

"And God spake all these words, saying, I am Jehovah thy God, who brought thee forth out of the land of Egypt, out of the house of servants."

The contents of the twentieth chapter of Exodus, which contains the Ten Commandments, is given in the Arcana Coelestia as follows: "In this chapter the subject treated of in the internal sense is the Divine True things which are to be implanted in the good with those who are of the Lord's Spiritual Church. The Ten Commandments of the Decalogue denote these trues. The commandments concerning sacrifices, and concerning the altar, which follow in this chapter denote the external trues which are of worship." (A.C. 8859).

The eighteenth and nineteenth chapters of Exodus treat of the ordering of the mind by Divine Good from first to last, and the preparation for the reception of Divine True from the Lord out of heaven in good, with those who are of the spiritual Church. This has been the subject of our doctrinal classes. These Divine True things which are now to be implanted are the Ten Commandments in their internal sense. Until there is good ground in which the Ten Commandments in their internal sense can be implanted, the essence of the Ten Commandments cannot be given to the Spiritual Church. It is evident that the good here spoken of is not the good of life which is out of living according to the Ten Commandments in their internal sense, for prior to the giving of the Commandments in their internal sense, such good is not possible. What then is the good, in which the internal sense of the Commandments is to be implanted?

This good is expressed in the nineteenth chapter by the words of people: "All that Jehovah hath spoken we will do." (Ex. 19:8)

The good in this state involves a desire and longing for a new life according to the new trues contained in the Ten Commandments. Such a desire and such a longing can only come from a perception that the life we are now in is not truly life, and that we therefore need the trues of eternal life if we are not to spiritually die. This alone is the good ground which can receive the true things which are to be revealed. All the preceeding chapters of Exodus, all the temptations described are for the sake of preparing this good ground.

As long as the old life rules in man, and as long as the old life is felt by man as real life, and therefore as delightful he does not as yet have in him the good, which can receive the internal sense of the Ten Commandments. It is only after man has been led through temptations even to despair that the old life ceases to have a hold on man and he comes to long for a new life. When this desire or longing has become sufficiently strong The Divine True of the internal sense of the Decalogue can be received in this good.

Such a state is described in The Word Explained IV (7986) as follows: "Thus said Jehovah, Keep ye judgment, and do justice: for My salvation is near to come, and My justice to be revealed. (Is. 56:1) That they should prepare themselves for the Advent of God Messiah. To keep judgment and do justice means to live as though expecting God Messiah at any moment, and this, as in respect to the first Advent so to the Second; because it is near, and soon Messiah will come who is Salvation and also Justice. Blessed is the man that hath done this, and the Son of man that layeth hold on it. (Is. 56:2). Blessed is he who so prepares himself that he has the Advent of God Messiah continually in his heart."

This recalls the Words of the Lord: "Take ye heed watch and pray; for ye know not when the time is..... Watch ye therefore; for ye know not when the Master of the house cometh.....Lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch." (Mark 13:33-37).

"And God spake all these Words, saying:" As we read in the first chapter of John the Lord is the Word, particularly is He the words of the Ten Commandments, when as to their internal and external senses they are written on the heart. This is the Word by which all things were made that were made, for it is by the Lord as the Divine Good and the Divine True thence that all eternal things are created and preserved. If the Commandments are not written on the heart there is nothing essential or substantial in man, such a man is therefore like a specter or ghost having no substantial reality.

"The Words which God spake," we read: "are meant trues Divine for those in heaven and those on earth.....But in the heavens they do not sound as they do on earth, for in the heavens they are in a spiritual form, but on earth in a natural form." (A.C. 8862).

In the internal man there must be a life according to the spiritual understanding of the true which are called the trues of faith, and in the external man there must be a life according to natural understanding of trues which are trues of the civil state which relates to what is just, and also trues of the moral state which relate to what is reputable. The former of these form man's heaven the latter his earth. When man keeps the Commandments as to their internal and external sense the words of the Lord's prayer are fulfilled. "Thy will be done; as in heaven so upon the earth."

"I am Jehovah thy God." We read that this signifies "The Divine Human universally reigning in each and all things of the good and the True." (A.C. 8864).

The first and ruling things in the Commandments is the love that the Divine Human of the Lord should rule in each and all things of the good of our love, and thence in our affections; and in all things of the truths of our intelligence and thence in our thoughts; and from these in all things of our life. Unless the Divine Human of the Lord is present in our willing, thinking and doing, we do not keep the commandments from the Lord, but from ourselves; and in keeping the