in the natural mind before regeneration, will not suffer the regenerate thus to proceed unmolested on their heavenly journey; for it is diametrically opposed both in will and opinion to all good and truth from the Lord, and refuses all agreement with spiritual things, and must therefore be entirely overcome and conquered in the state to which the soul has now arrived.</p> |
| <p>31. And the LORD said to me, Behold, I have begun to give Sihon and his land before you: begin to possess, that you may inherit his land.</p> | <p>31. And it is perceived by the Divine truth of the Word that the soul now has power from the Lord to obtain victory over self-love and all things derived from it; and that it should begin to practise from spiritual principles the goods formerly done from this motive that they may be conjoined to the soul as genuine good.</p> |
| <p>32. Then Sihon came out against us, he and all his people, to fight at Jahaz.</p> | <p>32. Then self-love comes out to oppose the religious progress of the soul, together with all the arguments that are derived from it in the state to which the soul has now progressed.</p> |
| <p>33. And the LORD our God delivered him before us; and we smote him, and his sons, and all his people.</p> | <p>33. And the goodness and wisdom of the Lord deliver the regenerate from the domination of this principle, and enable them to overcome it with all the apparent truths and opinions which are derived from it.</p> |
| <p>34. And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain:</p> | <p>34. And all the doctrines hitherto subservient to this motive come now under the influence of the regenerate will; and all the falses, affections of evil, and evil intentions in such doctrines are entirely rooted out, and none suffered to remain:</p> |
| <p>35. Only the cattle we took for a prey to ourselves, and the spoil of the cities which we took.</p> | <p>35. But such natural subservient affections of this old principle as are innocent in themselves are adopted by the regenerate will, and whatever is of use in its principles is appropriated to the regenerate.</p> |

36. From Aroer, which is by the brink of the river of Arnon, and from the city that is by the river, even to Gilead, there was not one city too strong for us: the LORD our God delivered all to us:

36. From its tenets, which are proximate to truths, but falsified, and from those derived from the fallacies of the senses even to natural good, which is closely allied to genuine good received from the Word, there is no principle of action derived from the love of self which is not to be under the dominion of the regenerate will: the goodness and wisdom of the Lord will place them all under its control:

37. Only to the land of the children of Ammon you came not, nor to any place of the river Jabbok, nor to the cities in the mountains, nor to whatever the LORD our God forbad us.

37. Only the soul must not adopt the principles of external worship derived from falses, nor any of their falsified truths, nor any of its doctrines which were joined with evils, nor anything that it perceives to be inimical to the Divine goodness and wisdom of the Lord.

[*Note* (verses 24-37) — This passage appears to describe how the Lord reduces the selfishness of the heart in the external mind, and how the external morality arising from the love of reputation in the world cannot be adjoined to the Christian character without temptation-combats against the selfish motives which induce it in the unregenerate state, and how it is finally made spiritual by adoption from higher motives. The love of self reigns in man when he only regards himself and his own in what he thinks and does, and places this before the public good. (See AC 7366-7377.)]

Deuteronomy Chapter 3

Verses 1-17. *The subjugation of the love of the world in the external mind.*

Verses 18-20. *The principles acquired in the regeneration of the external mind must assist in the perfecting of the internal domain of motives and thoughts.*

Verses 21-29. *After the conquest of evil in externals the soul desires at once to attain heavenly happiness; but this is not yet possible.*

1. Then we turned, and went up the way to Bashan: and Og the king of Bashan came out against us, he and all his people, to battle at Edrei.

1. THEN the state of the soul is again changed, and it progresses to a state in which it may be endowed with natural good in externals (see AE 405); and the love of the world, which reigns in the natural mind, comes out to oppose the soul with all the allurements and pleasures of the senses, and all its confirmatory arguments to combat the soul in the state to which it has now arrived.

2. And the LORD said to me, Fear him not: for I will deliver him, and all his people, and his land, into your hand; and you shall do to him as you did to Sihon king of the Amorites, which dwelt at Heshbon.

2. And it is perceived by means of Divine truth that this principle is not to be feared; for the Lord will reduce it, and all the arguments and persuasions by which it is supported, and all the region of the mind heretofore occupied by it under the power of the regenerate will; and the soul will be enabled to do the same with them as was done in former temptations to self-love, the chief of the evils of the soul which dwelt hereditarily in the natural mind.

3. So the LORD our God delivered into our hands Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining.

3. So the goodness and wisdom of the Lord delivered into the power of the regenerate will also the love of the world and sensual things which dominated in the natural mind, with all the theories and persuasions supporting it, which will be destroyed in the mind as far as they oppose the regenerate life until none of them are left.

4. And we took all his cities at that time, there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan.

4. And all the doctrines and fallacies favouring a life lived for this world only will be taken possession of in that state by the regenerate will, there will not be one left to support it; for it is perceived that they are completely deceptive and false, even the whole of the theories and arguments which promised happiness from a worldly life and pleasure, which the love of this world had hitherto caused to dominate in the natural mind.

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| 5. All these cities were fenced with high walls, gates, and bars; beside unwalled towns a great many. | 5. All these doctrines and opinions had barred up the mind against spiritual truths by plausible arguments drawn from the fallacies of the senses with specious proofs and confirmations; and were supported by many other considerations drawn from the natural inclination of man's heart. |
| 6. And we utterly destroyed them, as we did to Sihon king of Heshbon, utterly destroying the men, women, and children, of every city. | 6. All these are to be utterly destroyed as far as they oppose the regenerate life, as was done to the false principles arising from the love of self in the natural mind. The absolute fallacy of such arguments and opinions is made manifest, and all affection for them and ideas derived |
| 7. But all the cattle, and the spoil of the cities, we took for a prey to ourselves. | 7. But all affections which are harmless, and everything of real spiritual use in these false conceptions, is appropriated by the new regenerate will. |
| 8. And we took at that time out of the hand of the two kings of the Amorites the land that was on this side Jordan, from the river of Arnon to mount Hermon; | 8. Thus in that state the externals of the mind are no longer occupied by falses derived from the loves of self and the world, but are occupied by real truths from a spiritual origin, from the first endeavours to lead a truly spiritual life even to the complete knowledge of good. |
| 9. (Which Hermon the Sidonians call Sirion; and the Amorites call it Shenir;) | 9. (Knowledges of what constitutes the genuine good of love and charity are considered real good with those who are in the love of genuine truths from the Lord; but those who are in evils consider what favours the loves of self and the world with them to be real good.) |
| 10. All the cities of the plain, and all Gilead, and all Bashan, to Salchah and Edrei, cities of the kingdom of Og in Bashan. | 10. All the doctrines accepted in the mind about external things, and the delights of them, and all the natural mind to its utmost boundaries, and the things derived from the pleasures of the senses formerly under the dominion of the love of the world and pleasure dominating in the natural mind, were now possessed by the regenerate principle. |

11. For only Og king of Bashan remained of the remnant of giants; behold his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.

11. For the love of the world and its pleasures dominating over the whole natural mind to the exclusion of things spiritual is a gigantic power of falsity in the human soul derived from hereditary evil, resting in a state of torpor as to spiritual things on the study of natural sciences to the exclusion of all else, and supported by perverted truths drawn from the letter of the Word, by which truth is utterly falsified both as to knowledges of good and evil and knowledges of what is true or false when measured by the real standard of Divine truth drawn from the Lord's Divine Humanity, which is the real man.

12. And this land, which we possessed at that time, from Aroer, which is by the river Arnon, and half mount Gilead, and the cities thereof, gave I to the Reubenites and to the Gadites.

12. And in the new state to which the soul has now progressed, all these faculties and all the exteriors of the natural mind, from the first conceptions of truth derived from a rational study of the Word to the state in which spiritual things are received in the mind with delight, and the doctrines of truth with which the soul is stored from this source, are occupied by true faith in the Lord (Reuben) and good works thence resulting (Gad).

13. And the rest of Gilead, and all Bashan, being the kingdom of Og, gave I to the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

13. And all the rest of the external mind, with its pleasures formerly dominated by the love of this world, is now conjoined to the new regenerate will received from the Lord, with all the natural life in the world and the externals of the soul in which the lusts and desires of the unregenerate soul had hitherto been all-powerful.

14. Jair the son of Manasseh took all the country of Argob to the coasts of Geshuri and Maachathi; and called them after his own name, Bashanhavothjair, to this day.

14. Thus the new principle derived from the regenerate will possesses all the faculties of the natural mind even to external sensual things, and stamps upon them its new regenerate character in this state.

15. And I gave Gilead to Machir.

15. And the Lord gives to the soul a feeling of pleasure in doing good from the union of good motives with sound doctrines.

16. And to the Reubenites and to the Gadites I gave from Gilead even to the river Arnon half the valley, and the border even to the river Jabbok, which is the border of the children of Ammon;

16. And the natural mind from the pleasure in doing good, into which man is first initiated when he becomes regenerate (Gilead), to the first perceptions of spiritual truth conjoined thereto in external things, comes under the dominion of true faith in the Lord and works thence derived, even to the first insinuation of spiritual truth into good (Jabbok), which is the boundary between external and internal religion.

17. The plain also, and Jordan, and the coast thereof, from Chinnereth even to the sea of the plain, even the salt sea, under Ashdothpisgah eastward.

17. The external mind also as to doctrine and truth to its utmost boundaries, from the sources and origins whence they flow (Chinnereth or Gennesaret) even to where they are stored in the memory of the sensual man and conjoined to its desires, now comes under the control of things derived from the spiritual man (Ashdoth-pisgah or the springs of the hill).

[*Note* (verses 1-17)—By the conquest of Og seems to be described the change which comes over the soul when the immense importance of the future life is fully realized and acted upon as compared with this. When his kingdom is fully conquered and occupied by Reuben, Gad, and Manasseh (true faith, life thence resulting, and the regenerate will), the primary object in life is no more worldly success and prosperity, but security from temptation, avoidance of sin, and everything that would imperil eternal life. In the present day (emphatically the iron age) it behoves each member of the Church to consider whether his primary thoughts and endeavours in life are directed to ensure his eternal welfare, or whether he is tainted by the spirit of the age, and passes the greater part of his time on his iron bed of worldly pursuits and science, with the spiritual aspirations of his mind fast asleep.]

18. And I commanded you at that time, saying, The LORD your God has given you this land to possess it: you shall pass over armed before your brethren the children of Israel, all that are meet for the war.

18. And the soul has a clear perception from Divine truth in that state, that the Divine goodness and wisdom have gifted it with power to attain spiritual life in the natural mind, and that these newly-acquired powers should advance to combat with evil with all their might as far as they are enabled, and so go before the other faculties of the mind and prepare the soul for the reception of true love and charity in the internal mind.

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| <p>19. But your wives, and your little ones, and your cattle, (for I know that you have much cattle,) shall abide in your cities which I have given you;</p> | <p>19. And the affections of truth with the good principles derived from the enlightened understanding, and all the knowledges of good and truth in the natural mind (for the Lord has gifted the soul with abundant knowledges in the natural mind), shall repose secure in the doctrines and principles with which the soul is endowed by the conquest of the loves of self and of the world in the natural mind.</p> |
| <p>20. Until the LORD have given rest to your brethren, as well as to you, and until they also possess the land which the LORD your God has given them beyond Jordan: and then shall you return every man to his possession, which I have given you.</p> | <p>20. Until the Lord shall have reduced all the principles within man to order as well as those things which are in the external mind; and when the soul shall possess those interior states of love and charity which the Lord has prepared for it in the inner mind, then shall the external mind and all things derived from it also have rest and repose in the soul. <i>[Note (verses 18-20).—In these verses would seem to be described how the soul perceives that it must work out its own salvation by combating the evils of the outer life; and by warring against these exterior evils the way is prepared for the Lord to gift the soul with real charity in interiors, after which right principles will be carried out in externals as from habit without struggle. (See AC 4353.)]</i></p> |
| <p>21. And I commanded Joshua at that time, saying, Yours eyes have seen all that the LORD your God has done to these two kings: so shall the LORD do to all the kingdoms whither you passest.</p> | <p>21. And the soul, being in a state of truth warring against evil, and zealous for good, has a fresh perception from the Divine truth of the Word; it is made evident to the understanding what the Lord by His Divine goodness and truth has done to the false principles derived from the love of self and the love of the world in the externals of the soul; and confidence is now given that the Lord will reduce under the power of the regenerate will all opposition from evil and falses in the more interior states towards which the regenerate are progressing.</p> |
| <p>22. You shall not fear them: for the LORD your God he shall fight for you.</p> | <p>22. The soul must not fear them, for the Divine goodness and omnipotent wisdom of the Lord are co-operating with the regenerate.</p> |
| <p>23. And I besought the LORD at that time, saying,</p> | <p>23. And the mind while under the dominion of truth has an earnest desire in that state, and beseeches the Lord—</p> |

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| <p>24. O Lord GOD, you have begun to show your servant your greatness, and your mighty hand: for what God is there in heaven or in earth, that can do according to your works, and according to your might?</p> | <p>24. That now the real character of the Lord is manifest, and the regenerating soul has gained a perception of His goodness, wisdom, and power, and that everything in spiritual and natural things is under the governance of His Providence—</p> |
| <p>25. I pray you, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon.</p> | <p>25. That it may at once advance to a more interior state, and enjoy the blessings of internal religion, celestial peace, and a life of good.</p> |
| <p>26. But the LORD was angry with me for your sakes, and would not hear me: and the LORD said to me, Let it suffice you; speak no more to me of this matter.</p> | <p>26. But this cannot be owing to the forwardness of the other principles of the mind not yet regenerated; and it is perceived that the soul is asking for what is impossible while it is merely in a state of knowledge of truth.</p> |
| <p>27. Get you up into the top of Pisgah, and lift up your eyes westward, and northward, and southward, and eastward, and behold it with your eyes: for you shall not go over this Jordan.</p> | <p>27. It is given, however, to the mind in that state to elevate itself by the intellect, and to perceive the states to which the soul will afterwards come, from its imperfect affections and its obscure perceptions of truth to a full and clear light, and a perfect state of love; this is perceived with the understanding, but the soul cannot at present enter into these more interior states.</p> |
| <p>28. But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which you shall see.</p> | <p>28. But it must first war against evils, and all the energies and strength of the mind must be employed in the combat; for this warring against evil will prepare the mind for the reception of good and truth, and will cause it to inherit all these holy states which are perceived in the intellect by illustration from Divine truth.</p> |
| <p>29. So we abode in the valley over against Bethpeor.</p> | <p>29. And the soul remains in an external state till the truths received in the first stage of regeneration are fully implanted.</p> |

Deuteronomy Chapter 4

Verses 1-13. *The absolute necessity of obeying the Divine commands.*

Verses 14-24. *That nothing from selfhood is to be put in the place of Divine truth, and that truth alone, unless worked out in the life, cannot save.*

Verses 25-31. *If the soul acts from itself it must perish, but if it seeks Divine Wisdom it will be saved.*

Verses 32-40. *That Providence continually assists regeneration, as may be manifest from the past; that the soul should therefore trust in the Lord and none else, and their sole duty is to carry out His laws.*

Verses 41-43. *Evils committed through ignorance or errors of doctrine do not condemn.*

Verses 44-49. *Reiteration of the Divine Law in the state to which the soul has arrived.*

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| 1. Now therefore hearken, O Israel, to the statutes and to the judgements, which I teach you, for to do them, that you may live, and go in and possess the land which the LORD God of your fathers gives you. | 1. THE principal duty, therefore, of those regenerating is to obey and implicitly carry out all the commands which they receive through the Divine Word, both as to general principles and as to the perception given about each particular case, that they may acquire spiritual life, and enter into and enjoy those more interior states to which the Divine Goodness and Wisdom of the Lord (which have led the regenerate by Divine Providence in all ages) are seeking to guide them. |
| 2. You shall not add to the word which I command you, neither shall you diminish ought from it, that you may keep the commandments of the LORD your God which I command you. | 2. Nothing shall be added to the perception from Divine truth within the soul as to what is right to do, neither shall any part of it be disregarded, that the whole may be carried out in the life as directed by the Divine Goodness and Wisdom revealed in the Word. |
| 3. Your eyes have seen what the LORD did because of Baalpeor: for all the men that followed Baalpeor, the LORD your God has destroyed them from among you. | 3. It has been evident to the understanding what are the pernicious results of false worship conjoined with a life of evil. For all the false opinions which favour a life of evil in one who pretends to religion are destroyed in the soul by the truths that are perceived by those regenerating from the Divine Goodness and Wisdom. |
| 4. But you that did cleave to the LORD your God are alive every one of you this day. | 4. But all those thoughts and affections that uphold a life of good derived from the Divine Goodness and Wisdom as revealed in the Word and in the Lord Jesus Christ are preserved every one and confirmed in the soul. |

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| <p>5. Behold, I have taught you statutes and judgements, even as the LORD my God commanded me, that you should do so in the land whither you go to possess it.</p> | <p>5. It is now evident to the regenerating soul that the Word illustrated by influx from Divine Goodness and Wisdom instructs the soul in all things, both in general principles and in particular cases, and points out the things which are necessary to be done in order to attain to heavenly life.</p> |
| <p>6. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.</p> | <p>6. Attend to these, therefore, and work them out patiently in the life; for this is the true wisdom and intelligence of the regenerate, and will be perceived to be such by all things in the soul that desire genuine good, which will receive these principles, and will acknowledge that a life in accordance with them is real wisdom and intelligence.</p> |
| <p>7. For what nation is there so great, who has God so near to them, as the LORD our God is in all things that we call upon him for?</p> | <p>7. For what affections so tend towards good, and bring the soul to so Divine a state as those derived from the Lord as perfect Divine Love and Wisdom (as displayed in the Lord Jesus Christ)?</p> |
| <p>8. And what nation is there so great, that has statutes and judgements so righteous as all this law, which I set before you this day?</p> | <p>8. And what affections so lead towards good, or are in accordance with such just directions for the general conduct of life and for each particular case, as the new perceptions of the Divine Word which are given to the soul in this state?</p> |
| <p>9. Only take heed to yourself, and keep your soul diligently, lest you forget the things which your eyes have seen, and lest they depart from your heart all the days of your life: but teach them your sons, and your sons' sons;</p> | <p>9. Only let the regenerating watch and keep their souls diligently, lest they forget the directions which have been given them in their states of illustration, and lest the will should not act from them in any state they may be passing through, but let them impress them upon all their thoughts and principles of action.</p> |
| <p>10. Specially the day that you stood before the LORD your God in Horeb, when the LORD said to me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.</p> | <p>10. Specially that state in which they manifestly perceived the absolute necessity of obeying the commands proceeding from the Divine Goodness and Wisdom, and when by the Lord's Providence the whole attention of the soul was brought to bear upon eternal things, and made to perceive the Divine instructions given in the Word, that it might learn to regard the Lord's will in every state of natural life, and that all their thoughts and actions might bear the impress of it.</p> |

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| <p>11. And you came near and stood under the mountain; and the mountain burned with fire to the midst of heaven, with darkness, clouds, and thick darkness.</p> | <p>11. These are the states in which the soul approaches the state of love to the Lord and comes under its influence, and perceives the Divine Love, and the defilement of the love of self burning within the soul even to the centre, and all the darkness in spiritual things, and obscurity and dense evils thence resulting.</p> |
| <p>12. And the LORD spoke to you out of the midst of the fire: you heard the voice of the words, but saw no similitude; only you heard a voice.</p> | <p>12. Then it is that the soul has a perception from the Divine Love, and of its own evils; it perceives the Lord's will revealed in the truths of the Word, and it perceives that no external or simulated goodness in natural things will avail for salvation, but that the perception given of the Lord's will must be carried out in the life.</p> |
| <p>13. And he declared to you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.</p> | <p>13. And understands the definite conditions of salvation, which it is absolutely necessary for those who would be saved to carry out, namely, to work out the whole law of the Lord as far as they are able in the life; and the Word of the Lord is thus to be impressed upon the memory and upon the life.</p> |
| <p>14. And the LORD commanded me at that time to teach you statutes and judgements, that you might do them in the land whither you go over to possess it.</p> | <p>14. And the soul receives illustration from the Lord through the Word in that state of the things relating to the general principles of action which form the true worship of Him, and to conduct of life in the world, that are to be carried out in the regenerate state upon which the soul is now entering, and the quality of which it must acquire.</p> |
| <p>15. Take you therefore good heed to yourselves; for you saw no manner of similitude on the day that the LORD spoke to you in Horeb out of the midst of the fire:</p> | <p>15. It is necessary, therefore, to watch what passes in the soul with jealous care, for it was perceived that nothing from self which simulates good in externals is to be worshiped in the place of the pure goodness and truth which proceeds from the Lord's Humanity in that state in which the soul received illustration from the Lord, proceeding from the Divine Love, as to what is necessary for salvation.</p> |

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| <p>16. Lest you corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female,</p> | <p>16. Lest the soul should turn away from the Divine and worship what proceeds from its own evil proprium, and make a god of it, and imagine the desires and thoughts that proceed therefrom, and which are from the loves of self and the world, and merely put on a semblance of good in externals, to be genuine good and truth.</p> |
| <p>17. The likeness of any beast that is on the earth, the likeness of any winged bird that flies in the air,</p> | <p>17. The affections proceeding from the evils of the proprium, which put on the appearance of good in the natural mind, and the false intelligence, which seems to be rational externally, and to lift the mind to real truth, but really proceeds from the loves of self and the world, and is infatuation.</p> |
| <p>18. The likeness of any thing that creeps on the ground, the likeness of any fish that is in the waters beneath the earth:</p> | <p>18. Or worship as the chief good the mere pleasures of the senses separate from spiritual life, and believe as the only truths the appearances which are derived from the fallacies of the senses apart from revelation.</p> |
| <p>19. And lest you lift up your eyes to heaven, and when you see the sun, and the moon, and the stars, even all the host of heaven, should be driven to worship them, and serve them, which the LORD your God has divided to all nations under the whole heaven.</p> | <p>19. And lest the understanding be lifted up with pride, and when the delights are perceived of self-love, the love of the world, and all the falses derived from them which surround self-love, the soul should be compelled by the natural evil inclination of the heart to worship and love them supremely, though these things were intended by the goodness and wisdom of the Lord to be subservient to all the good thoughts and affections implanted by Him in the soul.</p> |
| <p>20. But the LORD has taken you, and brought you forth out of the iron furnace, even out of Egypt, to be to him a people of inheritance, as you are this day.</p> | <p>20. But the Lord has taken the regenerate and brought them forth out of the evil loves of the natural man, a state in which religion is made to consist in mere knowledges, and the mind is under the dominion of the evil proprium, to receive the life derived from Divine truth operating on the soul as is being developed in the present state.</p> |
| <p>21. Furthermore the LORD was angry with me for your sakes, and swore that I should not go over Jordan, and that I should not go in to that good land, which the LORD your God gives you for an inheritance:</p> | <p>21. Furthermore, the soul has turned away and perverted even the Divine truth of the Word itself to the service of evil by the perversity of the natural man, so that it is not possible for truths alone to conduct the soul to interior religion, or for the soul, when in a state of believing truths only, to possess those heavenly states which the Divine Goodness and Wisdom desire to give it.</p> |

22. But I must die in this land, I must not go over Jordan: but you shall go over, and possess that good land.

22. But truth must be stored in the memory while the soul is in an external state, and cannot, while it is regarded as the chief thing, conduct the soul to the internal life of goodness; but when truths are carried out into the life, the soul shall enter into it and possess it.
[Note (verse 21, etc.).—Even truths themselves are productive of evil if a man begins to imagine himself superior to others on account of them. The possession of truths, which are spiritual riches, is a serious responsibility, and the more truths a man thinks he has, the more is it necessary for him to examine if they are made use of in the life; for truths, like Moses, will die on this side of Jordan, and will not accompany the soul in the next world except so far as they have been worked but in the life (Matt 7:21-27).]

23. Take heed to yourselves, lest you forget the covenant of the LORD your God, which he made with you, and make you a graven image, or the likeness of any thing, which the LORD your God has forbidden you.

23. Let the regenerate take great heed, therefore, of what passes in the soul, lest they forget the conditions on which alone it is possible for the Divine Goodness and Wisdom to conduct them to heaven, namely, by carrying out the Divine will in the life; and lest they worship as the supreme good the false imaginations proceeding from their own evil heart, or any appearance of good or truth in externals, which is contrary to the perception given them of the Divine Goodness and Wisdom.

24. For the LORD your God is a consuming fire, even a jealous God.

24. For thus all the influx from the Divine Love and Wisdom within the soul will be consumed by the lusts arising from the loves of self and the world, and become hatred against Divine good.

25. When you shall beget children, and children's children, and you shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the LORD your God, to provoke him to anger:

25. As the mind develops fresh truths and principles derived from them in series, and after the soul has become fully initiated into the goods and truths of the Church, when it turns away from the Divine, and worships what proceeds from self-derived intelligence, and calls the evil desires of the proprium good, and shall thus sin against the perception given by the Divine Love and Wisdom so as to avert them from the soul.

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| <p>26. I call heaven and earth to witness against you this day, that you shall soon utterly perish from off the land whereunto you go over Jordan to possess it; you shall not prolong your days upon it, but shall utterly be destroyed.</p> | <p>26. The Divine Word shows clearly now to the soul, both in its internal and external senses, that in such case all that is of the Church with man and the internal good and truth now possessed by the soul will utterly perish, heavenly states will no more be experienced, and spiritual life will utterly die out.</p> |
| <p>27. And the LORD shall scatter you among the nations, and you shall be left few in number among the heathen, whither the LORD shall lead you.</p> | <p>27. And goods and truths will be lost amongst the hereditary evils of the soul, and will be obscured by the falses into which the Divine influx of truth into the soul will be turned.</p> |
| <p>28. And there you shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.</p> | <p>28. And in that state the soul will be under the dominion of the worship of what is false proceeding from its own corrupt hereditary nature, evil in its motive, untrue in its principles, without perception of real truth or desire to carry it out, without the power of appropriating spiritual nourishment from heaven, or true perception of things as they really are.</p> |
| <p>29. But if from there you shall seek the LORD your God, you shall find him, if you seek him with all your heart and with all your soul.</p> | <p>29. But if even in that deplorable state the soul shall sincerely seek Divine Goodness and Wisdom, it shall find them if it really search for them with all the power of the will and understanding.</p> |
| <p>30. When you are in tribulation, and all these things are come upon you, even in the latter days, if you turn to the LORD your God, and shall be obedient to his voice;</p> | <p>30. When it is in temptations, and all these things come upon the soul, when the state comes in which nothing of good and truth seems left, if it then looks to Divine Goodness and Wisdom, and endeavours to carry out the dictates received therefrom</p> |
| <p>31. (For the LORD your God is a merciful God;) he will not forsake you, neither destroy you, nor forget the covenant of your fathers which he swore to them.</p> | <p>31. (For the Lord arranges or permits all things by Divine Love and Wisdom in Providence out of pure love and mercy), He will not cease to help the soul in every possible way, nor will He permit it (if it desires good) to be destroyed by evil; nor will He be absent in its struggles, in which He Himself will take part, and thereby conjoin the soul with Himself, as He has declared in the Word that He becomes conjoined with those who strive after good.</p> |

32. For ask now of the days that are past, which were before you, since the day that God created man upon the earth, and ask from the one side of heaven to the other, whether there has been any such thing as this great thing is, or has been heard like it?

32. For let the soul examine and ask now of the states that are past in its former experiences since the Lord first caused spiritual good and truth to appear in the natural mind by regeneration, and into all the perceptions which it has of spiritual and internal things, and see if there has ever been such a revelation of Divine goodness as what the Lord has done by assuming Humanity to effect man's regeneration, or if man could have conceived of anything greater.

33. Did ever people hear the voice of God speaking out of the midst of the fire, as you have heard, and live?

33. Or could there be any other principles in which is revealed so clearly the will of the Lord proceeding from Divine Love as those (proceeding from that Humanity) which have been revealed to the soul, and which it is also enabled to live out?

34. Or has God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

34. Or are there other truths which have been able to draw forth what is good and separate it from the evil in the soul by temptations, by clear revelations of truth, by the manifest operation of Divine Providence, by contest against evil, by the power of internal truth, and by Divine Omnipotence, and by protection from evils and falses, according to all that has been done by the Divine Goodness and Wisdom upon all the falsities which favoured evil in the natural mind, as has been evident to the perception of the understanding?

35. Unto you it was showed, that you might know that the LORD he is God; there is none else beside him.

35. It has been given to the soul to perceive these things in order that it might know that the revelation of goodness and truth as manifested in the Lord Jesus Christ is the only true revelation of the Divine Being and His attributes. Besides this there is no just conception of what is good and true.

36. Out of heaven he made you to hear his voice, that he might instruct you: and upon earth he showed you his great fire; and you heard his words out of the midst of the fire.

36. By illustration in the interiors of the mind He causes the regenerate to understand His will, that He may teach them to follow Him; and in their natural life He shows them the operation of His Divine Love, and it is perceived that all His commands proceed from that Love.

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| <p>37. And because he loved your fathers, therefore he chose their seed after them, and brought you out in his sight with his mighty power out of Egypt;</p> | <p>37. It is because the Lord loves the desires of the regenerating soul to attain to genuine good from Himself that He endows it with abundance of truths, and brings it by means of His omnipotent power to a clear perception of truth, and from the dominion of the falsities which favour evil in the natural unregenerate heart.</p> |
| <p>38. To drive out nations from before you greater and mightier than you are, to bring you in, to give you their land for an inheritance, as it is this day.</p> | <p>38. To enable it to overcome evils in the soul, which are far greater and more powerful than the soul's desires for good would be without continual help from heaven, and to bring the soul to heaven and plant therein goods and truths in the place of evil, as can be seen even in this present state.</p> |
| <p>39. Know therefore this day, and consider it in your heart, that the LORD he is God in heaven above, and upon the earth beneath: there is none else.</p> | <p>39. Let the mind, therefore, clearly perceive in this state and accept it in the will that the goodness and truth proceeding from the Lord as revealed in His Humanity are all-powerful, and alone to be worshiped both in the internal domain of motives and thoughts and the external domain of life and actions; there is nothing else of real power for good.</p> |
| <p>40. You shall keep therefore his statutes, and his commandments, which I command you this day, that it may go well with you, and with your children after you, and that you may prolong your days upon the earth, which the LORD your God gives you, for ever.</p> | <p>40. The whole duty of those who are regenerating, therefore, consists in regulating the life by His laws, and in everything obeying His will, as far as it is given to the soul to perceive it, in the state to which it has arrived, that it may go well with the man who is regenerating, and with all the desires and thoughts with which the soul shall be endowed, and that the fullness of his states of good and truth in the external mind may be amplified in the existence with which he will be endowed by the Divine Goodness and Wisdom in heaven for ever.</p> |
| <p>41. Then Moses severed three cities on this side Jordan toward the sunrising;</p> | <p>41. Then the soul is provided by means of Divine truth from the Word with complete doctrines in the external mind derived from love to the Lord.</p> |
| <p>42. That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that fleeing to one of these cities he might live:</p> | <p>42. That when the soul through error has destroyed anything of spiritual life, it may take refuge in them and be blameless if the destruction of what is spiritual takes place from ignorance and not from premeditated evil in the heart; and that by embracing these doctrines his spiritual life might be preserved.</p> |

43. Namely, Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

43. There are doctrines adapted for those states in which goodness and truth are vastated in the mind in which the soul depends upon truths and faith as all-important, and for those in which the soul is endeavouring to carry out what it knows in the natural life, in which works are considered all-important. And for the more perfect states in the natural principle when the soul endeavours to act from spiritual motives and from the new regenerate will.

[*Note* (verses 41-43).—These verses seem to indicate that doctrines are provided from the Word suited to the states and capacities of all, and even if a soul should act against and destroy what is of true charity, still if this is done from error and from mistaken religious tenets conscientiously believed, no guilt will be imputed to him. And if the soul is in doubt as to what are good and truth, let him take refuge in the doctrines of truth as far as they have been revealed to him in the Word, and abide therein, and his spiritual life will be preserved.]

44. And this is the law which Moses set before the children of Israel:

44. And these are the rules of action which those who are regenerating receive from the Divine Word.

45. These are the testimonies, and the statutes, and the judgements, which Moses spoke to the children of Israel, after they came forth out of Egypt.

45. These are the things clearly perceived to be true by the illustration given from heaven, the instructions relating to general principles, and the laws for guiding the life in individual cases which those who are regenerating receive through the Word, after they have rejected the fallacies belonging to the natural man.

46. On this side Jordan, in the valley over against Bethpeor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt:

46. Before they enter upon the internal state of good, whilst still in external principles and in the first stage of regeneration in that region of the mind formerly occupied by the love of self, the chief evil of the soul, which dominated over the natural mind, but which was conquered by Divine truth from the Word and the new regenerate principles of the mind derived therefrom after the soul was delivered from the bondage of its old fallacies,

47. And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which were on this side Jordan toward the sunrising;

47. And the natural mind became occupied by the new desires and truths given from heaven, where the love of self and the love of the world formerly reigned, the two chief ruling evils which were in the natural mind before regeneration, and obscured the influx of good from heaven;

48. From Aroer, which is by the bank of the river Arnon, even to mount Sion, which is Hermon,

48. From its first beginning, when the regenerating soul began to draw real truth from the Word, even to its inmost state, which is a rational perception of spiritual things,

49. And all the plain on this side Jordan eastward, even to the sea of the plain, under the springs of Pisgah.

49. And all the doctrinals of the external Church derived from good, even to the sciences of spiritual things now under the control of things derived from the spiritual man.

Deuteronomy Chapter 5

Verses 1-5. *The keeping the commandments and obeying the Divine will as given in the Word is the covenant to conjoin the soul with heaven.*

Verses 6-21. *The Ten Commandments, which are a summary of the Divine Law*

(For the full explanation of the Ten Commandments see AC 8863-8912. It is perhaps scarcely necessary to state here that the fact of the moral commands containing a spiritual sense does not mean any weakening of the literal sense.)

Verses 22-29. *The perception of the perfections of the Divine Being; and the utter discordance of its desires and thoughts therewith, alarms the soul.*

Verses 30-33. *Instruction that if the soul leads a good life as far as it can, it receives a perception of truth accommodated to its state which leads it on by degrees.*

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| 1. And Moses called all Israel, and said to them, Hear, O Israel, the statutes and judgements which I speak in your ears this day, that you may learn them, and keep, and do them. | 1. AND the Lord instructs the regenerating through the Word, and enforces upon them that it is essential they should be careful to obey the laws of Divine order and the decisions of Divine Wisdom in every step of life which are perceived to be right, that the Divine will may be impressed upon the memory, imbue the understanding, and be carried out in the life. |
| 2. The LORD our God made a covenant with us in Horeb. | 2. For the Divine Goodness and Wisdom become conjoined to the regenerating soul by means of revelations through the Word. |
| 3. The LORD made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. | 3. These revelations are different to those which were given to the soul in any former state, but they are now given to the regenerating who have been brought to receive true life from heaven. |
| 4. The LORD talked with you face to face in the mount out of the midst of the fire, | 4. The Divine Wisdom is perceived in the interior sense of the Word shining forth from the Divine Love towards the human race |
| 5. (I stood between the LORD and you at that time, to show you the word of the LORD: for you were afraid by reason of the fire, and went not up into the mount;) saying, | 5. (The Word in the letter mediates between the Lord and those who are in external states, and shows them the will of the Lord as far as they are able to bear it, for the desires and thoughts of those who are in externals are not in conformity with the Divine Love, so that they cannot ascend into more interior states), and reveals as follows:— |

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| 6. I am the LORD your God, which brought you out of the land of Egypt, from the house of bondage. | 6. That the Divine Love and Wisdom, as displayed in the Lord Jesus Christ, should be the object of inmost adoration with the regenerate; it is this that has brought them out of their natural and unregenerate condition, and from the slavery of sin. |
| 7. You shall have none other gods before me. | 7. There is nothing to be worshiped as the supreme good but this. |
| 8. You shall not make you any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth: | 8. That which proceeds from self-intelligence is not to be worshiped, nor any hypocritical resemblance of what is good, whether it be of religious or spiritual good, civil and moral good, or of those things which please the external senses. |
| 9. You shall not bow down yourself to them, nor serve them: for I the LORD your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generation of them that hate me, | 9. You shall not debase the soul to those things nor serve them. For there is nothing good but what proceeds from the Lord Jesus Christ; the worship of aught else brings evil and falsity with all their evil progeny upon the soul in a long series, till all good and truth is obscured with those who reject the Divine influence that proceeds from the Lord. |
| 10. And showing mercy to thousands of them that love me and keep my commandments. | 10. Whereas good and truth flow in for ever into the souls of those who will receive the good of love and the truths of faith that flow from the Lord's Divine Humanity by endeavouring to conform their lives to them. |
| 11. You shall not take the name of the LORD your God in vain: for the LORD will not hold him guiltless that takes his name in vain. | 11. Good and truth must not be profaned (by believing the truth and doing evil, or by doing good from a hypocritical or selfish motive), for thereby what is spiritual in the soul is hopelessly destroyed by being conjoined to its opposite, and a state induced that cannot be healed. |
| 12. Keep the Sabbath day to sanctify it, as the LORD your God has commanded you. | 12. Those regenerating should ever have before them as the main object of life the conjunction of all things in the soul to the Lord, whereby they will be sanctified by conforming themselves to the pattern given in the Lord Jesus Christ. |
| 13. Six days you shall labour, and do all your work: | 13. It is necessary that the soul should pass through a complete period of temptation and combat against evils and falsities, and thus fully work out its salvation. |

14. But the seventh day is the Sabbath of the LORD your God: in it you shall not do any work, you, nor your son, nor your daughter, nor your manservant, nor your maidservant, nor your ox, nor your ass, nor any of your cattle, nor your stranger that is within your gates; that your manservant and your maidservant may rest as well as you.

14. But the holy state will then come in which the whole man is reduced to order by conjunction with the Lord; there will then be no more occasion to struggle against sin and falsity, either for the man's interior will or for his internal perception of what is good and true, or for his opinions of rectitude and wisdom in externals, or for his affection for these principles in natural things, or for his natural truths, or for any feeling or perception in the soul, or scientific in the understanding whereby the truths of the Church are introduced into the mind; that the subservient faculties of the soul may be at peace as well as the inner man himself. [*Note.*—When the soul is brought to the state signified by the Sabbath, every faculty will be at peace because all will work harmoniously in the Divine order.]

15. And remember that you were a servant in the land of Egypt, and that the LORD your God brought you out thence through a mighty hand and by a stretched out arm: therefore the LORD your God commanded you to keep the Sabbath day.

15. It should be remembered that what is spiritual in the soul was oppressed in the natural unregenerate state of the mind, and that it has been liberated by the Divine Love and Wisdom leading the mind in all the operations of Providence with Divine Omnipotence; and the object of all these operations of Divine Love and Wisdom should be ever present in the mind, namely, the sanctification of the soul by conjunction with the Lord.

16. Honour your father and your mother, as the LORD your God has commanded you; that your days may be prolonged, and that it may go well with you, in the land which the LORD your God gives you.

16. Prefer the Lord and His kingdom before all things, for the Divine Love and Wisdom have shown the soul that these are the fountains of life, that thus states of blessedness may be acquired in heaven, and that the soul may be led into the state of order and happiness which is designed for it by the Divine Love and Wisdom.

17. You shall not kill.

17. You shall not quench or destroy the spiritual life of love and wisdom which proceeds from the Lord, either in yourself or others, for this is spiritual murder.

18. Neither shall you commit adultery.

18. You shall flee from everything which destroys the sacred marriage of genuine good and truth, which is the union in the soul of the love of truth and the love of doing good, and you shall abominate the foul union of the love of what is evil with what is false.

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| 19. Neither shall you steal. | 19. You shall not attribute anything of good and truth to yourself, which is spiritual theft, for all genuine good and truth is from the Lord. |
| 20. Neither shall you bear false witness against your neighbour. | 20. Neither is the perception given of what is really good and true in the smallest degree to be perverted or disregarded. |
| 21. Neither shall you desire your neighbour's wife, neither shall you covet your neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is your neighbour's. | 21. Great heed is to be taken of the loves of self and the world, lest they should induce the understanding to use the truths of the Church for selfish ends, or lest they should induce the will to appropriate its goods to self, or to turn to selfish or evil ends the doctrines of the Church within the soul, or its rational truths, or the love of them, its natural good or natural truths, or any of those things which are given simply to enable the soul to live more unselfishly for the good of others. |
| 22. These words the LORD spoke to all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them to me. | 22. The perception from the Lord that these things must be done was given to the whole soul in a state of good from Divine Love, from the letter of the Word, and shining through the obscurity with which it had been veiled by false doctrines arising from evils; it was clear and unmistakable, separating what was good from what was evil in the soul; it showed that the duty of man was the keeping of the commandments from the Lord and nothing else. And that the Lord has given to man through the Word all those truths which are needful to conjoin him with Himself, and which make him receptive of Divine Love and Wisdom. |
| 23. And it came to pass, when you heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that you came near to me, even all the heads of your tribes, and your elders; | 23. And when this clear revelation of Divine truth was perceived shining out of the midst of the obscurity in which the Word was before veiled (for it was then manifest that the good proceeding from the Divine Love was in it), the soul approached with reverence the Word in the letter with all the powers of the understanding and with all its rational intelligence; |

24. And you said, Behold, the LORD our God has showed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God does talk with man, and he lives.

24. And the soul confessed that the Divine goodness and truth of the Lord Jesus Christ as the only God had been manifestly revealed to it, and that His commandments proceed from His ardent love towards the whole human race; and it is seen in this state that hence is an influx into the soul of man, who receives all his life therefrom.
[*Note.*—The soul perceives the glory and greatness of the Lord, and hears His voice out of the midst of the fire, when it is realized that the Lord is absolutely nothing but pure Love and Wisdom; and when it perceives that the Divine Humanity (that is, the unselfish life and character of the Lord Jesus Christ) is the only shape and form which Divine Love and Wisdom could possibly assume when brought to the perception of man, so that no God other than the Lord Jesus Christ can be justly conceived of (John 14:9)].

25. Now therefore why should we die? for this great fire will consume us: if we hear the voice of the LORD our God any more, then we shall die.

25. And the external principles of the soul fear that they will entirely lose their own proper life, and that the life of heaven will perish with them, for they are not able to receive the pure love of the Lord; and they fear that if they have to act on the dictates of the Divine Goodness and Wisdom proceeding from that love, their own proper life will perish, or all that is spiritual, with them.
[*Note.*—As an illustration it may be mentioned that when it is first perceived in the soul that the Lord Jehovah is absolutely unselfish, that all His dealings are dictated by the desire to give all He has to others as far as they can receive it, the fear arises that if the soul were to endeavour to follow this example, and become perfect as the Father in heaven is perfect, it would lose all that is delightful in life.]

26. For who is there of all flesh, that has heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?

26. For how can a man (says the soul), whose natural life is derived from the loves of self and of the world, carry out the dictates and follow the example of the Lord Jesus Christ, proceeding, as they did, from His ardent love to the human race as now perceived by the mind, and live from them, and retain anything of the natural life of self-enjoyment?

27. Go you near, and hear all that the LORD our God shall say: and speak you to us all that the LORD our God shall speak to you; and we will hear it, and do it.

27. And it feels its distance from Divine perfection, and desires that Divine truth may be presented in some form accommodated to the state of the soul, which shall act as a medium between the Divine Love and Wisdom as seen to exist in the Lord, and the soul's state; and that if the dictates proceeding from that Love and Wisdom were explained in some accommodated form, the soul would be able to receive them, and carry them out in the life.

28. And the LORD heard the voice of your words, when you spoke to me; and the LORD said to me, I have heard the voice of the words of this people, which they have spoken to you: they have well said all that they have spoken.

28. And the Lord attends to this desire of the soul when meditating over the Divine commands, and instructs the soul through the Word that its desires are heard; and that these thoughts are good as proceeding from humiliation of heart.

29. O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

29. The Lord's earnest desire for the soul is that it may have a heart receptive of Divine things from humility, and a holy dread of acting against the goodness of the Lord; and that it may at all times endeavour to carry out His will, that it may be blessed by Him at the present time, and in all its future developments to eternity.

30. Go say to them, Get you into your tents again.

30. And the Divine Word proclaims to the soul that it should remain abiding in the highest state of charity of which it is capable.

31. But as for you, stand you here by me, and I will speak to you all the commandments, and the statutes, and the judgements, which you shall teach them, that they may do them in the land which I give them to possess it.

31. And the soul's understanding of truth is brought nearer to truth Divine, and receives by it instruction in all things which are necessary both for life and for worship and for each difficulty that arises; whereby the whole mind is informed of those things which must be done in the new heavenly states with which the Lord is gifting the soul. [*Note.*—Thus the soul's understanding of truth is the medium which leads it on towards perfection by degrees, and is accommodated to its capacities of reception in every state.

32. You shall observe to do therefore as the LORD your God has commanded you: you shall not turn aside to the right hand or to the left.

32. It is therefore of the greatest importance for the regenerating soul to attend to and carry out those things which are taught by Divine Love and Wisdom; nor must it go in any other way than that into which the Lord Himself leads it, and into which the good and truth of heaven and the Church lead it (AE 600, end).

33. You shall walk in all the ways which the LORD your God has commanded you, that you may live, and that it may be well with you, and that you may prolong your days in the land which you shall possess.

33. It is the duty of the regenerate to walk in the paths pointed out by Divine Love and Wisdom, that they may attain to spiritual life; it will then be well with them, and they will be gifted with blessed states in heaven, with which they will be endowed by the Lord.

Deuteronomy Chapter 6

Verses 1-3. *The Law is given that the soul may keep it* and thereby attain eternal life.*

* This looks like a self-evident proposition, but there are some modern theories, misnamed evangelical, which would seem rather to indicate that the Law was given to prove to the soul that it *could not* be kept, in direct contradiction to the Lord's own words Matt 5:17-20; 19:17, and elsewhere.

Verses 4-15. *The primary commandment of the Law is that there is but ONE LORD, who must be enthroned as the central object of love and worship in the soul (Mark 12:29, 30).*

Verses 16-25. *Divine Providence must not be murmured against, for all its dealings are constantly directed for the good of the soul to lead it to heaven: it only remains for the regenerate to carry out the Divine commands.*

1. Now these are the commandments, the statutes, and the judgements, which the LORD your God commanded to teach you, that you might do them in the land whither you go to possess it:

1. AND the following are the instructions relating to life and to principles of action which the soul perceives from the Word to be in accordance with the Divine Love and Wisdom, and which perception is given in order that it may carry them out in those blessed states with which it is the Lord's desire to gift it:—

2. That you might fear the LORD your God, to keep all his statutes and his commandments, which I command you, you, and your son, and your son's son, all the days of your life; and that your days may be prolonged.

2. That it may have a dread of in any way obstructing the Divine Love and Wisdom, and that it may walk in the ways taught by them, both in general principles and in each difficulty that arises, and that the interior will, and all the thoughts and intentions of the soul, and all things springing therefrom, may be entirely conformed to the Divine will in every state of life; and that thus heavenly states may be stored in the soul for the future life.

3. Hear therefore, O Israel, and observe to do it; that it may be well with you, and that you may increase mightily, as the LORD God of your fathers has promised you, in the land that flows with milk and honey.

3. Let the regenerate, therefore, take heed to understand the will of the Lord, and to carry it out in the life; that it may be well with them, and that good and truth in their interior soul may be multiplied exceedingly (as promised by the Divine Love and Wisdom, which have led them in times past), and that they may be thereby brought to states abounding with celestial and spiritual good, and of felicity and delight derived therefrom.

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| 4. Hear, O Israel: The LORD our God is one LORD: | 4. Understand, all you who are regenerating, that the Lord Jehovah is ONE in person and essence (and it follows of necessity with a Christian that the Lord Jesus Christ it that Jehovah) (John 10:30). [<i>Note.</i> — To say the Lord our God is <i>one Lord</i> , and to <i>think</i> of two or three distinct Divine persons, seems rather like saying one thing with the lips and thinking another in the heart.] |
| 5. And you shall love the LORD your God with all your heart, and with all your soul, and with all your might. | 5. And you shall love Jehovah God with all your will, with all your understanding, and with all your powers. |
| 6. And these words, which I command you this day, shall be in your heart: | 6. And the perception of His will which is given you in this state, shall be the ruling principle of all your affections: |
| 7. And you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you liest down, and when you risest up. | 7. You shall diligently impress it upon all your thoughts and actions; you shall ruminate on it when you enterest into the inner chamber of your mind (the interior will), and when you are transacting the duties of life; and in your alternating states of obscurity and of elevation towards more interior good. |
| 8. And you shall bind them for a sign upon your hand, and they shall be as frontlets between your eyes. | 8. And you shall distinguish this commandment as chief above all others; it shall be manifest in all your works, and it shall be the centre of all your intelligence and wisdom. |
| 9. And you shall write them upon the posts of your house, and on your gates. | 9. And you shall inscribe it upon the truths agreeing with your inmost will, and upon all things introduced into the soul from the natural mind. |
| 10. And it shall be, when the LORD your God shall have brought you into the land which he swore to your fathers, to Abraham, to Isaac, and to Jacob, to give you great and goodly cities, which you buildedst not, | 10. And it shall be when you shall have been brought by the Divine Love and Wisdom to that state which is promised in the Word to those who are in good, whether celestial, spiritual, or natural, derived from the Lord (see note, chap. i. verse 8), and when the mind is richly stored with comprehensive doctrines of truth not formulated by its own intelligence, |

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| <p>11. And houses full of all good things, which you filledst not, and wells dug, which you diggedst not, vineyards and olive trees, which you plantedst not; when you shall have eaten and be full;</p> | <p>11. And when the will is replenished with good, which is not from itself, and the understanding with wells of truth not explored out by yourself; and goods and truths which spring from celestial and spiritual states implanted in the soul by the Lord and not by yourself; when you have tasted all these things, and your soul is satisfied with good,</p> |
| <p>12. Then beware lest you forget the LORD, which brought you forth out of the land of Egypt, from the house of bondage.</p> | <p>12. Beware lest you forget the Lord in His Divine Humanity, which brought you forth out of a natural condition, in which all that is spiritual within the mind was kept in bondage by evils and falses.</p> |
| <p>13. You shall fear the LORD your God, and serve him, and shall swear by his name.</p> | <p>13. You shall exceedingly fear to act contrary to the will of Jehovah God, to Him shall be rendered all your service, and you shall endeavour to stamp His nature as revealed in the Lord Jesus Christ upon your life.</p> |
| <p>14. You shall not go after other gods, of the gods of the people which are round about you;</p> | <p>14. You shall not go after anything that will lead away from Him, or any of the falses infused by the external principles of the mind;</p> |
| <p>15. (For the LORD your God is a jealous God among you) lest the anger of the LORD your God be kindled against you, and destroy you from off the face of the earth.</p> | <p>15. (For the Divine goodness and truth cannot exist within you in conjunction with evil and falsity), lest you shut out from yourself the influx of His goodness, and truth, and all that is of heaven within you perish from the interiors of your mind. [Note (verses 14, 15).—The soul's conception of God forms the keystone of the religious character, and gives a colouring to all else, because it is the ideal after which the soul is itself consciously or unconsciously striving; hence the necessity of recognising the self-denying love, the desire to serve others at all costs, and the humility displayed in the Lord Jesus Christ as the most Divine characteristics; otherwise the soul will wander far from heaven by aiming at a wrong standard of perfection, and following after a Deity which is only a creature of its own imagination.]</p> |
| <p>16. You shall not tempt the LORD your God, as you tempted him in Massah.</p> | <p>16. You shall not murmur against the dealings of the Divine Love and Wisdom with the soul, as prompted to do by evil in temptations.</p> |

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| <p>17. You shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he has commanded you.</p> | <p>17. You shall diligently obey the will of Jehovah God both in your affections, your thoughts, and your daily life as far as it is revealed to you.</p> |
| <p>18. And you shall do that which is right and good in the sight of the LORD: that it may be well with you, and that you may go in and possess the good land which the LORD swore to your fathers.</p> | <p>18. And you shall do that which is right and good in the sight of the Lord; that it may be well with you, and that you may be introduced into and have appropriated to you those heavenly states which are promised by the Lord in the Word to those who are in good,</p> |
| <p>19. To cast out all your enemies from before you, as the LORD has spoken.</p> | <p>19. To cast out all the evils and falses from the interiors of your mind, according to the Divine will as perceived by the soul.</p> |
| <p>20. And when your son asks you in time to come, saying, What mean the testimonies, and the statutes, and the judgements, which the LORD our God has commanded you?</p> | <p>20. When the mind shall begin to inquire within itself in future states what is the will of the Divine Love and Wisdom for the soul (in the things that happen to it), as declared by the witness of the Word, its rules of life and its decisions when appealed to,</p> |
| <p>21. Then you shall say to your son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand:</p> | <p>21. Then shall the internal perception of the mind reply to the thought arising in externals, that all that was spiritual in the mind was in bondage to the natural principle in an unregenerate state; and the Lord has brought the soul out of an unregenerate state by the omnipotent power of His Providence:</p> |
| <p>22. And the LORD showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:</p> | <p>22. And the Lord gave proofs and confirmations to the soul in its unregenerate state of an unmistakable character, and accompanied by severe temptations in the natural mind and all the affections and thoughts belonging thereto, as was clearly perceived by the spiritual man:</p> |
| <p>23. And he brought us out from there, that he might bring us in, to give us the land which he swore to our fathers.</p> | <p>23. And brought out the soul from its natural unregenerate condition, that He might lead it to interior things, and gift it with those heavenly states which are promised in the Word to those who are in good.</p> |
| <p>24. And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day.</p> | <p>24. And all the revelations of the Divine will which are given to the soul are to enable it to fear to act against the Divine Love and Wisdom, and are entirely for its own good, that it may be preserved in spiritual life; as experience may convince it.</p> |

25. And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he has commanded us.

25. And this is the whole duty and wisdom of the regenerate, to strive to carry out into the life all the will of Jehovah God as far as revealed to it.

Deuteronomy Chapter 7

Verses 1-5. *The evils of the soul must be persistently and utterly destroyed or they will draw away the soul from heaven.*

Verses 6-11. *The regenerate must only receive into their souls the truths that flow from the Lord's Divine Humanity, all else is of no avail (John 10:1-16).*

Verses 12-15. *The blessedness resulting from following the Divine instructions.*

Verses 16-26. *The necessity of utterly destroying evil out of the soul.*

1. When the LORD your God shall bring you into the land whither you go to possess it, and has cast out many nations before you, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than you;

1. WHEN the Lord your God shall bring you to those heavenly states to which His Providence is leading you that you may be gifted with them, and has cast out many evils from the interiors of your soul—the false religious principles originally in your mind which beget evil, and those derived from hereditary evil; the loves of self and the world, and all your other hereditary evils and the falsities derived from them; the love of external things without internal, and all the falses thence derived, even evil in all its complex, far stronger and more powerful than the soul would be in its unaided strength; [Note.—By the nations in Canaan before the advent of the Israelites are described, according to the New Church writings, those hidden evils which exist hereditarily in depraved human nature and must be driven out during regeneration. In these writings it is abundantly shown that it is natural to every man from hereditary evil to prefer himself to others, and desire to be served by, admired, and even worshiped by others; it is also natural to him to desire all the goods of others, and to take them by force or fraud if it could be done without being found out; and that these evils are deeply hidden under the apparent rectitude and probity which a man has from education, fear of the law, or of the loss of reputation; that still they exist, and if their existence is not known, it is simply an evidence of self-ignorance. (See AC Index.)]

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| <p>2. And when the LORD your God shall deliver them before you; you shall smite them, and utterly destroy them; you shall make no covenant with them, nor show mercy to them:</p> | <p>2. And when they are subjected under you by the goodness and wisdom of the Lord, you shall beat them down and deprive them of all life; you shall not make any compact with them, or give them any harbour in your soul:</p> |
| <p>3. Neither shall you make marriages with them; your daughter you shall not give to his son, nor his daughter shall you take to your son.</p> | <p>3. You shall not form any conjunction with them; your affections shall be kept clear of the false principles derived from them; nor shall you take the affections which are derived from these evil principles and unite them to your truths.</p> |
| <p>4. For they will turn away your son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy you suddenly.</p> | <p>4. For they will draw away the principles of action which you have acquired from the pure service of the Lord, that they may worship other things in the first place; thus will you reject from yourself the influx of the Divine Love and Wisdom, and your spiritual life will utterly perish.</p> |
| <p>5. But thus shall you deal with them; you shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.</p> | <p>5. But thus shall you deal with them: you shall destroy everything that panders to evil within the soul, and all falses which put on the appearance of good in externals are to be utterly destroyed, and all the worldly wisdom and specious arguments which surround them are altogether to be cut off, and every appearance of good from self-derived intelligence must be destroyed by the genuine and Divine love of good derived from the Lord.</p> |
| <p>6. For you are an holy people to the LORD your God: the LORD your God has chosen you to be a special people to himself, above all people that are upon the face of the earth.</p> | <p>6. For the regenerate must only admit into the soul the pure truth proceeding from the Divine Love and Wisdom: the Lord desires that they should receive the pure and exalted truths proceeding from His Divine Humanity in the place of the falsified and perverted appearances of truths existing surface-deep only amongst those who are merely external.</p> |
| <p>7. The LORD did not set his love upon you, nor choose you, because you were more in number than any people; for you were the fewest of all people:</p> | <p>7. The Lord has not set His love upon the regenerate nor chosen them because they are more grounded in these external truths and goods derived from education and habit, but because they perceive the utter valuelessness of all these seeming goods and truths derived from themselves:</p> |

8. But because the LORD loved you, and because he would keep the oath which he had sworn to your fathers, has the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

8. And because their souls are thus open to receive the good and truth flowing from the Lord, and can receive the promises given in the Word to those who are in good, therefore the Lord has brought them out of their unregenerate state by Divine Omnipotence, and delivered them from a state of spiritual bondage and from the power of the falsities which dominate in the natural unregenerate heart,

9. Know therefore that the LORD your God, he is God, the faithful God, which keeps covenant and mercy with them that love him and keep his commandments to a thousand generations;

9. And has given them a clear perception that the Lord Jesus Christ is the only God, the incarnation of the Divine Love, whose only desire is to conjoin to Himself and to bless all those who will receive the spiritual good that flows from Him, and strive to conform their lives to His will, with the greatest blessings they can receive to eternity.

10. And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hates him, he will repay him to his face.

10. And those who reject Him close up the interiors of their mind and destroy their spiritual life: this destruction will most assuredly come to those who reject the Lord's Humanity, and the interiors of their minds will thereby be closed to all influx from heaven.

11. You shall therefore keep the commandments, and the statutes, and the judgements, which I command you this day, to do them.

11. Let the regenerate, therefore, take heed to obey all the revelations of His will and all His requirements, and act on the principles laid down by Him, and according to the perception given in each difficulty as to life, which they receive through the Word in a state of illustration, and to govern their lives thereby.

12. Wherefore it shall come to pass, if you hearken to these judgements, and keep, and do them, that the LORD your God shall keep to you the covenant and the mercy which he swore to your fathers:

12. And it will certainly happen, if the soul strives to learn the will of the Lord, and to keep it and to carry it out in the life, that the Divine Goodness and Wisdom will flow in and conjoin you with Himself, and have mercy upon you according to His promises to those who are in good (John 14:23).

13. And he will love you, and bless you, and multiply you: he will also bless the fruit of your womb, and the fruit of your land, your corn, and your wine, and your oil, the increase of your kine, and the flocks of your sheep, in the land which he swore to your fathers to give you.

13. And He will love you, and bless you, and abundantly store your mind with wisdom; He will also bless you with aspirations after good, and the fruition thereof in your inmost heart, and in all the developments of your natural mind, and with goods and truths in external things, and with spiritual truth in your understanding, and with celestial love in Your will, and in the increase of all good affections both in external and spiritual things in those heavenly states which He has promised in the Word to give to those who seek after genuine good from Himself.

14. You shall be blessed above all people: there shall not be male or female barren among you, or among your cattle.

14. There is nothing which can render man so happy eventually as these spiritual blessings: by them everything which is good and useful in the understanding or the will or in the external affections is fruitful and increases.

15. And the LORD will take away from you all sickness, and will put none of the evil diseases of Egypt, which you know, upon you; but will lay them upon all them that hate you.

15. And the Lord will take away from the soul all sickness, and will permit none of those spiritual diseases which come upon the mind which sets its affections upon merely external and natural things and which you have experienced in the unregenerate state, to fall upon you; but they will come upon those who oppose themselves to spiritual truth.

16. And you shall consume all the people which the LORD your God shall deliver you; your eye shall have no pity upon them: neither shall you serve their gods; for that will be a snare to you.

16. And you shall blot out of your mind all those thoughts and principles in the soul which the Divine Love and Wisdom shall show you to be false; your understanding shall not favour them, neither shall you suffer your affections to be drawn away by the arguments in favour of the objects of their love and worship, for they will draw away the soul from heaven.

17. If you shall say in your heart, These nations are more than I; how can I dispossess them?

17. If the thought shall arise in the mind that the hereditary evils of the soul are more powerful than the new regenerate will, how can they possibly be driven out?

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| <p>18. You shall not be afraid of them: but shall well remember what the LORD your God did to Pharaoh, and to all Egypt;</p> | <p>18. You shall not be afraid of them, but shall well remember what the Divine Love and Wisdom within the soul have done upon the false theories arising from the domination of the natural principle over the spiritual which opposed truth in the soul, and upon all the cupidities and appetites originally in the mind in the unregenerate state,</p> |
| <p>19. The great temptations which your eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD your God brought you out: so shall the LORD your God do to all the people of whom you are afraid.</p> | <p>19. The great temptations by which the falsities in them were displayed before the understanding, the confirmations of Divine truth, and the manifest operation of Providence and of Divine Omnipotence acting in the outer life and from interiors, whereby Divine Love and Wisdom brought the soul out from that state of spiritual bondage; so also will the Divine Love and Wisdom do upon all those false principles; derived from hereditary evil which now seem so powerful to the spiritual man.</p> |
| <p>20. Moreover the LORD your God will send the hornet among them, until they that are left, and hide themselves from you, be destroyed.</p> | <p>20. For the Love and Wisdom of the Lord will induce an abhorrence of these false principles, until those that remain and lurk within the soul are brought to light by truth and destroyed.</p> |
| <p>21. You shall not be frightened at them: for the LORD your God is among you, a mighty God and terrible.</p> | <p>21. The soul should not be dismayed at them; for Love itself and Wisdom itself are on the side of the regenerate, and these are omnipotent and strike terror into the evil and the false.</p> |
| <p>22. And the LORD your God will put out those nations before you by little and little: you may not consume them at once, lest the beasts of the field increase upon you.</p> | <p>22. And the Divine Love and Wisdom will drive out the hereditary evils of the unregenerate heart by degrees; they cannot be driven out at once, for thereby the lower evil lusts would multiply upon the soul.</p> |
| <p>23. But the LORD your God shall deliver them to you, and shall destroy them with a mighty destruction, until they be destroyed.</p> | <p>23. But the Divine Love and Wisdom will reduce them at length under the power of the regenerate will, and destroy their power entirely, so that they will no longer oppose good.</p> |
| <p>24. And he shall deliver their kings into your hand, and you shall destroy their name from under heaven: there shall no man be able to stand before you, until you have destroyed them.</p> | <p>24. And he will also put all their false principles under the power of the regenerate will, so that their influence will no longer remain in the interiors of the mind; there is no false doctrine which shall be able to withstand the clear perception of truth which will be given to the regenerate soul, and which will drive all falsity out of the mind.</p> |

25. The graven images of their gods shall you burn with fire: you shall not desire the silver or gold that is on them, nor take it to you, lest you be snared therein: for it is an abomination to the LORD your God.

25. All the false theories which are formulated by the unregenerate heart shall be consumed by the influx of Divine Love into the soul: you shall not be enticed by the appearances of good and truth with which their interior evil is concealed, nor accept those appearances (which are in reality from self-love, AE 242, end), lest you be thereby drawn away from heaven; for the evil and false covered with appearances of what is good and true, more than all things draw away the soul from Divine Goodness and Wisdom.

26. Neither shall you bring an abomination into your house, lest you be a cursed thing like it: but you shall utterly detest it, and you shall utterly abhor it; for it is a cursed thing.

26. Neither shall you admit into your will anything which draws away the soul from the Lord, lest the whole man, like it, be alienated from heaven; you shall utterly detest it, and you shall utterly abhor it, for nothing can be more cursed than what draws away the soul from the Lord.

Deuteronomy Chapter 8

All the operations of Providence are directed to obtain eternal happiness for the soul, and it must be constantly borne in mind that all good things come from heaven and none from self.

1. All the commandments which I command you this day shall you observe to do, that you may live, and multiply, and go in and possess the land which the LORD swore to your fathers.

1. ALL that the regenerate perceive to be the Lord's will in every state must be most carefully observed and carried out in the life, that they may acquire spiritual life, and that what is from heaven in them may be increased, and that they may advance towards interior things and possess those heavenly states which are promised in the Word to those who receive genuine good.

2. And you shall remember all the way which the LORD your God led you these forty years in the wilderness, to humble you, and to prove you, to know what was in your heart, whether you would keep his commandments, or no.

2. You shall ever bear in mind the dealings of the Divine Love and Wisdom in Providence whereby the Lord has led you through periods of temptation and desolation to reduce the obstructions arising from self, and to give you confidence in Him, to show you the evils of your own heart, and to show you whether your will was in conformity with Divine order or not.

3. And he humbled you, and suffered you to hunger, and fed you with manna, which you knew not, neither did your fathers know; that he might make you know that man does not live by bread only, but by every word that proceeds out of the mouth of the LORD does man live.

3. And He showed you your own nothingness, and suffered you to feel the want of spiritual good, and then supplied the hunger of the soul with good and truth from Himself, which you perceive was not of your own acquiring, and which you hadst not experienced in any previous state; that you might clearly perceive that your spiritual life is not fed by the wisdom and good endeavours acquired by your own exertions alone, but by the influx of the Love and Wisdom proceeding from the Divine Humanity is the soul fed.

4. Your clothing waxed not old upon you, neither did your foot swell, these forty years.

4. Still the truths of the natural man acquired by your own exertions were not injured, nor was the natural mind itself impaired in all this period of temptation.

5. You shall also consider in your heart, that, as a man chasteneth his son, so the LORD your God chasteneth you.

5. You shall therefore lay it well to heart, that as a man chasteneth his son for his good, so has the Lord with Divine Love and Wisdom corrected you.

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| 6. Therefore you shall keep the commandments of the LORD your God, to walk in his ways, and to fear him. | 6. You shall therefore above all things endeavour to know the will of Jehovah your God, for it is your best interest to follow His directions, and shall exceedingly fear to act against His will. |
| 7. For the LORD your God brings you into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; | 7. For the Divine Love and Wisdom are leading you to a blessed state, a state abounding with pure truths, and where the truth concerning natural and spiritual things springs out from the Word into the natural mind and into the interior soul enlightened from heaven; |
| 8. A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; | 8. A state in which the natural mind will be well stored and endowed with good desires from heaven, both in interior and exterior things, and the understanding be recruited with truths both as to spiritual and natural things, and with all useful knowledges for the regenerate life; a state abounding with pure and holy affections received from the Creator, and with all the delights that spring therefrom; |
| 9. A land wherein you shall eat bread without scarceness, you shall not lack any thing in it; a land whose stones are iron, and out of whose hills you may dig brass. | 9. A state in which the soul will be plentifully recruited with good from heaven without scarceness, and in which all its spiritual wants will be supplied; a state in which sensual truths (<i>i.e.</i> truths based on the evidence of the senses) will agree with and confirm the truths of faith provided for the natural man, and out of the spiritual things of which you may procure good for your natural life. |
| 10. When you have eaten and are full, then you shall bless the LORD your God for the good land which he has given you. | 10. When you are in the enjoyment of these things, and feel all your spiritual wants supplied, you shall bless the goodness and wisdom of the Lord for the heavenly state of soul which you have received from Him. |
| 11. Beware that you forget not the LORD your God, in not keeping his commandments, and his judgements, and his statutes, which I command you this day: | 11. Beware lest you forget that all these good things are received from the Goodness and Wisdom of the Lord, and neglect to carry out His will in every thought, word, and deed, as it is revealed to you from the Word, |
| 12. Lest when you have eaten and are full, and have built goodly houses, and dwelt therein; | 12. Lest when you have received these good things, and feel all your wants supplied, and have thereby procured heavenly affections and enjoyed them, |

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| <p>13. And when your herds and your flocks multiply, and your silver and your gold is multiplied, and all that you have is multiplied;</p> | <p>13. And when all your powers for good in internal and external things are increased, and when your intelligence and wisdom in spiritual things are increased, and all the things of heaven within you are multiplied,</p> |
| <p>14. Then your heart be lifted up, and you forget the LORD your God, which brought you forth out of the land of Egypt, from the house of bondage;</p> | <p>14. Lest then your heart be lifted up with pride, and you forget to continually seek the inspiration of the Divine Love and Wisdom, which brought you forth out of your unregenerate condition when your mind was enslaved by evil and falsity;</p> |
| <p>15. Who led you through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought you forth water out of the rock of flint;</p> | <p>15. Who led you through those states of temptation in which there was a great and terrible void of all spiritual sustenance and hope, when the soul was oppressed by evil desires, evil deeds, and delusive errors and longings for a guidance, but where none was to be found (wilderness of the serpent, the flying serpent and the scorpion; of thirst, where there were no waters, AC 8568); who brought forth the living waters of truth out of the fundamental principle of belief and trust in the Lord Jesus Christ as the one only God;</p> |
| <p>16. Who fed you in the wilderness with manna, which your fathers knew not, that he might humble you, and that he might prove you, to do you good at your latter end;</p> | <p>16. Who sustained you in these states of temptation with good from Himself, which was foreign to your hereditary nature, that He might reduce the love of evil within you, and that the evil and good might be separated, and that He might gift you with heavenly affections at the end of your time of probation;</p> |
| <p>17. And you say in your heart, My power and the might of mine hand has gotten me this wealth.</p> | <p>17. And you cherish the thought in your interior soul that your own powers and the exertions of your own strength have procured these spiritual riches.</p> |
| <p>18. But you shall remember the LORD your God: for it is he that gives you power to get wealth, that he may establish his covenant which he swore to your fathers, as it is this day.</p> | <p>18. But you shall ever have present before you Jehovah God (the Lord Jesus Christ); it is He that gives you the power to acquire spiritual riches, that He may carry out His gracious designs for those who will receive good from Himself, as you have already experienced in the state to which the soul has now advanced.</p> |

19. And it shall be, if you do at all forget the LORD your God, and walk after other gods, and serve them, and worship them, I testify against you this day that you shall surely perish.

19. And it will certainly come to pass that if you forget the precepts of Divine Love and Wisdom, and follow after falsities proceeding from your own evil heart, and obey them, and worship them as true, the Divine Word now plainly warns you that in this case your spiritual life will perish.

20. As the nations which the LORD destroys before your face, so shall you perish; because you would not be obedient to the voice of the LORD your God.

20. As those evils which the mercy of the Lord has driven out from the interiors of the soul, so will you yourselves be driven out from heaven, because you would not attend to carry out in the life the laws of heavenly order proceeding from Divine Love and Wisdom (whereby alone you could be prepared for heaven).

Deuteronomy Chapter 9

Verses 1-6. *There is no righteousness naturally in the soul.*

Verses 7-29. *The dualism in the mind between what is spiritual and what is natural, and the stubborn rejection of all good by the latter.*

1. Hear, O Israel: You are to pass over Jordan this day, to go in to possess nations greater and mightier than yourself, cities great and fenced up to heaven,

1. HEARKEN, you who desire to live for heaven: You are now to advance from external to internal things, the new regenerate will within you is to occupy the place of evils far greater and more powerful than its own unaided strength would be, and fallacies in the soul proceeding from deep ingrained evils, and barred up to prevent the entrance of good into the mind,

2. A people great and tall, the children of the Anakims, whom you know, and of whom you have heard say, Who can stand before the children of Anak!

2. False persuasions and evil desires of great power and deeply rooted in the mind, proceeding from self-love, and of which you have perceived how well near impossible it is to resist the delights and the ideas which proceed from the love of self.

3. Understand therefore this day, that the LORD your God is he which goes over before you; as a consuming fire he shall destroy them, and he shall bring them down before your face: so shall you drive them out, and destroy them quickly, as the LORD has said to you.

3. Let the soul, therefore, now fully realize that the Lord Jesus Christ has Himself gone before you through the regeneration; the love of good which proceeds from Him will destroy those principles of evil, and drive them forth from the interiors of the soul; you shall, therefore, yourself be diligent to co-operate and to drive them out completely, and to destroy them, as you have received commandment from the Lord.

4. Speak not you in your heart, after that the LORD your God has cast them out from before you, saying, For my righteousness the LORD has brought me in to possess this land: but for the wickedness of these nations the LORD does drive them out from before you.

4. Let not the thought be cherished in the mind after that these evils have been cast out from your soul by the Divine Goodness and Wisdom, that for any inherent righteousness in yourself the Lord has put them under the regenerate will; but because the Lord knows the ruin these evils would work in the soul, therefore out of pure mercy He desires to drive them out from your soul.

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| <p>5. Not for your righteousness, or for the uprightness of your heart, do you go to possess their land: but for the wickedness of these nations the LORD your God does drive them out from before you, and that he may perform the word which the LORD swore to your fathers, Abraham, Isaac, and Jacob.</p> | <p>5. Not for any merit of your, nor for any integrity in your own heart, are you introduced into the heavenly states which come from their destruction; but because of the horrible wickedness of these evils the Divine Love and Wisdom drive them out from the interiors of your soul that He may have compassion upon you, as promised in the Word to all who receive good from Him, whether in the celestial, spiritual, or natural degree of the mind. (See note, chap. i. verse 8.)</p> |
| <p>6. Understand therefore, that the LORD your God gives you not this good land to possess it for your righteousness; for you are a stiffnecked people.</p> | <p>6. Lay it well to heart, therefore, that the Divine Goodness and Wisdom give you these heavenly states to possess them, not for any merit of your, for the heart of man is naturally averse to all good.</p> |
| <p>7. Remember, and forget not, how you provokedst the LORD your God to wrath in the wilderness: from the day that you did depart out of the land of Egypt, until you came to this place, you have been rebellious against the LORD.</p> | <p>7. Remember and forget not how you have turned away from the precepts of Divine Love and Wisdom in temptations; from the day when you were first brought out of a natural unregenerate condition, even until the present condition of the mind, the soul has ever been averse to receive what proceeds from the Lord.</p> |
| <p>8. Also in Horeb you provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you.</p> | <p>8. Also when instructed in Divine truth it still turned away from its influence, so that the Divine influx was well-near rejected, and the spiritual life thereby destroyed.</p> |
| <p>9. When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water:</p> | <p>9. For when the interiors of the soul were elevated to a state of love to receive interior truths, truths the keeping of which would conjoin the soul more closely to the Lord, in that state the interiors of the soul were kept by the Lord under the influence of love to Him, whilst a full state of temptation, both as to the will and the understanding, was experienced, in which the soul seemed to be without any sustaining good and truth.</p> |

10. And the LORD delivered to me two tables of stone written with the finger of God; and on them was written according to all the words, which the LORD spoke with you in the mount out of the midst of the fire in the day of the assembly.

10. And the Lord then revealed to the interior perception of the soul that the Divine Word is essential Divine truth proceeding from Himself to conjoin mankind to heaven, and contains an internal sense relating to spiritual things agreeing with the external, being evidently the work of the Lord by Divine truth; and in them were seen all the necessary instructions for the soul (and that they must be carried out in the life), according to the former perception of the necessity of carrying out the commandments of the Lord, which the soul had when raised to an interior state, and it was perceived by all its faculties that the commandments proceed from the Divine Love, and that the keeping of them is absolutely necessary for the welfare of the soul.

11. And it came to pass at the end of forty days and forty nights, that the LORD gave me the two tables of stone, even the tables of the covenant.

11. And thus it came to pass after a full state of initiation and temptation, both as to the affections and thoughts, that the Lord delivered to the interior perceptions of the soul a knowledge of the internal sense of the Word in the external relating to regeneration, and intended to unite the soul with heaven (AC 10451-53).

12. And the LORD said to me, Arise, get you down quickly from here; for your people which you have brought forth out of Egypt have corrupted themselves; they are quickly turned aside out of the way which I commanded them; they have made them a molten image.

12. And it is then perceived from heaven that these interior perceptions must be exalted in the soul, and that it is imperative that they should reform the outer practical life; for the natural principle which has been brought forth by the reception of truth from the Word out of its unregenerate condition corrupts the Divine truth, and perpetually turns aside from the path pointed out by the perception of the Divine will when in an interior state: it loves what proceeds from its own evil heart.

13. Furthermore the LORD spoke to me, saying, I have seen this people, and, behold, it is a stiffnecked people:

13. And a clear perception is given to the higher faculties of the soul of the quality of its hereditary nature, and it is seen to be absolutely averse to all good and truth:

14. Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of you a nation mightier and greater than they.

14. It is hopeless to intercede for the hereditary will, for it is absolutely against heaven; it is necessary that its old qualities should be blotted out from the interiors of the mind, and the Lord will make, in the higher perceptions of the soul given from Himself, a new regenerate will far more powerful for good and more enriched with truths than the old depraved will.

15. So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant were in my two hands.

15. And the state of the soul is then inverted and brought down to practical life from its elevated perceptions of Divine truth, in which it was imbued with the spirit of love to the Lord in its interiors; and the will of the Lord was made known to it from the internal sense of the Word agreeing with the external now revealed to it, and containing instructions intended to bring the soul into conformity with the laws of heaven.

16. And I looked, and, behold, you had sinned against the LORD your God, and had made you a molten calf: you had turned aside quickly out of the way which the LORD had commanded you.

16. And from this state examination is made into the exterior principles of the mind, and behold, they are seen to be averse to all the goodness and wisdom which flows from heaven, and worship what favours their own depraved natural affections, and perpetually turn aside from the Lord's will as revealed to the soul.

17. And I took the two tables, and cast them out of my two hands, and break them before your eyes.

17. Thus there is no agreement between the perception of what is good and true given to the spiritual man, and the things loved by the natural man; the perverted state of the latter deprives the spiritual mind of the power to will good and understand truth, and this rupture between heaven and the outer life is made evident even to the natural man himself.

18. And I fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which you sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.

18. And this brings deep sorrow and humiliation upon the higher faculties of the soul, which desire to receive the life of heaven, and, as in former temptations, a struggle for the mastery ensues between the spiritual and natural desires and perceptions: the spiritual mind can receive neither good affections nor truths from the Lord because of the evils committed by the natural man in turning away from the perception which is given of the Divine will, and thereby rejecting all the influence which proceeds from heaven.

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| <p>19. For I was afraid of the anger and hot displeasure, with which the LORD was angry against you to destroy you. But the LORD hearkened to me at that time also.</p> | <p>19. For a terrible fear comes upon the spiritual man lest by contempt and rejection by the natural mind of the things of heaven and the Church, the soul should be cut off from the Lord, and its spiritual life destroyed. But in these temptations the Lord helps and fights for the spiritual man.</p> |
| <p>20. And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.</p> | <p>20. And in that state the externals of the Church and of worship (AC 10397), separate from the internal principle, are averse to the good and truth which comes from heaven; and the interior faculties strive to bring external religious principle into conformity with the order of heaven.</p> |
| <p>21. And I took your sin, the calf which you had made, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.</p> | <p>21. And the spiritual man searches out what is evil in the loves and worship of the external man which separates the soul from heaven, a resemblance of good in external form only, proceeding from man's own evil heart, and finds it to be defiled with self-love; and that its good and truths are profaned by being applied to evil loves till they are utterly destroyed; and that the falses which proceed from infernal delights are mixed with the truths which flow from heaven (AC 9391).</p> |
| <p>22. And at Taberah, and at Massah, and at Kibrothhattaavah, you provoked the LORD to wrath.</p> | <p>22. And by complaints arising from evil desires (Numb 11:1-3), and by distrust in the Lord, even to despairing of His help, and thereby almost giving up in temptations, and by distaste for the simple perception of good flowing from heaven, and craving for external delights, the natural man ever rejects the good influences which flow in from the Lord.</p> |
| <p>23. Likewise when the LORD sent you from Kadeshbarnea, saying, Go up and possess the land which I have given you; then you rebelled against the commandment of the LORD your God, and you believed him not, nor hearkened to his voice.</p> | <p>23. And also when the Lord gives the soul a perception of heavenly blessedness and the way to attain it, and invites the man to acquire the happiness prepared for it, the natural man is unwilling to follow this dictate of the Divine Love and Wisdom, and does not believe in the blessedness in the heavenly life, and refuses to listen to the internal dictate by striving after it.</p> |
| <p>24. You have been rebellious against the LORD from the day that I knew you.</p> | <p>24. The natural man has ever turned away from and rejected the influences of Divine Love and Wisdom from the day that regeneration first commenced in the soul.</p> |

25. Thus I fell down before the LORD forty days and forty nights, as I fell down at the first; because the LORD had said he would destroy you.

25. Thus, again, the spiritual man was brought into a state of deep humiliation before the Lord by temptations both as to the affections and the understanding of truth, as on the former occasions; because it feared that the soul would be cut off from all conjunction with heaven and spiritual life,

26. I prayed therefore to the LORD, and said, O Lord GOD, destroy not your people and your inheritance, which you have redeemed through your greatness, which you have brought forth out of Egypt with a mighty hand.

26. And besought the Lord, saying, O Jehovah God, let not the perceptions of truth and the aspirations after good with which You have gifted the soul by Your great love for mankind perish, which You have brought from under the dominion of the natural unregenerate heart by the omnipotence of Your Providence.

27. Remember your servants, Abraham, Isaac, and Jacob; look not to the stubbornness of this people, nor to their wickedness, nor to their sin:

27. Have mercy upon the regenerate principles of the soul that desires to serve You—its new desire to act from love to the Lord, its love of truth and desire to carry the same out in the life; look not to the stubbornness of the unregenerate heart, nor to its love of evil and absolute departure from the life of heaven,

28. Lest the land whence you broughtest us out say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he has brought them out to slay them in the wilderness.

28. Lest the natural mind should despair and the thought should arise therein that the soul cannot be brought to those blessed states which are promised in the Word to those who are regenerate, and that the Lord is against or does not care for the regenerate; and that if the dictates of the Word to the spiritual man are followed, the happiness of the whole man will be destroyed by his being brought to a miserable condition without any delight.

29. Yet they are your people and your inheritance, which you broughtest out by your mighty power and by your stretched out arm.

29. Yet these dictates to the spiritual man and desires of the new regenerate will are planted in the soul by the Divine Love and Wisdom, and have been brought forth and developed by the Lord out of a merely natural condition of the mind by His Divine power and by the omnipotent workings of His Providence.

Deuteronomy Chapter 10

Verses 1-5. *That a new regenerate will is required in the natural mind.*

Verses 6, 7. *Progression in the religious opinions.*

Verses 8-11. *The faculty for receiving good in the new will entirely from heaven.*

Verses 12, 13. *The whole duty of man is to keep the commandments.*

Verses 14-22. *The desire of the Lord to save all as far as possible.*

1. At that time the LORD said to me, Hew you two tables of stone like the first, and come up to me into the mount, and make you an ark of wood.

1. AND in that state perception is given to the spiritual faculties of the soul from the Lord, that the soul must, as it were from itself, prepare the heart to learn and carry out the truths of the Word which would conjoin it to the Lord, as perceived in the former state, and that the higher faculties must ascend into a state of love to the Lord, and seek help from Him, and thus acquire in the inmost soul a new regenerate will for good, receptive of genuine truth from the Lord.

2. And I will write on the tables the words that were in the first tables which you brakest, and you shall put them in the ark.

2. The Lord will then co-operate with these endeavours to acquire the laws of order and of heaven, and write upon the heart all those truths of which the soul has had perception, but which have been dissipated by non-reception by the natural man, and they shall thus be stored up in the new regenerate will.

3. And I made an ark of shittim wood, and hewed two tables of stone like the first, and went up into the mount, having the two tables in mine hand.

3. And thus the soul acquires a new regenerate will from the good of the Lord's Divine Humanity (that is, from the character of God as revealed in the Lord Jesus Christ), and endeavours to prepare the heart to receive Divine truths which would conjoin the soul to the Lord, according to the former perception of His will, and the higher faculties rise into a state of love to the Lord, and seek His aid whilst endeavouring to carry out His laws in all the actions of life. [*Note.*—It is said the new regenerate will is acquired from the good of the Lord's Divine Humanity; that is, from the Lord Jesus Christ, because, apart from Divine good as revealed in His character, the human mind is incapable of forming any true idea of what real good is, and of course of acquiring any new will derived from good.]

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| <p>4. And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spoke to you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them to me.</p> | <p>4. And the Lord impresses upon the heart thus prepared to receive them the truths necessary to salvation from the Divine Word, according to the first perception, even all that it is necessary for the soul to do, as far as it can receive it, which had been made manifest to the soul when raised to a state of good proceeding from the Divine Love, when the absolute necessity of carrying out the laws of Divine order in the whole life was revealed to every faculty of the mind; and the Lord so impressed the internal man with these truths that they seemed to be his own.</p> |
| <p>5. And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me.</p> | <p>5. And the internal man then turned from this state of perception to regulate the external life, and stored up the truths received from heaven in the new regenerate will, where they remain to regulate the life, as commanded from the Lord.</p> |
| <p>6. And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.</p> | <p>6. And the soul proceeds in the work of regeneration from this state to a new one derived from the Lord's Human Essence; in which its old religious doctrines and worship are changed, and become less external, and others more suitable to the new state, in which the life is considered of more importance than doctrine, are adopted in their stead. [<i>Note.</i>—Aaron died on Mount Hor, on the borders of the land of Edom (Num 20:22-29). Edom represents the Human Essence of the Lord. (See AC Index.)]</p> |
| <p>7. From thence they journeyed to Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.</p> | <p>7. And thus the soul is brought by successive stages to a state in which it is abundantly supplied with wisdom and intelligence from the pure truths of the Word.</p> |
| <p>8. At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister to him, and to bless in his name, to this day.</p> | <p>8. And in that state it is revealed to the soul by the Lord that all its salvation is from the love and mercy of the Lord and conjunction with Him (Levi); it is this alone which supports the new regenerate will by which the soul is united to heaven; it is this which leads the soul to seek the presence of the Lord and to carry out His will, and gifts it with heavenly blessings by conforming it to the Divine Likeness (or the Lord Jesus Christ) in every state.</p> |

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| <p>9. Wherefore Levi has no part nor inheritance with his brethren; the LORD is his inheritance, according as the LORD your God promised him.</p> | <p>9. And it is seen that this good is not at all from the man himself, or inherent in his faculties; but is from the Lord alone, and proceeds from His Divine Goodness and Wisdom as is written in the Word.</p> |
| <p>10. And I stayed in the mount, according to the first time, forty days and forty nights; and the LORD hearkened to me at that time also, and the LORD would not destroy you.</p> | <p>10. And the higher faculties of the soul are kept in an exalted state of love to the Lord as in former temptations till these things are fully impressed upon both the will and the understanding by struggles against the opposing evils and falsities; and thus communication is opened with the Divine principle again, so that the spiritual life of the soul is preserved from destruction.</p> |
| <p>11. And the LORD said to me, Arise, take your journey before the people, that they may go in and possess the land, which I swore to their fathers to give to them.</p> | <p>11. And the spiritual faculties of the soul perceive from the Lord that they must strive after the highest good and virtue they can attain to, and lead after them all the faculties of the soul that they may become more interior (or perfect), and thus be gifted with those heavenly affections which are promised by the Lord to those who are in good from Himself.</p> |
| <p>12. And now, Israel, what does the LORD your God require of you, but to fear the LORD your God, to walk in all his ways, and to love him, and to serve the LORD your God with all your heart and with all your soul,</p> | <p>12. And now, O regenerating soul, what does the Lord your God require of you, but to fear to act against the Divine Love and Wisdom, and to regulate your life by these Divine principles, and to love them above all things, and to serve the Lord your God (the Lord Jesus Christ) with all your will and with all your understanding?</p> |
| <p>13. To keep the commandments of the LORD, and his statutes, which I command you this day for your good?</p> | <p>13. To do everything which the soul perceives from the Lord to be right both in will and deed, for it is seen in this state that to follow this perception is the soul's truest good.</p> |
| <p>14. Behold, the heaven and the heaven of heavens is the LORD's your God, the earth also, with all that therein is.</p> | <p>14. Behold the spiritual man and all the holy affections of good and truth within you, and all the highest aspirations after real good and happiness you have ever conceived of, are derived from the Love and Wisdom flowing from the Humanity of the Lord; and the natural mind also and all its faculties receptive of anything really good.</p> |

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| 15. Only the LORD had a delight in your fathers to love them, and he chose their seed after them, even you above all people, as it is this day. | 15. And out of pure mercy the Lord has a delight in what is receptive of good affections from Himself to enable Him to bless all, and selects those principles which are derived therefrom, even those which are received into the soul by regeneration to be His peculiar care, as in the present state. |
| 16. Circumcise therefore the foreskin of your heart, and be no more stiffnecked. | 16. Let those who are regenerating, therefore, purify their wills from all evil, and no more reject the holy influences from heaven. |
| 17. For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regards not persons, nor takes reward: | 17. For the Lord Jesus Christ, or Jehovah, whom you seek to follow, is the very spring and fountain of all truth (Elohe, Elohim), and the spring and fountain of all good; the Divine Omnipotent One, from whom is all power, before whose presence what is evil cannot stand, which looks not at externals nor to the outward actions of men, nor can you please Him with any external worship which is not of the heart: |
| 18. He does execute the judgement of the fatherless and widow, and loves the stranger, in giving him food and clothing. | 18. In His mercy He does lead those who are in good and desire truth to find it, and by truth leads those who earnestly seek them to good and holy affections; he loves those who are willing to be instructed in heavenly things, and recruits them with the spiritual nourishment of good affections, and clothes them with suitable truths. |
| 19. Love you therefore the stranger: for you were strangers in the land of Egypt. | 19. Cherish, therefore, all those faculties in the soul which sincerely desire instruction in heavenly things; for by means of these what is spiritual within you was brought out of the mental slavery of the unregenerate state. |
| 20. You shall fear the LORD your God; him shall you serve, and to him shall you cleave, and swear by his name. | 20. You shall reverence and exceedingly fear to offend against the goodness and wisdom proceeding from the Lord's Humanity; these are to be the chief object of your worship which you shall serve and adhere to in every thought, will, and deed, and regard as the test and criterion by which to judge of all things. |

21. He is your praise, and he is your God, that has done for you these great and terrible things, which your eyes have seen.

21. These are what give you true worth of character, these are worthy of reverence and worship, these have given you all that you have of good, and made you abominate your evil propensities, as has been made evident to your understanding.

22. Your fathers went down into Egypt with threescore and ten persons; and now the LORD your God has made you as the stars of heaven for multitude.

22. The goods of innocence and childhood with you were insinuated by the Lord amongst the knowledges and doctrinals existing in the mind in the unregenerate state as far as was possible; and now the Divine Goodness and Wisdom of the Lord have by them completely replenished the mind with internal truths and knowledges of faith.

Deuteronomy Chapter 11

Verses 1-9. *A greater obligation is imposed upon those regenerating than upon others to obey the Divine commands; because they have been able more clearly to perceive the operations of Providence.*

Verses 10-12. *The difference between a persuasive and a rational faith.*

Verses 13-17. *The rational understanding given to those who carry out the Divine will.*

Verses 18-21. *The Divine will must therefore be stamped upon the whole life.*

Verses 22-25. *The regenerate will then be endowed with all things.*

Verses 26-32. *A blessing and a curse thus set before the soul according as the Divine commands are obeyed or rejected.*

1. Therefore you shall love the LORD your God, and keep his charge, and his statutes, and his judgements, and his commandments, always.

1. YOU shall therefore love the Divine Goodness and Wisdom as revealed to you in the Lord Jesus Christ, and shall keep all those things which are ordained by Him in the Word, the principles of action laid down by Him, His decisions in every difficulty, and His commandments for the life at all times and in all states.

2. And know you this day: for I speak not with your children which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched out arm,

2. And let the soul now clearly perceive and trust in the Divine will of the Lord; for a greater obligation is imposed upon it than upon those who are in externals and have no perception of the Divine will, and are ignorant of the dealings of the Divine Love and Wisdom in correcting the soul, the omnipotent power of His goodness and the profound wisdom of His acts, and their influence in Providence over all things for the good of the soul,

3. And his miracles, and his acts, which he did in the midst of Egypt to Pharaoh the king of Egypt, and to all his land;

3. The wonderful way in which He has confirmed truth to the soul, and His operations by temptations upon the interiors of the natural unregenerate mind, upon the falsities arising from self-derived intelligence, and upon all the cupidities agreeing therewith,

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| <p>4. And what he did to the army of Egypt, to their horses, and to their chariots; how he made the water of the Red sea to overflow them as they pursued after you, and how the LORD has destroyed them to this day;</p> | <p>4. And how He broke the power of the natural unregenerate principle, which loves the life of the world more than the life of heaven in the soul, with the false reasonings and doctrines thence derived; how He permitted the waters of temptation and affliction to surround the soul, by which the emptiness of these things was made apparent, and by which they were overwhelmed as they attempted to prevent the deliverance of spiritual faculties of the soul; and how the Divine goodness has destroyed them out of the soul, as in the present state;</p> |
| <p>5. And what he did to you in the wilderness, until you came into this place;</p> | <p>5. And how He has led you through all the defects of good and truth that have arisen, till you have been brought to the present state;</p> |
| <p>6. And what he did to Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that was in their possession, in the midst of all Israel:</p> | <p>6. And what He did upon the false doctrines which are derived in long series from perverted religious faith, which place doctrines or ceremonial in the place of a life of true charity and duty: how the common perception of truth, such as exists even with those who are out of the Church, helped the soul by showing the fallacy of these notions and swallowing up those false doctrines, with their appearances of truth and worship from good, together with all the apparent religious feelings and intelligence derived from them, out of the midst of the spiritual mind. (See AE 764, 765.) <i>[Note.—The arguments even of those who reject revelation and who reason from nature only, assist the development of a real perception of truth in the soul by clearing the mind from the falsities of a blind persuasive faith; that is to say, of a persuasion that any dogma is to be believed unaccompanied by any internal and rational perception of its truth, and that such blind belief in any dogma can save without a well-spent life.]</i></p> |
| <p>7. But your eyes have seen all the great acts of the LORD which he did.</p> | <p>7. But the marvelous operations of the Divine Providence in these things have been made clearly manifest to the perceptions of the soul.</p> |

8. Therefore shall you keep all the commandments which I command you this day, that you may be strong, and go in and possess the land, whither you go to possess it;

8. Therefore shall you be extremely careful to follow the dictates of the Lord, which are now perceived to be His will, from the Word, that the soul may be fortified by the Divine presence, and progress towards internal things, and possess those heavenly thoughts and affections, to possess which should be the main object and aim of the regenerating soul;

9. And that you may prolong your days in the land, which the LORD swore to your fathers to give to them and to their seed, a land that flows with milk and honey.

9. And that the states through which the soul passes may be complete and filled with good, and thus it may inherit in the next world those heavenly blessings which the Lord has promised to those who are in good and in truths derived from good, states full of the good of spiritual truth and of the eternal felicity thence derived.

10. For the land, whither you go in to possess it, is not as the land of Egypt, from whence you came out, where you sowedst your seed, and wateredst it with your foot, as a garden of herbs:

10. For the interior states of the mind with which the Lord will gift you, are not as those external states of religion existing in the natural mind and the memory only, from which you have been brought out; in which you were instructed in doctrinals formulated in the natural mind and supported by arguments derived from the natural principle, as the sciences of worldly knowledges are studied:

11. But the land, whither you go to possess it, is a land of hills and valleys, and drinks water of the rain of heaven:

11. But the state to which the Lord is leading the soul to gift it with, is a state of mutual love and the truths agreeing therewith, and receives pure truths from the Lord direct by influx from heaven:

12. A land which the LORD your God cares for: the eyes of the LORD your God are always upon it, from the beginning of the year even to the end of the year.

12. A state which is more immediately receptive of the Divine Love and Wisdom; and which has ever a clear perception of truth and genuine wisdom by influx from the Divine Love and Wisdom, in all the alternating states of spiritual life.
[Note (verses 10-12).—There is a great difference between hereditary faith, or faith derived from instruction in childhood, and that derived from a rational perception of truth. In the one case the mind simply receives what is taught in the memory, which may be true or may be false; in the other it receives what is true and rejects what is false from an inward standard and perception of what is true or false. In the following verses this perception is promised to those who from the heart endeavour to carry out the Lord's will. (See also John 7:17.)]

13. And it shall come to pass, if you shall hearken diligently to my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul,

13. And it shall come to pass that if the soul will diligently hearken to and carry out all the perceptions of the Lord's will which it has in this state, to love the Divine Love and Wisdom revealed in the Lord Jesus Christ (the Lord's Divine Humanity is the God of the New Church), and to resign to Him the whole will and understanding,

14. That I will give you the rain of your land in his due season, the first rain and the latter rain, that you may gather in your corn, and your wine, and your oil.

14. That the Lord will replenish your soul with influx from heaven to supply all its needs, both for your spiritual states and for your natural states, that you may be abundantly furnished with every kind of good in the external man, and with spiritual truth and with celestial good.

15. And I will send grass in your fields for your cattle, that you may eat and be full.

15. And the Lord will provide spiritual nourishment for all the affections of the natural mind in your soul, that they may be incorporated in your new spiritual nature, and that you may be satisfied with good.

16. Take heed to yourselves, that your heart be not deceived, and you turn aside, and serve other gods, and worship them;

16. Take heed to yourselves that your heart be not deceived, and you turn aside and serve falses, which favour the evil loves of the unregenerate heart, and love them supremely,

17. And then the LORD's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest you perish quickly from off the good land which the LORD gives you.

17. And become averse to the good and truth proceeding from the Lord's Divine Humanity (the Lord Jesus Christ); and thus the internal man or the entrance to heaven within you become closed, and there be no influx from there; and that thus the soul will bring forth no good fruit, and you will quickly lose all the life of heaven within you, which proceeds solely from the Divine Humanity implanted in you. (John 15:5, 6.)

18. Therefore shall you lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

18. Therefore shall you lay up the Divine words, the revelations of the Divine will, in your heart, and let them permeate your understanding; you shall stamp their impress upon every act of your new regenerate will, and they shall be the ruling centre of your understanding.

19. And you shall teach them your children, speaking of them when you sit in your house, and when you walk by the way, when you liest down, and when you risest up.

19. And you shall impress them upon all the derivative principles of the mind, meditating on them when you are retired into the inmost recesses of your will, and when your intentions go forth into thoughts and deeds, and they shall be present with you when your mind is engaged in worldly business (and your soul is, as it were, asleep), and when you are elevated by the Lord towards more interior things.

20. And you shall write them upon the door posts of your house, and upon your gates:

20. And you shall write them upon the entrance to your inmost will, that they may regulate the things admitted into and proceeding from the mind, and all your communications with the outer world.

21. That your days may be multiplied, and the days of your children, in the land which the LORD swore to your fathers to give them, as the days of heaven upon the earth.

21. That all your varying states may be filled with the life that proceeds from obeying the truths of the Lord, and all your thoughts thence derived, in that perfected state of life which the Lord has promised to those who will attain good by following Him in the regeneration, and that thus your life even upon earth may become like the life of heaven.

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| <p>22. For if you shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave to him;</p> | <p>22. For if you will diligently attend to all the perceptions which are given you of the Lord's will by the Word to carry them out in the life, to love above all things the goodness and wisdom proceeding from the Lord's Divine Humanity, to form your life in all respects according to the pattern set by Him, and thus to become conjoined with Him,</p> |
| <p>23. Then will the LORD drive out all these nations from before you, and you shall possess greater nations and mightier than yourselves.</p> | <p>23. Then will the Lord drive out the evils of the soul now made manifest from the interiors of the heart, and you shall acquire faculties more receptive of good than those which the natural man imagines would be derived from self-intelligence.</p> |
| <p>24. Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even to the uttermost sea shall your coast be.</p> | <p>24. Every state to which you shall be conducted in your natural life shall become subservient to the life of heaven within you; from those states of desolation in which a total want of all spiritual nourishment and comfort is felt, and those in which the truths of faith were implanted, from those states of wisdom formed by the influx of things spiritual into things rational, and things rational into things natural (AE 569), even to the whole of the knowledges and scientifics of the memory, shall be made use of in forming the new regenerate character.</p> |
| <p>25. There shall no man be able to stand before you: for the LORD your God shall lay the fear of you and the dread of you upon all the land that you shall tread upon, as he has said to you.</p> | <p>25. No falsity shall be able to bar the progress of the mind towards intelligence for the Divine Love and Wisdom will inspire the goods and truths proceeding from Himself within you with convincing power in all the varying states to which you shall be brought in this natural world, according to his promises in the Word.</p> |
| <p>26. Behold, I set before you this day a blessing and a curse;</p> | <p>26. See clearly, then, that the Word in this state sets before the soul a blessing and a curse—</p> |
| <p>27. A blessing, if you obey the commandments of the LORD your God, which I command you this day:</p> | <p>27. A blessing if you obey and carry out the dictates of the Divine Love and Wisdom which are now most clearly manifested to the soul,</p> |

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| <p>28. And a curse, if you will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which you have not known.</p> | <p>28. And a curse if you will not obey the dictates of the Divine Love and Wisdom, but turn aside from the course so plainly pointed out in this state from the Word to be the right one, and place other things than the Lord and His kingdom in the supreme place against the perception thus given you.</p> |
| <p>29. And it shall come to pass, when the LORD your God has brought you in to the land whither you go to possess it, that you shall put the blessing upon mount Gerizim, and the curse upon mount Ebal.</p> | <p>29. And it shall come to pass when the Divine Love and Wisdom have brought you to the heavenly state which the Lord designs to give you as your own, that you shall plainly put before the mind and keep in remembrance that happiness proceeds from love to the Lord and keeping His commandments, and that misery proceeds from the love of self and rejection of the Lord.</p> |
| <p>30. Are they not on the other side Jordan, by the way where the sun goes down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh?</p> | <p>30. These things are clearly perceived by those who are within the Lord's kingdom, when the love of self begins to be subdued and moderated in the soul, as is the case with those who begin to act from the spiritual motives which have place in the soul when it has entered the Lord's kingdom, and into the first states of perception thence derived.</p> |
| <p>31. For you shall pass over Jordan to go in to possess the land which the LORD your God gives you, and you shall possess it, and dwell therein.</p> | <p>31. For you are now to be introduced into the heavenly kingdom of the Lord, and to possess all those blessed states which proceed from carrying out the dictates of the Divine Love and Wisdom, and they shall be yours as if from yourselves, and you shall be ever in them.</p> |
| <p>32. And you shall observe to do all the statutes and judgements which I set before you this day.</p> | <p>32. And you shall then observe and do all the things which are perceived to be necessary by internal dictate from the revelations given in every state from the Word, both in spiritual and in natural things.</p> |

Deuteronomy Chapter 12

Verses 1-16. *On the rejection of evil and appropriation of good; the Lord's Divine Humanity is the test of all real good.*

Verses 17-19. *The genuine good from the Lord is not to be attributed to self.*

Verses 20-28. *Good may be acquired by self-effort, but must be kept distinct from that flowing from the Lord.*

Verses 29-32. *A caution against being again enticed by evil loves.*

1. These are the statutes and judgements, which you shall observe to do in the land, which the LORD God of your fathers gives you to possess it, all the days that you live upon the earth.

1. THESE are the rules by which you shall regulate your conduct both as to general principles and in particular cases when introduced into those heavenly states which the Lord by His Love and Wisdom (from whom proceeds all that is good in the soul) will cause to become your in every state through which you are conducted during your life in the natural world,

2. You shall utterly destroy all the places, wherein the nations which you shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree:

2. You shall utterly destroy every state of affection and thought in the soul, which has been a means for the evils of the unregenerate heart now dispossessed from the government of the soul, to cause the soul to love supremely what is evil and false, states in which self-love and worldly loves and the allurements of the senses predominated.

3. And you shall overthrow their altars, and break their pillars, and burn their groves with fire; and you shall hew down the graven images of their gods, and destroy the names of them out of that place.

3. You shall overthrow the affections of these evil loves, and break down the falses which support them, and the intelligence derived from them which is defiled with self-love shall be consumed by zeal for heaven, and shall be rejected; and you shall extirpate the simulated appearances of good in externals derived from self, which formed the supreme worship of the soul in those states, and completely remove the quality of them from the mind.

4. You shall not do so to the LORD your God.

4. You shall be extremely careful lest anything should be rejected from the soul which proceeds from the Divine Love and Wisdom.

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| <p>5. But to the place which the LORD your God shall choose out of all your tribes to put his name there, even to his habitation shall you seek, and thither you shall come:</p> | <p>5. But you shall cherish those states which you shall perceive to be filled with the influence of the Divine Love and Wisdom operating upon the powers of the soul, namely, those proceeding from the Divine Humanity, which is the temple of the Lord: you shall seek these states, and bring the whole man into conformity with them.</p> |
| <p>6. And thither you shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks:</p> | <p>6. And to these states proceeding from the Lord's Divine Humanity shall you ascribe all the goods of love and the truths of faith thence derived within you, and all the remains of the holy states which you have acquired in temptations; and all your efforts which are vivified by the Divine influx, your sacred desires, and your worship from freedom or genuine love, and all the means of regeneration given from the Lord for the internal and external man. [<i>Note.</i>—For the signification of <i>remains</i>, see AC Index.]</p> |
| <p>7. And there you shall eat before the LORD your God, and you shall rejoice in all that you put your hand to, you and your households, wherein the LORD your God has blessed you.</p> | <p>7. And then shall the Goodness and Wisdom proceeding from the Lord's Divine Humanity be appropriated to the soul, and all its powers shall be exercised for good with joy, both the interior will and all the faculties with which the soul has been gifted by the Divine Love and Wisdom.</p> |
| <p>8. You shall not do after all the things that we do here this day, every man whatever is right in his own eyes.</p> | <p>8. You shall not then think and act as heretofore in the external unregenerate state of the mind in which the understanding acted from natural light alone;</p> |
| <p>9. For you are not as yet come to the rest and to the inheritance, which the LORD your God gives you.</p> | <p>9. For the soul has not as yet come to the heavenly state, and to those interior faculties and perceptions with which it will be gifted by the Divine Love and Wisdom.</p> |
| <p>10. But when you go over Jordan, and dwell in the land which the LORD your God gives you to inherit, and when he gives you rest from all your enemies round about, so that you dwell in safety;</p> | <p>10. But when you enter into this interior state, and the soul is imbued with those heavenly feelings and faculties with which it will be endowed by the Divine Love and Wisdom, and the Lord gives you victory over the evils and falses which have formerly infested you, so that you are relieved from the inroads of evil spirits into the soul,</p> |

11. Then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall you bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which you vow to the LORD:

11. Then the Goodness and Wisdom of the Lord will plant the qualities that flow from His Divine Humanity in the interiors of the soul, and this shall be the standard to which you shall endeavour to conform the whole soul as you shall receive perception from Him, your affections and the truths thence derived, the remains of good and truth preserved in the internal man after temptations, and all the efforts of the mind vivified by influx from the Lord, and all the sacred desires and aspirations after holiness which you receive from heaven:

12. And you shall rejoice before the LORD your God, you, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that is within your gates; for as much as he has no part nor inheritance with you.

12. And the soul shall be filled with happiness from the influx of the Divine Love and Wisdom, both the interior will and the truths and affections thence derived, and the subservient goods and truths in the natural principle, and the desire after genuine good which is in the external mind, for as much as these are not derived in any way from the man himself.

13. Take heed to yourself that you offer not your burnt offerings in every place that you see:

13. Take heed to yourself in your worship that you ascribe not to the Lord the affections derived from any doctrines or principles which you shall perceive to be in the natural mind without discrimination.

14. But in the place which the LORD shall choose in one of your tribes, there you shall offer your burnt offerings, and there you shall do all that I command you.

14. But in that religious state, and from those doctrines which the Lord Himself shall show you to be right amongst the faculties of the mind, and which are derived from Himself as revealed in the Lord Jesus Christ, by these shall you worship the Lord, and ascribe to Him the affection derived from them, and in this shall you be able to know and carry out His will.

15. Notwithstanding you may kill and eat flesh in all your gates, whatever your soul lusteth after, according to the blessing of the LORD your God which he has given you: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart.

15. Notwithstanding, you may select, prepare, and appropriate any good thing from the memory and the natural mind, and adjoin it to your character, even whatever is agreeable to the natural desires, according to the abundant stores of natural good which the Divine Love and Wisdom have given you; both the faculties of the mind which are given to the soul by regeneration, and those which are simply natural may appropriate good from this source, according to the natural affection of truth and good.

16. Only you shall not eat the blood; you shall pour it upon the earth as water.

16. Only you shall not confound these things with the truths derived from the Divine Humanity of the Lord, which you shall receive into the soul as coming direct by influx from heaven.
[*Note* (verses 13-16).—A distinction seems to be made here between the essentials and those things which are not essential in worship. All that proceeds from the one only God as revealed in the person and character of the Lord Jesus Christ is to be sacred and inviolate, and all other things are to be considered as comparatively unessential.]

17. You may not eat within your gates the tithe of your corn, or of your wine, or of your oil, or the firstlings of your herds or of your flock, nor any of your vows which you vowest, nor your freewill offerings, or heave offering of your hand:

17. You may not appropriate from the memory as belonging to yourself the remains of good and truth stored in the soul by the Lord, either natural, spiritual, or celestial; nor consider that any of the truths of faith or goods thence derived, nor any genuine aspiration after holiness which you have, or worship from genuine affection, or any holy effort after good vivified by influx from heaven, comes from yourself:

18. But you must eat them before the LORD your God in the place which the LORD your God shall choose, you, and your son, and your daughter, and your manservant, and your maidservant, and the Levite that is within your gates: and you shall rejoice before the LORD your God in all that you put your hands to.

18. But you shall acknowledge that they come from the Divine Love and Wisdom, and flow into the soul which will receive them into its interiors by influx from the Divine Humanity of the Lord, both into the interior will and into the truths and goods formed by its means, and into the subservient natural goods and truths, and into the desires which you have after genuine good which conjoin the soul to heaven; and thus the whole soul will be filled with joy from the Divine Love and Wisdom in all its efforts and progress.

19. Take heed to yourself that you forsake not the Levite as long as you livest upon the earth.

19. Take heed to yourself that you forsake not the desires after genuine good which you have, and which are from heaven, in all your states of life in the world.

20. When the LORD your God shall enlarge your border, as he has promised you, and you shall say, I will eat flesh, because your soul longs to eat flesh; you may eat flesh, whatever your soul lusteth after.

20. When the Lord shall cause good and truth in the external man to increase, as He has promised you, and you shall think within yourself, I will acquire a new will proprium that is good, because your soul longs to do what is good, as it were from yourself, you may then acquire a proprium (or feeling as if your life came from yourself) in any way that is pleasing to the natural affections.

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| <p>21. If the place which the LORD your God has chosen to put his name there be too far from you, then you shall kill of your herd and of your flock, which the LORD has given you, as I have commanded you, and you shall eat in your gates whatever your soul lusteth after.</p> | <p>21. If the holy state in which the Divine Love and Wisdom are manifestly perceived to flow into the soul from the Divine Humanity alone, be far removed from the state of the soul, then you may prepare from the goods and truths of the natural mind which the Lord has given you such things as are in accordance with your perception of His will, and sustain the external life of the soul with such things as are suitable to its state in the natural mind.</p> |
| <p>22. Even as the roebuck and the hart is eaten, so you shall eat them: the unclean and the clean shall eat of them alike.</p> | <p>22. According to the natural affection of good and truth so are these things appropriated; both the regenerate and the purely natural principles of the mind are alike nourished by them.</p> |
| <p>23. Only be sure that you eat not the blood: for the blood is the life; and you may not eat the life with the flesh.</p> | <p>23. But it is of the greatest importance that the truth of the Lord should not be confounded with these things; for the truths received from the Lord are the very life of the soul, and you may not confound the holy truths that flow from the Lord with the things that belong to the natural proprium.</p> |
| <p>24. You shall not eat it; you shall pour it upon the earth as water.</p> | <p>24. You shall not think to acquire these holy truths from yourself; you shall receive them into the natural mind as coming direct by influx from heaven.</p> |
| <p>25. You shall not eat it; that it may go well with you, and with your children after you, when you shall do that which is right in the sight of the LORD.</p> | <p>25. You shall not attempt to acquire truth from yourself in spiritual things (which is from the Lord alone); that it may go well with you in your spiritual life, and with all the thoughts and affections begotten in the soul, when you shall follow out the perception that is given you of the Lord's will.</p> |
| <p>26. Only your holy things which you have, and your vows, you shall take, and go to the place which the LORD shall choose:</p> | <p>26. Only be sure that all the things that are truly Divine within you, and all your aspirations after holiness, you shall take and ascribe to the influx of the Lord's Divine Spirit within you.</p> |

27. And you shall offer your burnt offerings, the flesh and the blood, upon the altar of the LORD your God: and the blood of your sacrifices shall be poured out upon the altar of the LORD your God, and you shall eat the flesh.

27. And you shall dedicate all the worship of your heart to the Lord, both from the affections and from the understanding, and ascribe it to the celestial principle of love received from the influx of the Divine Love and Wisdom; you shall acknowledge that all the holy truths of your worship come from the Divine Love and Wisdom, and shall then receive in the natural mind a new proprium for good vivified from those truths.

28. Observe and hear all these words which I command you, that it may go well with you, and with your children after you for ever, when you do that which is good and right in the sight of the LORD your God.

28. Observe and attend to all the perceptions that are given you of the Divine will, that it may go well with your soul, and with all the affections and thoughts begotten in it to eternity, when you do what is good and right according to the perception given you from the Divine Love and Wisdom. [Note (verses 20-28).—With regard to the proprium, see Proprium in the Index of the AC and the passages referred to. It is there shown how what is of the Lord in the soul must be kept separate from what is of self; but that it is right to endeavour to do good as if from one's self, but acknowledging all the good, nevertheless, to be from the Lord. When this is done the soul is gifted with a new will-principle or life, as it were from itself, but which is vivified from the Divine life.]

29. When the LORD your God shall cut off the nations from before you, whither you go to possess them, and you succeedest them, and dwell in their land;

29. When the operations of the Divine Love and Wisdom shall cut off from the soul all the evils of the unregenerate heart, in the new states of life to which you shall be brought to possess them as your own, and the new regenerate will shall succeed them and occupy the mind in their place,

30. Take heed to yourself that you be not snared by following them, after that they be destroyed from before you; and that you enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

30. Take heed to yourself that you be not snared by being again enticed by those evil loves, after that they have been driven out from the soul; and that you seek not after the thoughts and doctrines which favour them, endeavouring to find how far those evil loves can be followed and worshiped with the sanction of religion—and in that way to worship the Lord.

31. You shall not do so to the LORD your God: for every abomination to the LORD, which he hates, have they done to their gods; for even their sons and their daughters they have burnt in the fire to their gods.

31. This will not lead to the genuine worship of the Divine Love and Wisdom; for every possible violence to what is good and true, and everything that is averse to the true worship of the Lord, has been done in the name of worship to favour the evil loves of the unregenerate heart; for all the good affections and true thoughts begotten in the human soul by influx from heaven have been sacrificed to the filthy fire of self-love in the name of religion.

32. What thing soever I command you, observe to do it: you shall not add thereto, nor diminish from it.

32. Whatsoever you perceive to be the Lord's will, that you shall observe to do; you shall not add thereto, nor diminish from it.

Deuteronomy Chapter 13

Verses 1-5. *No doctrine is to be listened to which tends to draw away the mind from the Lord's Divine Humanity.*

Verses 6-18. *Everything which draws away the soul from the Lord is to be utterly rejected.*

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| 1. If there arise among you a prophet, or a dreamer of dreams, and gives you a sign or a wonder, | 1. If any doctrine should be presented to the mind, or persuasion arise therein, with reasons or inducements for regulating the life or belief in any particular, |
| 2. And the sign or the wonder come to pass, whereof he spoke to you, saying, Let us go after other gods, which you have not known, and let us serve them; | 2. And the reasons or inducements offered seem on the surface to be good and true, and from them the thought arises in the heart that there are other things which should be worshiped supremely besides the perfections which are in the Lord's Humanity, and different to what He has revealed to the soul, and that these other things should be followed as the supreme good, |
| 3. You shall not hearken to the words of that prophet, or that dreamer of dreams: for the LORD your God proves you, to know whether you love the LORD your God with all your heart and with all your soul. | 3. You shall not hearken to the false arguments of that doctrine, or the enticements of that persuasion, for these are permitted by the Divine Love and Wisdom to act on the soul to prove it, to know whether it sincerely loves genuine good and truth with all the will and with all the understanding. |
| 4. You shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and you shall serve him, and cleave to him. | 4. You shall constantly regulate the life by the Divine Love and Wisdom, and fear exceedingly to act against them; you shall do what you know to be the Lord's will, and carefully attend to every perception of it that is given you, and you shall serve Him, and cleave to Him in all circumstances. |

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| <p>5. And that prophet, or that dreamer of dreams, shall be put to death; because he has spoken to turn you away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust you out of the way which the LORD your God commanded you to walk in. So shall you put the evil away from the midst of you.</p> | <p>5. And that false doctrine, or that evil persuasion which endeavoured to pervert the will, shall be destroyed out of the soul; because its influence tended to draw away the soul from the genuine goodness and truth which are in the Lord, as revealed in His Humanity alone—which brought the soul from its unregenerate condition and from the bondage of hereditary evils—and to thrust out the soul from regulating the life by the perception given of the Divine Love and Wisdom. Thus will evil be removed from the interiors of your soul.</p> |
| <p>6. If your brother, the son of your mother, or your son, or your daughter, or the wife of your bosom, or your friend, which is as your own soul, entice you secretly, saying, Let us go and serve other gods, which you have not known, you, nor your fathers;</p> | <p>6. If the hereditary evil that is born with you, and derived from the principles on which you were brought up, or the thoughts and affections which are brought forth from your own natural disposition, or the affection which is joined to your interior will, and is the delight of your life, or the doctrine of truth which you have loved and regarded as your very life, is perceived to be secretly drawing away the soul from the Lord and inducing it to worship other things supremely, and to believe false doctrines which will not accord with your religious life derived from the Word, nor with any genuine good derived from the Lord;</p> |
| <p>7. Namely, of the gods of the people which are round about you, near to you, or far off from you, from the one end of the earth even to the other end of the earth;</p> | <p>7. Doctrines which accord with the falses of hereditary evil which envelop the soul, whether they seem like the true principles you have received from the Lord or diverse from them, whether in first principles or ultimates and externals of the Church within you;</p> |
| <p>8. You shall not consent to him, nor hearken to him; neither shall your eye pity him, neither shall you spare, neither shall you conceal him:</p> | <p>8. You shall not consent to them, nor listen to them; neither shall your understanding favour that false doctrine, or spare it, or endeavour to excuse or cloak it over in the mind.</p> |
| <p>9. But you shall surely kill him; your hand shall be first upon him to put him to death, and afterwards the hand of all the people.</p> | <p>9. But you shall surely blot it out of the soul; the interior will shall be foremost in the endeavour to destroy it, and shall be seconded by the endeavours of all the faculties within the soul.</p> |

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| <p>10. And you shall stone him with stones, that he die; because he has sought to thrust you away from the LORD your God, which brought you out of the land of Egypt, from the house of bondage.</p> | <p>10. You shall blot it out with genuine truths from the Word till it is destroyed, because its tendency was to thrust you away from the Love and Wisdom revealed in the Divine Humanity, which brought you forth out of your unregenerate condition and from the bondage of hereditary evil.</p> |
| <p>11. And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.</p> | <p>11. And all that is spiritual in the soul will perceive its evil tendency, and fear to act against the Lord as revealed in the Divine Humanity, and will no more follow after the evil that this would certainly bring upon you.</p> |
| <p>12. If you shall hear say in one of your cities, which the LORD your God has given you to dwell there, saying,</p> | <p>12. And if you shall perceive in one of your doctrines, which have been given you from the Divine Love and Wisdom for the establishment of the soul,</p> |
| <p>13. Certain men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which you have not known;</p> | <p>13. That falses derived from the love of evil have departed from the true love of the Lord, and have turned aside that doctrine of truth from its original purity, and made it a means to serve other things supremely than the Lord's Divine Humanity—no knowledge of which has been given you by the Lord through the Word—</p> |
| <p>14. Then shall you enquire, and make search, and ask diligently; and, behold, if it be truth, and the thing certain, that such abomination is worked among you;</p> | <p>14. Then you shall inquire, and make search, and diligently explore that doctrine; and behold, if it be true and certain that such pernicious tendencies to turn away from the Lord exist in the soul,</p> |
| <p>15. You shall surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword.</p> | <p>15. You shall surely destroy the falses existing in that doctrine with pure truth from the Word, utterly blotting it out of the mind and everything derived from it, and the evil affections in the natural mind belonging to it, with the unsparing application of genuine truth.</p> |
| <p>16. And you shall gather all the spoil of it into the midst of the street thereof, and shall burn with fire the city, and all the spoil thereof every whit, for the LORD your God: and it shall be an heap for ever; it shall not be built again.</p> | <p>16. And you shall collect and gather together in the mind all the falsifications of truth which proceed from that falsity, and place them with its primary principle, and reject the doctrine as something denied with the filthy fires of evil loves proceeding from hell, together with every falsified truth adhering to it, for the sake of Divine Love and Wisdom which comes from the Lord alone; and it shall be entirely rejected and not allowed to spring up in the soul again.</p> |

17. And there shall cleave nought of the cursed thing to your hand: that the LORD may turn from the fierceness of his anger, and show you mercy, and have compassion upon you, and multiply you, as he has sworn to your fathers;

17. And there shall remain nothing of what averts from the Lord in your will and act; that the influx of life Divine into the soul be not turned into the evil of self-love, and that He may have mercy upon you, and fill you with the Divine Love, and replenish you with genuine truths, according to the promises in the Word to those who are in genuine goods from Himself,

18. When you shall hearken to the voice of the LORD your God, to keep all his commandments which I command you this day, to do that which is right in the eyes of the LORD your God.

18. When you shall obey the perception that you have of the Divine Love and Wisdom, and carry out all that is perceived in the mind in its states of illustration from the Word, and act in accordance with the genuine wisdom which flows from the Divine Humanity.

Deuteronomy Chapter 14

Verses 1, 2. *The life of the regenerate flows in direct from heaven.*

Verses 3-8. *What affections may be appropriated to the soul.*

Verses 9, 10. *What knowledges and (verses 11-20) what thoughts may be appropriated.*

Verses 21-27. *What is of self is not to be conjoined to the new regenerate life, but all that flows in from heaven is to be conjoined.*

Verses 28, 29. *By this means the good facilities in the soul will be strengthened.*

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| <p>1. You are the children of the LORD your God: you shall not cut yourselves, nor make any baldness between your eyes for the dead.</p> | <p>1. THE regenerate receive their life direct from the Divine Goodness and Wisdom flowing into the soul. They shall not afflict themselves or consider their intelligence and light destroyed when they perceive the falsity of their old doctrines or ideas,</p> |
| <p>2. For you are an holy people to the LORD your God, and the LORD has chosen you to be a peculiar people to himself, above all the nations that are upon the earth.</p> | <p>2. For they receive pure truths direct from the Divine Love and Wisdom—and the Lord gifts them in regeneration with truths in a special manner from the Word—far more abundant than those which could be acquired by any of the faculties of the natural mind.</p> |
| <p>3. You shall not eat any abominable thing.</p> | <p>3. You shall not adopt into your life and belief anything which you perceive to be denied with evil, or which turns away the soul from the Lord.</p> |
| <p>4. These are the beasts which you shall eat: the ox, the sheep, and the goat,</p> | <p>4. These are the affections which you may appropriate into your character: the good of love in the natural man (or the desire to do good in the natural life), the good of mutual charity, and the knowledges agreeing therewith.</p> |
| <p>5. The hart, and the roebuck, and the fallow deer, and the wild goat, and the pygarg, and the wild ox, and the chamois.</p> | <p>5. All the good affections of the natural man which rejoice in true liberty of soul; its love of absolute truth and of absolute good, apart from the fetters of custom and creed; its love to roam wide in the field of external knowledges agreeing with good (wild goat), and the powerful affections for genuine good thus obtained (bison); and the external affection which explores the whole mind in search for good, and the active intelligence thence resulting;</p> |

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| <p>6. And every beast that parts the hoof, and cleaves the cleft into two claws, and chews the cud among the beasts, that you shall eat.</p> | <p>6. And every affection that has its natural attributes agreeing with and subordinate to the spiritual, and is so disposed as to receive influx from the spiritual world, and is the result of mature reflection and consideration, this may be joined to the spiritual man.</p> |
| <p>7. Nevertheless these you shall not eat of them that chew the cud, or of them that divide the cloven hoof; as the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; therefore they are unclean to you.</p> | <p>7. Nevertheless there are some which you shall not join to you of those that are the result of deliberation, or of those that seem to be in agreement with spiritual things; as the scientifics professing to lead the soul to heaven of themselves, and the thoughts and affections thence derived (which love to immerse themselves in worldly and sensual things, and thus shut out the light of heaven); for though these seem to be the result of thought and intelligence, they do not agree with the spiritual wisdom which comes from heaven; they are to be shunned as false by the spiritual man.</p> |
| <p>8. And the swine, because it divides the hoof, yet chews not the cud, it is unclean to you: you shall not eat of their flesh, nor touch their dead carcase.</p> | <p>8. And the love of money and the pleasures of the world, although it might be made subservient and in agreement with heavenly love, yet it must be rejected if it draws away the mind to follow it without due subordination to spiritual love, and leads the spiritual man to falses: you shall not appropriate the evils derived from it, nor have the slightest communication with these things when separate from heavenly love.</p> |
| <p>9. These you shall eat of all that are in the waters: all that have fins and scales shall you eat:</p> | <p>9. And these are what may be appropriated by the spiritual man from the knowledges and scientifics of faith. All which are supported and living from the spiritual; sense of the Word and rational thought, and are contained in and confirmed by the literal sense of the Word, may be appropriated.</p> |
| <p>10. And whatever has not fins and scales you may not eat; it is unclean to you.</p> | <p>10. And whatever is irrational and has no life from the spiritual sense, and is not contained in and confirmed by the literal sense of the Word, shall not be appropriated; it will lead the soul into error. [Note. (verses 9,10).— Fins would seem to have the same signification as wings, as they raise and elevate. Scales correspond to what is literal and external in which superior things are contained.]</p> |

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| 11. Of all clean birds you shall eat. | 11. All pure and holy thoughts may be appropriated to the soul. |
| 12. But these are they of which you shall not eat: the eagle, and the ossifrage, and the ospray, | 12. But these are they who shall not be admitted into the mind: all reasonings which confirm falses and evils, and prey upon the internal goods and truths of the Church and upon its knowledges; |
| 13. And the glede, and the kite, and the vulture after his kind, | 13. And all false doctrines which love and devour evil, whether in common things in the understanding or the foul evil which exists in the hereditary will. |
| 14. And every raven after his kind, | 14. Melancholy and foreboding thoughts should not be admitted into the soul; |
| 15. And the owl, and the night hawk, and the cuckow, and the hawk after his kind, | 15. Nor those falses which love darkness rather than light, and destroy truths in obscure states of the mind, or substitute themselves for genuine truths, or any kind of falsity which preys upon goodness and truth; |
| 16. The little owl, and the great owl, and the swan, | 16. Nor any kind of falsity which shuns the true light of the Word whether in a less or greater degree, or anything which destroys the rudimentary sciences of the Word. [<i>Note.</i> —Swans are great destroyers of fish-spawn.] |
| 17. And the pelican, and the gier eagle, and the cormorant, | 17. Nor those which destroy the scientifics of religion; nor those which reason from nature, and find their delight in pursuing and voraciously destroying the external truths of the Church; |
| 18. And the stork, and the heron after her kind, and the lapwing, and the bat. | 18. Nor those thoughts which love to dwell upon the unclean things of the natural mind, whether in the will or the thoughts in all their varieties, or which love to wander to useless things, and prefer the darkness of this world to the light of heaven. |
| 19. And every creeping thing that flies is unclean to you: they shall not be eaten. | 19. And every thought and feeling of the unregenerate will, which is really selfish, but assumes the appearance of what is spiritual, is harmful, and is not to be appropriated by the spiritual man. |
| 20. But of all clean birds you may eat. | 20. But all holy and pure thoughts which come from heaven may be appropriated. |

21. You shall not eat of anything that dies of itself: you shall give it to the stranger that is in your gates, that he may eat it; or you may sell it to an alien: for you are an holy people to the LORD your God. You shall not see the a kid in his mother's milk.

21. The spiritual man shall not appropriate or conjoin to his new life given to him from heaven anything which is void of the true regenerate life that comes from the Lord; he shall relegate it to what is not spiritual within him, that it may be conjoined to those external things within him which respect this life only; or he shall altogether alienate it from the soul: for the spiritual man is pure by receiving only what proceeds from the Divine Love and Wisdom. The innocence of true wisdom, which consists in acknowledging that all things good and true are from the Lord alone, must not be conjoined to the innocence of ignorance, which imagines there is somewhat good and true proceeding from the natural heart of man. (AC 9301).

22. You shall truly tithe all the increase of your seed, that the field brings forth year by year.

22. You shall truly ascribe to the Lord all the increase of good and truth within you, that the Lord brings forth by means of the Church planted in your soul in each succeeding state of regeneration.

23. And you shall eat before the LORD your God, in the place which he shall choose to place his name there, the tithe of your corn, of your wine, and of your oil, and the firstlings of your herds and of your flocks; that you may learn to fear the LORD your God always.

23. You shall conjoin to your soul the good things that are received into the soul from the Divine Love and Wisdom in those states to which He shall lead you, in which He shall impress upon you the qualities derived from His Divine Humanity, from which you shall receive all that is good within you, all the genuine truth which you have, and all the sincere love to the Lord, and all that is good in your spiritual and natural affections; that you may learn at all times to shun evil, and to conform your life to the Divine Goodness and Wisdom.

24. And if the way be too long for you, so that you are not able to carry it; or if the place be too far from you, which the LORD your God shall choose to set his name there, when the LORD your God has blessed you:

24. And if the truth of the Lord be too exalted for you, so that you can not bring yourself entirely into conformity with it; or if the states be too far removed from you, which the Lord shall show you are in accordance with the love and wisdom of His Divine Humanity, when you have received a new proprium, or life as it were of your own from the Divine Goodness and Wisdom;

25. Then shall you turn it into money, and bind up the money in your hand, and shall go to the place which the LORD your God shall choose:

25. Then you shall alienate the affections and thoughts which cannot be brought into conformity, and when you have them thoroughly in your power, you shall advance towards those states which you perceive to be in accordance with the goodness and truth which flow from the Divine Humanity.

26. And you shall bestow that money for whatever your soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatever your soul desires: and you shall eat there before the LORD your God, and you shall rejoice, you, and your household,

26. And you shall acquire in their place what is suitable to the regenerate state of the soul, whether natural affections from a celestial origin (that is, those derived from love to the Lord), or spiritual affections (those derived from the love of the public welfare), or spiritual truth derived from the Word, or philosophical truth agreeing with spiritual, or whatever is craved for in the new state of the soul; and these things shall be conjoined to the soul in that state as far as they are in accordance with the goodness and truth of the Lord's Divine Humanity, and the soul will be recruited and rejoiced, and all the spiritual part of man's nature.

27. And the Levite that is within your gates; you shall not forsake him; for he has no part nor inheritance with you.

27. And the desires after genuine good which have been given you in the natural mind, you shall cherish these; for they are from the Lord with you, and derive nothing good or true from the natural disposition of man.

28. At the end of three years you shall bring forth all the tithes of your increase the same year, and shall lay it up within your gates:

28. And at the end of every full and complete period of regeneration you shall pass in review by self-examination all the increase of good and truth which you have received from the Lord in that state, and it shall be stored up in the external mind and become serviceable to introduce you to heaven.

29. And the Levite, (because he has no part nor inheritance with you,) and the stranger, and the fatherless, and the widow, which are within your gates, shall come, and shall eat and be satisfied; that the LORD your God may bless you in all the work of your hand which you do.

29. And the desires for genuine good which you have (because they are of the Lord, and are not derived from the peculiar disposition of the man), and those principles which desire instruction in good and truth, and those which are in a state of innocence and charity, and desire to know and do what is good, and those which are in a state of truth and not yet in good, which are ready to be introduced into more interior states, shall be conjoined more closely to the soul, and shall appropriate the increase the Lord has given you and be satisfied; that the Divine Goodness and Wisdom may bless and vivify with real life every endeavour and act done with a view to advance in the spiritual life.

Deuteronomy Chapter 15

Verses 1-6. *All idea of merit to be relinquished in spiritual things.*

Verses 7-11. *The spiritual aspirations to be satisfied as far as possible.*

Verses 12-18. *Inferior goods and uses are not to be despised, but to be endowed from the spiritual mind.*

Verses 19-23. *All good things to be ascribed to the Lord, and are not to be made use of for evil ends.*

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| 1. At the end of every seven years you shall make a release. | 1. AND when you are advanced to a state of the love of what is good there shall come a period of peace, when good shall be conjoined to the soul, because it shall be seen to be from the Lord and not from the man himself. |
| 2. And this is the manner of the release: Every creditor that lends ought to his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called the LORD's release. | 2. And this is the manner of that conjunction and relinquishing of merit on the part of the man himself: every good thing which has been acquired by the practice of good from the spiritual principles of the soul shall be ascribed to the Lord, and will then be conjoined to the soul by Him. The soul shall no more ascribe to itself any of the principles derived from genuine good or charity, because they shall be clearly perceived to flow into the soul from the Lord. |
| 3. Of a foreigner you may exact it again: but that which is your with your brother your hand shall release; | 3. External things which are not of the spiritual man in the soul may be regarded as coming from the man himself; but the soul shall relinquish all merit in the real spiritual good with which it is gifted from heaven; |
| 4. Save when there shall be no poor among you; for the LORD shall greatly bless you in the land which the LORD your God gives you for an inheritance to possess it: | 4. To the end that all that is imperfect and wanting in the soul may be made perfect and enriched, for the Lord will then abundantly endow the soul with good in those heavenly states which you shall receive as an inheritance from the Divine Love and Wisdom as if they were your own: |
| 5. Only if you carefully hearken to the voice of the LORD your God, to observe to do all these commandments which I command you this day. | 5. Only let the soul carefully attend to carry out the perceptions which it has of the Divine Love and Wisdom, to observe to do all the Lord's will as perceived in its states of enlightenment. |

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| <p>6. For the LORD your God blesses you, as he promised you: and you shall lend to many nations, but you shall not borrow; and you shall reign over many nations, but they shall not reign over you.</p> | <p>6. For the Divine Goodness and Wisdom enrich the soul, according to the promises in the Word; and the spiritual man shall impart truth in abundance to the faculties of the soul, but shall not derive its wisdom from them; and it shall rule the truths and affections of the natural man, but they shall not dominate over the spiritual man.</p> |
| <p>7. If there be among you a poor man of one of your brethren within any of your gates in your land which the LORD your God gives you, you shall not harden your heart, nor shut your hand from your poor brother:</p> | <p>7. If there be in the soul a humble acknowledgement that the soul has nothing from itself in spiritual things and a desire for better things in any state to which the Divine Love and Wisdom have brought the soul in order to introduce it to a more heavenly condition; you shall not avert the interior will, nor shut off the communication of the mind from those humble and good desires, which are of the spiritual man.</p> |
| <p>8. But you shall open your hand wide to him, and shall surely lend him sufficient for his need, in that which he wanteth.</p> | <p>8. But you shall give full play to those feelings, and shall endeavour to the best of your ability to satisfy the cravings which they introduce into the mind.</p> |
| <p>9. Beware that there be not a thought in your wicked heart, saying, The seventh year, the year of release, is at hand; and your eye be evil against your poor brother, and you give him nought; and he cry to the LORD against you, and it be sin to you.</p> | <p>9. Beware lest you cherish the thought arising from the evil unregenerate heart, saying, it is most certain that in a holy celestial state everything good is perceived to come from the Lord; and your understanding regard as evil the humble strivings after good in the soul, and you in no way endeavour to satisfy them; and thus the good impulses from the Lord be rejected within you, and thus you open your soul to evil.</p> |
| <p>10. You shall surely give him, and your heart shall not be grieved when you give to him: because that for this thing the LORD your God shall bless you in all your works, and in all that you put your hand to.</p> | <p>10. You shall earnestly endeavour to satisfy these cravings, and you shall bend your will so that it loves to gratify them; because in this way the Divine Love and Wisdom will be conjoined to the soul in all its efforts after usefulness, and in all the exercise of its powers.</p> |
| <p>11. For the poor shall never cease out of the land: therefore I command you, saying, You shall open your hand wide to your brother, to your poor, and to your needy, in your land.</p> | <p>11. For the feeling of its own insufficiency and the endeavour after higher attainments will never cease in the regenerating soul; therefore it is the Lord's will that the soul should endeavour with all its powers to satisfy those spiritual aspirations of the soul, when it feels its deficiency of truth and desires more, and when it feels its own evil and seeks after good.</p> |

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| <p>12. And if your brother, an Hebrew man, or an Hebrew woman, be sold to you, and serve you six years; then in the seventh year you shall let him go free from you.</p> | <p>12. If some good and useful principle, either of truth or in the affections of the external man, derived from inferior motives such as the hope of reward in the next life, has been made use of by the spiritual man, and been serviceable to him during the first stages of regeneration; when the soul has been brought to a state of celestial love, principles from such motives will no longer influence the mind.</p> |
| <p>13. And when you sendest him out free from you, you shall not let him go away empty:</p> | <p>13. And when the soul is no longer influenced by these external motives, you shall not dismiss the principles derived from them from the mind as nothing worth;</p> |
| <p>14. You shall furnish him liberally out of your flock, and out of your floor, and out of your winepress: of that with which the LORD your God has blessed you you shall give to him.</p> | <p>14. But you shall endow them with the interior good and truth which spring from spiritual motives, and from the more exalted truths of the spiritual man; with those things which you have freely received from the Divine Love and Wisdom shall you endow that external principle.</p> |
| <p>15. And you shall remember that you were a bondman in the land of Egypt, and the LORD your God redeemed you: therefore I command you this thing today.</p> | <p>15. It shall be ever present in the thought of the spiritual man that the spiritual principle itself was in a state of bondage in the unregenerate condition, and was brought out thence by the Divine Love and Wisdom; and therefore this command is given by the Lord in your regenerate state.</p> |
| <p>16. And it shall be, if he say to you, I will not go away from you; because he loves you and your house, because he is well with you;</p> | <p>16. And it shall be that if you perceive that these external principles cannot be separated from the soul; because they are in agreement with its state and with the interior will, and because the external man is satisfied with the former state;</p> |
| <p>17. Then you shall take an aul, and thrust it through his ear to the door, and he shall be your servant for ever. And also to your maidservant you shall do likewise.</p> | <p>17. Then you shall reduce these external truths to obedience, and by obedience conjoin them to truths introductory to higher states, and in this capacity they will always be serviceable to the regenerate life; and the same shall be done with the external affections.</p> |

18. It shall not seem hard to you, when you sendest him away free from you; for he has been worth a double hired servant to you, in serving you six years: and the LORD your God shall bless you in all that you do.

18. It shall not seem hard, however, to the internal man when these exterior principles are entirely removed from the soul; for they have performed their service for the spiritual man in conjoining to him interior things during the states of temptation-combat; and the Divine Love and Wisdom will be more closely united to the soul in its future progress.

[*Note* (verses 12-18).—There is to be no waste in the kingdom of the Lord; nothing is to be despised because it is of less use than other things; but everything is to be judiciously used with care and prudence according to its usefulness.]

19. All the firstling males that come of your herd and of your flock you shall sanctify to the LORD your God: you shall do no work with the firstling of your bullock, nor shear the firstling of your sheep.

19. All the genuine truths originating in charity in the soul, both those derived from love to the neighbour and those derived from love to the Lord (AC 3325), shall be ascribed to the Divine Love and Wisdom (AE 725); you shall not perform your offices to the neighbour, that is, your duties in the world which are taught by those truths, for the sake of self; nor make use of the holy goods and truths of the Church for any selfish end.

20. You shall eat it before the LORD your God year by year in the place which the LORD shall choose, you and your household.

20. They are to be received in the soul as flowing from the Divine Love and Wisdom, and to be carried out in the life for the sake of the Divine Humanity in every state to which the Lord in His Providence shall lead you; they shall thus be conjoined to the interior will, and to all the subordinate faculties.

21. And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, you shall not sacrifice it to the LORD your God.

21. And if there be anything of evil or falsity in these affections of the soul, if you can not carry them out in the life, or if your perception of truth is destroyed by them, or there is any other imperfection in them, they are not then to be received as genuine good and truth from the Divine Love and Wisdom.

22. You shall eat it within your gates: the unclean and the clean person shall eat it alike, as the roebuck, and as the hart.

22. They are then to be received in the external mind only, as things that may support alike true or false principles, as the natural affection of good in the external man and the truth thence derived.

23. Only you shall not eat the blood thereof; you shall pour it upon the ground as water.

23. Only you shall not in this case confound them with the truths derived from the Lord's Divine Humanity, which are to be received in the natural mind as coming direct by influx from heaven. [Note.—Or, by translating the word "blood" in the evil instead of the good sense, this verse may be rendered, Only you shall not appropriate therefrom any principle which does violence to the truths, proceeding from the Lord's Divine Humanity; you shall reject it as a heresy of the external man. See chap. xii., verses 23-25. Blood signifies the very essence of a thing, specially as to truth; thus to drink the blood of the Lord (John 6:53-56), or to be washed, and to overcome evil with the blood of the Lamb (Rev 7:14, and 12:11), signifies to be vivified, and purified by the influx of the Divine Life. The same is signified by the wine of the sacrament, which is the Divine Life as to Truth; whereas the bread signifies the Divine Life as to Good. The Church of Rome unconsciously bears witness to the law of correspondences, by withholding the cup from the laity, and also withholding the Word and checking the free search after truth among the people. See AC Index, "Blood," "Supper."]

Deuteronomy Chapter 16

Verses 1-8. *It is constantly to be borne in mind that all redemption is from the Lord's Divine Humanity (that is, the Lord Jesus Christ), which is signified by the Passover.*

Verses 9-12. *Thus truths will be implanted in affection, which is signified by the feast of weeks.*

Verses 13-15. *And the soul will be led to genuine good, which is the feast of tabernacles.*

Verses 16, 17 *In all these states the soul must endeavour to conform itself to the Divine Humanity (verses 18-20) with judgement and without bias (verses 21, 22), and without the admixture of anything from self-derived intelligence.*

1. Observe the month of Abib, and keep the passover to the LORD your God: for in the month of Abib the LORD your God brought you forth out of Egypt by night.

1. REMEMBER the sanctity of the states proceeding from the Lord's Divine Humanity, and ever keep in view His glorification while on earth, and remember the necessity of following Him in the regeneration; for in the states proceeding from the Divine Humanity, the Divine Love and Wisdom brought you forth out of the natural unregenerate state when the soul was in a state of ignorance and falsity.

2. You shall therefore sacrifice the passover to the LORD your God, of the flock and the herd, in the place which the LORD shall choose to place his name there.

2. You shall therefore regard as most holy to the Lord, all the goodness and wisdom proceeding from the Lord's glorification and conjunction with mankind, and the redemption effected thereby; and to Him shall you ascribe all the spiritual and natural affections derived from that being in whom dwelt the fullness of the Godhead visibly displayed in human form, namely, the Lord Jesus Christ.

3. You shall eat no leavened bread with it; seven days shall you eat unleavened bread therewith, even the bread of affliction; for you came forth out of the land of Egypt in haste: that you may remember the day when you came forth out of the land of Egypt all the days of your life.

3. You shall not mix or imbibe any false doctrine with these holy states; in them you shall receive pure good from heaven unmixed with evil, and regard it as most holy, even though it seem distasteful to the natural man; for deliverance from the unregenerate condition is thus rendered complete and thorough: and by this means the deliverance by the Lord from the unregenerate condition will be kept in view by the regenerate in all their alternating states.

4. And there shall be no leavened bread seen with you in all your coast seven days; neither shall there any thing of the flesh, which you sacrificedst the first day at even, remain all night until the morning.

4. And in these holy states derived from love to the Lord, none of the false doctrines which are in the memory will be attended to; neither shall the same good, from which you worshiped in the prior state of ignorance, remain in your state of deliverance from evil and clear perception of truth.
[*Note.*—For this would be to endeavour to acquire genuine good from the proprium, instead of receiving into the soul what is given by the Lord, day by day. See AC 9299, 8478-8483.]

5. You may not sacrifice the passover within any of your gates, which the LORD your God gives you:

5. You can not worship the Lord so as to receive pure innocence from Him from any of the external principles or truths with which the Lord has gifted the soul.

6. But at the place which the LORD your God shall choose to place his name in, there you shall sacrifice the passover at even, at the going down of the sun, at the season that you came forth out of Egypt.

6. But in those states derived from the Divine Humanity alone, upon which the Divine Love and Wisdom have impressed the true characteristics of Divinity, from these you shall receive the genuine innocence of wisdom from the Lord at the close and commencement of each fresh regenerate state, when the soul perceives its own ignorance and obscurity (AE 401)—a state similar to that in which you were brought forth by the Lord out of the natural unregenerate condition.

7. And you shall roast and eat it in the place which the LORD your God shall choose: and you shall turn in the morning, and go to your tents.

7. And the genuine good of innocence from the Lord will be adapted and communicated to the soul in the states which you shall receive, derived from the Love and Wisdom of the Lord's Divine Humanity. And in the new state of light and illustration to which the soul will be brought, its principles of action will be changed, and it will serve the Lord with more genuine worship derived from love to Him.

8. Six days you shall eat unleavened bread: and on the seventh day shall be a solemn assembly to the LORD your God: you shall do no work therein.

8. During the periods of temptations and combats with evil you shall be sustained with pure truth from the Word unmixed with falsity; and at the close of each regenerate state the combats shall cease by the reception in the soul of the Love and Wisdom proceeding from the Lord's Humanity, and you shall carry out the Lord's will without effort; and the mind shall be at peace.

[*Note* (verses 1-8).—For a detailed description of the meaning of the Passover see explanation of Exodus, chap. xii. in the AC 7824-8020. It is there shown that by the Passover, which is ever to be kept in mind, is signified the deliverance of the spiritual man from hell by the Lord. This was effected by His continual combats with hell when in the world, even to the final combat of the Cross, by which all was finished, and His Humanity became absolute Deity, apart from which it is not possible for the human mind to form any true conception of the attributes and character of the Divine Being. To receive the good desires and the knowledge of truth which flow from this Divine Being, it is necessary to believe that He is absolute God, to do the things which He said, and to conform the life as far as possible to His example, by following Him in His combats with evil even to the death of self; and it is the doctrine of the New Church that there is no other possible way of salvation. Verses 1-8 describe the necessity of ever bearing this in mind.]

9. Seven weeks shall you number to you: begin to number the seven weeks from such time as you beginest to put the sickle to the corn.

9. The qualities derived from the conjunction of the Lord's Divine Humanity with the human race will then be impressed on all your future states; these qualities will be impressed upon you as soon as the truths sown in the heart begin to bear fruit by being united to good (which is signified by the Feast of Weeks).

10. And you shall keep the feast of weeks to the LORD your God with a tribute of a freewill offering of your hand, which you shall give to the LORD your God, according as the LORD your God has blessed you:

10. And truths will be implanted in the soul in good derived from the Divine Love and Wisdom, by which you shall render service to the Lord with all your powers from a free principle of love according as you shall receive ability from the Divine Love and Wisdom.

11. And you shall rejoice before the LORD your God, you, and your son, and your daughter, and your manservant, and your maidservant, and the Levite that is within your gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the LORD your God has chosen to place his name there.

11. And the soul will be filled with joy from the Divine Love and Wisdom, both the interior will and the principles of action and affections thence derived, and the subservient faculties and affections of the mind, and the desires for genuine good from the Lord which you have in the natural mind will be recruited, and all those things in the mind which desire to be instructed and led right, the truths which desire to be governed by heavenly affections, and the affections which desire to be conjoined to true wisdom, and this joy shall flow from the union of the Lord's Divine Humanity with the soul.

12. And you shall remember that you were a bondman in Egypt: and you shall observe and do these statutes.

12. And you shall bear in mind how the soul suffered bondage from sin and falsity in the natural unregenerate condition; and you shall carefully observe and carry out the principles derived from following the footsteps of the Lord in the regeneration, by which alone you are delivered from that bondage.

13. You shall observe the feast of tabernacles seven days, after that you have gathered in your corn and your wine:

13. And you shall thus be brought to a state of love to the Lord (which is signified by the Feast of Tabernacles), and a life according to perception thence derived, when the soul has been well furnished by Him with right principles of truth and doctrine.

14. And you shall rejoice in your feast, you, and your son, and your daughter, and your manservant, and your maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within your gates.

14. And the soul will be filled with happiness from the influx of good from heaven, both the interior will and the truths and affections thence derived, and the subordinate principles which are serviceable to good and truth, and the holy desires which you have to rightly serve the Lord, and every principle in the mind which desires to be led to better things, and all things which are innocent but not yet under the direction of true wisdom, and the affections which are not yet united to genuine good from the Lord in the external mind.

15. Seven days shall you keep a solemn feast to the LORD your God in the place which the LORD shall choose: because the LORD your God shall bless you in all your increase, and in all the works of your hands, therefore you shall surely rejoice.

15. And you shall be brought to a state of peace, derived from the Love and Wisdom proceeding from the Lord's Humanity; and because the Lord your God will in that state bless you in all the developments of the soul, and in all its endeavours after higher things, therefore the whole soul shall be filled with joy.

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| <p>16. Three times in a year shall all your males appear before the LORD your God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty:</p> | <p>16. In all these states you shall seek to perceive the Lord with all your intellectual powers as revealed in the Divine Humanity; namely, in those in which the soul is sustained with pure truth from the Word, and in those in which truth begins to be conjoined with good, and in those in which good is the ruling principle in the mind; and when you shall perceive the Lord's will, you shall endeavour to carry it out in the life.</p> |
| <p>17. Every man shall give as he is able, according to the blessing of the LORD your God which he has given you.</p> | <p>17. Every principle and faculty of the mind (shall endeavour to serve the Lord), as far as they are able, according to the influx received from the Divine Love and Wisdom.</p> |
| <p>18. Judges and officers shall you make you in all your gates, which the LORD your God gives you, throughout your tribes: and they shall judge the people with just judgement.</p> | <p>18. You shall watch with sound judgement and circumspection over all the entrances from the external man into the soul, in the circumstances through which you are led by the Divine Providence; and shall discriminate between what is true and false with unbiased judgement.</p> |
| <p>19. You shall not wrest judgement; you shall not respect persons, neither take a gift: for a gift does blind the eyes of the wise, and pervert the words of the righteous.</p> | <p>19. You shall not permit your judgement to be warped by worldly desires; you shall not permit what is fashionable or what is profitable to influence your judgement of what is right; for the consideration of worldly advantage in these matters blinds the understanding, and turns aside the dictates of conscience.</p> |
| <p>20. That which is altogether just shall you follow, that you may live, and inherit the land which the LORD your God gives you.</p> | <p>20. That which is altogether in accordance with your perception of right you shall follow, that your spiritual life may be recruited, and that you may receive from the Lord those heavenly states which can be only acquired by conforming the life to the Divine Love and Wisdom.</p> |
| <p>21. You shall not plant you a grove of any trees near to the altar of the LORD your God, which you shall make you.</p> | <p>21. You shall not commingle anything of self-derived human wisdom and intelligence with the holy worship of Divine Love and Wisdom, which you shall receive and offer to the Lord.</p> |
| <p>22. Neither shall you set you up any image; which the LORD your God hates.</p> | <p>22. Neither shall you make religion to consist in any doctrinal creed, or external appearance of good, separate from the good derived from the Lord's Divine Humanity (AC 3727); for this altogether averts the soul from the Divine Goodness and Wisdom.</p> |

Deuteronomy Chapter 17

Verse I. *The service rendered to the Lord must be the very best the soul can give.*

Verses 2-7. *Any thought or affection which averts the soul from the Divine Humanity to be destroyed out of the mind.*

Verses 8-13. *Matters that cannot be decided in the external mind to be submitted to the judgement of heaven.*

Verses 14-20. *When the soul is perfected it will acquire and be governed by definite principles of action, in accordance with its perception of good, but these must be kept constantly subservient to the laws of heaven.*

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| 1. You shall not sacrifice to the LORD your God any bullock, or sheep, wherein is blemish, or any evil-favouredness: for that is an abomination to the LORD your God. | 1. YOU shall not render to the Lord your God any worship or service either in external or internal things which is imperfect, that is, which is not your very best, and which is not from the heart; for this averts the soul from me Divine Love and Wisdom. |
| 2. If there be found among you, within any of your gates which the LORD your God gives you, man or woman, that has worked wickedness in the sight of the LORD your God, in transgressing his covenant, | 2. If there be found in the soul, amongst any of the external faculties with which you are gifted by the Divine Love and Wisdom, thoughts or affections that are contrary to the perception that is given you of the Love and Wisdom as revealed in the Divine Humanity, and tend to draw the soul from Him, |
| 3. And has gone and served other gods, and worshiped them, either the sun, or moon, or any of the host of heaven, which I have not commanded; | 3. Which have turned from the Lord and served other things, and worshiped them as the supreme good, either the man's own selfhood, or any false principles derived from self-intelligence, or any of the falses which seem truths to the soul when not illumined by the Lord through the Word; |
| 4. And it be told you, and you have heard of it, and enquired diligently, and, behold, it be true, and the thing certain, that such abomination is worked in Israel: | 4. If this be perceived and made evident to the understanding, and after diligent self-examination it is seen to be true and without doubt that such things exist in the spiritual mind which avert it from the Lord; |
| 5. Then shall you bring forth that man or that woman, which have committed that wicked thing, to your gates, even that man or that woman, and shall stone them with stones, till they die. | 5. Then you shall pluck out those thoughts and affections from the interiors of the mind, the thoughts and affections that are contrary to the Divine Humanity of the Lord, and shall destroy them out of the soul by means of pure truths derived from the Word. |

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| <p>6. At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.</p> | <p>6. If the evidence of good and truth in conjunction, or of several agreeing truths, shall show a thought or affection to be evil, it must be destroyed out of the soul: the evidence of one truth alone unconfirmed by others is not sufficient ground to destroy any principle of the mind.</p> |
| <p>7. The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So you shall put the evil away from among you.</p> | <p>7. The powers of good and truth in conjunction, or of the agreeing truths, shall be at once exerted to destroy these errors out of the soul, and shall be seconded by the powers of all the faculties of the mind. Thus evil shall be put away and removed from the soul.</p> |
| <p>8. If there arise a matter too hard for you in judgement, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within your gates: then shall you arise, and get you up into the place which the LORD your God shall choose;</p> | <p>8. If there arise in the soul a matter too hard for the perceptions of good that are given you to decide between what is true and what <i>is</i> false, or what <i>is</i> right or wrong, in motive or in act—matters that cannot be decided in the external part of the mind—then shall you elevate your soul to the Lord, and to the state derived from the Love and Wisdom which flows from the Lord's Divine Humanity;</p> |
| <p>9. And you shall come to the priests the Levites, and to the judge that shall be in those days, and enquire; and they shall show you the sentence of judgement:</p> | <p>9. And you shall consult the desires after genuine good in spiritual and natural things which you have received from the Lord, and the perception of right and wrong which the Lord shall give you in that state; and wisdom will be given you by means of them:</p> |
| <p>10. And you shall do according to the sentence, which they of that place which the LORD shall choose shall show you; and you shall observe to do according to all that they inform you:</p> | <p>10. And you shall do according to the perception that is given you, which the principles derived from the Lord's Divine Humanity shall teach you; and you shall take heed to perform all that they shall show you:</p> |
| <p>11. According to the sentence of the law which they shall teach you, and according to the judgement which they shall tell you, you shall do: you shall not decline from the sentence which they shall show you, to the right hand, nor to the left.</p> | <p>11. According to the interpretation of the Lord's will which they shall teach you, and according to the perception of what is right you shall have through them, you shall do: you shall not decline from the path pointed out by these leadings from the Lord to any course of action dictated by the unregenerate will.</p> |

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| <p>12. And the man that will do presumptuously, and will not hearken to the priest that stands to minister there before the LORD your God, or to the judge, even that man shall die: and you shall put away the evil from Israel.</p> | <p>12. And every inclination of the heart to act from the unregenerate will, which cannot be brought into conformity with the love of genuine good given to the soul from the Divine Love and Wisdom, or to the perceptions given of truth and right from the Lord, that inclination must be destroyed; and so evil shall be removed from the spiritual mind.</p> |
| <p>13. And all the people shall hear, and fear, and do no more presumptuously.</p> | <p>13. And all the faculties of the soul will thus be brought to obedience to the Lord, and fear to act against good, and from self-will.</p> |
| <p>14. When you are come to the land which the LORD your God gives you, and shall possess it, and shall dwell therein, and shall say, I will set a king over me, like as all the nations that are about me;</p> | <p>14. When you are come to that heavenly state with which you shall be gifted, if the dictates of Divine Love and Wisdom are followed, and shall be habitually therein, and shall desire to be governed by definite and fixed principles of doctrine in spiritual things, as in moral and external things,</p> |
| <p>15. You shall in any wise set him king over you, whom the LORD your God shall choose: one from among your brethren shall you set king over you: you may not set a stranger over you, which is not your brother.</p> | <p>15. You shall take care that your ruling principles of action are those appointed by the Lord, and in accordance with the Love and Wisdom which flow from the Lord's Humanity, and charity must be the ruling principle therein: you must not be governed by principles or doctrines which have not charity (or mutual love) as their ruling principle.</p> |
| <p>16. But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: for as much as the LORD has said to you, You shall now on return no more that way.</p> | <p>16. And your ruling principle of action is not to be contaminated by doctrinals from the intellectual proprium, nor must the mind be brought back into a state in which doctrine is regarded as more important than life, and religion is made to consist in the intellectual belief in doctrinal formulae and external propriety; for as much as the soul has clearly perceived from the Lord that it cannot be brought to heaven by such means (AE 654).</p> |
| <p>17. Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.</p> | <p>17. Neither is the ruling principle of action of the soul to be conjoined with delights proceeding from the loves of evil and falsity that flatter self, lest the inmost will be drawn away from the Lord: nor shall the soul trust to the multiplication of mere doctrinals and knowledges acquired by self-intelligence.</p> |

18. And it shall be, when he sits upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites:

18. And it shall be, that when these principles of action which you have acquired are fully established as the guide and leader of the soul, that they shall constantly be subordinate to the Divine Word, which shall be impressed on the heart, and perception from which will be given to the soul when in states of good from the Lord:

19. And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:

19. And the principles which the soul acts upon must always be drawn from the Divine Word, which must be the constant study of the soul in all the developments of religious life; that the soul may be filled with the holy fear of acting contrary to the Divine Love and Wisdom, and ever keep in remembrance all that is taught in the Word, and comprehend its teaching, and carry it out in the life:

20. That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel.

20. That the ruling principles of the soul may be established in humility, and thus not be against a life of true charity, and that they may not lead the soul away from the path designed for it by Divine Providence into the paths favouring the natural loves, and the fallacies which flow from them: to the end that the states derived from these ruling principles, and from the goods and truths produced by their means in the soul, may be as full and complete as possible in the spiritual mind.

Deuteronomy Chapter 18

Verses 1, 2. *Impulses to good are not derived from the man himself.*

Verses 3-5. *How they communicate with the rest of the mind.*

Verses 6-8. *How the impulses to good in the external mind are elevated by looking to the Divine Humanity.*

Verses 9-14. *Caution to keep the heavenly life clear from what proceeds from the evils of the unregenerate heart.*

Verses 15-22. *A development of truth suited to its progress will be given in each state of the soul.*

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| 1. The priests the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance. | 1. THE Divine good of love to the Lord, and the aspirations after genuine good derived therefrom, and all the holy impulses of charity from the Lord, (or rather the faculties receptive of them in the human mind), are not supplied with good and truth from external study as is the spiritual mind, or that part of the soul which is receptive of truth; they are recruited by the influx of love from the Lord into the soul, and derive their support direct from Him. |
| 2. Therefore shall they have no inheritance among their brethren: the LORD is their inheritance, as he has said to them. | 2. Therefore they receive no proprium or life as of themselves amongst the other faculties of the soul; they ever remain distinct as coming from the Lord, and they receive influx or support direct from the Lord by internal dictate (AC 9809). |
| 3. And this shall be the priest's due from the people, from them that offer a sacrifice, whether it be ox or sheep; and they shall give to the priest the shoulder, and the two cheeks, and the maw. | 3. And this is what the holy impulses of charity shall receive from the truths that are with the soul, when the Lord is worshiped by them, whether it be in external or internal worship: these good impulses shall receive from them power to act, to make known their good intentions, and to communicate with the outer world. |
| 4. The firstfruit also of your corn, of your wine, and of your oil, and the first of the fleece of your sheep, shall you give him. | 4. And the real good derived from your faith, and all your perceptions of spiritual truth (AC 9223), all your holy affections, and the use you can perform from charity, you shall ascribe to these holy influences. |

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| <p>5. For the LORD your God has chosen him out of all your tribes, to stand to minister in the name of the LORD, him and his sons for ever.</p> | <p>5. For the Divine Love and Wisdom have appointed these means out of the faculties of the soul to minister to it the things which are Divine, both these holy influences and all the things derived from them in every state of regeneration.</p> |
| <p>6. And if a Levite come from any of your gates out of all Israel, where he sojourned, and come with all the desire of his mind to the place which the LORD shall choose;</p> | <p>6. And if those holy impulses for good which exist in any of the external faculties of the spiritual mind desire to rise to higher things, and, seek with all the power and desire of the mind to conform themselves to the pattern set in the Lord's Humanity;</p> |
| <p>7. Then he shall minister in the name of the LORD his God, as all his brethren the Levites do, which stand there before the LORD.</p> | <p>7. Then shall be impressed on these good desires and impulses the qualities derived from the Lord's Humanity and they shall minister to the welfare of the soul as those other perceptions of charity which are received direct by influx from the Lord into the higher faculties of the soul.</p> |
| <p>8. They shall have like portions to eat, beside that which comes of the sale of his patrimony.</p> | <p>8. They shall alike be recruited by influx of good and truth from heaven, besides the blessing which comes from the alienation of anything of ignorance or imperfection from the soul.</p> |
| <p>9. When you are come into the land which the LORD your God gives you, you shall not learn to do after the abominations of those nations.</p> | <p>9. When you are come to the heavenly states with which the Divine Love and Wisdom will gift you, you shall not be seduced to conjoin those states with any of the evils of the unregenerate heart.</p> |
| <p>10. There shall not be found among you any one that makes his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch.</p> | <p>10. It shall not be permitted in the soul that any of the goods and truths of the Church should be profaned to serve self-love, nor shall any principle be tolerated that searches into the mysteries of faith for selfish ends, and is thus governed by influx from hell (that divineth divinations, and that asks questions of the hells), or which conjoins the holy things of the Church with the loves of self and of the world;</p> |
| <p>11. Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.</p> | <p>11. Or that draws away the soul by worldly delights and communicates with evil spirits, and that trusts to the fables of evil and the maxims derived from self-intelligence (is a soothsayer and makes inquiry of the dead).</p> |

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| <p>12. For all that do these things are an abomination to the LORD: and because of these abominations the LORD your God does drive them out from before you.</p> | <p>12. For all these things pollute religion and make the soul averse to heaven; and because they are averse to all good, the providence of the Divine Love and Wisdom is directed to drive them out of the heart.</p> |
| <p>13. You shall be perfect with the LORD your God.</p> | <p>13. You shall be perfect, and endeavour with singleness of heart to follow solely the dictates of the Divine Love and Wisdom (Matt 5:48).</p> |
| <p>14. For these nations, which you shall possess, hearkened to observers of times, and to diviners: but as for you, the LORD your God has not suffered you so to do.</p> | <p>14. For the natural affections over which you shall obtain dominion are prone to follow the falsities proceeding from the love of self and self-derived intelligence, but the regenerate will is restrained by the Divine Love and Wisdom from doing so.</p> |
| <p>15. The LORD your God will raise up to you a Prophet from the midst of you, of your brethren, like me; to him you shall hearken;</p> | <p>15. The Divine Love and Wisdom will raise up in the soul Divine truth itself, derived from the Humanity of the Lord and from the Word (which is the Divine truth in its internal principles), in which a life of genuine charity is the basis, like the truths which led it forth from the unregenerate condition; and this the soul shall hearken to and obey;</p> |
| <p>16. According to all that you desiredst of the LORD your God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.</p> | <p>16. According to all the desire of the natural man from the Divine Love and Wisdom, when the soul is in a state of external worship, and from that state contemplates Divine things and the Divinity as a strict judge, in which the natural man fears to perceive the requirements of the Divine Law, and to perceive the complete abnegation of self required by the Divine commands, and the burning zeal of the Lord against sin and evil, on account of the destruction of all that is good that they bring upon the soul, and feels that there is no power in the soul itself to contend with evil, which will bring destruction upon the spiritual life;</p> |
| <p>17. And the LORD said to me, They have well spoken that which they have spoken.</p> | <p>17. And the soul is reassured by the Divine mercy, which teaches that it is well for it to feel its own unworthiness;</p> |

18. I will raise them up a Prophet from among their brethren, like you, and will put my words in his mouth; and he shall speak to them all that I shall command him.

18. The Lord will raise up for the soul doctrines of truth from His Divine Humanity, and thereby suited to every condition of the soul, of which a life of charity is the basis, and in accordance with former truths received in the soul proceeding from the Word, and will instil the revelation of His will into these doctrines; and they shall explain the Divine will to the soul in a form accommodated to its new condition.

19. And it shall come to pass, that whoever will not hearken to my words which he shall speak in my name, I will require it of him.

19. And it shall come to pass that whoever will not obey the perception of the Lord's will revealed through these doctrines for his guidance, will sin against knowledge, and thereby damage his soul. [Note (verses 15-19).—These verses seem to teach that the Lord ever reveals Himself to the human race in a character accommodated to their state, hence the number of religions which have existed in the world, and hence the attributes of Deity as conceived of by the Jews, by the first Christian Church, and again by the New Church, are quite different; and hence indeed the necessity, when the time was fully come, for the appearance of the Lord on earth in human form, that there might be no misconception as to His character; which advent is evidently foretold in the literal sense in these verses. In the spiritual sense, the acceptance of the doctrine of the absolute Divinity of the Lord Jesus Christ as the only God, with the truths that flow therefrom, is described, which is also meant by the Second Coming of the Lord (AE 870). It must be evident to the candid mind that the Lord Jesus Christ has not been accepted by the first Christian Church, at all events in the popular idea, as the one only God (the Alpha and Omega), but as a secondary Deity, distinct from and in some way inferior to another Deity who is called the Father, and whose character is represented as being quite different; so that the latter is said to require intercession, and even to be appeased by the sufferings of the former; so that, whatever may be said in creeds, *two gods* are *thought* of in the mind, as separate and distinct as those of the religions which are called polytheisms.]

20. But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

20. But those doctrines which profess to teach the Lord's will, but which are not derived from the Lord's Divine Humanity, but which teach the soul to worship other things as the supreme good; these are falses to be removed from the soul.

21. And if you say in your heart, How shall we know the word which the LORD has not spoken?

21. And if you shall say in your heart, How can we detect falses which do not proceed from the Lord?

22. When a prophet speaks in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD has not spoken, but the prophet has spoken it presumptuously: you shall not be afraid of him.

22. When a doctrine professes to teach the things derived from the Lord's Divine Humanity, but does not, when followed out, produce any good effect upon the life, this is then a falsity which does not proceed from the Lord; it proceeds from self-intelligence, and shall not be regarded (Matt 7:15-20).

Deuteronomy Chapter 19

Verses 1-3. *When the soul follows sincerely the truths it knows, faults committed through ignorance do not bring guilt or hurt to the soul.*

Verses 4-10. *An example of this.*

Verses 11-13. *But theories which are maliciously and persistently against charity are to be destroyed.*

Verse 14. *The highest standard of good and truth the soul can reach to be rigidly maintained.*

Verse 15. *One unconfirmed truth not to condemn anything, but several agreeing together to be taken as a proof of evil.*

Verses 16-21. *On the decisions in the soul between evil and good, and between truth and falsity. Evil and falsity when brought to light to be destroyed.*

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| 1. When the LORD your God has cut off the nations, whose land the LORD your God gives you, and you succeedest them, and dwell in their cities, and in their houses; | 1. WHEN the Divine Love and Wisdom have subjected the evils of the unregenerate heart, whose place shall be occupied by the thoughts and intentions inspired into the soul from the Divine Love and Wisdom which shall succeed them, and dwell in the understanding and its doctrines, and in the will and its intents and desires; |
| 2. You shall separate three cities for you in the midst of your land, which the LORD your God gives you to possess it. | 2. There shall be provided states of blamelessness, if the soul commits a fault from errors of doctrine, in the interior thought and will of those new regenerate states received as your own from the Divine Love and Wisdom. |
| 3. You shall prepare you a way, and divide the coasts of your land, which the LORD your God gives you to inherit, into three parts, that every slayer may flee thither. | 3. You shall believe in the truths of the Church as revealed to your highest perceptions of truth, and place all the external truths of the mind which the Divine Love and Wisdom has permitted you to enjoy in orderly arrangement and subjection to the truths of the Church, and then any principle destructive of good or truth, through ignorance in the soul, shall be blameless. |
| 4. And this is the case of the slayer, which shall flee thither, that he may live: Whoever kills his neighbour ignorantly, whom he hated not in time past; | 4. And this is the case with any principle in the mind destructive of good through error, which shall be blameless and bring no hurt to the soul: Whatever destroys goodness and truth through ignorance, and not from the malice of an evil heart; |

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| <p>5. As when a man goes into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lights upon his neighbour, that he die; he shall flee to one of those cities, and live:</p> | <p>5. As when one who is principled in good disputes concerning good and truths from his religious tenets, and his powers are directed to destroy some principle which he believes to be false by enforcing the tenets he believes to be true, and in his effort truth and good become separated with him, and he destroys the charity with which he is associated, he shall be kept in safety by the Lord and shall not thereby lose spiritual life (AC 9011):</p> |
| <p>6. Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him; whereas he was not worthy of death, inasmuch as he hated him not in time past.</p> | <p>6. Lest the punishment of destroying the influx of good and truth from the Lord should follow such a one for the destruction of charity while his will is imbued with the evil proceeding from false doctrine, and come upon him so as to destroy his spiritual life, because he is far removed from real truth; whereas his interior will is not in a state of condemnation, inasmuch as the destruction of charity does not proceed from a heart averse to all good and truth (but from mistaken tenets).</p> |
| <p>7. Wherefore I command you, saying, You shall separate three cities for you.</p> | <p>7. Wherefore it is the will of the Lord that there shall be states of preservation and blamelessness for those who have destroyed what is good from false religious tenets sincerely believed.</p> |
| <p>8. And if the LORD your God enlarge your coast, as he has sworn to your fathers, and give you all the land which he promised to give to your fathers;</p> | <p>8. And if the faculties of the external mind become increased from influx of the Divine Love and Wisdom, as is the Divine will for those who are in good, and the soul becomes gifted with all those heavenly states which are promised in the Word to those who receive good from the Lord;</p> |
| <p>9. If you shall keep all these commandments to do them, which I command you this day, to love the LORD your God, and to walk ever in his ways; then shall you add three cities more for you, beside these three:</p> | <p>9. If you carry out in the life all that you shall perceive of the Lord's will in your regenerate states, to love the Divine Love and Wisdom above all things, and habitually to conform your life to them; then shall you be more completely purified from the evils arising from errors of doctrine:</p> |
| <p>10. That innocent blood be not shed in your land, which the LORD your God gives you for an inheritance, and so blood be upon you.</p> | <p>10. That the Divine principle inseminated by the Lord in the interiors of the soul be not destroyed, which the Divine Love and Wisdom desire to appropriate to you, and so the guilt of quenching the Holy Spirit (which is spiritual murder) be upon you.</p> |

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| <p>11. But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and flees into one of these cities:</p> | <p>11. But if any principle in the soul proceeding from the evil of the heart is utterly averse to all charity and seeks every occasion to destroy it, and ever opposes it and aims at the inmost life of good in the soul to destroy it, and seeks to justify itself from religious tenets believed by the soul:</p> |
| <p>12. Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.</p> | <p>12. Then the true wisdom given by the Lord to the soul from religion shall by rigid self-examination root out that falsity, and give it over to destruction as something profane and evil, that it may be destroyed out of the soul,</p> |
| <p>13. Yours eye shall not pity him, but you shall put away the guilt of innocent blood from Israel, that it may go well with you.</p> | <p>13. The understanding shall not favour it, but you shall put away everything which destroys the influx from the Lord into the spiritual mind, that it may go well with the life of the soul.</p> |
| <p>14. You shall not remove your neighbour's landmark, which they of old time have set in your inheritance, which you shall inherit in the land that the LORD your God gives you to possess it.</p> | <p>14. You shall not let selfishness or worldly-mindedness diminish the standard of good appointed by the highest wisdom you can attain to, derived from the Word according to the perception given you, which you shall receive in the new states or regenerate character which the Divine Love and Wisdom give you as your own.</p> |
| <p>15. One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sins: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.</p> | <p>15. If One opinion or view of a matter (though it seem derived from good) shall not be permitted to rise up against any principle in the soul to condemn it as being against the good derived from faith, or to condemn any act or desire of the will as being against the genuine life of charity; but when good and truth both testify against it, or where several truths combine to condemn it, the matter enforced by them shall be considered fully confirmed (AC 4197).</p> |
| <p>16. If a false witness rise up against any man to testify against him that which is wrong;</p> | <p>16. If any falsity, either derived from education or the religious persuasions received in childhood, or the lust of evil, rise up in the mind against the goods and truths of faith to proclaim them to be evil and false;</p> |
| <p>17. Then both the men, between whom the controversy is, shall stand before the LORD, before the priests and the judges, which shall be in those days;</p> | <p>17. Then both the doctrines or desires about which there is dispute in the mind shall be compared with the standard of the Divine Humanity, by the perception of good and judgement of truth which is given to the soul in its then state;</p> |

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| 18. And the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and has testified falsely against his brother; | 18. And the soul shall make diligent examination of itself by means of these perceptions; and if it is clearly seen that the doctrines or opinions rising up in the mind testify falsely against principles in the soul that are really truths of faith, and the good thence derived; |
| 19. Then shall you do to him, as he had thought to have done to his brother: so shall you put the evil away from among you. | 19. Then shall these opinions be destroyed out of the mind in proportion as they are perceived to be against real charity; and so shall evil be put away from the soul. |
| 20. And those which remain shall hear, and fear, and shall now on commit no more any such evil among you. | 20. And the doctrines and opinions that remain shall be confirmed, and be in subjection to the perception of good, and so the soul will be preserved from sinning against the goods and truths that are given it from heaven. |
| 21. And your eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot. | 21. (In these self-examinations) the understanding, and perception given to the soul shall not permit itself to be biassed in favour of anything that is false by the unregenerate will: what is destructive of spiritual life shall be utterly destroyed out of the soul; what dims the perception of truth shall be accounted as false; what destroys the exterior understanding of truth shall be accounted a falsity proceeding from the sensual principle; any principle that destroys spiritual truth in act must be accounted destitute of spiritual truth; and anything that destroys natural truth will lose the perception of natural truth (according to the law of order in the spiritual world, that evil intended, immediately recoils upon the author (AC 9048-9057)). [Note (verses 15-21).—To set a question at rest by a dogmatic doctrine; or by this or that text by itself, is not the way to arrive at the real truth; the subject should be looked at and examined from all its bearings, and the various passages in the Word relating to it taken together, and its effects on the life for good or evil considered; otherwise the soul will lose perception of rational truth, though the memory may be a receptacle of the dogmas of others.] |

Deuteronomy Chapter 20

Verses 1-4. *The soul must not be afraid of evils and falsities when opposed by them in temptations, but must rely upon heaven.*

Verses 5-9. *Directions for combating with evil and falsity.*

Verses 10-15. *On contending with doctrines in the external mind that oppose regeneration.*

Verses 16-18. *But those derived from interior evil to be utterly destroyed.*

Verses 19, 20. *But care to be taken not to destroy any genuine knowledges and perceptions in contending with false doctrines.*

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| 1. When you go out to battle against your enemies, and see horses, and chariots, and a people more than you, be not afraid of them: for the LORD your God is with you, which brought you up out of the land of Egypt. | 1. WHEN the spiritual man passes out from interior reflection to combat with evils and falsities, and perceives the numerous arguments and doctrinals ranged in favour of evil, and that falsities seem to be more abundant and powerful than truths, he should not be afraid of them; for the Divine Love and Wisdom are with Him, which brought the soul out of its unregenerate condition. |
| 2. And it shall be, when you are come near to the battle, that the priest shall approach and speak to the people, | 2. And it shall be, when the soul feels itself falling into temptations and surrounded by evils and falsities, it will receive aid by means of the soul's aspirations after real good, which shall be more closely united with it; |
| 3. And shall say to them, Hear, O Israel, you approach this day to battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be you terrified because of them; | 3. And from these the soul shall perceive that a state has arrived in which the spiritual man must contend as if from himself with evils and falsities; and that the will must not be allowed to succumb, nor should the soul fear, or be in trepidation, or be dismayed because of them: |
| 4. For the LORD your God is he that goes with you, to fight for you against your enemies, to save you. | 4. For the Love and Wisdom proceeding from the Lord's Humanity are with the regenerate in all their struggles, and contend for them against all evil and falsity to save them (AE 734). |

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| <p>5. And the officers shall speak to the people, saying, What man is there that has built a new house, and has not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.</p> | <p>5. And the new regenerate will and the principles under it appointed over the faculties of the mind shall thus order them in time of temptation by careful self-examination; If the new will for good has been received in the external mind, but is not fully established; then let the endeavour be made to firmly establish the will for good, lest the soul perish in temptations, and the will for evil be implanted instead of for good.</p> |
| <p>6. And what man is he that has planted a vineyard, and has not yet eaten of it? let him also go and return to his house, lest he die in the battle, and another man eat of it.</p> | <p>6. And if the truths of faith have been received in the external mind, but have not been appropriated to the soul by carrying them out; let these first be fully implanted in the will, lest the soul perish in temptations, and evil be conjoined to the truths in the mind.</p> |
| <p>7. And what man is there that has betrothed a wife, and has not taken her? let him go and return to his house, lest he die in the battle, and another man take her.</p> | <p>7. And if the love of good and truth are both received in the external mind, but are not yet conjoined by the practice of charity; then let them both be firmly implanted in the will, lest the soul perish in temptations, and the marriage of evil and falsity instead of good and truth have place in the soul.</p> |
| <p>8. And the officers shall speak further to the people, and they shall say, What man is there that is fearful and fainthearted? let him go and return to his house, lest his brethren's heart faint as well as his heart.</p> | <p>8. And this shall also be impressed upon the faculties of the mind by the powers appointed by the new regenerate will, that if any affection or principle in the soul wavers and is not firmly opposed to the evil or falsity which tempts; then let this principle be brought to accord with the regenerate will, lest the other thoughts and affections waver like it.</p> |

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| <p>9. And it shall be, when the officers have made an end of speaking to the people that they shall make captains of the armies to lead the people.</p> | <p>9. And it shall be that when the thoughts and affections received in the soul by the new regenerate will have thus ordered all its faculties, that they will be led by wisdom from heaven, and be prepared to fight against evil and falsity. [Note (verses 1-9).—From these verses may be learned the necessity of fighting in temptations as if from oneself, and leaving no stone unturned to conquer. Verses 1-4. It will not do to say the soul cannot contend with evil; it can, for the Lord rights for it. Verse 5. The will must be kept resolutely on the right side. Verse 6. All the truths known which will assist against the evil must be made use of. Verse 7. The will and the intellect must act together as one, and Verse 8. the soul must hold on with fortitude.]</p> |
| <p>10. When you comest near to a city to fight against it, then proclaim peace to it.</p> | <p>10. When the soul in the progress of regeneration finds its progress impeded by doctrines existing in the mind, then it should be seen if these doctrines can be brought into conformity with the perception of good given to the soul.</p> |
| <p>11. And it shall be, if it make you answer of peace, and open to you, then it shall be, that all the people that is found therein shall be tributaries to you, and they shall serve you.</p> | <p>11. And it shall be, that if these doctrines are in conformity with the soul's perception of good, and receive the living influx from heaven, then all the truths belonging to those doctrines shall be conducive to regeneration, and shall serve the new regenerate will.</p> |
| <p>12. And if it will make no peace with you, but will make war against you, then you shall besiege it:</p> | <p>12. And if these doctrines are in opposition to the perception of good given to the regenerate, and endeavour to destroy the work of regeneration, then the regenerate will must fight against them as false doctrines:</p> |
| <p>13. And when the LORD your God has delivered it into your hands, you shall smite every male thereof with the edge of the sword:</p> | <p>13. And when the Divine Love and Wisdom have subjected them under the power of the new regenerate will, you shall destroy all the falses thereof with the power of Divine truth from the Word:</p> |

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| <p>14. But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shall you take to yourself; and you shall eat the spoil of your enemies, which the LORD your God has given you.</p> | <p>14. But the good affections thereof and all that are innocent, and the natural affections thereof and all that can. be made subservient to use in those doctrines, all the good that remains after temptation, shall be appropriated to the soul; thus the regenerate life will be recruited by good and truth acquired in temptation-combats with evil and falsity, which will be appropriated to the soul by the Divine Love and Wisdom.</p> |
| <p>15. Thus shall you do to all the cities which are very far off from you, which are not of the cities of these nations.</p> | <p>15. Thus shall you do to all doctrines relating to the external man (to outward actions and words) which are not doctrines derived from interior evils.</p> |
| <p>16. But of the cities of these people, which the LORD your God does give you for an inheritance, you shall save alive nothing that breathes:</p> | <p>16. But of the doctrines derived from these falses (namely, those derived from the interior evil of the unregenerate heart) which the Divine Love and Wisdom replace by the good affections of the new proprium given from heaven, you shall not permit desire, thought, or action from such a source to remain in the soul:</p> |
| <p>17. But you shall utterly destroy them; namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD your God has commanded you:</p> | <p>17. But you shall utterly destroy them, namely— (Hittites) The falsities of doctrine which permit or encourage evil, and (Amorites) the evils thus engendered, (Canaanites) The evils proceeding from the lusts of the love of self and of the world in the internal mind, and (Perizzites) The falses which these evils give birth to in the mind to excuse them. (See AC 6858-59.) (The Hittites and Jebusites) The worship of anything except the Lord as the supreme good, even though there may be something of good and truth in the thing worshiped (AC 6860). These shall be utterly destroyed according to the perception given you of their evil character from the Divine Love and Wisdom:</p> |
| <p>18. That they teach you not to do after all their abominations, which they have done to their gods; so should you sin against the LORD your God.</p> | <p>18. That they seduce not the soul to pervert all the good and truth it has received by prostituting them to the service of selfish and worldly loves, which is the tendency of all these interior evils and falsities; for thus the soul would be averted from all Divine Goodness and Wisdom.</p> |

19. When you shall besiege a city a long time, in making war against it to take it, you shall not destroy the trees thereof by forcing an axe against them: for you may eat of them, and you shall not cut them down (for the tree of the field is man's life) to employ them in the siege:

19. When the regenerate will has great difficulty in overcoming the arguments of falses that oppose truth (either in the man's own mind or in the minds of others), and endures severe temptations because of them, great care must be taken not to destroy the knowledges or perceptions of truth which support the false doctrine (as far as they are genuine) by the dogmatic assertion of truth; for these perceptions or knowledges may be conducive to the regenerate life; you shall not obliterate these perceptions, for these very perceptions, which form the soul's rational perception of truth, are the very means by which the false doctrines may be eventually overcome in the soul (*for, O man, the tree of the field is to be employed in the siege, marginal reading*).

20. Only the trees which you know that they be not trees for meat, you shall destroy and cut them down; and you shall build bulwarks against the city that makes war with you, until it be subdued.

20. Only those perceptions or knowledges which you know are not perceptions or knowledges that can nourish the regenerate life, you shall destroy and pluck them out of the mind; and thus you shall raise a defence against the false doctrines that oppose the regenerate life until they be subdued. [*Note.—From this passage we learn that even real truths inseminated into the soul in a state of compulsion or without being rationally understood do not assist regeneration.*]

Deuteronomy Chapter 21

Verses 1-9. *On the purification of the external man from the guilt of rejecting the Divine Influx when this has been done through ignorance.*

Verses 10-14. *On the adoption of natural affections by the spiritual man.*

Verses 15-17. *Things inferior are not to be put before others of more importance in the formation of the character because they are more pleasing to the natural disposition.*

Verses 18-21. *What stubbornly opposes good and truth in the soul is to be destroyed out of it.*

Verses 22, 23. *Evils once seen and acknowledged to be destroyed there and then, and not suffered to remain in succeeding states.*

1. If one be found slain in the land which the LORD your God gives you to possess it, lying in the field, and it be not known who has slain him:

1. If the Divine Spirit or Influx of good and truth from heaven be found profaned, perverted, or extinguished in the soul in the new states which the Divine Love and Wisdom have given you as your own in regeneration, being destroyed in the external man, and it be not known what caused it to perish;

2. Then your elders and your judges shall come forth, and they shall measure to the cities which are round about him that is slain:

2. Then shall the soul, by means of its truths which are from good, and the power of judgement in spiritual things given it, consider the doctrines believed in which are most allied to the state in which the Divine Spirit is perceived to be quenched in the external man:

3. And it shall be, that the city which is next to the slain man, even the elders of that city shall take an heifer, which has not been worked with, and which has not drawn in the yoke;

3. And with respect to that doctrine of faith which has most affinity with the state in which the Divine influence is extinguished, the primary truths in that doctrine shall take of the good of the natural man which is in innocence from not having yet attracted to the soul the falses of faith and evils of self-love by the service of lusts;

4. And the elders of that city shall bring down the heifer to a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley:

4. And the primary truths of that doctrine agreeing with good, together with the good of the natural man which is in innocence, shall be brought to a perception of their ignorance and obscure state, in which there are naturally no genuine truths and goods of faith, and in that state of humiliation the soul shall reject all that is evil in the doctrines imbibed into the external memory, and be freed from the evils resulting, because the influx from heaven was destroyed through ignorance (AC 9262, see also AC 8902, 4503):

5. And the priests the sons of Levi shall come near; for them the LORD your God has chosen to minister to him, and to bless in the name of the LORD; and by their word shall every controversy and every stroke be tried:

5. And the good desires and aspirations received from the Lord both in spiritual and natural things shall be more closely adjoined to the interiors of the soul; for these are what minister the things of the Divine Love and Wisdom to the soul, and confer upon it the qualities derived from the Divine Humanity (the Lord Jesus Christ); and by perception derived from them shall every difficulty as to doctrine and as to life be decided:

6. And all the elders of that city, that are next to the slain man, shall wash their hands over the heifer that is beheaded in the valley:

6. And all the truths derived from good in that doctrine, which was allied to the state in which the Divine Influx was found extinguished in the soul, shall be purified from the guilt of profaning or rejecting Divine truth, being expiated by the innocence of ignorance of the external man:

7. And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it.

7. And through them the soul shall confess and perceive that these holy influences have not been profaned or extinguished through any intention of the will, nor with the knowledge of the understanding.

8. Be merciful, O LORD, to your people Israel, whom you have redeemed, and lay not innocent blood to your people of Israel's charge. And the blood shall be forgiven them.

8. Be merciful, O Lord, to the regenerating soul which You have brought forth from its hereditary evil condition, and let not the heinous sin of quenching the Divine Spirit which flows from You come upon the spiritual man; and the soul shall be delivered from the evil that comes from the rejection or perversion of Divine truth.

9. So shall you put away the guilt of innocent blood from among you, when you shall do that which is right in the sight of the LORD.

9. And thus you shall be saved from the rejection or perversion of the Divine Influx into the soul, when you shall carry out the Lord's will as far as perception of it is given you.

[*Note* (verses 1-9).—From this passage may we not learn that the soul will sometimes discover in the course of regeneration that all the good that flows in from heaven is extinguished by the evil tendencies of the natural man? but need not despair; for is it not warned in the Word beforehand that the unregenerate heart is deceitful above all things, and desperately wicked? Only let the regenerating be careful that all their powers are directed to guard against the tendencies to evil in the external man being conjoined to the interior soul, by being embraced by the affections, and permitted by the understanding. If the soul is in the perception that all good is from the Lord and implores His aid, and that all evil is from hell and its own perverted tendencies, and desires to shun them; no evil will be imputed to it. (See AC 10219, 6325, 6203-4). The Lord Himself had all the tendencies to evil that we have from His Humanity derived from the mother, but as He never permitted them to be conjoined to Himself by adoption, He was without sin, and conjoined this perfected Humanity in Himself to the Divinity, which was His interior soul. Thus by His conquest over these tendencies to evil the human race became conjoined to the Divinity, and it is by our conquest over these tendencies by the Divine aid thus acquired, that we become conjoined to the Divine life— that is, saved. (See AC 1414, 9452.)]

10. When you go forth to war against your enemies, and the LORD your God has delivered them into your hands, and you have taken them captive,

10. When the soul is remitted into externals to combat the evils and falsities which exist in the external mind, and the Divine Love and Wisdom have reduced them under the power of the regenerate will, and they are under its control,

11. And see among the captives a beautiful woman, and have a desire to her, that you would have her to your wife;

11. And you perceive amongst these external things now subject to the regenerate will, affections of the natural man, well-pleasing and delightful to the soul, and the soul desires these, and to have them adjoined to its life,

12. Then you shall bring her home to your house, and she shall shave her head, and pare her nails;

12. These affections shall then be introduced into the interiors of the soul by the regenerate will; and shall there be purified from the things belonging thereto, which are unclean, and void of spiritual life in externals (AC 3301);

13. And she shall put the clothing of her captivity from off her, and shall remain in your house, and bewail her father and her mother a full month: and after that you shall go in to her, and be her husband, and she shall be your wife.

13. And all things that were remote from spiritual life in these affections shall be put off (AC 3703), and they shall become more closely conjoined to the regenerate will, and shall arrive at a new state in which the evils and falsities formerly belonging to that state are buried in oblivion (AE 555): and after this these affections maybe conjoined to the regenerating soul, the regenerate will derived from the Lord will impart its own quality to them, and they will be helpful to the regenerate life.

14. And it shall be, if you have no delight in her, then you shall let her go whither she will; but you shall not sell her at all for money, you shall not make merchandise of her, because you have humbled her.

14. And it shall be that if these affections cease to be delightful and helpful to the regenerating soul, then you shall relinquish them; but you shall not alienate them from spiritual uses to the service of self, you shall not turn them to selfish and worldly ends, because you have adjoined them to your spiritual life.

[*Note* (verses 10-14).—Thus, for example, these verses seem to teach that when the regenerating soul examines the depths of the heart to cast out the evils therefrom; many things will be found, such as the desire for wealth, worldly position, and so forth, which are not harmful in themselves, but only become so when they dominate over the spiritual man; and that these may be adopted by the latter, purified from evil and turned to good uses, and thus become helpful to regeneration, but they are not necessary to spiritual life, and may be relinquished; but having adopted them, they must not be deprived of all that is spiritual by being turned exclusively to worldly and selfish ends.]

15. If a man have two wives, one beloved, and another hated, and they have born him children, both the beloved and the hated; and if the firstborn son be hers that was hated:

15. If the regenerating soul has conjoined to it the affection of good and truth spiritual, and the affection of good and truth natural (that is, the affection of doing good from really wise principles derived from heaven, which are internal and spiritual; and the affection of doing good from the natural disposition or good-nature, as it is called, which is external), and one is delightful to the will and the other is distasteful; and from both are derived principles of life and doctrine in the character, both from the internal and the external affection, and those principles which are really essential to spiritual life are derived from the affection which is distasteful to the will:

16. Then it shall be, when he makes his sons to inherit that which he has, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn:

16. Then it shall be that when the soul in the course of regeneration begins to acquire goods and truths by means of the principles derived from these affections, those principles derived from the affection of the natural disposition, and which are therefore agreeable to the will, must not be put before those derived from the affection distasteful to the will, if the latter are perceived to be the real essential principles of life derived from heaven:

17. But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he has: for he is the beginning of his strength; the right of the firstborn is his.

17. But those principles which are felt to be of primary importance and real truths derived from heaven, even though they are repugnant to the natural disposition, must be allowed to have a double share in the formation of the regenerate character; for thereby comes the first dawning of spiritual life in the soul; and these principles are given to have the primary share in the formation of the regenerate character. [*Note.*—This subject may be further illustrated by the account of Jacob's wives, Rachel and Leah (see AC 3919), also by the consideration of the conduct of parents towards their children, where it would be well-pleasing to indulge them, but really wise to correct them; — generally to give, from good-nature, people what they clamour for is natural, and to give them what is believed to be for their good ultimately is spiritual—and to give the same to the various appetites and desires of one's own mind is to behave with like wisdom towards oneself. (See AC 988, 4992, 5008, 5028, 5032, etc.)]

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| <p>18. If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken to them:</p> | <p>18. If there be in the mind a stubborn and rebellious principle derived from the false doctrines received from education, which will not obey the perception given by the good and truths of the Church, and when these have done everything possible to bring it into conformity, still will not obey:</p> |
| <p>19. Then shall his father and his mother lay hold on him, and bring him out to the elders of his city, and to the gate of his place;</p> | <p>19. Then shall the regenerating soul by means of the goods and truths of the Church lay hold of this stubborn principle, and bring it out to light before such truths derived from good as exist in the doctrines from which it is derived, and to such elementary truths as may exist in the state derived from those doctrines.</p> |
| <p>20. And they shall say to the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard.</p> | <p>20. And by means of the good and truth of the Church it shall be made evident to the perception of truth existing from that doctrine that the principle is unyielding to the influences of good and truth, and opposes them, and quenches the Divine Influx in the soul; and eagerly appropriates evil, and imbibes falses which dissipate true wisdom.</p> |
| <p>21. And all the men of his city shall stone him with stones, that he die: so shall you put evil away from among you; and all Israel shall hear, and fear.</p> | <p>21. Then all that is really good and true in that doctrine will combine to destroy that stubborn principle in the natural mind by the plain truths of the Word, that it trouble the soul no more: thus will evil be removed from the midst of the soul; and all that is spiritual in the soul shall perceive and obey, and fear to act against the good and truth of the Church. (See also AE 655.) <i>[Note.— This passage (verses 18-21) has relation to the violation of truth, as is evident from the signification of stoning (see AC 5156), and shows that one may judge of doctrines by the effect they have on the life; if they reject good influences and lead the soul to love evil or to neglect virtue, they must be destroyed; no matter how true they have been deemed, or how much they have been cherished by the soul before.]</i></p> |
| <p>22. And if a man have committed a sin worthy of death, and he be to be put to death, and you hang him on a tree:</p> | <p>22. When there shall be found in the soul an evil which ought to be destroyed; and it is seen to induce a state utterly devoid of spiritual life, so that it must be rejected as utterly averse to the good of heaven and the Church:</p> |

23. His body shall not remain all night upon the tree, but you shall in any wise bury him that day; (for he that is hanged is accursed of God;) that your land be not defiled, which the LORD your God gives you for an inheritance.

23. You shall not permit any remnant of this evil to remain in the proprium through the period of temptation to succeeding states of regeneration, but shall entirely reject it in the state in which its malignity has been fully perceived (for evils that are seen and acknowledged separate the soul from all spiritual life if not removed); that the holy states be not denied, with which the soul is gifted by the Divine Love and Wisdom in regeneration. (See also AE 655.)

Deuteronomy Chapter 22

Verses 1-3. *Any affections or principles in the soul which have wandered from heavenly order and the life of charity are to be brought back as soon as possible.*

Verse 4. *Or if the natural mind is falling away from spiritual life, every effort must be made to restore it.*

Verse 5. *The things favoured by the natural inclination to be kept quite distinct from those known to be right.*

Verses 6, 7. *New ideas and truths appearing in the rational faculty to be appropriated, but the origin of them not to be attributed to self.*

Verse 8. *The will must not be allowed to relapse from a state of good to one of truth.*

Verse 9. *Truths derived from other sources to be kept distinct from those of the Church accepted by the soul.*

Verses 10-12. *The soul cannot be led by good as a primary agent and by truth as a primary agent at the same time as the states derived therefrom are quite distinct.*

Verses 13-21. *Examination into the affections of the soul as to whether they are good or evil.*

Verse 22. *Any doctrine which perverts the love of good to the love of evil to be destroyed.*

Verses 23, 24. *To love falsity when truths are present in the soul is grievous sin, and can only be removed by destruction of the old tendencies of the will.*

Verses 25-27. *But falsities embraced from inability to understand the truth on account of the external state of the soul are easily removed.*

Verses 28, 29. *Imperfect truths, if believed in, must be acted out, and will then be purified.*

Verse 30. *To act against the good and truth whereby the soul is born again is profanation.*

1. You shall not see your brother's ox or his sheep go astray, and hide yourself from them: you shall in any case bring them again to your brother.

1. YOU shall not perceive that the love of good either from a natural origin or from a spiritual origin in the soul is wandering from the path of love to the Lord and charity to the neighbour, and neglect the perception: the interior will must endeavour with all its powers to bring them back to heavenly order.

2. And if your brother be not near to you, or if you know him not, then you shall bring it to your own house, and it shall be with you until your brother seek after it, and you shall restore it to him again.

2. And if the soul be far removed from a state of true charity, or in a state of ignorance as to what true charity is, you shall remain in the desire to bring back all the affections into heavenly order, and that desire shall remain in the mind till the nature of true charity is perceived, and then you shall bring all your affections into conformity with it.

3. In like manner shall you do with his ass; and so shall you do with his clothing; and with all lost thing of your brother's, which he has lost, and

3. And you shall do the same with natural truth (or science and the love of it); or any external truths; or any other principle in the soul which has wandered from true charity, and you perceive it in

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| <p>you have found, shall you do likewise: you may not hide yourself.</p> | <p>the conscience and interior will, the perception must not be neglected; but everything done to bring back all the faculties into heavenly order.</p> |
| <p>4. You shall not see your brother's ass or his ox fall down by the way, and hide yourself from them: you shall surely help him to lift them up again.</p> | <p>4. If You shall not perceive that the truths or love of good in the natural mind, which is subordinate to spiritual principles, are unable to persevere in the path of duty, and neglect the perception, and gloss it over in the mind; but with all your powers you shall endeavour to help them, and lift them up to receive life from the spiritual principle.</p> |
| <p>5. The woman shall not wear that which pertains to a man, neither shall a man put on a woman's garment: for all that do so are abomination to the LORD your God.</p> | <p>5. The things of the affectional nature or proprium that naturally belongs to man must be kept most distinct from those of rational wisdom, nor is it according to order for the intellect and understanding to adopt truths because they are favoured by the natural proprium: for by this means the Divine Love and Wisdom are averted from the soul. [<i>Note.</i>—It is by the complete separation between the will and intellect that man is capable of regeneration; for by this the understanding can be elevated into a higher state than that to which the man belongs, but to which he can afterwards attain if he follows the light thus given. (See AC 875, 927, 1023, 1044, etc.)]</p> |
| <p>6. If a bird's nest chance to be before you in the way in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, you shall not take the dam with the young:</p> | <p>6. If you shall find in the path of regeneration new developments of rational truths either derived from some knowledges or perception which you have, or in the natural mind receptive of the truths of the Church, either completely developed truths or the germs of them, and the state of the rational faculties from which these truths or germs of truth are developed is also perceived, you shall not ascribe to yourself this state of the rational faculties and the truths developed from it:</p> |
| <p>7. But you shall in any wise let the dam go, and take the young to you; that it may be well with you, and that you may prolong your days.</p> | <p>7. You shall be careful to acknowledge that the origin of them is not from yourself, and then the truths may be adjoined to the life and made use of; that it may be well with your soul, and that your states in the heavenly life may be full and complete. [<i>Note.</i>—Birds denote thoughts, ideas, reasonings (A. C. Index). They are insinuated into the faculties of the soul from the world of spirits. Good thoughts are from heaven; man should make use of and appropriate them, but acknowledge they are not</p> |

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| | from himself.] |
| 8. When you buildest a new house, then you shall make a battlement for your roof, that you bring not blood upon your house, if any man fall from there. | 8. When you are gifted with a new regenerate will for good, then you shall make a guard round about the interior states you shall then possess, in which love to the Lord is the governing principle, that you bring not the guilt of rejecting the Divine influence within you by allowing any principle in the mind to relapse into inferior states and act from inferior motives. (See AC 10184, 9274; Matt 24:17) |
| 9. You shall not sow your vineyard with diverse seeds: lest the fruit of your seed which you have sown, and the fruit of your vineyard, be defiled. | 9. You shall not commingle with the holy truths of the Church which you have received and accepted, the ideas derived from different and diverse religions; lest what is derived from these ideas become mingled with the good derived from the holy truths of the Church so that they cannot be separated, and thus both become denied (Matt 9:16, 17). |
| 10. You shall not plow with an ox and an ass together. | 10. You can not work out your salvation in the natural mind from good and from truth at the same time as primary agents (that is to say, either the mind is in the love of good from which it selects truths which agree with that good; or else the mind is in the love of truths, and by them forms an idea of what is good; and it cannot be in both states at the same time). |
| 11. You shall not wear a garment of diverse sorts, as of woollen and linen together. | 11. The soul must not be clothed with truths from diverse origins at the same time; thus not from those derived from the love of good, which is celestial; and those derived from the love of truth, which is spiritual (AC 9470). [Note (verses 10, 11).—These verses also signify that those who are in the love of good ought not to regard good and truth as separate things; in fact, to them truth is only truth so far as it is good, in its origin, in the end regarded, and in its effects. (See AC 5895.)] |
| 12. You shall make you fringes upon the four quarters of your clothing, with which you cover yourself. | 12. Thus the love of good and the truths developed by it, and the love of truth and the affections acquired by it, must be arranged with order in the natural mind and due discrimination made between them. |
| 13. If any man take a wife, and go in to her, and hate her, | 13. If the understanding, after having been conjoined to an affection, come to be at disagreement with it, |

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| <p>14. And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid:</p> | <p>14. And suggest to the mind that it is tainted with false principles and altogether of evil quality, and that it ought not to have been conjoined to it, as it is an affection of evil instead of what is good; [Note (verses 13, 14).—Generally an affection is evil which regards the love of self or of the world as of primary importance; and it is good if it regard the love of the Lord and the good of others as of primary importance.]</p> |
| <p>15. Then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity to the elders of the city in the gate:</p> | <p>15. Then shall careful inquiry be made by the cardinal introductory truths of the Church into the principles of good and truth from which the affection originated; these shall show whether it was joined to evil or no: [Note. —The elders which sit at the gate seem to signify here the doctrines which discriminate between the things which enter into the mind by examination into the motives from which they spring.]</p> |
| <p>16. And the damsel's father shall say to the elders, I gave my daughter to this man to wife, and he hates her;</p> | <p>16. If it shall be seen from these that the origin of that affection was good, and that the understanding perversely rejects it;</p> |
| <p>17. And, lo, he has given occasions of speech against her, saying, I found not your daughter a maid; and yet these are the tokens of my daughter's virginity. And they shall spread the cloth before the elders of the city.</p> | <p>17. And desires to make it appear that the affection was impure; and yet it was patent before the primary truths of doctrine that the affection was a good and holy one, undefiled with the loves of self and of the world;</p> |
| <p>18. And the elders of that city shall take that man and chastise him;</p> | <p>18. Then shall the understanding be corrected and purified by the primary truths of doctrine;</p> |
| <p>19. And they shall amerce him in an hundred shekels of silver, and give them to the father of the damsel, because he has brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days.</p> | <p>19. And the apparent truths (now proved to be falsities, which were against the good affection), must be taken from it, and those acceded to which are in conformity with the principles of good and truth from which the affection originated, because the understanding had suggested to the mind that a holy spiritual affection was evil; and the understanding must become conjoined to that affection, and may not remove from it through all the states of the regenerate life.</p> |
| <p>20. But if this thing be true, and the tokens of virginity be not found for the damsel:</p> | <p>20. But if the thoughts of the understanding are found to be correct, and the affection to be defiled with the loves of self and of the world;</p> |

21. Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she has worked folly in Israel, to play the whore in her father's house: so shall you put evil away from among you.

21. Then shall the mind be brought to that state in which the affection first left its derivative principles before it was accepted by the understanding, and there the affection shall be destroyed by the truths of doctrine; because it has led astray the spiritual mind from wisdom by introducing the evil loves of self and of the world into the soul so as to contaminate the internal will: thus sin and hell will be removed from the soul. [Example explanatory of verses 13-21.—These verses may be understood by applying them to any virtue and its contrary vice; thus, take economy and meanness. Supposing there is in the character a strong tendency to economize which the understanding is inclined to condemn, and suggests that it springs from the love of the world, and is avaricious, and that it ought not to have such a tendency as it is a worldly affection; then careful inquiry must be made by the light of the heart-searching doctrines of the New Church into the motives from which the tendency originated, which shall be the proof as to whether it is evil or no. If these shall prove that the tendency was not joined to the love of the world, but was simply prudence and frugality, which was irksome to the natural mind, and hence its disagreement; then the natural mind must be purified, and reject its calumnies, and study to cultivate more closely the frugal tendency. But if it appears that the tendency arose from a selfish and worldly love, it must be destroyed and rooted out of the mind by the truths of doctrine, because it would lead astray the soul from heaven.]

22. If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shall you put away evil from Israel.

22. If what had been considered as spiritual truth in the mind is found perverting the affections of the soul, which had been fixed on good, to what is evil, then both must be destroyed, both the false doctrine which perverted the affections, and the love of evil engendered thereby in the mind; so shall you put away evil from the regenerating soul.

23. If a damsel that is a virgin be betrothed to an husband, and a man find her in the city, and lie with her;

23. If the affection of truth in the soul has seen and acknowledged the holy truths of the Church and yet becomes conjoined to and loves falsity, even in states in which the doctrines of the Church are present in the mind to show the truth;

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| <p>24. Then you shall bring them both out to the gate of that city, and you shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he has humbled his neighbour's wife: so you shall put away evil from among you.</p> | <p>24. Then the mind must be brought back into that state in which the doctrines of the Church were first received, and the falsity with its perverted affection must be destroyed with truths from the Word; the affection because it did not take refuge in the doctrines which had been acknowledged, and the falsity because it had drawn away the affections of the mind from its love of the holy truth of the Church; and thus shall evil be put away from the soul.</p> |
| <p>25. But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die.</p> | <p>25. But if the mind is in an external state, and becomes conjoined to falsity (as it were against its will, there being no truth at hand to save); then that falsity will perish:</p> |
| <p>26. But to the damsel you shall do nothing; there is in the damsel no sin worthy of death: for as when a man rises against his neighbour, and slayeth him, even so is this matter:</p> | <p>26. But the will principle has not committed mortal sin; for as when false principles arise and destroy the good of the soul (through ignorance) without the consent of the will, even so is this matter:</p> |
| <p>27. For he found her in the field, and the betrothed damsel cried, and there was none to save her.</p> | <p>27. For the soul was in an external condition when it was conjoined to the false, and it sought the truth but was not able to find it. [<i>Note</i> (verses 23, 24).—Thus if falsities are received in the soul by the will, or because they are loved; against the light which is present in the mind, from truths which have been accepted and believed; grievous evil is committed, and the soul can only be brought back by inversion of the will; but if (verses 25-27) the mind fall into falsities through ignorance and inability to see what is true, and not from the love of them; the evil is light and easily removed. (See also AE 863; John 9:41.)]</p> |
| <p>28. If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;</p> | <p>28. If an affection of the soul which is ignorant of true doctrines of the Church, though in the sincere love of the truth, should become conjoined to apparent but not real truth, and from inferior motives (which is an illegitimate conjunction), and this be perceived;</p> |
| <p>29. Then the man that lay with her shall give to the damsel's father fifty shekels of silver, and she shall be his wife; because he has humbled her, he may not put her away all his days.</p> | <p>29. The false shall be removed as far as possible, and be replaced by genuine truth in accordance with the good from which the affection for truth was derived; and this truth so purified shall be legitimately conjoined to the affection of truth in</p> |

the soul, because it has brought about the conjunction of good and truth in the soul, which is the primary of the Church and the principle by which regeneration is effected, therefore they cannot be separated in the succeeding states of the regenerate life.

[*Note.*— Regeneration is effected by carrying out in the life the truths which the soul has accepted and believed after having arrived at years of maturity, and this forms the marriage of good and truth in the soul; and though the truths are imperfect, or were at first adopted from inferior motives, such as the fear of punishment, or the hope of advantage either in this world or the next, still they are the means by which regeneration is effected, and if sincerely believed in, they must be followed out throughout the whole regenerate life, and what is false and imperfect will be as far as possible removed from them.]

30. A man shall not take his father's wife, nor discover his father's skirt.

30. Beware lest you profane the love of good, or violate the sacred truths whereby you were born again. [*Note.*— "The profanation of good is the affection of evils conjoined to truths, and the profanation of truths is the conjunction of truths with falses" (AC 10652). To believe the truth and afterwards to deny it; or to believe and know what is right and yet to do what is evil; or to act apparently sincerely and well for the sake of an evil end, is profanation.]

Deuteronomy Chapter 23

Verse 1. *Those who reject faith and charity cannot enter into heaven.*

Verse 2. *Nor those whose good conduct is not from religion but from a spurious origin.*

Verses 3-6. *Nor those principles which falsify truths and adulterate goods, for they do not supply the soul with true sustenance, and also endeavour to oppose what is truly spiritual.*

Verses 7, 8. *But external religion agreeing with internal (or with a life of usefulness for a good end) is not to be shunned.*

Verse 9. *In temptations it is especially essential to avoid everything known to be evil.*

Verses 10-14. *The soul is remitted into external states to be purified from evils, otherwise the influences from heaven would be rejected from the soul.*

Verses 15, 16. *The rational faculty is not to be enslaved by spiritual truths.*

Verses 17, 18. *No love of perverting truth, or falsity which denies the Lord and the necessity of a good life, shall be permitted to exist in the regenerate soul; nor are knowledges acquired for evil ends or for vanity acceptable to heaven.*

Verses 19, 20. *The spiritual must not do good for the sake of reward as an end.*

Verses 21-23. *Things resolved upon as being right, must be acted upon.*

Verses 24, 25. *Good and truth derived from others may be adjoined to the soul, but must not be mixed with the good developed therein by the Lord in regeneration.*

1. He that is wounded in the stones, or has his privy member cut off, shall not enter into the congregation of the LORD.

1. THOSE who have rejected what relates to faith and charity and the conjunction of them, so that they cannot bring forth the fruits of good living from heaven into the life, cannot enter into the kingdom of heaven (AC 2468).

2. A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.

2. He whose good conduct is not the offspring of genuine religion, but is spurious (such as what results from a regard to reputation or some worldly motive), shall not enter into heaven till he has acquired remains (*i.e.* genuine good from the Lord).

[*Note.*—Remains signify all the good states, aspirations, and thoughts with which man is gifted during the whole of the regenerate life, and which are stored up in the interiors of his soul for use, and become the medium by which he is saved. (See AC Index.)]

3. An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever:

3. Those who have falsified truth and adulterated good shall not enter into heaven, because they have no remains of genuine good and truth. [Note.—Ammon and Moab are thus described in the AC 2468: "They in general denote those who are principled in external worship, which appears in some respect holy, but not in internal worship,* and who eagerly embrace as good and true whatever relates to external worship, but reject and despise what relates to internal worship: such worship and such a religion takes especial root in those who are principled in natural good, but who despise others in comparison with themselves." In the same article, near the end, these verses in Deuteronomy are briefly described, and it is shown how if all the good in the soul becomes adulterated with evil, and all the truth mixed with falsity, all interior religion is despised and rejected; thus all the good stored up by the Lord in the soul is destroyed.]

4. Because they met you not with bread and with water in the way, when you came forth out of Egypt; and because they hired against you Balaam the son of Beor of Pethor of Mesopotamia, to curse you.

4. Because (such principles) do not supply true spiritual nourishment of good and truth when the soul leaves natural things for the regenerate life; and because they endeavour to pervert knowledges of truth which they suppose favour their doctrines, so as to oppose and infest those things in the soul which are truly regenerating, and to say that they are not from heaven.
* Internal worship is to carry put the Divine Will, as revealed in the Word and the Divine Humanity (who is the Word brought forth to view in a Divine Person, John 1:1, 14, 18), by a life of the highest usefulness that can be attained, see AC 7884.

5. Nevertheless the LORD your God would not hearken to Balaam; but the LORD your God turned the curse into a blessing to you, because the LORD your God loved you.

5. Nevertheless the Divine Love and Wisdom are not diverted from the soul by these efforts of the perverted knowledges of good and truth; and instead of opposing they assist the regenerate life, and bring the influx of Love and Wisdom from heaven closer to it; for the Lord especially guards and protects the spiritual things received from Himself with those who are regenerating.

6. You shall not seek their peace nor their prosperity all your days for ever.

6. This external religion without internal does not bring true peace or spiritual welfare in any state of the regenerate life.

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| 7. You shall not abhor an Edomite; for he is your brother: you shall not abhor an Egyptian; because you were a stranger in his land. | 7. But external religion agreeing with internal is not to be shunned; for it is the brother of internal religion: nor are its scientifics (or knowledges in the memory) to be shunned; for before regeneration the mind dwells amongst scientifics (and is kept there) in an external state, to be instructed till the time when truths can be implanted in the life. |
| 8. The children that are begotten of them shall enter into the congregation of the LORD in their third generation. | 8. The truths that proceed from this external religion and its scientifics shall be incorporated into the spiritual life when fully agreeing with internal truth. |
| 9. When the host goes forth against your enemies, then keep you from every wicked thing. | 9. When the truths and goods of the soul go forth to contend against falses and evils in the life, then be especially careful to avoid evil in thought, word, and deed. |
| 10. If there be among you any man, that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp: | 10. If any principle in the soul has become defiled with sin from the impure loves of self and of the world while in an obscure state; the soul is permitted by the Lord to lapse into a worldly and external state for a time, and feel the loss of happiness which comes from the removal of association with good spirits: |
| 11. But it shall be, when evening comes on, he shall wash himself with water: and when the sun is down, he shall come into the camp again. | 11. And at the close of that state, it is purified by truths; and when the ardour of its selfish affections becomes less vehement, it is admitted into a heavenly state again. |
| 12. You shall have a place also without the camp, whither you shall go forth abroad: | 12. In the regenerate life there will be states when the soul is not in heavenly affections; |
| 13. And you shall have a paddle upon your weapon; and it shall be, when you will ease yourself abroad, you shall dig therewith, and shall turn back and cover that which comes from you: | 13. And by them the evil thoughts and affections of the heart will be separated and buried by truth, and left in the natural life: |

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| <p>14. For the LORD your God walks in the midst of your camp, to deliver you, and to give up your enemies before you; therefore shall your camp be holy: that he see no unclean thing in you, and turn away from you.</p> | <p>14. For the Love and Wisdom proceeding from the Divine Humanity walk through and survey the affections and thoughts of the soul to save what is good, and to deliver up to the evil whatever would hurt or destroy the soul; therefore shall your affections and thoughts be kept pure and holy; for if the impure things proceeding from the loves of self and of the world are not removed from the soul, the Lord cannot dwell there, and all His holy influences would be rejected therefrom.</p> |
| <p>15. You shall not deliver to his master the servant which is escaped from his master to you:</p> | <p>15. You shall not deliver up again to the service of falsity and evil, the powers of the rational understanding when they have ceased to serve falsities, and have acceded to the truths of the Church:</p> |
| <p>16. He shall dwell with you, even among you, in that place which he shall choose in one of your gates, where it liketh him best: you shall not oppress him.</p> | <p>16. They shall be with the spiritual things of the soul, and be incorporated with them amongst the external truths, which are serviceable to introduce good into the mind, where they shall be in freedom, and be allowed free play; and shall not be oppressed by dogmatism.</p> |
| <p>17. There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel.</p> | <p>17. No love of falsifying and perverting truths shall be permitted to exist amongst the affections for truth in the soul; nor shall any falses proceeding from self-love, which deny the Humanity of the Lord and the life of charity proceeding from Him, be permitted to exist amongst the truths of the Church (AC 2350-2354).</p> |
| <p>18. You shall not bring the hire of a whore, or the price of a dog, into the house of the LORD your God for any vow: for even both these are abomination to the LORD your God.</p> | <p>18. The knowledges acquired by the perversion or falsification of spiritual truth, or by the mere cupidity of knowledges derived from vanity of learning, shall not be presented before the Divine Humanity, which is the temple of the Divine Love and Wisdom, as acceptable worship or desires after genuine good; for both these do but tend to utterly avert from the soul the Love and Wisdom which flow from Him.</p> |
| <p>19. You shall not lend upon usury to your brother; usury of money, usury of victuals, usury of any thing that is lent upon usury:</p> | <p>19. Amongst those who are spiritual, the works of charity must not be performed for the sake of reward as an end—whether it be the impartation of knowledges, or of the good derived from them, or of anything in which there is any expectation of reward either in this world or the next:</p> |

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| <p>20. Unto a stranger you may lend upon usury; but to your brother you shall not lend upon usury: that the LORD your God may bless you in all that you set your hand to in the land whither you go to possess it.</p> | <p>20. Amongst those who are external, it is permitted to do good for the sake of reward; but not amongst those who are internal or spiritual: for it is by doing good without expectation of reward that the Divine Love and Wisdom become conjoined to the soul in all its efforts after holiness, which will then be attained in those heavenly states to which the soul is being led.</p> |
| <p>21. When you shall vow a vow to the LORD your God, you shall not slack to pay it: for the LORD your God will surely require it of you; and it would be sin in you.</p> | <p>21. When a line of conduct or thought about religious matters has been confirmed in the mind as being in accordance with the Divine Love and Wisdom, and becomes a deliberate intention (as the right thing to do); it is necessary to act upon it without delay: it becomes a matter of conscience and duty, and it would be sin to neglect it.</p> |
| <p>22. But if you shall forbear to vow, it shall be no sin in you.</p> | <p>22. But if it has not been confirmed into deliberate intention, that is, if the mind is not fully resolved that it is right, it is not binding.</p> |
| <p>23. That which is gone out of your lips you shall keep and perform; even a freewill offering, according as you have vowed to the LORD your God, which you have promised with your mouth.</p> | <p>23. Whatever has been fully intended must be performed with a willing mind according to the full import of what has been deliberately resolved on as the right thing to do, and as being in accordance with the Divine will.</p> |
| <p>24. When you comest into your neighbour's vineyard, then you may eat grapes your fill at your own pleasure; but you shall not put any in your vessel.</p> | <p>24. "Every one associating with others who are of a different doctrine and religion may learn and accept their goods of charity; but not imbibe them or conjoin them to his own truths. (A vineyard, as it denotes the Church, denotes where there is doctrine or religion; grapes are the goods of charity; a vessel is the truth of the Church.)" (AC 5117.)</p> |

25. When you comest into the standing corn of your neighbour, then you may pluck the ears with your hand; but you shall not move a sickle to your neighbour's standing corn.

25. So also when you comest amongst the natural goods that have been developed from others of different religious creed, it is allowable to make use of the good scientifics which gave birth to those goods as external truths under the power of spiritual truth; but it is not allowable to imbibe them and make them your own, as the goods with which the Lord has endowed your own soul by the separation of good and evil within you in regeneration.

Note.—Standing corn denotes the truth of good and faith in conception. (See also AC 5212.)]

Deuteronomy Chapter 24

Verses 1-4. *When the things loved do not accord with the things believed to be right in the soul, it is in a state analogous to divorce, and the things so loved by the external man and believed to be wrong must not be conjoined to the interior will.*

Verse 5. *When the understanding of truths is conjoined to its corresponding affection, a state of peace ensues.*

Verse 6. *No one is to be deprived of the truths of doctrine they live by.*

Verse 7. *Anything that perverts spiritual goods and truths to worldly uses is to be destroyed.*

Verses 8, 9. *Caution against the danger of profanation.*

Verses 10-13. *In imparting truths the endeavour should be made to enable others to see from themselves, and not to force upon them one's own view.*

Verses 14, 15. *Those who do good from inferior motives are not to be deprived of them.*

Verse 16. *Evil does not condemn till it is made a man's own by consent of the will and of the understanding.*

Verses 17, 18. *External things are not to be despised, for the whole soul was in externals till redeemed thence by the Lord.*

Verses 19-22. *The soul must not return from states of good to the states of truth by which the former were gained, and which are for those still striving to reach them; a state of truth is one of bondage compared to a state of good.*

1. When a man has taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he has found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.

1. WHEN the interior understanding of truth or perception of good in the soul has through its obscurity become conjoined to some discordant affection of performing uses in the life from the will-principle so that they have made a one; and it comes to pass that the understanding loses all delight in this affection because some difference of inclination (or supposed taint of evil in the latter) is discovered—that is to say, the things loved by the will do not agree with the highest perceptions of the understanding—it is provided that there should be a complete and absolute separation between the things believed in and thought to be right by the understanding and the things loved by the will; and the latter are separated from the interior mind, and have complete freedom from its perceptions:

2. And when she is departed out of his house, she may go and be another man's wife.

2. And when they are separated from the interior mind, which is under the government of the perception of good, or interior understanding of truth, they can become conjoined to other principles in the soul which will operate with them

—that is to say, the uses performed by the will are done from other motives than because they accord with the highest perceptions of right.

3. And if the latter husband hate her, and write her a bill of divorcement, and gives it in her hand, and sends her out of his house; or if the latter husband die, which took her to be his wife;

3. But if the latter principles separate from that affection, and become completely removed from it, and leave it free, or if they perish out of the mind after having been conjoined to that affection with delight—that is, if uses are performed simply from necessity or from some selfish motive, and not with the co-operation of any of the truths or perceptions of duty in the soul—

4. Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the LORD: and you shall not cause the land to sin, which the LORD your God gives you for an inheritance.

4. It is not lawful for the interior understanding of truth, or perception of right and wrong which had removed that affection from it, again to take it into the interior soul after that it has been clearly perceived to be discordant, and to be defiled with evil motives; for this would be to act against the conscience, and mix good and evil in the soul, and so cause all the influx from the Lord to be averted from the soul; and would bring evil upon all the states with which the Divine Love and Wisdom desire to gift the soul, as its own.
[*Note.*—For this would be to endeavour to serve both God and Mammon at the same time. Either the good uses which a man performs act with and are performed from his religious convictions (in which case the soul is married), or they are divorced—that is, outside the real character altogether: that this last is an imperfect state, and called hardness of heart, is evident from Matt 19:3-12, which is explained in detail in AE 710. It is there shown that in the marriages in the heavens, the understanding of truth or perception of good must be united with the affection which corresponds with it, nor can it be united with any other (see also Mark 12:25). And that a man should leave that evil and falsity which he has hereditarily from education or religion and become conjoined to the affection which corresponds to his perception, and these two will then act as a one (Matt 19:5, 6). And that this love of doing uses in accord with the perceptions of duty must never be put away unless it is seen to proceed from evil motives, and thus become an affection of evil and falsity (verse 9). In verse 12 are described those

who are unwilling to be conjoined to the affection of evil, whereby the understanding of good and truth would be perverted or dissipated; and by no means contains any disapproval of natural marriage corresponding to heavenly marriage—that is to say, where the feminine affection of good corresponds exactly with the masculine perception of good. But see the detailed explanation at AE 710]

5. When a man has taken a new wife, he shall not go out to war, neither shall he be charged with any business: but he shall be free at home one year, and shall cheer up his wife which he has taken.

5. When any perception of good or truth becomes conjoined to its corresponding affection of doing good in any state of the soul, temptations cease, and there is no more labour; and the soul enjoys a period of heavenly peace in that state in which the newly-acquired love of good uses finds its ability to act from the perception of good to which it is joined.

6. No man shall take the nether or the upper millstone to pledge: for he takes a man's life to pledge.

6. No one is to be deprived of the truths of doctrines they live by; for this is to deprive them of the means of regeneration. (See AC 9213.)

7. If a man be found stealing any of his brethren of the children of Israel, and makes merchandise of him, or sells him; then that thief shall die; and you shall put evil away from among you.

7. If any principle or faculty of the soul alienates spiritual truths by making them subservient to worldly ends; this principle must be destroyed as a thief of the real goods of the soul; and thus will evil be removed from the regenerate life.

8. Take heed in the plague of leprosy, that you observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so you shall observe to do.

8. Take heed and beware of the danger of profanation or of sinning against knowledge, and watch diligently against it, and do everything that good from the Lord and the truths that minister thereto shall teach you; as directed by perception or conscience through the Word to the soul, to avoid it. [*Note.*—The directions about cleansing from leprosy are given in Lev. xiii., xiv., and refer in general to discriminations between profanation from ignorance, and profanation after faith and acknowledgement; and to the cleansing of the soul that is necessary to remove it; that it must be apparently from one's selfhood, though in reality from the Lord; that it must be full and complete, till horror is excited by evil, and till evils are driven without the soul by serious repentance, and till genuine truths are implanted. To simulate a good life in externals, and to will evil internally, is

profanation. (See AE 1045-1064.)

9. Remember what the LORD your God did to Miriam by the way, after that you were come forth out of Egypt.

9. Remember how it has happened that even the good of faith itself has become profaned during the progress of regeneration in the soul by rejecting the influx of the Divine Love and Wisdom. (The good of faith is the affection of doing good acquired by truths; it is profaned when applied to self-aggrandizement, as in Miriam's case.)

10. When you do lend your brother any thing, you shall not go into his house to fetch his pledge.

10. (10-13) "That the creditor should stand without, and the pledge should be brought forth to him, signifies how reply is to be made to truths communicated, for by lending is signified the communication of truth, and by taking a pledge the reply. That these things are signified no one can know but from such things as are doing in the other life, thus unless he knows what it is to enter into the house, and what it is to stand abroad, and thus what it is to bring forth abroad. They in the other life, who enter into the house of another, and discourse together in one chamber, so communicate their thoughts with all who are there that they know no other than that they themselves think those things from themselves; but if they stand abroad, in this case indeed the thoughts are perceived, but as from another, and not from themselves. This happens every day in the other life; wherefore they who are of one opinion, or of one sentiment, appear together in one house, and especially if in one chamber of the house; and when the same dissent, then they are parted to pieces from the eyes of those who dissent. Such appearances are continually and everywhere presented in the other life. The reason is, because parity of thoughts conjoins and causes presence, for thought is internal sight, and distances of places in the other life are not as in the world. Hence it is evident what is meant by not entering into the house, but standing abroad and taking a pledge, namely, that is not to bind or inflame another to confirm his own truths, but to hear and apprehend the answers, such as they are, in himself; for he who binds and inflames another to confirm his own truths, causes the other not to speak or think from himself, but from him; and when any one thinks or speaks from another, the

truths belonging to him are disturbed, and yet he is not amended; unless in the case of such a one as is yet ignorant of those truths. From these considerations it is further manifest that in all the things of the Word there are things which correspond to such as are in the spiritual world." (AC 9213.)

11. You shall stand abroad, and the man to whom you do lend shall bring out the pledge abroad to you.

11.

12. And if the man be poor, you shall not sleep with his pledge:

12. (12, 13) These words also signify that those who are in external truths or rituals of worship are not to be deprived of them; and if they have been removed, they should be restored before they enter into their obscure state caused by external loves, for they are their only means of attaining spiritual life in that state.

13. In any case you shall deliver him the pledge again when the sun goes down, that he may sleep in his own clothing, and bless you: and it shall be righteousness to you before the LORD your God.

13. Those (principles or persons) who do good for the sake of reward are not to be oppressed (or discouraged) in their belief, if they acknowledge the good to be done by the Lord's help, and not by themselves alone; whether they be in internal truths, or those who desire to be instructed in the external and introductory truths of the Church.

14. You shall not oppress an hired servant that is poor and needy, whether he be of your brethren, or of your strangers that are in your land within your gates:

14. In this state the expectation of reward is not to be taken from them, otherwise, when they come to an obscure state caused by external loves and anxieties, their love of good and truth might perish; for they are in an external state, and this is their only motive to good; and if deprived of it, they might lose their faith and trust in the Lord, and fall into sin.

15. At his day you shall give him his hire, neither shall the sun go down upon it; for he is poor, and sets his heart upon it: lest he cry against you to the LORD, and it be sin to you.

15. The desire to do good is not to be condemned because what is evil or mistaken may proceed from it; nor are truths themselves to be condemned (*per se*) though they may be professed and cherished from an imperfect motive: guilt is imputed to man when it proceeds from the will and understanding together, and is made his own by actual commission.

16. The fathers shall not be put to death for the children, neither shall the

16. Be careful not to weaken external things which desire to be brought into conformity with spiritual;

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| <p>children be put to death for the fathers: every man shall be put to death for his own sin.</p> | <p>or those which are consistent with truth but without spiritual good; or to take away by any manner whatever the external truths of those who are in good, but without genuine truths:</p> |
| <p>17. You shall not pervert the judgement of the stranger, nor of the fatherless; nor take a widow's clothing to pledge:</p> | <p>17. It must be ever present in the thought of the regenerate that spiritual truths in themselves are but scientific knowledges, subservient to worldly loves in the natural state of the mind, till the soul is brought out of an external (to a spiritual) state by the Divine Love and Wisdom; hence is the Divine law that external truths are not to be despised, for they all may conduce to good (as explained in the preceding verses).</p> |
| <p>18. But you shall remember that you were a bondman in Egypt, and the LORD your God redeemed you thence: therefore I command you to do this thing.</p> | <p>18. When the soul is advancing from a state of truth to a state of good, and has become less occupied about doctrines; the soul must not return to its former state for the sake of these doctrines: they are for those who are still learning the truth, or who are being led by truth to the life of good, or for those who are in truth and not yet in good; that you may be gifted by the Divine Love and Wisdom with a celestial proprium, or a new will for good as if from yourself.</p> |
| <p>19. When you cuttest down your harvest in your field, and have forgot a sheaf in the field, you shall not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD your God may bless you in all the work of your hands.</p> | <p>19. Or when you are advancing to a state of love to the Lord you shall not return to the states by which your perception of this state was formed; they are for those who are still learning, or are being led towards them, or desire them, but have not yet attained them.</p> |
| <p>20. When you beatest your olive tree, you shall not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.</p> | <p>20. Or when you are advancing to a state of spiritual love (and the goods of charity) you shall not return to a state of spiritual truth with the idea of increasing such goods; that state is for those who are still learning, or are being led towards spiritual good, or desire but have not yet attained it.</p> |
| <p>21. When you gather the grapes of your vineyard, you shall not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow.</p> | <p>21. And remember that a state of truth is a state of bondage as compared with that of good, from which you have been brought by the Lord in regeneration; therefore is this command not to return to it. (Matt 24:16-18.)</p> |

Deuteronomy Chapter 25

Verses 1-3. *The perception of right to be rigidly followed in choosing the right and rejecting the evil path, and erring faculties in the soul will be abased, but not more than is necessary for amendment.*

Verse 4. *External goods are themselves recruited by ministering to others which are more interior.*

Verses 5-10. *The good formerly done from external motives to be adopted and refined by spiritual motives, and that which exists only in thought, and persistently refuses to flow forth into act, to be rejected as useless.*

Verses 11, 12. *The inclinations of the proprium are not to be allowed to avert the decisions of the spiritual mind in deciding between good and evil, and truth and falsity.*

Verses 13-16, *The principles and rules of right and wrong must not be altered as worldly ends dictate, but what is believed to be right must be followed, or the heavenly life will be rejected.*

Verses 17-19. *The evil which those principles which compromise with evil bring upon the soul must be ever borne in mind, and as the soul obtains rest from its enemies such principles must be utterly destroyed.*

1. If there be a controversy between men, and they come to judgement, that the judges may judge them; then they shall justify the righteous, and condemn the wicked.

1. If there be any doubt or dispute in the mind as to whether a principle be good or evil, or true or false, and the endeavour is made by the soul to ascertain the truth by such truths and perceptions which it has, and by interiorly inquiring of the Lord; be careful to receive the principle approved, and reject that condemned by the inward dictate given you.

2. And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.

2. And if the thing thought about be determined to be evil or false, it shall be abased in the interiors of the mind by the truths and perceptions of good which are there, and kept down and punished according to its malignity as much as is required.

3. Forty blows he may give him, and not exceed: lest, if he should exceed, and beat him above these with many blows, then your brother should seem vile to you.

3. The visitation of the evil and false shall be full and complete, but shall not be carried beyond what is necessary, lest good and truth should also be destroyed. [*Note.*— From this passage we may learn that no punishment is permitted by the Lord except what is necessary to restrain evil and develop good.]

4. You shall not muzzle the ox when he treads out the corn.

4. It is a law of order that when external good is engaged in preparing good for the internal man during regeneration, it also should become recruited with good itself. (In rendering a service to another, good also accrues to him who serves.)

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| <p>5. If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without to a stranger: her husband's brother shall go in to her, and take her to him to wife, and perform the duty of an husband's brother to her.</p> | <p>5. If there are two kindred and associated goods (such as spiritual and natural good, which are brethren), and one of them perish without leaving spiritual offspring, the truths associated with the lost good must not be alienated from the soul; but be cherished by the kindred good which shall be conjoined with them, so as to develop fresh goods and truths in the soul therefrom. [Note.—Thus in regeneration those who have formerly acted from merely natural good come at length to see that natural good is not real good, and it perishes; but the good deeds and thoughts associated with it must by no means be omitted but be done in the future with more judgement from a superior and spiritual motive. (Natural good is that of good-nature, as it is called, the natural disposition that one has to please others.)]</p> |
| <p>6. And it shall be, that the firstborn which she bears shall succeed in the name of his brother which is dead, that his name be not put out of Israel.</p> | <p>6. And it shall be that the good and truth that result from this union will derive their quality from the lost good, so that its peculiar characteristics will not be put out from the soul. (Thus natural good will remain in the soul purified and refined by influx from spiritual good.)</p> |
| <p>7. And if the man like not to take his brother's wife, then let his brother's wife go up to the gate to the elders, and say, My husband's brother refuseth to raise up to his brother a name in Israel, he will not perform the duty of my husband's brother.</p> | <p>7. But if the kindred good be unwilling to be conjoined to the truth of the lost good—<i>i.e.</i> if spiritual good be unwilling to flow forth and manifest itself in the natural life— let natural truth appeal to the primary doctrines of the Church relating to the state of communication between the spiritual and natural mind, as to the fact that spiritual good refuses to perform deeds of natural charity, and to flow forth into the natural life.</p> |
| <p>8. Then the elders of his city shall call him, and speak to him: and if he stand to it, and say, I like not to take her;</p> | <p>8. Then inquiry shall be made into this thing by the primary doctrines of good and truth; and if it appear that the spiritual good will not flow forth into the natural life;</p> |
| <p>9. Then shall his brother's wife come to him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done to that man that will not build up his brother's house.</p> | <p>9. Then shall this apparent good be rejected from the interiors by natural truth, under the guidance of the wisdom of the Church, as something that has no connection with practical life; and thus all apparent good shall be spurned and rejected that will not flow forth into deeds of charity, and become conducive to mutual love in the outer life.</p> |

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| 10. And his name shall be called in Israel, The house of him that has his shoe loosed. | 10. And its quality shall afterwards be accounted useless in the spiritual life, and an apparent good that has no connection with progress in regeneration. (It is a law of the spiritual life that all good that exists merely in thought, and is not brought out into the life when occasion presents itself, is dissipated from the mind—that is, if the opportunity was fully perceived, and rejected from aversion in the will.) |
| 11. When men strive together one with another, and the wife of the one draws near for to deliver her husband out of the hand of him that smites him, and puts forth her hand, and takes him by the secrets: | 11. When there is a division in the soul as to what is good or evil, or true or false, and the proprium or natural inclination, which is one with the evil of the soul, approaches to avert the decisions of the spiritual mind from condemning evil, withholding it by applications to the interior springs of hereditary evil which exist in the soul; |
| 12. Then you shall cut off her hand, your eye shall not pity her. | 12. You shall destroy the power of the natural proprium, which inclines to evil; it must not be favoured or regarded by interior wisdom. |
| 13. You shall not have in your bag diverse weights, a great and a small. | 13. You shall not have in your intellect diverse principles of good and evil (to be brought forth as worldly ends dictate). |
| 14. You shall not have in your house diverse measures, a great and a small. | 14. You shall not have in your will diverse principles of what is true or false. |
| 15. But you shall have a perfect and just weight, a perfect and just measure shall you have: that your days may be lengthened in the land which the LORD your God gives you. | 15. But you shall endeavour to have and to conform your life to a perfect and just rule of what is good or evil, and a perfect and just rule of what is true or false; that you may be led along the path of Divine Providence to those blessed states in heaven which the Divine Love and Wisdom seek to give you as your own. |

16. For all that do such things, and all that do unrighteously, are an abomination to the LORD your God.

16. For all that have such diverse principles, and all that swerve in the least from what they believe to be the strict path of equity and righteousness, avert themselves from the Divine Love and Wisdom, and prevent the good from flowing into them that they would otherwise have received. [*Note.*—To have right principles, but when temptation comes to think there is no harm in acting in a doubtful manner just this once, saying to oneself that the conduct will be more strict than ever afterwards; is to have two weights, a great and a small, and two measures, a great and a small.]

17. Remember what Amalek did to you by the way, when you were come forth out of Egypt;

17. Bear constantly in mind what false principles about evil (that it is allowable) have done to the soul in its spiritual progress, when it had already advanced from a natural state.

18. How he met you by the way, and smote the hindmost of you, even all that were feeble behind you, when you were faint and weary; and he feared not God.

18. How they come upon the soul when progressing in the spiritual life, and destroy those principles not fully confirmed in good, and those that are wavering, when weak and worn with temptation; and how they destroy the holy fear of committing evil, which should be ever present in the soul.

19. Therefore it shall be, when the LORD your God has given you rest from all your enemies round about, in the land which the LORD your God gives you for an inheritance to possess it, that you shall blot out the remembrance of Amalek from under heaven; you shall not forget it.

19. Therefore it is a duty, when the Divine Love and Wisdom have given rest to the soul by reducing to obedience all the evils of the natural mind, when the soul begins to inherit the new life of good received as its own from the Divine Love and Wisdom, that false principles of this nature, which compromise with evil, must be utterly rooted out of the interiors of the mind; and their evil qualities constantly borne in mind. [*Note.*—Amalek signifies a people that licks up and takes away all. Temptations are an opportunity given by the Lord to obtain some virtue by resisting the contrary vice. If the opportunity is missed, the good intended for the soul is lost. The Lord cannot gift the soul with good except it will as of itself resist evil and do good when opportunity comes.]

Deuteronomy Chapter 26

Verges 1-11. *When the soul has received a new will capable of acting out with joy the requirements of Divine order; it shall ascribe with thankfulness all things to the Lord, and shall acknowledge the wisdom of the dealings of Providence.*

Verses 12-15. *And when all the good in the soul is ascribed to the Lord, and the perception of right given from Him implicitly followed, the soul may ask for and receive the new life promised in the Word to those who follow the Divine leadings.*

Verses 16-19. *In this state the soul is betrothed to heaven by the keeping of the Divine commands.*

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| 1. And it shall be, when you are come in to the land which the LORD your God gives you for an inheritance, and possessest it, and dwell therein; | 1. AND it shall be that when the regenerating soul has come into the state of heavenly order with which the Divine Love and Wisdom desire to gift it as its own, and possesses a new will-principle for good derived from heaven, and dwells constantly in it; |
| 2. That you shall take of the first of all the fruit of the earth, which you shall bring of your land that the LORD your God gives you, and shall put it in a basket, and shall go to the place which the LORD your God shall choose to place his name there. | 2. Then you shall take of the holy affections and thoughts in the natural mind which you shall see are produced from that state into which the Divine Love and Wisdom have brought you, and shall store them in the new regenerate will or proprium in the external mind, which is perceptive of joy from Divine good, and shall advance to those states upon which the Divine Love and Wisdom have impressed the qualities derived from the Lord's Divine Humanity. |
| 3. And you shall go to the priest that shall be in those days, and say to him, I profess this day to the LORD your God, that I am come to the country which the LORD swore to our fathers for to give us. | 3. And you shall come to the celestial good which is derived from these states, and shall in them acknowledge with thankfulness the goodness and wisdom of the Lord, and that you are come into the state promised you in all the previous struggles of the soul that you should possess it. [Note.— Whatever happiness the soul may have promised itself, or imagined (that is really good and unselfish), it is to be believed that the reality will exceed it eventually if the leadings of Providence are followed.] |
| 4. And the priest shall take the basket out of your hand, and set it down before the altar of the LORD your God. | 4. And you shall dedicate, by means of the good with which you are endowed, the new regenerate will that has been given you in the external man, with all that is therein, and all the worship that proceeds therefrom, entirely to the service of the Divine Love and Wisdom. |

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| <p>5. And you shall speak and say before the LORD your God, A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous:</p> | <p>5. And you shall confess before the Lord your God and acknowledge that the beginning of your regenerate life was but a few knowledges of good and truth ready to perish, and these degenerated to mere scientifics, amongst which few truths were left—that is to say, all religion consisted in a mere system of dogmas not understood,—and that you were in that state instructed in genuine truths grounded in good, full of power to gift the soul with true charity, and mighty against falsities and immensely increased:</p> |
| <p>6. And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage:</p> | <p>6. And the scientifics of perverted religion (or the system of dogmas passing current for religion) were inimical to real truth, and harassed the mind, and brought it into a state of slavery—that is, truths were subservient to dogma:</p> |
| <p>7. And when we cried to the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression:</p> | <p>7. And when the soul besought the Lord, who is Love itself and Wisdom itself, and who has always given the knowledges and light of truth to those who seek Him; its desires were heard, and the difficulties and struggles and oppressions induced by falsities perceived;</p> |
| <p>8. And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders:</p> | <p>8. And the Lord delivered what was spiritual in the soul from the false persuasions, which prevented its deliverance from the evils of the natural unregenerate heart,* by His Divine Omnipotence, and the manifest workings of Providence, and a mighty influx of truth, whereby falsities were dissipated, accompanied by many and clear proofs to the mind: * The regeneration of the soul being solely effected by carrying out the Divine will in the life, any doctrines which make salvation to consist in anything else, such as, in any particular doctrine, creed, church, or ceremonial; are falsities, which bar the very commencement of the regenerate life, by enslaving the only principles that can effect regeneration.</p> |
| <p>9. And he has brought us into this place, and has given us this land, even a land that flows with milk and honey.</p> | <p>9. And has brought the soul to its present state, and given it the power to receive the things of the heavenly kingdom, full of good derived from genuine truths, and the happiness thence resulting.</p> |

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| <p>10. And now, behold, I have brought the firstfruits of the land, which you, O LORD, have given me. And you shall set it before the LORD your God, and worship before the LORD your God:</p> | <p>10. And the soul shall then ascribe to the Lord the good of the new will given in that state, and shall acknowledge that it is given by the Lord out of pure mercy; and you shall place your newly-acquired spiritual life entirely in the hands of the Divine Love and Wisdom, which shall be ever regarded in the first place, and shall be supremely worshiped.</p> |
| <p>11. And you shall rejoice in every good thing which the LORD your God has given to you, and to your house, you, and the Levite, and the stranger that is among you.</p> | <p>11. And you shall rejoice in all the good things with which the Divine Love and Wisdom have endowed you, and the faculties receptive of good in the soul, both your new will, which is your new self, and all the desires to receive true usefulness and wisdom from heaven which are in the mind.</p> |
| <p>12. When you have made an end of tithing all the tithes of your increase the third year, which is the year of tithing, and have given it to the Levite, the stranger, the fatherless, and the widow, that they may eat within your gates, and be filled;</p> | <p>12. When you have devoted all you have to the Lord to the full, and acknowledged that all things are from Him, and have thereby recruited the holy desires which you have from heaven, and all those faculties in the mind which seek for knowledge, or that desire to be led by good, or which are in good and desire truth, that they may be nourished in the external mind and be satisfied;</p> |
| <p>13. Then you shall say before the LORD your God, I have brought away the hallowed things out of mine house, and also have given them to the Levite, and to the stranger, to the fatherless, and to the widow, according to all your commandments which you have commanded me: I have not transgressed your commandments, neither have I forgotten them.</p> | <p>13. Then shall you acknowledge before the Divine Love and Wisdom, and say, What is holy in my mind is not in the least from myself; and the continual sustaining of the holy principle of love, and of the external principles that desire instruction, and of all those faculties within the mind that desire good and truth, is also from the Lord, and is solely maintained by perception given from Him, according to all that is written in His Word; I have endeavoured not to act contrary to the perception given me by the Lord, nor to obscure it:</p> |
| <p>14. I have not eaten thereof in my mourning, neither have I taken away ought thereof for any unclean use, nor given ought thereof for the dead: but I have hearkened to the voice of the LORD my God, and have done according to all that you have commanded me.</p> | <p>14. I have not appropriated what is of the Lord to myself in times of deprivation of truth, nor taken thereof for worldly use, nor turned thereof to evil: I have endeavoured to obey the dictates of the Divine Love and Wisdom as given in the Word and the conscience, and have endeavoured to conform my life to what I know to be right.</p> |

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| <p>15. Look down from your holy habitation, from heaven, and bless your people Israel, and the land which you have given us, as you swarest to our fathers, a land that flows with milk and honey.</p> | <p>15. Pour down Yours influx of good and truth from Your Divine Humanity, which is the source of all good, and bless the soul which You have regenerated, and the new life which You have given it, according to Your promises in previous states, a life abounding with good derived from genuine truths, and with the happiness thence derived.</p> |
| <p>16. This day the LORD your God has commanded you to do these statutes and judgements: you shall therefore keep and do them with all your heart, and with all your soul.</p> | <p>16. In this state it is doubly essential to conform the life to the laws of heaven proceeding from the Divine Love and Wisdom both as to external and internal things; and it is necessary that they should permeate and influence the whole will and understanding.</p> |
| <p>17. You have avouched the LORD this day to be your God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgements, and to hearken to his voice:</p> | <p>17. For in this state the soul is betrothed to the Lord, and there is a holy desire to be conjoined to Him and to be led by Him, and to conform the life to His laws and His commandments, to attend to every perception of His will, and to obey Divine truth in all things: [<i>Note.</i>—The voice of Jehovah denotes the Word itself, the doctrine of faith, the conscience or internal animadvertence: the voice of Jehovah is Divine truth (AC Index).]</p> |
| <p>18. And the LORD has avouched you this day to be his peculiar people, as he has promised you, and that you should keep all his commandments;</p> | <p>18. And the Lord betrothes the soul to Himself in that state, and it becomes more immediately conjoined to Him, according to His promises in the Word, to enable it to conform the life to His will;</p> |
| <p>19. And to make you high above all nations which he has made, in praise, and in name, and in honour; and that you may be an holy people to the LORD your God, as he has spoken.</p> | <p>19. And to lead it towards interior things and to the highest good of which it is capable, and towards real and essential truth and a life derived therefrom, and towards true love; that it may receive the good which flows in from the Divine Love and Wisdom without admixture with evil, as promised in the Word.</p> |

Deuteronomy Chapter 27

Verses 1-8. *The Divine commands to be engraved on the will, which is to be entirely at the disposal of the Divine will in the regenerate state.*

Verses 9,10. *The Divine law to be entirely obeyed.*

Verses 11-13. *Enumeration of the principles which confer happiness on the soul and of those which warn it of its evils.*

Verses 14-26. *Things which curse the soul, that is, destroy its spiritual life by averting from it the influences from heaven.*

1. And Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day.

1. AND Divine truth as well as all the truths of wisdom teach those who are in the Church to keep all the commandments of the Word and perceptions of the Divine will which they have in this state.

2. And it shall be on the day when you shall pass over Jordan to the land which the LORD your God gives you, that you shall set you up great stones, and plaster them with plaster:

2. And when you shall pass from an external to an internal state, which is the kingdom of heaven within you, which the Divine Love and Wisdom will give you, then shall truths derived from good be firmly established in the mind, and cemented and joined together by the principle of love:

3. And you shall write upon them all the words of this law, when you are passed over, that you may go in to the land which the LORD your God gives you, a land that flows with milk and honey; as the LORD God of your fathers has promised you.

3. And the Word of the Lord shall be engraved upon your heart when you are regenerated, in order that you may be prepared to receive the heavenly kingdom within you, with which the Divine Love and Wisdom will endow you, abounding with celestial spiritual things, and with abundance of happiness and delights thence derived; according to the confirmed purpose of the Divine Love and Wisdom, which have been the guide of all that is spiritual within you in every previous state.

4. Therefore it shall be when you be gone over Jordan, that you shall set up these stones, which I command you this day, in mount Ebal, and you shall plaster them with plaster.

4. Therefore when they have entered into the enjoyment of internal things, you shall firmly establish in the mind the Divine truths which are now received, grounded in the principle of love to the Lord, and the holy fear of committing sin (see verse 13) against Him, and prepared to receive the impress of the Divine will (see verse 8).

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| 5. And there shall you build an altar to the LORD your God, an altar of stones: you shall not lift up any iron tool upon them. | 5. And you shall sanctify all you have to the Divine Love and Wisdom by these truths received from heaven: you shall not mix with them anything of human science or invention. |
| 6. You shall build the altar of the LORD your God of whole stones: and you shall offer burnt offerings thereon to the LORD your God: | 6. But your sanctification must be by pure and simple truths received from the Divine Love and Wisdom; by which you shall offer up all you have and are to the service of the Divine Love and Wisdom from pure love to them: |
| 7. And you shall offer peace offerings, and shall eat there, and rejoice before the LORD your God. | 7. And you shall entirely submit yourself to Divine Providence, and shall receive good from heaven, and rejoice in the Divine Love and Wisdom. |
| 8. And you shall write upon the stones all the words of this law very plainly. | 8. And upon all the principles of your mind thus prepared to receive them, shall be indelibly written the Divine will from the precepts of the Word. |
| 9. And Moses and the priests the Levites spoke to all Israel, saying, Take heed, and hearken, O Israel; this day you are become the people of the LORD your God. | 9. And the Divine Word, and all the good received from heaven, and the truths that minister thereto in the soul, teach all those who are regenerating, saying, Take heed and hearken, O regenerating soul; you are now become receptive of Divine Love and Wisdom. |
| 10. You shall therefore obey the voice of the LORD your God, and do his commandments and his statutes, which I command you this day. | 10. You shall therefore scrupulously conform your life to what you believe to be right, and to the perception of the Divine will which you have in this state from the Word both in internal and external things. |
| 11. And Moses charged the people the same day, saying, | 11. If And it is impressed from the Divine Word upon those who are regenerating in this state, |
| 12. These shall stand upon mount Gerizim to bless the people, when you are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin: | 12. That the following principles will be present in the interiors of the soul to bless it when it is come to an internal state: Faith in the will (Simeon), spiritual and mutual love or charity (Levi), and celestial love or love to the Lord (Judah); the hope of salvation (Issachar), and the conjunction in the mind of celestial, spiritual, and natural things (Joseph and Benjamin); [Note.—The soul is in an internal state when it loves and desires above all things the Lord's will and the good of others. It is in an external state when its affections are engaged about selfish and worldly things.] |

13. And these shall stand upon mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

13. And these are the principles which will be present in the interiors of the soul to warn it of what averts from heaven and to contend with evil: Faith in the understanding, which shows what is evil (Reuben); belief in the omnipotence of God and His power to overcome evil (Gad), and in eternity and eternal happiness (Ashur); a perception of the necessity of the conjunction of good and truth in the interiors and in the natural life, and of victory in temptations (Zebulun, Dan, and Naphtali).
[Note (verses 12, 13).—The names of the twelve sons of Israel represent all things of love and faith, and are mentioned in various orders according to the subject treated of (see A/C. 3862). In these two verses, those which relate more particularly to love and the will are mentioned in verse 12 for blessing the people; and those which relate more particularly to truth and the intellect are mentioned in verse 13 for cursing. Thus in the regenerate soul it is the love of what is good and true that upholds, blesses, and gives hope and consolation; and it is the truths in the understanding that warn and fight against evil]

14. And the Levites shall speak, and say to all the men of Israel with a loud voice,

14. And all the truths that lead to good in the soul shall teach and convince the understanding of those regenerating with clear and unmistakable perception as follows:

15. Cursed be the man that makes any graven or molten image, an abomination to the LORD, the work of the hands of the craftsman, and puts it in a secret place. And all the people shall answer and say, Amen.

15. It curses the soul and utterly averts from heaven to fabricate doctrines from self-intelligence or the depraved will, which have nothing to do with and are diametrically opposed to what comes from the Divine, however much they may artfully counterfeit what is good and true, and the evil in which is carefully concealed in the inmost recesses of the soul; and the whole mind must be brought to see and perceive that this is so.

16. Cursed be he that sets light by his father or his mother. And all the people shall say, Amen.

16. It curses the soul and averts from heaven to despise the good and truth by which the soul is born again; and all the mind must be brought to assent.

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| 17. Cursed be he that removes his neighbour's landmark. And all the people shall say, Amen. | 17. It curses the soul and averts from heaven to set up a wrong standard of good and evil derived from the desire to please self at the expense of the neighbour—that is, usefulness;—and all the mind must assent that this is so. |
| 18. Cursed be he that makes the blind to wander out of the way. And all the people shall say, Amen. | 18. It curses the soul and averts from heaven for the understanding, when enlightened, to favour evil and to lead out of the path of rectitude the natural inclinations which cannot distinguish between good and evil; and all the mind shall assent. |
| 19. Cursed be he that perverts the judgement of the stranger, fatherless, and widow. And all the people shall say, Amen. | 19. It curses the soul by averting it from heaven for the understanding, when enlightened, to favour evil by perverting the judgement of those faculties in the soul which desire instruction, or those which desire good but have not attained it, or of those which are in good and seek for genuine truths but have not yet found them; and all the mind must be brought to assent. [<i>Note.</i> —When the understanding is enlightened to know what is right, the responsibility comes upon the interior will not to allow the other faculties of the mind to lapse into error. About the words sojourners, orphans, and widows, so frequently occurring in the books of Moses; Swedenborg gives this explanation in AC 9200: These three, when they are thus named together, fall into one sense with the angels, namely, into this, that with those who are in the Church good and truth ought to be conjoined according to order, thus reciprocally truth with good and good with truth; for by a sojourner are meant those who are willing to be instructed in such things as are of the Church; by widows, the conjunction of good with truth; and by orphans, the conjunction of truth with good, which conjunction is reciprocal.] |
| 20. Cursed be he that lies with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen. | 20. It curses the soul by averting from heaven to conjoin the doctrine of truth with the practice of evil, which is foul profanation (see AC 6348); for thereby the hereditary evil which exists in the soul is called forth and conjoined to the life; and all the mind shall assent. |
| 21. Cursed be he that lies with any manner of beast. And all the people shall say, Amen. | 21. It curses the soul by averting it from heaven to conjoin the doctrine of truth with any kind of evil lust; and all the mind shall assent. |

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| 22. Cursed be he that lies with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen. | 22. It curses the soul by averting it from heaven, and is profanation, to conjoin the doctrine of truth to any evil affection derived from the depraved hereditary will, or the depraved understanding agreeing therewith; and all the mind shall assent. |
| 23. Cursed be he that lies with his mother in law. And all the people shall say, Amen. | 23. It curses the soul and averts from heaven, and is profanation, to conjoin the doctrine of truth to false principles agreeing with hereditary evil; and all the mind shall assent. |
| 24. Cursed be he that smites his neighbour secretly. And all the people shall say, Amen. | 24. It curses the soul by averting it from heaven to act against the good of charity whilst pretending to favour it; and all the mind shall assent. |
| 25. Cursed be he that takes reward to slay an innocent person. And all the people shall say, Amen. | 25. It curses the soul and averts from heaven to destroy the good of innocence implanted in the soul by the Lord by worldly loves; and all the mind shall assent. |
| 26. Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen. | 26. It curses the soul and averts from heaven not to conform the whole of the life as far as, possible to the Word of the Lord; and all the mind shall assent. |

Deuteronomy Chapter 28

Verses 1-14. *The blessedness of the regenerate if they persevere in keeping the Divine commands.*

Verses 15-68. *The terrible havoc of soul that comes from rejecting them after regeneration.*

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| 1. And it shall come to pass, if you shall hearken diligently to the voice of the LORD your God, to observe and to do all his commandments which I command you this day, that the LORD your God will set you on high above all nations of the earth: | 1. AND it shall come to pass if you shall diligently obey the Divine Love and Wisdom as far as you know them, to observe and carry out in the life the truths given you in every state from the Lord, either through the Word, or from doctrine, or from conscience, then you shall be perfected by the Divine Love and Wisdom even to the inmost recesses of the soul: |
| 2. And all these blessings shall come on you, and overtake you, if you shall hearken to the voice of the LORD your God. | 2. And all these blessings shall come upon you and overtake you, if you shall hearken to and carry out in the life the dictates of the Divine Love and Wisdom. |
| 3. Blessed shall you be in the city, and blessed shall you be in the field. | 3. You shall be blessed both in the doctrines and knowledges of truth which you shall possess in the interiors of the mind, and in the faculties receptive of truth from heaven in the natural mind. |
| 4. Blessed shall be the fruit of your body, and the fruit of your ground, and the fruit of your cattle, the increase of your kine, and the flocks of your sheep. | 4. You shall be blessed in the increase of good born of your new regenerate will, in the increase of the good and truth sown in the heart by the Lord, and in the increase of the good affections planted therein, and in the increase of natural good, and in your affections of love and charity. |
| 5. Blessed shall be your basket and your store. | 5. Your new will and understanding shall be filled with good things from the Lord. |
| 6. Blessed shall you be when you comest in, and blessed shall you be when you go out. | 6. Blessed shall be your alternating states in regeneration from exterior to interior, and from interior to exterior things. |
| 7. The LORD shall cause your enemies that rise up against you to be smitten before your face: they shall come out against you one way, and flee before you seven ways. | 7. And all the evils and falses that infest your soul shall be driven by the Lord from the interiors of your mind; though they seem linked together as one against you, they shall be absolutely scattered. |

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| <p>8. The LORD shall command the blessing upon you in your storehouses, and in all that you set your hand to; and he shall bless you in the land which the LORD your God gives you.</p> | <p>8. The Lord shall command His blessing on all the remains of good and truth stored in your soul by Him, and upon all that is attempted by your new regenerate will; and you shall be for ever blessed in the new principles of life which you have from the Divine Love and Wisdom.</p> |
| <p>9. The LORD shall establish you an holy people to himself, as he has sworn to you, if you shall keep the commandments of the LORD your God, and walk in his ways.</p> | <p>9. And the Lord will establish your character with pure truths unmixed with falsities, so that you may be His as promised in the Word, if you will give yourself up to His guidance, and follow in the path pointed out by the Divine Love and Wisdom.</p> |
| <p>10. And all people of the earth shall see that you are called by the name of the LORD; and they shall be afraid of you.</p> | <p>10. And all the lower propensities of the mind shall perceive that your new regenerate will is stamped with the qualities derived from the Lord's Divine Humanity; and shall desist from infesting you.</p> |
| <p>11. And the LORD shall make you plentiful in goods, in the fruit of your body, and in the fruit of your cattle, and in the fruit of your ground, in the land which the LORD swore to your fathers to give you.</p> | <p>11. And the Lord shall bring you to a full state of spiritual goods—of spiritual births in your regenerate will; in the fruits of all holy affections within you, and of the truths sown in your heart in that state of heavenly life, to endure for ever, with which you shall be gifted, according to the Lord's promise in the Word to those who will receive genuine good from the Divine Love and Wisdom. [Note.—It may be noted here, where a full regenerate state is treated of, that good is mentioned first and truth second; whereas in verses 3, 4, treating of a prior state, truth comes first.]</p> |
| <p>12. The LORD shall open to you his good treasure, the heaven to give the rain to your land in his season, and to bless all the work of your hand: and you shall lend to many nations, and you shall not borrow.</p> | <p>12. Yours interior mind shall be open towards the Lord, whose influx of goodness and wisdom shall pour in upon you from heaven into your new regenerate will according to necessity, to bless all your efforts to serve Him: your regenerate life shall impart happiness and satisfaction to all the exterior faculties of the mind, and shall not need to borrow aught from them.</p> |
| <p>13. And the LORD shall make you the head, and not the tail; and you shall be above only, and you shall not be beneath; if that you hearken to the commandments of the LORD your God, which I command you this day, to observe and to do them:</p> | <p>13. You shall be made spiritual and intelligent, and be elevated out of the light of the world into the light of heaven; you shall look to the Lord and not look to self (see AE 559); if that you hearken to the commandments of the Divine Love and Wisdom now made manifest from the Word, to carry them out in your life:</p> |

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| <p>14. And you shall not go aside from any of the words which I command you this day, to the right hand, or to the left, to go after other gods to serve them.</p> | <p>14. And you shall be preserved from going in any other way than that in which the Lord Himself leads, or into which the good and truth of heaven and the Church lead (AE 600, end), and from every false principle of religion, doctrine, and life derived therefrom.</p> |
| <p>15. But it shall come to pass, if you will not hearken to the voice of the LORD your God, to observe to do all his commandments and his statutes which I command you this day; that all these curses shall come upon you, and overtake you:</p> | <p>15. But it shall come to pass if you will not hearken to the voice of the Lord your God within your soul to carry out the laws of Divine order in your life both in internal and external things which are made manifest from the Word; then will you avert yourself from the Lord and His influences, and bring upon yourself all these evils and curses which will surely overtake you:</p> |
| <p>16. Cursed shall you be in the city, and cursed shall you be in the field.</p> | <p>16. The doctrines of truth which you did possess shall become falsities, and your external mind shall be closed to the Lord, and receive only the fallacies that flow from hell.</p> |
| <p>17. Cursed shall be your basket and your store.</p> | <p>17. The goods stored up in your will and understanding by the Lord shall become corrupted by evil and falsity.</p> |
| <p>18. Cursed shall be the fruit of your body, and the fruit of your land, the increase of your kine, and the flocks of your sheep.</p> | <p>18. All the spiritual births of your soul, all the products of your mind from the good and truth sown therein by the Lord, all the developments of your affections, both interior and exterior, will be polluted.</p> |
| <p>19. Cursed shall you be when you comest in, and cursed shall you be when you go out.</p> | <p>19. The progress of your spiritual life from interior to exterior states, and <i>vice versa</i>, will be from bad to worse, and towards utter vastation of all good.</p> |
| <p>20. The LORD shall send upon you cursing, vexation, and rebuke, in all that you set your hand to for to do, until you be destroyed, and until you perish quickly; because of the wickedness of your doings, whereby you have forsaken me.</p> | <p>20. You shall bring upon yourself aversion from the Lord (which is to be cursed), infestation by evil spirits, and punishment, in all that is attempted by your perverted will, till your spiritual life is destroyed, and you are completely lost; because you have rejected life by not receiving and appropriating the influx from the Lord.</p> |
| <p>21. The LORD shall make the pestilence cleave to you, until he have consumed you from off the land, whither you go to possess it.</p> | <p>21. You shall attract the falsities of evil to you, which will utterly destroy all the goods and truths of the Church, which you hadst received from the Lord as the possession of your new regenerate will.</p> |

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| 22. The LORD shall smite you with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue you until you perish. | 22. And you will bring upon yourself a consumption of your spiritual life, with lust and vehement desire to commit evil, and the extinction of good by burning evil in the natural will, and the false destroying all truth, and inability to receive good and truth from the Lord; which evils will infest you till your spiritual life is perished. |
| 23. And your heaven that is over your head shall be brass, and the earth that is under you shall be iron. | 23. And the whole of your mind, both interior and exterior, will be entirely shut out from heaven, and immersed in worldly and corporeal things. |
| 24. The LORD shall make the rain of your land powder and dust: from heaven shall it come down upon you, until you be destroyed. | 24. And the influx from the' Lord into your soul will be turned into what is corporeal and infernal: from the interiors of your mind it will stream out upon you till your spiritual life is destroyed. |
| 25. The LORD shall cause you to be smitten before your enemies: you shall go out one way against them, and flee seven ways before them: and shall be removed into all the kingdoms of the earth. | 25. And having removed yourself from the protection of the Lord, you will be entirely under the power of evils and falses: you shall consider yourself secure against them, but all your resistance will be utterly dissipated before them: you shall be delivered up to every kind of evil and false persuasion. |
| 26. And your carcase shall be meat to all birds of the air, and to the beasts of the earth, and no man shall fray them away. | 26. And your lost soul will become a prey to every kind of false imagination and evil craving; there will be no spiritual wisdom from the Lord in your soul to drive them away. |
| 27. The LORD will smite you with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof you can not be healed. | 27. You shall be smitten with the evils arising from the filthy loves of the natural man, with truths defiled by evils of life, with the blasphemous conjunction of good and evil, and with the loss of peace, which cannot be regained. |
| 28. The LORD shall smite you with madness, and blindness, and astonishment of heart: | 28. And you will be without conscience or other interior plane to retain the Divine influx (see AC 5145), and you will be destitute of the understanding of truth, and of the will of good: |
| 29. And you shall grope at noonday, as the blind gropeth in darkness, and you shall not prosper in your ways: and you shall be only oppressed and spoiled ever more, and no man shall save you. | 29. And you shall be of such a quality, even though you are in the Lord's Church, where the light of truth is given by the Word; you shall be as though you hadst no light; your course of life will be thwarted because against the order of Divine Providence; you will be infested by evils and falses, and will not be able to receive truths from the Lord to deliver you from them. |

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| <p>30. You shall betroth a wife, and another man shall lie with her: you shall build an house, and you shall not dwell therein: you shall plant a vineyard, and shall not gather the grapes thereof.</p> | <p>30. You shall seek to realize your idea of happiness, and find it to be a mistaken one and conjoined to folly: you may lead an outwardly moral and decorous life, but as it does not agree with your interior soul you will not be able to retain it: you may be in the possession of truth, but shall not possess the good of life to which it leads.</p> |
| <p>31. Yours ox shall be slain before your eyes, and you shall not eat thereof: your ass shall be violently taken away from before your face, and shall not be restored to you: your sheep shall be given to your enemies, and you shall have none to rescue them.</p> | <p>31. In the next world such natural good as you have possessed will be destroyed, and you shall perceive it to be so, and that no part is appropriated to you: the understanding of truth which you hadst in your natural mind shall be completely separated from you (as your true interior character becomes developed), and you shall not be able to regain it; and the good affections which you hadst externally will be turned to evils, and there will be no principle in your soul to prevent it.</p> |
| <p>32. Your sons and your daughters shall be given to another people, and your eyes shall look, and fail with longing for them all the day long; and there shall be no might in your hand.</p> | <p>32. And the good affections and good thoughts which you hadst given birth to in your natural life will be under the power of the false principle that rules within you, and your understanding will strive in vain to make use of them in that state: and you will be without the power of doing anything good or thinking anything true.</p> |
| <p>33. The fruit of your land, and all your labours, shall a nation which you know not eat up; and you shall be only oppressed and crushed always:</p> | <p>33. And all the results of your life and labour in this world will be consumed by your interior evil, the quality of which you were not acquainted with before; and you will be always restrained and prevented from following your own will, because against the Divine order:</p> |
| <p>34. So that you shall be mad for the sight of your eyes which you shall see.</p> | <p>34. And you shall be insane, and without the power of thinking and acting rationally, from the false persuasions which will appear to your perverted understanding.</p> |
| <p>35. The LORD shall smite you in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of your foot to the top of your head.</p> | <p>35. The holy principle of conjugal love or the conjunction of good and truth within you shall become infernal, and that even to extremes past remedy, and your whole soul will be diseased from externals to internals. (See AC Index, "Knee.")</p> |

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| 36. The LORD shall bring you, and your king which you shall set over you, to a nation which neither you nor your fathers have known; and there shall you serve other gods, wood and stone. | 36. And you will come together with the false principles you have taken for a guide to a state of evil worse than that of any previous state of your soul; where you will love and cherish what is evil and false. |
| 37. And you shall become an astonishment, a proverb, and a byword, among all nations whither the LORD shall lead you. | 37. And you will be more consumed with evil than those who are out of the Church, or who are in externals, or in whom regeneration has not commenced, so as to be an astonishment, proverb, and byword amongst them. |
| 38. You shall carry much seed out into the field, and shall gather but little in; for the locust shall consume it. | 38. You may learn many truths in your natural life, but shall reap but little in the next world; for the false derived from evil shall consume it. |
| 39. You shall plant vineyards, and dress them, but shall neither drink of the wine, nor gather the grapes; for the worms shall eat them. | 39. Though you have abundance of doctrines about truth, and have studied them, you will not imbibe spiritual truth by their means, nor be endowed with the good thereof; for they will be destroyed by the corrupting influence of your unregenerate proprium. |
| 40. You shall have olive trees throughout all your coasts, but you shall not anoint yourself with the oil; for your olive shall cast his fruit. | 40. Though you may live in the Church with the means of acquiring celestial good within reach, you shall not enjoy its felicities; for the good within you shall be dissipated by evils. |
| 41. You shall beget sons and daughters, but you shall not enjoy them; for they shall go into captivity. | 41. You shall develop seeming goods and truths in your external mind in this world, but they will not benefit you in the next; for they will be kept bound by your evil lusts. |
| 42. All your trees and fruit of your land shall the locust consume. | 42. And all the knowledges and spiritual fruit of your soul will be consumed by the false derived from your interior evil. |
| 43. The stranger that is within you shall get up above you very high; and you shall come down very low. | 43. What is evil and false within you will dominate over your soul; and what is good and true will be reduced beneath. |
| 44. He shall lend to you, and you shall not lend to him: he shall be the head, and you shall be the tail. | 44. These false and evil principles shall distort and influence what is good and true in your mind, and the latter shall not influence and control the former: the false and the evil shall rule in you, and the good that you hadst shall be abased beneath them. |

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| <p>45. Moreover all these curses shall come upon you, and shall pursue you, and overtake you, till you be destroyed; because you hearkenedst not to the voice of the LORD your God, to keep his commandments and his statutes which he commanded you:</p> | <p>45. Moreover, all these evils shall come upon you, and shall pursue you, and overtake you, till all your spiritual life is utterly destroyed in you; because you did not obey the voice of the Divine Love and Wisdom within you, to attend to follow the perception that was given you of what was in accordance with the Divine laws, and the principles of life laid down by them:</p> |
| <p>46. And they shall be upon you for a sign and for a wonder, and upon your seed for ever.</p> | <p>46. And they shall be upon you as a testification and a proof of the evil of rejecting the Divine, the terrible consequences of which shall be an example to the good for all ages.</p> |
| <p>47. Because you servedst not the LORD your God with joyfulness, and with gladness of heart, for the abundance of all things;</p> | <p>47. And because you would not serve the Lord your God by receiving and obeying with delight and with gladness of heart the precepts of the Divine Love and Wisdom, whereby your soul would have been filled with happiness;</p> |
| <p>48. Therefore shall you serve your enemies which the LORD shall send against you, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon your neck, until he have destroyed you.</p> | <p>48. Therefore you will serve the enemies of your soul in selfishness, folly, and ignorance, and the loss of all true felicity: and you will be held bound by the love of evil of your unregenerate nature, till all the life from God is destroyed within your soul.</p> |
| <p>49. The LORD shall bring a nation against you from far, from the end of the earth, as swift as the eagle flies; a nation whose tongue you shall not understand;</p> | <p>49. And a new state of evil shall come upon you from the domination of external things with false reasonings thence derived; in which you will utterly lose the faculty of understanding what is good and true;</p> |
| <p>50. A nation of fierce countenance, which shall not regard the person of the old, nor show favour to the young:</p> | <p>50. And your interiors will become closed, and wisdom will not be regarded, nor innocence esteemed:</p> |
| <p>51. And he shall eat the fruit of your cattle, and the fruit of your land, until you be destroyed: which also shall not leave you either corn, wine, or oil, or the increase of your kine, or flocks of your sheep, until he have destroyed you.</p> | <p>51. This state will consume the produce of the apparently good affections and right principles in the natural mind until spiritual life is destroyed: it will not leave in your soul any kind of spiritual nourishment, truth, or good, neither the results of your external goodness, nor spiritual and interior good, until all is lost.</p> |

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| <p>52. And he shall besiege you in all your gates, until your high and fenced walls come down, wherein you trustedst, throughout all your land: and he shall besiege you in all your gates throughout all your land, which the LORD your God has given you.</p> | <p>52. It will attack your rational mind (see AC 2851) until those doctrinals which you considered so exalted and secure will be overthrown: and all the entrances from your rational mind to heaven, whereby the Lord had given you goodness and wisdom from Himself, will become closed.</p> |
| <p>53. And you shall eat the fruit of your own body, the flesh of your sons and of your daughters, which the LORD your God has given you, in the siege, and in the straitness, with which your enemies shall distress you:</p> | <p>53. So that you will consume the good of your own soul, and the goods of the truths and affections which the Divine Love and Wisdom had developed within you, in the oppression of the false, and deprivation of spiritual nourishment, which will be brought upon you by evils and falses, the enemies of your soul:</p> |
| <p>54. So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave:</p> | <p>54. So that the truth that was once esteemed full of goodness and kindness amongst you, shall be hostile to all charity, and towards the holy affection of doing good that was once joined to it in the soul, and towards those right principles of conduct that were once developed from it:</p> |
| <p>55. So that he will not give to any of them of the flesh of his children whom he shall eat: because he has nothing left him in the siege, and in the straitness, with which your enemies shall distress you in all your gates.</p> | <p>55. So that it will not supply to any of them anything of what is now called good by the perverted will, namely, the desires of the proprium on which the soul feeds; and has no other perception of good left on account of the oppression of falsities and evils, whereby the entrance of all good and truth from the Lord into the soul is prevented.</p> |
| <p>56. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,</p> | <p>56. The affection of charity that was esteemed tender and pure in the soul, that seemed as though it had nothing in contact with carnal things on account of its sanctity and purity, shall be so blinded as to hate the principles of truth and good that were its guide and counsellor, and the holy affections and thoughts that were once produced from it,</p> |
| <p>57. And toward her young one that comes out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, with which your enemy shall distress you in your gates.</p> | <p>57. And its innocent spiritual births in the natural mind, and the good uses performed by it; they shall be consumed inwardly and unperceived in the soul on account of the defect of all good and truth in the oppression and closing of the mind from influx of heaven, brought about by the dominion of the evil and false.</p> |

58. If you will not observe to do all the words of this law that are written in this book, that you may fear this glorious and fearful name, THE LORD THY GOD;

58. If you will not observe to carry out into your life all the will of the Lord as given by the Word, that you may perceive and reverence and exceedingly fear to act against the Divine and Holy qualities that shine forth from God made manifest,—that is, THE LORD JESUS CHRIST.

[*Note.* —In the internal sense, "Name" signifies quality or character. The character of Jehovah is shown by the fact that to save mankind He assumed the sorrows and the sins of human nature; became the Son of a peasant's wife, the companion of a few poor fishermen, the friend of outcasts and the lowest sinners; lived a life of poverty, and died a felon's death; so that none of His creatures can say his cross is so heavy as that voluntarily assumed for his sake by the Creator Himself. If it be objected that this Being was not God, but a created man like ourselves, it may fairly be answered, that what is related of this *Man*, is at all events superior in Divine characteristics to what is related of any other *god* elsewhere, in any religion, ancient or modern; and how can created man be superior to God?]

59. Then the LORD will make your plagues wonderful, and the plagues of your seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance.

59. Then will all the good that is within you be utterly devastated, and all the truths thence derived will be utterly devastated, and your understanding will be a confused mass of false persuasions derived from evil, and your heart will be corrupt with the love of evil.

60. Moreover he will bring upon you all the diseases of Egypt, which you were afraid of; and they shall cleave to you.

60. And you shall bring upon yourself all those evils, and the loss of happiness in the natural mind of which you were afraid; and they shall cleave to you.

61. Also every sickness, and every plague, which is not written in the book of this law, them will the LORD bring upon you, until you be destroyed.

61. And all the evils and falses which come from a life contrary to the Divine order as revealed in the Word, will you bring upon you till your spiritual life be destroyed.

62. And you shall be left few in number, whereas you were as the stars of heaven for multitude; because you would not obey the voice of the LORD your God.

62. And all your knowledges of what is good and true will be reduced to nothing, whereas you were plenteously endowed with knowledges from heaven and the Word; because you did not obey, and carry out in the life the dictates of the Divine Love and Wisdom.

63. And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and you shall be plucked from off the land whither you go to possess it.

63. And it shall come to pass that as you were built up by the Lord with joyfulness into a Church* full of truths of wisdom and good affections; so will it become necessary, for the sake of others, that you should be utterly deprived of all truth and ability to act, and that all the things of the Church should be plucked away from within you.
* Each regenerate soul is a Church, and a Temple of God (1 Cor 3:16).

64. And the LORD shall scatter you among all people, from the one end of the earth even to the other; and there you shall serve other gods, which neither you nor your fathers have known, even wood and stone.

64. And all the goods and truths of your mind will be scattered among falses in the external principles of your mind; and you will be brought under the bondage of evil affections and false persuasions unknown to you in any former period of the soul since regeneration commenced, even a simulated worship from evils and falses of doctrine, which has for its real object nothing but selfishness and worldliness.

65. And among these nations shall you find no ease, neither shall the sole of your foot have rest: but the LORD shall give you there a trembling heart, and failing of eyes, and sorrow of mind:

65. But these external things will give you no true satisfaction, and the sensuous or external part of your mind will not be tranquil and content: but you will bring upon yourself a timorous heart, weakness of perception, and misery of mind:

66. And your life shall hang in doubt before you; and you shall fear day and night, and shall have none assurance of your life:

66. You shall be full of anxiety and distress about the future; you shall be in fear in every state, and shall not feel any sense of protection by the Lord:

67. In the morning you shall say, Would God it were even! and at even you shall say, Would God it were morning! for the fear of your heart with which you shall fear, and for the sight of your eyes which you shall see.

67. And when the light of heaven flows in from the Lord revealing your mind you shall say, Would God it were obscured! and when kept in ignorance you shall wish for more light on account of the anxieties of your mind, and your falsified perception of the character of God.

68. And the LORD shall bring you into Egypt again with ships, by the way whereof I spoke to you, You shall see it no more again: and there you shall be sold to your enemies for bondmen and bondwomen, and no man shall buy you.

68. And you shall return to a merely natural and corporeal state conducted by the false intelligence derived from worldly science alone (or, based on the evidence of the senses alone), in which you trustedst, and by those doctrines which in your regenerate state you hadst perceived from the Word to be false: and in that natural state you will become the slaves of every evil cupidity and false imagination, and of no service to real truth.

Deuteronomy Chapter 29

Verses 1-9. *A brief résumé of the past, showing from experience the necessity of keeping the Divine commands.*

Verses 10-15. *All the faculties of the soul are present before the Lord, who desires to bring them all to Himself, as well as their future developments.*

Verses 16, 17. *The evils of the unregenerate heart have now been perceived.*

Verses 18-21. *Let not anyone imagine that it is possible to follow after these evils and yet retain spiritual life.*

Verses 22-28. *The higher principles of the mind become, if perverted, more depraved than those which are external.*

Verse 29. *The operation of Divine Providence is secret, but this is plain, that the Divine commands must be worked out in the life.*

1. These are the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.

1. NOW these are the rules to conjoin the soul to the Lord as given by Him through the Word for the use of those regenerating when advanced to a state of natural good, and derived from experience, besides the rules already given them when truths were first implanted in the soul.

2. And Moses called to all Israel, and said to them, You have seen all that the LORD did before your eyes in the land of Egypt to Pharaoh, and to all his servants, and to all his land;

2. And the Word proclaims to all who are regenerating, and instructs them as follows: You have seen what has been done before your understanding upon the natural principle separate from the spiritual, and all the things in the mind which serve it, and the state of the mind in which it bears rule.

3. The great temptations which your eyes have seen, the signs, and those great miracles:

3. The spiritual combats by which the soul was delivered from that state which were evident to you, and the proofs to your understanding, that the theories of the natural unregenerate heart are false, and to your affections that the things it loves are evil:

4. Yet the LORD has not given you an heart to perceive, and eyes to see, and ears to hear, to this day.

4. Yet still you are unable to love what is good above all things, and fully believe the truth, and carry them out in the life, even in the state to which you have now advanced.

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| 5. And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and your shoe is not waxen old upon your foot. | 5. And the Lord has led you through all the periods of spiritual want and temptation; the truths of faith given have been sufficient for you; the external principles given to help your walk through life have not failed you. |
| 6. You have not eaten bread, neither have you drunk wine or strong drink: that you might know that I am the LORD your God. | 6. You have been preserved from appropriating evil, or false doctrine, or persuasions that destroy intelligence, that you might be convinced of the truth that there is no other God than the Divine Humanity of the Lord, who is Love itself and Wisdom itself. |
| 7. And when you came to this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us to battle, and we smote them: | 7. And when you came to this present state of good in externals, the loves of self and of the world, which rule hereditarily in the natural mind, came forth to combat the regenerating soul led by Divine truth, and were overcome by them: |
| 8. And we took their land, and gave it for an inheritance to the Reubenites, and to the Gadites, and to the half tribe of Manasseh. | 8. And these principles were made subservient to spiritual faith and a life resulting therefrom, and to the new will-principle in the natural mind. |
| 9. Keep therefore the words of this covenant, and do them, that you may prosper in all that you do. | 9. Keep, therefore, in this state, as instructed by former experience, the commandments necessary to conjoin the soul to the Lord, and carry them out in the life, that you may be completely regenerated, and be happy to eternity. |
| 10. You stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, with all the men of Israel, | 10. Everything in the souls of those who are regenerating is present before the Divine Love and Wisdom, and accurately discriminated; their chief principles of action and thought; whatever they have of wisdom; their motives, and everything ranged under them; all that is capable of regeneration within them; |
| 11. Your little ones, your wives, and your stranger that is in your camp, from the hewer of your wood to the drawer of your water: | 11. The goods of innocence implanted in the soul in infancy; the new proprium, or life from the new regenerate affections given by the Lord, and all external truths which are in accordance with laws of heavenly order in the soul; from those which are subservient to good affections, to those which procure truths. |

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| 12. That you should enter into covenant with the LORD your God, and into his oath, which the LORD your God makes with you this day: | 12. It is the will of the Lord that you should be conjoined with all these to Him by a life according to the precepts of the Divine Love and Wisdom, and secure to yourself the blessings which He desires for you to eternity; |
| 13. That he may establish you today for a people to himself, and that he may be to you a God, as he has said to you, and as he has sworn to your fathers, to Abraham, to Isaac, and to Jacob. | 13. That He may establish you for ever to be receptive of the truths that come from Him, and that your life may be conformed to Divine truth, according to the Word, and to the heavenly order which He has appointed to unite the soul to Himself by means of the Divine Humanity, both as to the internal, which is effected by love; the rational, which is effected by truth; and the natural degree, which is from both. (See chap 1:8, <i>Note.</i>) |
| 14. Neither with you only do I make this covenant and this oath; | 14. Neither with those faculties which are now present in the mind only, does the Lord promise this conjunction and these blessings; |
| 15. But with him that stands here with us this day before the LORD our God, and also with him that is not here with us this day: | 15. But with those who are now capable of being united to the Lord, and also with those which are not at present developed in the soul: |
| 16. (For you know how we have dwelt in the land of Egypt; and how we came through the nations which you passed by; | 16. For the regenerate know that they have been merely natural, without spiritual life, and how by the guidance of Divine truth they were led through the opposing evils of the unregenerate heart and passed by them; |
| 17. And you have seen their abominations, and their idols, wood and stone, silver and gold, which were among them:) | 17. And they have seen how abominable they are in the sight of heaven, their internal filthiness and defilement, and their simulated worship from evils of doctrine and falses of doctrine; in which the apparent truth leads to what is false both in doctrine and life, and the apparent good to what is evil both in doctrine and life: |

18. Lest there should be among you man, or woman, or family, or tribe, whose heart turns away this day from the LORD our God, to go and serve the gods of these nations; lest there should be among you a root that bears gall and wormwood;

18. Lest there should be amongst you any thought, or affection, or evils derived from some falsity or false doctrine which should induce the will even in this regenerating state to turn from Divine good and truth to follow after those false principles which favour evil; lest in bringing forth the principles of the spiritual man into the natural life, evil should be mixed with good, or truth falsified, by the imagination that an evil life can be compatible with true religion;

19. And it come to pass, when he hears the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst:

19. And it comes to pass that when he who is regenerating hears from the Word the warning of the inevitable punishment which follows evil, that he flatters himself that all will be well with him, though he follows the leadings of his unregenerate will, thus from ignorance of truth accepting a manifestly absurd dogma as true doctrine, namely, that salvation is possible for any one who neglects the laws given to enable him to obtain salvation; or that anything can save or be put as a substitute for patiently working out and doing the commandments of the Lord:

20. The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.

20. Those who commit sin cannot be unpunished. The Lord's protection of those in heaven and zeal for the salvation of all will appear as anger against the sinner; he will bring upon himself all the evils which are described in this book, and he will be removed from the number of those who are saved and regenerate.

21. And the LORD shall separate him to evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law:

21. And the Lord's mercy for others will require that that man or that evil principle be separated from the Church, or from the soul on account of the evils which it would bring, by preventing conjunction of others or other faculties of the soul with the Lord, as written in this book of God's holy law:

22. So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the LORD has laid upon it;

22. So that the principles derived from your present conduct which will succeed in future states, and the rationality derived from natural lumen alone having little in common with the true principles of the Church, shall inquire, when the vastation of the good and truth derived from regeneration, and the irruption of evil into the interiors of the soul is perceived;

23. And that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor bears, nor any grass grows therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath:

23. And that all good affections and right principles are destroyed, and that all love of good in the internal will is extinct; that no truths are learned there, nor is there any acknowledgement of them in faith or action, nor do any true scientifics grow therein by which the truth of faith can come; but the whole soul is one mass of evil and falsity from the loves of self and the world, and from a false external worship in which these principles rule, which cannot but be dissipated when genuine good and truth flow in from the Lord:

24. Even all nations shall say, Wherefore has the LORD done thus to this land? what means the heat of this great anger?

24. Then shall even those principles in the soul which are merely external inquire, Why do all these evils come upon those things in the mind which were derived from the Church and revelation? and whence comes this great domination of the lust of evil? [*Note.*—Those principles in the mind which are capable of the highest perfection, become, if perverted, the most degraded.]

25. Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt:

25. And the internal dictate of conscience shall reply that it is because they have neglected to carry out the commandments of the Divine Love and Wisdom as given in former states to bring them to Himself, when the means of regeneration were placed before them to bring them out of a merely natural state.

26. For they went and served other gods, and worshiped them, gods whom they knew not, and whom he had not given to them:

26. For they left the true path of life to follow the falses which favoured their evil loves, and worshiped these as true doctrines, though they were opposed to the knowledges of the soul, and were not given by the Word.

27. And the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book:

27. So that the soul (or the Church) rejected the influx from the Lord by which it might have been regenerated, and brought upon itself all the evils of which warning is given in this book:

28. And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day.

28. So that they entirely plucked themselves away from the Lord's Church, and can derive no nourishment thence (like a plant plucked up by the roots) by being adverse to its principles both in will and faith, and burn with the vehement lust of evil, and thus come into a fresh state in which they derive influx from hell.

29. The secret things belong to the LORD our God: but those things which are revealed belong to us and to our children for ever, that we may do all the words of this law.

29. The way in which the goodness and wisdom of the Lord lead the soul by His Providence *is* secret and concealed for wise reasons; but this is clearly revealed in every state, and made patent to every rational principle in the mind, "If you would enter into life, KEEP THE COMMANDMENTS" (Matt 19:17).

Deuteronomy Chapter 30

Verses 1-10 *If in any state the soul repents of its evils, and turns to the Lord with the whole heart, all the blessings before enumerated shall be heaped upon it, and all the curses removed far from it.*

Verses 11-14. *The simplicity and clearness of the Divine commands.*

Verses 15-20. *The choice between life and death rests with the soul, and is most plainly set before it.*

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| 1. And it shall come to pass, when all these things are come upon you, the blessing and the curse, which I have set before you, and you shall call them to mind among all the nations, whither the LORD your God has driven you, | 1. AND it shall come to pass when all these things are come upon you, and you have experienced the blessedness of obeying the commandments of the Lord, and the misery of disobeying the same, and shall remember this in all the states of evil which you shall bring upon yourself by turning away from the Divine Goodness and Truth, |
| 2. And shall return to the LORD your God, and shall obey his voice according to all that I command you this day, you and your children, with all your heart, and with all your soul; | 2. And shall return to the Lord your God, and shall obey the influx of what is good and true which is given to those who are regenerating, both in intent and deed; and with all your will and with all your understanding; |
| 3. That then the LORD your God will turn your captivity, and have compassion upon you, and will return and gather you from all the nations, whither the LORD your God has scattered you. | 3. Then will the Divine Love and Wisdom deliver you from the bondage of sin, and will have mercy upon you, and will re-enter into the citadel of your soul, and withdraw you from the power of the evils by which you hadst been driven far from a heavenly state. |
| 4. If any of your be driven out to the outmost parts of heaven, from there will the LORD your God gather you, and from there will he fetch you: | 4. If by reason of sin your thoughts and affections are become quite corporeal and defiled, from this state even will the Goodness and Wisdom of the Lord bring them back and conjoin them again with heaven: |
| 5. And the LORD your God will bring you into the land which your fathers possessed, and you shall possess it; and he will do you good, and multiply you above your fathers. | 5. And the Goodness and Wisdom of the Lord will lead you back to a state of primitive innocence, and give to you the spiritual riches of that state; and He will bless you with good affections and truths more than in any previous state. |

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| 6. And the LORD your God will circumcise your heart, and the heart of your seed, to love the LORD your God with all your heart, and with all your soul, that you may live. | 6. And the Lord your God will purify your heart by love from the evils of the natural man, and the motives of all your thoughts, that they may love the Divine Goodness and Wisdom with all your will and with your understanding, and thus attain the blessedness of heaven. |
| 7. And the LORD your God will put all these curses upon your enemies, and on them that hate you, which persecuted you. | 7. And by the Divine goodness and mercy of the Lord, the evils of your soul shall be brought into complete subjection, as well as the false principles which desire to destroy your spiritual life, and which infested you. |
| 8. And you shall return and obey the voice of the LORD, and do all his commandments which I command you this day. | 8. And you shall come again into heavenly order, and act from a perception which is given you from heaven, and thus you will carry out the Lord's will in your daily life. |
| 9. And the LORD your God will make you plentiful in every work of your hand, in the fruit of your body, and in the fruit of your cattle, and in the fruit of your land, for good: for the LORD will again rejoice over you for good, as he rejoiced over your fathers: | 9. And the Divine Love and Wisdom will abundantly assist you in every effort made towards your reformation, by spiritual births from your new will, by a life now formed by good affections, and by the true doctrines of the Church to give you heavenly happiness—for it is always the joy of the Divine Goodness to form likenesses of itself by regeneration in the Church, as the Lord Himself was also glorified— |
| 10. If you shall hearken to the voice of the LORD your God, to keep his commandments and his statutes which are written in this book of the law, and if you turn to the LORD your God with all your heart, and with all your soul. | 10. If you obey the internal admonition of what is good and true from the Lord in the soul, to form your life according to the rules of heavenly order as given in the Word, and if you in everything seek to please the Lord Jesus Christ (who is the manifestation of the character of God) with your utmost endeavour, and with every thought of your understanding. |
| 11. For this commandment which I command you this day, it is not hidden from you, neither is it far off. | 11. For the knowledge of what is pleasing to Him which is given you in this state is not hidden from you, nor remote from your perception. |
| 12. It is not in heaven, that you should say, Who shall go up for us to heaven, and bring it to us, that we may hear it, and do it? | 12. It is not so interior that you should say, Who can penetrate into these interior things for us, and bring them within the range of our thoughts, that we may understand and do them? |

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| 13. Neither is it beyond the sea, that you should say, Who shall go over the sea for us, and bring it to us, that we may hear it, and do it? | 13. Neither is it hidden beneath the stores of scientific knowledge, that you should say, Who shall go through all this mass of learning for us to explain to us the will of the Lord, that we may understand and do it? |
| 14. But the word is very near to you, in your mouth, and in your heart, that you may do it. | 14. But the Divine will is now made perfectly manifest to you in your thought and affections, that you may live in accordance with it. |
| 15. See, I have set before you this day life and good, and death and evil; | 15. Perceive clearly that you now have set before you on the one hand a life in accordance with the Divine will and eternal happiness, and on the other a life against that will and misery (the choice belongs to you); |
| 16. In that I command you this day to love the LORD your God, to walk in his ways, and to keep his commandments and his statutes and his judgements, that you may live and multiply: and the LORD your God shall bless you in the land whither you go to possess it. | 16. In that you can plainly discern in this state the absolute necessity of conforming your life to the Divine Goodness and Wisdom as the main object of life, and of following the path pointed out by them, by bringing your affections, your external life, and your thoughts into agreement with the Divine will, that you may live and abound with truths and power from Him: and the mercy and truth of the Lord will bless you in the heavenly state towards which you will then be led by Him. |
| 17. But if your heart turn away, so that you will not hear, but shall be drawn away, and worship other gods, and serve them; | 17. But if your affections turn away from Him, so that you will not conform your life to His will, but suffer yourself to be led away by the evil loves of self and the world, and love the false principles which favour them; |
| 18. I denounce to you this day, that you shall surely perish, and that you shall not prolong your days upon the land, whither you passest over Jordan to go to possess it. | 18. It is now plainly told you that in such case you cannot possibly be saved, or have any of those states of mind which belong to the regenerate in the Lord's Church, to which you are introduced by genuine truths, in order that you may take root therein by carrying them out in the life. |
| 19. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both you and your seed may live: | 19. For now you may perceive that both the internal and external sense of the Word most plainly warn you that you have been placed in a state of freedom to choose either heaven or hell, happiness or misery: choose, therefore, the only road to life, that you may be saved, and be able to retain the truths which have been given you. |

20. That you may love the LORD your God, and that you may obey his voice, and that you may cleave to him: for he is your life, and the length of your days: that you may dwell in the land which the LORD swore to your fathers, to Abraham, to Isaac, and to Jacob, to give them.

20. That them may love supremely the Lord Jesus Christ, and regulate your life by the perception given of His will, that you may be united to Him; for thus alone can you receive the Divine life and heavenly happiness; that you may follow Him in regeneration, even as His Divine Human principle was glorified in the celestial, spiritual, and natural degrees. (See chap 1:8.)

Deuteronomy Chapter 31

Verses 1-8. *The guidance of the soul must now be undertaken by the principle of Truth combating against the interior evils of the soul.*

Verses 9-13. *The law delivered to the faculties receptive of good in the soul, and all things in the soul attentive to it when a state of good prevails.*

Verses 14,15. *The change of state in which an active warfare against evil takes the place of the implantation of truth.*

Verses 16-30. *Before the soul ceases to be led by truth the testimony of the Word as to the fundamental principles of salvation is deeply impressed on the interiors of the soul to testify against it when it strays into evil, which it is prone to do, from its hereditary evil tendencies when the visible guidance of truth is withdrawn.*

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| 1. And Moses went and spoke these words to all Israel. | 1. AND the Divine Word further instructs those who are regenerating, |
| 2. And he said to them, I am an hundred and twenty years old this day; I can no more go out and come in: also the LORD has said to me, You shall not go over this Jordan. | 2. And teaches them that life derived from the implantation of truth has now come to a full and complete state; and cannot flow into the soul and operate in the recurring stages of regeneration without another instrument; and also perception is given from the Lord that a new principle must govern the mind, as the soul passes the boundary now reached between the external and internal man. |
| 3. The LORD your God, he will go over before you, and he will destroy these nations from before you, and you shall possess them: and Joshua, he shall go over before you, as the LORD has said. | 3. The Divine Love and Wisdom themselves lead the mind, and will destroy the evils which oppose regeneration in the internal mind, and goods shall take their place: and Truth combating against the evil and the false is the new principle which shall guide the soul as appointed by the Lord. |
| 4. And the LORD shall do to them as he did to Sihon and to Og, kings of the Amorites, and to the land of them, whom he destroyed. | 4. And the Lord shall do to these evils as was done to the loves of self and of the world in your external mind, with all the evils thence derived, which have been destroyed as far as they prevented regeneration. |
| 5. And the LORD shall give them up before your face, that you may do to them according to all the commandments which I have commanded you. | 5. And the Lord shall drive them from the interiors of your mind, that you may be enabled to reduce all things into heavenly order, according to the precepts which have been given to the soul by truth from the Word. |

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| <p>6. Be strong and of a good courage, fear not, nor be afraid of them: for the LORD your God, he it is that does go with you; he will not fail you, nor forsake you.</p> | <p>6. Strive with all your might, and as if it depended on yourselves alone; be determined to overcome evils: have confidence in the Lord, and be not disheartened with the power of evil: the Lord, who has been through the same struggles in His Humanity, and is omnipotent, is present with you in the conflict; He will not fail you, nor forsake you.</p> |
| <p>7. And Moses called to Joshua, and said to him in the sight of all Israel, Be strong and of a good courage: for you must go with this people to the land which the LORD has sworn to their fathers to give them; and you shall cause them to inherit it.</p> | <p>7. If And Divine truth now appoints Truth combating against the evil and the false, the leader of the soul; and, as is clearly perceived throughout the spiritual mind, endows it with strength and courage: for this is the principle which must lead whatever is capable of being made spiritual in the soul to heaven, according to the promises of the Lord by the Word in those states that went before; and this principle when followed out will cause the mind to inherit heaven.</p> |
| <p>8. And the LORD, he it is that does go before you; he will be with you, he will not fail you, neither forsake you: fear not, neither be dismayed.</p> | <p>8. And it is the Lord Himself that leads the mind through this principle; He will be with you, He will not fail you, nor forsake you: fear not, neither be disheartened at the stubbornness of evil within you.</p> |
| <p>9. And Moses wrote this law, and delivered it to the priests the sons of Levi, which bare the ark of the covenant of the LORD, and to all the elders of Israel.</p> | <p>9. And Divine truth delivers all these commands from the Word, and impresses them upon the faculties in the soul which are derived from the good of charity, which receive influx from the celestial principle of love from the Divine Human of the Lord; and upon all those principles in the mind which are in genuine spiritual wisdom.</p> |
| <p>10. And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles,</p> | <p>10. And the Divine law instructs them that after the period of struggle with evil, when a time of peace comes from the soul's resigning all it has to the Lord, in which the soul will be relieved from the infestation of hell, and will be recreated and protected by Divine good. [Note.— The feast of tabernacles represents the implantation of good in the soul.]</p> |

11. When all Israel is come to appear before the LORD your God in the place which he shall choose, you shall read this law before all Israel in their hearing.

11. When all the principles of the soul which are capable of being made spiritual are brought into heavenly order by Divine Goodness and Wisdom, and to the states derived from the Divine Humanity, then will the Divine commands be obeyed by all the spiritual faculties of the mind.

12. Gather the people together, men and women, and children, and your stranger that is within your gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law:

12. And all things in the soul must act from them as one; both the understanding, the affections, the undeveloped faculties, and the external things of the memory that serve the spiritual man, that they may attend to and receive the instructions from heaven, and fear to act contrary to Divine goodness and truth, and make it their chief study to conform their life to the Divine law; And that the innocent and undeveloped faculties of the mind which have not yet been receptive of either good or evil may thus receive influx from heaven, and thus be taught to fear to act against Divine goodness and truth in all the new internal states to which the soul is progressing.

13. And that their children, which have not known any thing, may hear, and learn to fear the LORD your God, as long as you live in the land whither you go over Jordan to possess it.

13. And it is perceived from heaven in this state that the soul can no more live under the guidance of Divine truth alone: it is necessary that it should be conjoined with a determined warfare against every evil in the soul; and this combating principle and Divine truth must approach the Lord in the inmost of the soul, and take their commands from Him. Thus the Divine law, and Truth combating against evil and falsity, occupy the centre of the soul in a state derived from the love of good.

14. And the LORD said to Moses, Behold, your days approach that you must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation.

14. And the Lord is perceived present in the inmost of the soul, in the literal sense of the Word enclosing the spiritual sense: and Divine truth in the sense of the letter of the Word is present at the place of communication between the interior and exterior faculties of the soul (the internal sense being for the one, and the literal for the other, see AC 10551).

15. And the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

15. And it is perceived in the interiors of the soul that a new state is to be entered upon in which Divine truth will lie dormant and concealed in the interiors; and the falses which favour hereditary evils will make their appearance, and the soul will be seduced to trust in falses from the fallacies of the senses which exist in the interiors of the unregenerate mind, and will leave the truth, and break off their close conjunction with the Lord by neglecting to seek the wisdom that comes from Him.

16. And the LORD said to Moses, Behold, you shall sleep with your fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go to be among them, and will forsake me, and break my covenant which I have made with them.

16. And it will appear as if the Lord is angry with the soul in that state, and that He has left it, and that His mercy is departed from it, and the spiritual life will be consumed and inundated with evils and troubles; and the soul will then begin to inquire whether these evils have not come upon it because the Lord is no more within it;

17. Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God is not among us?

17. For in every state in which man is in evil and lives from false doctrines, the Lord cannot remain in the interiors of the soul.

18. And I will surely hide my face in that day for all the evils which they shall have worked, in that they are turned to other gods.

18. Let the internal man, therefore, plainly testify the doctrine of truth received from the Lord, and teach it to all the soul; let it flow forth into the external mind, that this acknowledgement may be a witness for the Lord throughout all the spiritual mind.

19. Now therefore write you this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.

19. For when the Lord has brought the spiritual man to the regenerate state in which he is gifted with a new will to serve Him, which is the purpose of the Lord for all who are in good, a state abounding with the delights of spiritual good and the delights of natural good; and when these are imbibed, and fill the life so that the regenerating soul feels itself satisfied with good things; then will it be drawn away by falses which favour its hereditary evils and serve them, and turn from the Lord, and neglect to live from His commands.

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| <p>20. For when I shall have brought them into the land which I swore to their fathers, that flows with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn to other gods, and serve them, and provoke me, and break my covenant.</p> | <p>20. And it shall come to pass that when many evils and troubles have befallen the soul, the truths that are acknowledged by the internal man shall come forth to testify against its evils; for they shall not be forgotten out of the understanding in any future state; for the Lord knows the depravity of man's heart which will lead him astray, and foresees it from the first, and provides accordingly before He gifts him with a new will, and brings him to the heavenly state which He designs for him.</p> |
| <p>21. And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I swore.</p> | <p>21. Divine truth, therefore, impresses deeply upon the soul in this state the acknowledgement and confession of the truths necessary for salvation, so that they permeate the whole spiritual man,</p> |
| <p>22. Moses therefore wrote this song the same day, and taught it the children of Israel.</p> | <p>22. And particularly instructs him that it is necessary he should fight perpetually against hereditary evils, and the falses favouring them; that they must be contended against with all the might of the soul, and with full trust and confidence in heaven: for by this means alone can the soul be brought to the heavenly state designed for it by the Lord; who Himself will concur with it in every effort.</p> |
| <p>23. And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage: for you shall bring the children of Israel into the land which I swore to them: and I will be with you.</p> | <p>23. And it came to pass that when Divine Law had fully impressed these commands on the memory as much as could be received,</p> |
| <p>24. And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,</p> | <p>24. That all those principles in the soul which are in good, and which love the Lord as revealed in the Divine Humanity, and hold Him up as an example to the soul, gladly receive the Divine commands,</p> |
| <p>25. That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying,</p> | <p>25. And the Divine Law is stored up in the inmost of the soul in the principles derived from the Lord's Divine Humanity, whereby alone is conjunction with His Divine Goodness and Wisdom, and there it will correct the soul of its evils and falses.</p> |

26. Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against you.

26. For the soul is naturally against Divine truth, and averse to receiving the Divine influx from heaven in regeneration; in a state when Divine truth was present and leading the soul it has rebelled against it; and how much more when truth is indrawn, and hereditary evils are permitted to infest it!

27. For I know your rebellion, and your stiff neck: behold, while I am yet alive with you this day, you have been rebellious against the LORD; and how much more after my death?

27. All the primary truths with which the mind is stored are therefore now collected into heavenly order with those principles by which the conduct is actuated, that they may receive and obey the influx from heaven, and that both internal and external principles may be in a position to instruct and warn the soul.

28. Gather to me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.

28. For it is foreseen that in the new state when Divine truth is indrawn in the soul the corrupt evils of the will will come forth to turn it aside from the only right way, namely, from acting out the Divine commands; so that evil will come upon the soul in the states which will succeed; because it will act against what it knows to be right, and be led astray from the Lord by its own perverted self-will.

29. For I know that after my death you will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because you will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

29. And the Word brought to the apperception of the whole spiritual man the following acknowledgement of the Lord and Divine truth, as much as could be received.

Deuteronomy Chapter 32

Verses 1-6. *The Lord recruits the soul with spiritual life when there is reception; it is man himself that rejects the Divine influx.*

Verses 7-14. *The implantation of good and truth in the soul in infancy and youth.*

Verses 15-33. *The declension of the natural man from Divine truth, and consequent destruction of good and truth in the soul.*

Verses 34-43. *But when the soul has found by experience the futility of all else and turns to the Lord, its evils and falsities are dissipated.*

Verses 44-52. *The absolute necessity of carrying out the Divine will in the life again impressed upon the soul. Truth gives to the soul a perception of heaven, but cannot bring it thither till carried out in the life.*

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| 1. Give ear, O you heavens, and I will speak; and hear, O earth, the words of my mouth. | 1. LET the internal man be studious to obey the Divine influx, which will then flow in from heaven, and let the external man receive and carry out in the life the Divine truths, which will then flow in to the understanding. |
| 2. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: | 2. Truth from the Lord will then nourish and refresh the soul, as the rain from heaven nourishes the earth, and the perception given from Him will renew it with tranquillity and peace (AC 8455); and this gentle influx from the internal to the external man produces happiness and charity, while genuine truth invigorates the knowledges that lead to heaven. (See AE 644.) |
| 3. Because I will publish the name of the LORD: ascribe you greatness to our God. | 3. Because it teaches the goodness and wisdom of the Lord as revealed in His Humanity, to Him be ascribed all excellency. [Note.—The internal sense of the Word throughout teaches how good and wise the Lord is; but His character is chiefly manifested by God in the flesh, the Lord Jesus Christ.] |
| 4. He is the Rock, his work is perfect: for all his ways are judgement: a God of truth and without iniquity, just and right is he. | 4. Faith in Him is the only foundation on which to build, His work is perfect: the way that He leads is the only wise way: a God of truth and without iniquity, just and right is He (AE 411). |
| 5. They have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked generation. | 5. It is man himself that turns away from the Lord. With him is the imperfection, all the faculties receptive of good from heaven are distorted and perverted. |

6. Do you thus requite the LORD, O foolish people and unwise? is not he your father that has bought you? has he not made you, and established you?

6. Thus to reject what flows in from the Lord is folly and madness, for is He not your spiritual Father that redeemed you? By Him you were born again and regenerated, and all His dealings are intended for your good.

7. Remember the days of old, consider the years of many generations: ask your father, and he will show you; your elders, and they will tell you.

7. The experience of the past may teach this; it was for this end that innocence was implanted in the soul by the Lord in infancy; and help afforded you in all the succeeding states of youth. Inquire of the perceptions of good given you by heaven, and they will show you this; and of the truths of wisdom that you have, and they will convince you of it.

8. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

8. When the Lord from the inmost principles of the soul began to arrange the affections in heavenly order by regeneration, when He separated what could be regenerated by love to Himself, He furnished the mind with truths necessary for salvation in complete order.
[Note.—With reference to the last two verses the following passage is given in the AC 6075: "Remember the days of eternity, understand the years of generation and generation. When the Most High gave an inheritance to the nations, when He separated the sons of man, He appointed the boundaries of the people according to the number of the sons of Israel. When Jeshurun waxed fat he forsook God. He sacrificed to demons, to gods who came not near, and your fathers knew not" (Deut 32:7, 8, 15, 17). This passage occurs in the prophetic song of Moses, wherein the Ancient Church is treated of from verses 7-15, and the posterity of Jacob from verses 15-44; the state of the Most Ancient Church, which was before the Flood, is signified by the days of eternity; and the state of the Ancient Church, which was after the Flood, by the years of generation and generation; the state of their good by the inheritance which the Most High gave to the nations, and the state of their truth by the Most High separating the sons of men, appointing the boundaries of the people according to the number of the sons of Israel; this number, or twelve, denotes all the truths of faith in the complex." As explained in the preface, the endeavour is made in this Study of the Book of Deuteronomy to develop the internal sense as it

applies to the individual soul, and not as it applies to mankind as a whole: but the one sense is involved within the other; for the mind of man is a microcosm, and an individual in regeneration has to go through the same changes that mankind has gone through collectively. We have had our Most Ancient Church in the innocence of infancy; our Ancient Church in the period of youth; and the destiny desired for us by the Lord, if we will follow Him, is that we should ultimately be brought to that state which is described by the New Jerusalem in the Revelation (Rev. xix—xxii.), and by verses 36-43 of this chapter; in which the innocence of infancy is united to the wisdom of adult age.]

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| 9. For the LORD's portion is his people; Jacob is the lot of his inheritance. | 9. For it is the earnest desire of the Lord to save all who will follow His necessary commands; it was to regenerate even the most external that He assumed the Divine Humanity. |
| 10. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. | 10. He found them in a state void of spiritual life, their affection for good gone, their truths destroyed by falses; He led them step by step from that state, He instructed them, He preserved them with the utmost care in the interior understanding of truth (AE 730). |
| 11. As an eagle stirs up her nest, fluttereth over her young, spreadeth abroad her wings, takes them, bears them on her wings: | 11. The rational principle enlightened from heaven stirred up the natural truths of the mind, and guarded the new truths developed from itself, exercised all its powers in examining into truths, and took natural truths and elevated them by this examination into celestial light (AE 281): |
| 12. So the LORD alone did lead him, and there was no strange god with him. | 12. So that the soul was entirely under the guidance of truth from the Lord, and rejected all falsities. |
| 13. He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock; | 13. And the Lord gifted the soul with interior intelligence that He might enable it to profit by the good and truth sown in the mind; and caused it to be delighted with the study of the scientific truths of religion, and imbued it with good by the truths of faith; |
| 14. Butter of kine, and milk of sheep, with fat of lambs, and rams of the | 14. With celestial things derived from external or natural good, and spiritual things derived from |

breed of Bashan, and goats, with the fat of kidneys of wheat; and you did drink the pure blood of the grape.

internal good. [*Note.* — The character is made celestial by conforming the external or natural life to it, and spiritual truth is acquired and embraced by means of the internal good given from the Lord.] The innocence derived from the faith of charity (fat of lambs). [*Note.* — "Lambs in the original tongue are expressed by various names, and thereby are expressed various degrees of innocence; they are here expressed by a word whereby sheep also are expressed, and it is the innocence of the faith of charity which is here signified" (AC 3994).] Celestial-spiritual affections (rams of Bashan). "The celestial exterior principle Is an affection of good; nay, it is also a pleasure which is derived from the affection of good. So far as the good of love and charity is in the affection of good and the pleasure thence derived, so far such an affection and pleasure are celestial and so far also they are happy. But the celestial-spiritual principle is every affection of truth in which is the affection of good" (AC 1824). Bashan denotes the good of the natural principle (AC Index). And faith (goats) with the celestial things of love and charity (the fat of kidneys of wheat). [*Note.* — "Inasmuch as fat denotes good it is adjoined to such things as are not fat in themselves but still signify good, thus fat and good are, as it were, the same thing" (AC 5943). This is for the sake of the internal sense.] And you did imbibe the pure truths proceeding from the Divine love (the pure blood of the grape). (AE 314, 374.)

15. But Jeshurun waxed fat, and kicked: you are waxen fat, you are grown thick, you are covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation.

15. But evils derived from the hereditary tendency began to assert themselves in the natural unregenerated part of the mind and to reject the Divine influence: the soul then becomes filled with the lust of evil, and there is a dense resistance to the inflowing of good from heaven, and the internal has become covered up by external things; then the soul forsook the Divine truth that regenerated him, and lightly esteemed faith in the sacred doctrines of truth from the Word and the Lord's Humanity whereby alone is salvation.

16. They provoked him to jealousy with strange gods, with abominations provoked they him to anger.

16. Thus the regenerating drive the Lord from them by evils and the falses of evil; they become averse to Him by reason of their internal defilement. ("The

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| | <p>Lord is especially called Zealous or the Avenger when the man of the Church has corrupted the Divine which ought universally to reign with him, and which he ought above all things to love, to reflect on, and to fear; when this is corrupted or destroyed, then instead of heavenly light mere darkness usurps its place, as there is no longer any influx thereof from the Divine, because there is no reception" (AC 8875.)</p> |
| <p>17. They sacrificed to devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.</p> | <p>17. They worshiped their evil lusts and not the Lord; and false persuasions which favoured them, foreign to the truth implanted by the Lord in the soul, and new doctrines of the false appeared in the soul, which had not been believed in any previous state.</p> |
| <p>18. Of the Rock that begat you you are unmindful, and have forgotten God that formed you.</p> | <p>18. Of the faith in Divine truth proceeding from the Lord's Humanity, which first commenced your regenerate life, you have been unmindful, and have forgotten the doctrines of truth which shaped your spiritual life.</p> |
| <p>19. And when the LORD saw it, he abhorred them, because of the provoking of his sons, and of his daughters.</p> | <p>19. So that when the good and truth of the Lord is perceived, it is abhorred by reason of the perversion caused in the soul by evils and falses.</p> |
| <p>20. And he said, I will hide my face from them, I will see what their end shall be: for they are a very perverse generation, children in whom is no faith.</p> | <p>20. And it was seen to be necessary that interior good and truth should be hidden, lest in the end they should be profaned; for the mind in this state is in a very perverse condition, and gives birth to ideas in which is no truth.</p> |
| <p>21. They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.</p> | <p>21. On account of the reception of these false doctrines in the mind, the Lord is compelled for the sake of the ultimate safety of the soul to act vigorously against the unregenerate will; by reason of its perversion and love of empty vanities which lead to no real happiness, He seems to the mind in this state to be against its welfare; and the will becomes zealous about doctrines that are not true; and eager after things that are not really good.</p> |
| <p>22. For a fire is kindled in mine anger, and shall burn to the lowest hell, and shall consume the earth with her increase, and set on fire the</p> | <p>22. And the influx of the Lord's love into the soul is turned into self-love, which contains in itself infernal hatred against good, and consumes the external man and all that is spiritual within it,</p> |

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| foundations of the mountains. | when it becomes the ruling and fundamental principle in the soul. |
| 23. I will heap mischiefs upon them; I will spend mine arrows upon them. | 23. And all kinds of evils will then be heaped upon the soul, and every kind of falsity possess the understanding. |
| 24. They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust. | 24. The affections will burn with lust after evil, and be consumed with the fire of self-love, and with the ruin of the mind thence resulting: the dense falsities arising from earthly lusts (teeth of beasts) will come upon the natural man, and hypocrisy, and reasonings derived from mere sensual principles separate from spiritual life, which altogether destroy the life of heaven in man (the poison of serpents of the dust). |
| 25. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs. | 25. Thus the false and the evil which are from hell will devastate both the natural and the rational man, and will destroy both the understanding of truth and the affection for it, and also innocence with wisdom. |
| 26. I said, I would scatter them into corners, I would make the remembrance of them to cease from among men: | 26. The Lord would have deprived these principles of all power by reducing the soul to externals, and holding it in Divine order by external bonds, and permit the memory of its struggles with sin no more to come up in the mind, |
| 27. Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the LORD has not done all this. | 27. Were it not that thereby the power of hell would increase, and worse evils would invade the soul, and the mind would be filled with the insane phantasy that it was like a god, and that by its own power it had triumphed over evil; and would trust in itself and not in the Lord. |
| 28. For they are a nation void of counsel, neither is there any understanding in them. | 28. For the natural mind of man is full of ideas which produce insane falsities, nor is there any genuine perception of truth in it. |
| 29. O that they were wise, that they understood this, that they would consider their latter end! | 29. If the soul would but derive its motives and intelligence from the Lord it would understand the dealings of Divine Providence with it, and would consider that they respect its eternal happiness. |
| 30. How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up? | 30. In this case the whole of the mind would act together to drive away evils and falses, and truth joined to good in the regenerate soul would put to flight the whole power of hell, if they had not |

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| | alienated themselves from Divine truth and suffocated the influx of Divine good into the soul. |
| 31. For their rock is not as our Rock, even our enemies themselves being judges. | 31. For there is no sure resting-place for the soul but trust in the <i>Divine Humanity of the Omnipotent Lord</i> . Let the principles derived from evils and falses declare if they have ever been able to give the soul any real peace or repose. |
| 32. For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: | 32. Any apparent truth from any other source is but the false derived from hell, and from the evil affections springing from the falsities that reign therein: and any other apparent goods are but evils in disguise, which lead to misery and unhappiness. |
| 33. Their wine is the poison of dragons, and the cruel venom of asps. | 33. Doctrines that support them, drawn from the Word, are the most direful of falsities, for they are the Word profaned, and bring upon the soul the malignant and poisonous evils of hypocrisy. |
| 34. Is not this laid up in store with me, and sealed up among my treasures? | 34. The wisdom by which the Lord delivers man from these things, as far as possible, by the operations of Providence, is profound and inscrutable, and cannot be fathomed by human intelligence. |
| 35. To me belongs vengeance and compensation; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste. | 35. Divine order appoints punishment or reward for every action of man; the power shall at length be taken from the evil to tempt man's lower nature: it is absolutely certain that they will perish, the zeal of the Lord for the safety of the soul requires it. |
| 36. For the LORD shall judge his people, and repent himself for his servants, when he sees that their power is gone, and there is none shut up, or left. | 36. For the Lord is not unmindful of those who have endeavoured to keep in His truth, and will have mercy on those that strive to serve Him, when they perceive that they have no power of themselves; and nothing of their natural evils that can be removed is left shut up within them, |
| 37. And he shall say, Where are their gods, their rock in whom they trusted, | 37. And when the soul has learned the futility of any aid but that which comes from the Lord, and the impotence of the false doctrines in which it trusted, |
| 38. Which did eat the fat of their sacrifices, and drank the wine of their drink offerings? let them rise up and help you, and be your protection. | 38. Which consumed the good of their worship, and destroyed all perception of truth in the soul; which are unable to oppose evils, or to afford any real help or protection in temptations. |

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| <p>39. See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.</p> | <p>39. In this state the soul clearly perceives that all power belongs to the Lord—that is, the Lord Jesus Christ—alone; nor is there any truth to combat with falses and evils but that which proceeds from Him: according as the influx which comes from Him is received, or perverted and rejected by man, the soul is destroyed or saved; is made sick or made whole; if it derives its power from the Lord, it is invulnerable to the whole power of hell.</p> |
| <p>40. For I lift up my hand to heaven, and say, I live for ever.</p> | <p>40. For communication is then opened up for it to the highest heavens, and it receives life from the Lord, who is the Life itself.</p> |
| <p>41. If I whet my glittering sword, and mine hand take hold on judgement; I will render vengeance to mine enemies, and will reward them that hate me.</p> | <p>41. The lightning of Divine truth then streams forth upon the evils and falses which infest the soul, the understanding grasps eternal truth; the evils intended to man's eternal life recoil back on the spirits that tempt to evil, their hatred against the Lord and the good brings on their own punishment.</p> |
| <p>42. I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.</p> | <p>42. The new truths that dart into the understanding from heaven will dissipate old fallacies, and imbibe and appropriate the truths that were in them; and Truth Divine will combat with and destroy the hereditary evils of the will, and will appropriate all the truths of the mind that were paralyzed by evils, and kept bound by falses, because the soul has begun to turn away from itself and from evil, and to look to the Lord.</p> |
| <p>43. Rejoice, O you nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful to his land, and to his people.</p> | <p>43. Let all the good affections and genuine truths in the soul rejoice: for He will remember the struggles of those who have contended against their evils from faith, and will destroy their adversaries, and will save all those principles in the mind which receive good and truth from Him.</p> |
| <p>44. And Moses came and spoke all the words of this song in the ears of the people, he, and Hoshea the son of Nun.</p> | <p>44. And Divine Truth entered the soul and deeply impressed all these things upon it as necessary to be obeyed, and the soul became filled with the ardent desire of combating with, and utterly destroying, the evils and falsities that were in it.</p> |
| <p>45. And Moses made an end of speaking all these words to all Israel:</p> | <p>45. And the spiritual man arrived at a new state of regeneration in which it ceased to be of primary importance to learn fresh truths:</p> |

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| <p>46. And he said to them, Set your hearts to all the words which I testify among you this day, which you shall command your children to observe to do, all the words of this law.</p> | <p>46. In which it is perceived that the things now impressed upon the understanding by Divine truth must be carried out in the life with all the heart; so that the laws of heavenly order as given in the Word may govern the whole soul from first principles to last.</p> |
| <p>47. For it is not a vain thing for you; because it is your life: and through this thing you shall prolong your days in the land, whither you go over Jordan to possess it.</p> | <p>47. It is seen that these truths are not vain things that may be neglected; but that they are the very life itself of the soul; and by means of them holy states are acquired by the spiritual man, which will be useful to him in the next world, and when he passes from external to internal things.</p> |
| <p>48. And the LORD spoke to Moses that selfsame day, saying,</p> | <p>48. And the Lord illustrates the soul by means of Divine truth in that state,</p> |
| <p>49. Get you up into this mountain Abarim, to mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give to the children of Israel for a possession:</p> | <p>49. And raises it to a state of love above the external things, in which the inferior faculties still remain, and to the highest intelligence it is possible for the soul to attain, whilst in a state of natural good; and thereby a perception is gained of the future heavenly states, to which the Lord will bring the spiritual man, and in which He will preserve him:</p> |
| <p>50. And die in the mount whither you go up, and be gathered to your people; as Aaron your brother died in mount Hor, and was gathered to his people:</p> | <p>50. And after this illustration Divine truth ceases to actively lead the soul, but is placed in its order amongst the interior things of the mind as arranged by the Lord; even as the externals of religious worship had ceased to be of fundamental importance to the soul, and had been placed in their order by the Lord in the soul:</p> |
| <p>51. Because you trespassed against me among the children of Israel at the waters of MeribahKadesh, in the wilderness of Zin; because you sanctified me not in the midst of the children of Israel.</p> | <p>51. For both these principles, when actively leading the mind, produce contentions about truth (Meribah-Kadesh, see AC 1678) and states which develop fallacies, and do not exclusively uphold the necessity of conforming the life to the Lord's Divine Human, and the holy principle of love as the supreme things of the Church.</p> |
| <p>52. Yet you shall see the land before you; but you shall not go thither to the land which I give the children of Israel.</p> | <p>52. Yet these principles give to the regenerating soul a perception of the heavenly state to be gained; but they do not alone enable the spiritual faculties to actually enter upon that state.</p> |

Deuteronomy Chapter 33

Verse 1. *The state of the soul when it ceases to be led by Divine truth.*

Verses 2-5. *The Lord by obedience to the Divine law raised His Humanity even to the Divinity, whence is all the Divine life of the regenerate.*

Verse 6. *The understanding of the Word illuminated from heaven is the life of the soul.*

Verse 7. *Of good thence derived in the natural principle.*

Verses 8-11. *Concerning the genuine love of good or charity.*

Verse 12. *Of truth thus brought down into the life.*

Verses 13-17. *Of the internal good thus acquired in the rational mind.*

Verses 18, 19. *Of the marriage between good and truth in the said.*

Verses 20, 21. *Of a good life thence derived, and (verse 22) the consequent confirmation of truth in the soul, and (verse 23) victory in temptations, and (verses 24, 25) happiness even to external and worldly things.*

Verses 26-29. *There is no help like the Lord, and none are so blessed as those who suffer themselves to be regenerated by Him.*

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| 1. And this is the blessing, with which Moses the man of God blessed the children of Israel before his death. | 1. NOW these are the heavenly states with which the soul was endowed by Divine truth leading it from the Lord, before the new state came in which it ceased to be led immediately by Divine truth. |
| 2. And he said, The LORD came from Sinai, and rose up from Seir to them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them. | 2. It was perceived how the Lord by obedience to the Divine law elevated His natural Human principle even to the Divinity itself; and from His state of glorification light shone forth, and the Church was filled with truth and holiness proceeding from Him; and with ability to follow the doctrines of love which He taught. |
| 3. Yea, he loved the people; all his saints are in your hand: and they sat down at your feet; every one shall receive of your words. | 3. For which also He loved truths; and all those who are regenerated are reformed by His power; and are collected in heavenly order under Him as their Head in one Church; and receive their life from Him. |
| 4. Moses commanded us a law, even the inheritance of the congregation of Jacob. | 4. They obey His will as given in His law; which is true happiness for the natural mind. |
| 5. And he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together. | 5. And thus the whole mind, even to the natural principle, is ruled by the Lord, when the truths acquired, and all the principles of the soul under them are arranged in the true heavenly order of the spiritual man. |

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| 6. Let Reuben live, and not die; and let not his men be few. | 6. Let the understanding of the Word, illuminated by-light from heaven, be the life of the soul, and never be extinguished; yet such illumination is rarely received (AE 434). |
| 7. And this is the blessing of Judah: and he said, Hear, LORD, the voice of Judah, and bring him to his people: let his hands be sufficient for him; and be you an help to him from his enemies. | 7. And it is perceived concerning the love of good thence derived in the natural mind (AC 5782), that it is the Divine will that all the holy aspirations after good in the natural principle proceeding from the genuine love of good should be cherished; and that the soul should progress to a state in which they can be carried out; and that strength should be given it to accomplish this; and the Lord Himself will help against the evils that assault and try to quench them. [<i>Note.</i> —Judah seems, in the blessing of the tribes in this chapter, to take the usual place of Simeon, who is not mentioned; this is doubtless because a state proceeding from truth or faith (Reuben) is treated of; and not one proceeding primarily from love, which is signified by Judah.] |
| 8. And of Levi he said, Let your Thummim and your Urim be with your holy one, whom you did prove at Massah, and with whom you did strive at the waters of Meribah; | 8. If And concerning spiritual love or genuine charity, it is perceived, that all the desire of doing good, and wisdom as to the means of accomplishing it, are by illumination from the Lord by the Word, as has been made evident to the soul in states of temptation from defect of truths, in which it seemed to be left without help. |
| 9. Who said to his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed your word, and kept your covenant. | 9. It then perceives of the good and truth which it has received from infancy, that they are not to be accepted if not in accordance with the light given from heaven; and that good works are not genuine unless prompted by love to the Lord, and that nothing that comes from the man himself is good: but that all genuine good is from the teaching of the Word, and the endeavour to regulate the life by the rules therein given. |
| 10. They shall teach Jacob your judgements, and Israel your law: they shall put incense before you, and whole burnt sacrifice upon your altar. | 10. This is the principle which shall teach external truths to the natural mind, and internal to the spiritual: and from this shall arise from the soul an acceptable worship to the Lord, a worship that proceeds from the love of genuine good derived from Him. |

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| <p>11. Bless, LORD, his substance, and accept the work of his hands; smite through the loins of them that rise against him, and of them that hate him, that they rise not again.</p> | <p>11. Bless, O Lord, the things already acquired in the soul by means of this principle, and accept its endeavours after higher virtue: smite down all those evils which would prevent the union of good and, truth in the soul, and oppose themselves to these holy aspirations after good from Thyself, that they no more oppress the spiritual life.</p> |
| <p>12. And of Benjamin he said, The beloved of the LORD shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders.</p> | <p>12. And of the truth thus brought down into the life it is predicated that all that is beloved of the Lord in the soul shall dwell safely by its means; and shall be protected in every state, and by means of it shall the powers of the soul for good and truth be exercised.</p> |
| <p>13. And of Joseph he said, Blessed of the LORD be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,</p> | <p>13. And of the internal good thus acquired in the rational mind it is said, Blessed shall the soul be of the Lord when this state is acquired, both in the spiritual internal riches with which it is endowed, with their influence on things natural, and with the stores of wisdom with which the natural principle shall be enriched;</p> |
| <p>14. And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon,</p> | <p>14. And for the good fruits brought forth by the influence of the love of the Lord on the soul, and for the spiritual perceptions of Divine truth;</p> |
| <p>15. And for the chief things of the ancient mountains, and for the precious things of the lasting hills,</p> | <p>15. And for the influx into the mind of pure affections from the celestial heavens of the Lord, and for the influx of truth from the spiritual heavens;</p> |
| <p>16. And for the precious things of the earth and fullness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.</p> | <p>16. And for the good works which thence exist in the external man, conjoined with wisdom, and union thence with the Lord, who Himself in the Divine Humanity regenerated even the external principles of human nature: these things come upon the soul regenerated by the Lord, and upon the inmost principles of the minds of those who have been separated from their hereditary evils and falses by Him.</p> |

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| <p>17. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.</p> | <p>17. The beauty of this good work of the Lord in the soul is made known from the good that results in the natural mind; and the mighty and powerful truths of which it then becomes possessed; by means of which falsities are dispersed, and the whole mind arranged in heavenly order; whereby the soul receives wisdom from genuine truths, and good desires and determinations from the Lord to live thereby. (See AE 316.)</p> |
| <p>18. And of Zebulun he said, Rejoice, Zebulun, in your going out; and, Issachar, in your tents.</p> | <p>18. And of those who are both in truth as to the understanding and good as to the will, or the heavenly marriage, it is perceived that they have happiness in all their undertakings; and thence come salvation and heavenly reward in the interiors of the soul (Issachar).</p> |
| <p>19. They shall call the people to the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand.</p> | <p>19. This union of good and truth conducts all things in the mind to heaven where the good of love prevails; and makes the life a sacrifice of righteousness to heaven; from this the soul abounds in truths of doctrine from the Word, and in intelligence thence derived; and understands the spiritual things which lie hidden beneath the literal sense of the Word, (See AE 445.)</p> |
| <p>20. And of Gad he said, Blessed be he that enlargeth Gad: he dwells as a lion, and tears the arm with the crown of the head.</p> | <p>20. And it is perceived concerning a life in conformity with truth from the Word that he is blessed who receives this by carrying out truths into the life; for thereby the soul has strength and security from falses, and is nourished with external and internal truths.</p> |
| <p>21. And he provided the first part for himself, because there, in a portion of the lawgiver, was he seated; and he came with the heads of the people, he executed the justice of the LORD, and his judgements with Israel.</p> | <p>21. He who makes this his care follows after those things which are really essential and needful; it is his portion in some measure to understand the hidden wisdom of the Divine laws; whence comes intelligence for the whole mind, and this enables him to carry out good works from the Lord, and to receive the truths of the Church.</p> |
| <p>22. And of Dan he said, Dan is a lion's whelp: he shall leap from Bashan.</p> | <p>22. Hence comes the affirmation of all truth in the mind, and its power: which springs from the good now formed in the natural principle.</p> |

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| <p>23. And of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the LORD: possess you the west and the south.</p> | <p>23. Hence also come victory in temptations, and consolation and benediction from the Divine love after them, and the consequent affection of truth and illumination thence. (See AE 439.)</p> |
| <p>24. And of Asher he said, Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.</p> | <p>24. And it is perceived that felicity of life and delight of the affections come from this source above all others; whence all things in the soul are in agreement and act together, which causes even the lowest principles of the mind to be filled with celestial delights, and</p> |
| <p>25. Your shoes shall be iron and brass; and as your days, so shall your strength be.</p> | <p>25. Things corporeal and worldly to be in agreement with the principles of good and truth; and fortifies the mind for every state. (See also AE 438.)</p> |
| <p>26. There is none like the God of Jeshurun, who rides upon the heaven in your help, and in his excellency on the sky.</p> | <p>26. There is none like the Lord, who in His Humanity leads and wars for those regenerating, who is present in the interiors of the soul for their help, and by His Divine power is ever operating through Providence for their good.</p> |
| <p>27. The eternal God is your refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before you; and shall say, Destroy them.</p> | <p>27. Who thus fills the angels with all their life and power from truth Divine, and hence is all life and strength also to men in the world; and He shall thrust out all evil and falsity from the soul, and they shall be destroyed.</p> |
| <p>28. Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew.</p> | <p>28. The spiritual man shall then be without infestation from evils and falses, and shall be led by the Lord alone; and the Divine Word shall be opened, and from it good and truth shall flow forth into the Church and each individual soul that will receive them, and they shall be recruited by continual influx from heaven.</p> |
| <p>29. Happy are you, O Israel: who is like you, O people saved by the LORD, the shield of your help, and who is the sword of your excellency! and your enemies shall be found liars to you; and you shall tread upon their high places.</p> | <p>29. Blessed is the man regenerated by the Lord; who is like him? a man saved by the immediate care of the Lord, who is the defence of his help, and his irresistible weapon of offence against all evil and falsity! he shall see the folly of all the false principles that entice him; and shall trample their power under foot.</p> |

Deuteronomy Chapter 34

Verses 1-4. *By Divine truth the soul gains a perception of the heavenly life before its acquisition.*

Verses 5, 6. *A new state in which the acquisition of truth ceases to be of primary importance in the soul.*

Verse 7. *Truths being now in their fullness.*

Verses 8, 9. *Anxiety of mind and change of state in which an ardent warfare against evil takes the place of the acquisition of truth.*

Verses 10-12. *There is no teacher for the regenerating like Divine truth from the Word.*

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| <p>1. And Moses went up from the plains of Moab to the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the LORD showed him all the land of Gilead, to Dan,</p> | <p>1. THUS was Divine truth in the mind elevated into a state of love, whilst the mind was still in external things to the highest degree it is capable of reaching before the soul passes from external to internal things; and in that state a perception is given from heaven of what the Christian life and its happiness really consists to its utmost boundaries (AC 4117),</p> |
| <p>2. And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, to the utmost sea,</p> | <p>2. The struggles required against evil, the formation of a new regenerate understanding and will in the soul from the Lord, and that the principle of doing all things from the motive of love to the Lord must extend to the most external actions,</p> |
| <p>3. And the south, and the plain of the valley of Jericho, the city of palm trees, to Zoar.</p> | <p>3. The clear perception of truth, and the state of the external life of the soul now first commencing to live the true heavenly life, in which truths are not merely known but practised from an affection for goodness.</p> |
| <p>4. And the LORD said to him, This is the land which I swore to Abraham, to Isaac, and to Jacob, saying, I will give it to your seed: I have caused you to see it with your eyes, but you shall not go over thither.</p> | <p>4. These things are revealed to the soul by Divine truth, and it is perceived that these are the heavenly states promised in the Word to all things in the mind derived from the celestial, spiritual, and natural principles of the Lord's Divine Humanity (see chap 1:8, <i>note</i>); this is perceived by means of Divine truth, but that principle alone cannot conduct the soul thither.</p> |
| <p>5. So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.</p> | <p>5. So the state in the soul ceased in which the acquisition of Divine truth was accounted the main thing after it had served its purpose, and the soul is ready to advance from natural good to higher states, according to heavenly order.</p> |

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|---|---|
| 6. And he buried him in a valley in the land of Moab, over against Bethpeor: but no man knows of his sepulchre to this day. | 6. And while the soul is in this external state, Divine truths from the Word, both from the spiritual sense and from the sense of the letter, are ingrafted in it for future use; and exert their influence even when not evident to the perception. |
| 7. And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. | 7. And Divine truths are in their fullness when the soul ceases to acquire them as the main object of spiritual life; the perception of them is not obscured, nor is their force in any way abated. |
| 8. And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended. | 8. And the regenerating soul passes through a state of anxiety in the natural mind when the acquisition of truth ceases to be its ruling motive, and use and love predominate, and fears the loss of truth; but as the new state approaches in which spiritual things are seen in more clearness the anxiety passes away. |
| 9. And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened to him, and did as the LORD commanded Moses. | 9. And the soul is now filled with the ardent desire to completely root out its evils and falsities, and this principle is endowed with a spirit of discrimination between good and evil; for all the power of Divine truth flows into it, and the whole soul follows its dictates, and carries out what has been learned in previous states. |
| 10. And there arose not a prophet since in Israel like Moses, whom the LORD knew face to face, | 10. And there can arise no teacher for those regenerating like Divine truth from the Word, which reveals the character of the Lord as He really is, |
| 11. In all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, | 11. In all the clear evidence both to the affections and understanding which the Lord gives by it to the natural mind, to the destruction of the false principles which reigned in the unregenerate heart; and of all the false theories which support, and the states of mind which favour them, |
| 12. And in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel. | 12. And in all the great power, and holy fear of committing evil which the Divine truth from the Word infuses into the understanding and perception of the regenerating soul. |

Translations from Original Text

| Original | This version | Instances |
|-----------------|---------------------|------------------|
| acknowledgment | acknowledgement | 6 |
| affrighted | frightened | 1 |
| alway | always | 2 |
| appeareth | appears | 1 |
| appertaining | belonging | 2 |
| aright | right | 1 |
| art | are | 46 |
| asketh | asks | 2 |
| asunder | to pieces | 1 |
| beareth | bears | 4 |
| believest | believe | 1 |
| belongeth | belongs | 1 |
| blesseth | blesses | 1 |
| brake | break | 1 |
| breatheth | breathes | 1 |
| bringeth | brings | 3 |
| camest | came | 4 |
| canst | can | 10 |
| careth | cares | 1 |
| cheweth | chews | 2 |
| cleaveth | cleaves | 1 |
| cometh | comes | 4 |
| commixed | mixed | 2 |
| concupiscence | craving | 1 |
| concupiscences | cravings | 1 |
| coverest | cover | 1 |
| creepeth | creeps | 1 |
| desirest | desire | 1 |
| desireth | desires | 1 |
| destroyeth | destroys | 1 |
| didst | did | 9 |
| dieth | dies | 1 |
| digged | dug | 1 |
| divers | diverse | 4 |
| divideth | divides | 1 |
| doest | do | 4 |
| dost | do | 3 |
| doth | does | 18 |
| draweth | draws | 1 |
| drinketh | drinks | 1 |
| dwellest | dwell | 3 |
| dwelleth | dwells | 1 |

| | | |
|-------------|---------------|-----|
| evermore | ever more | 1 |
| fleeth | flees | 1 |
| flieth | flies | 3 |
| floweth | flows | 6 |
| forasmuch | for as much | 4 |
| fowl | bird | 1 |
| fowls | birds | 2 |
| from hence | from here | 1 |
| from thence | from there | 6 |
| froward | perverse | 1 |
| fulness | fullness | 6 |
| gatherest | gather | 1 |
| givest | give | 2 |
| giveth | gives | 39 |
| goest | go | 13 |
| goeth | goes | 7 |
| groweth | grows | 1 |
| hast | have | 93 |
| hateth | hates | 4 |
| hath | has | 142 |
| heardest | heard | 1 |
| heareth | hears | 1 |
| henceforth | now on | 2 |
| intuition | contemplation | 1 |
| is thine | is your | 1 |
| judgment | judgement | 24 |
| judgments | judgements | 20 |
| keepeth | keeps | 1 |
| killeth | kills | 1 |
| knewest | knew | 1 |
| knowest | know | 7 |
| knoweth | knows | 2 |
| lendeth | lends | 1 |
| lieth | lies | 4 |
| lighteth | lights | 1 |
| like unto | like | 8 |
| liveth | lives | 1 |
| longeth | longs | 2 |
| looketh | looks | 1 |
| loveth | loves | 2 |
| maketh | makes | 8 |
| marvellous | marvelous | 1 |
| mayest | may | 63 |
| meaneth | means | 1 |
| mightest | might | 4 |

| | | |
|------------|--------------|-----|
| nigh | near | 10 |
| parteth | parts | 1 |
| perceivest | perceive | 5 |
| pertaineth | pertains | 1 |
| perverteth | perverts | 1 |
| plaister | plaster | 4 |
| plenteous | plentiful | 2 |
| proceedeth | proceeds | 1 |
| proveth | proves | 1 |
| puttest | put | 2 |
| putteth | puts | 2 |
| raiment | clothing | 6 |
| recompence | compensation | 1 |
| regardeth | regards | 1 |
| removeth | removes | 1 |
| rideth | rides | 1 |
| riseth | rises | 1 |
| sabbath | Sabbath | 3 |
| searcheth | searches | 1 |
| seest | see | 4 |
| seeth | sees | 1 |
| selleth | sells | 1 |
| sendeth | sends | 1 |
| settest | set | 3 |
| setteth | sets | 2 |
| shalt | shall | 586 |
| shew | show | 10 |
| shewed | showed | 6 |
| shewing | showing | 1 |
| shouldest | should | 10 |
| sinneth | sins | 1 |
| sittest | sit | 2 |
| sitteth | sits | 1 |
| smiteth | smites | 2 |
| spake | spoke | 22 |
| speaketh | speaks | 1 |
| standeth | stands | 3 |
| stirreth | stirs | 1 |
| stoodest | stood | 1 |
| stripes | blows | 2 |
| sware | swore | 24 |
| taketh | takes | 6 |
| teareth | tears | 1 |
| Thee | You | 2 |
| thee | you | 603 |

| | | |
|------------|------------|-----|
| they which | they who | 1 |
| thine | your | 190 |
| Thine | Yours | 5 |
| Thou | You | 136 |
| thou | you | 880 |
| Thy | Your | 10 |
| thy | your | 832 |
| thysself | yourself | 48 |
| to day | today | 2 |
| treadeth | treads | 1 |
| trusteth | trusts | 1 |
| turneth | turns | 1 |
| unto | to | 462 |
| vesture | clothing | 1 |
| walkest | walk | 2 |
| walketh | walks | 1 |
| wast | were | 18 |
| whatsoever | whatever | 13 |
| wherewith | with which | 10 |
| Whoso | Whoever | 1 |
| whosoever | whoever | 2 |
| wilt | will | 32 |
| worshipped | worshiped | 16 |
| wouldest | would | 5 |
| wroth | angry | 3 |
| wrought | worked | 6 |
| Ye | You | 32 |
| ye | you | 231 |

(If you disagree with these translations, please email IJT@biblemeanings.info)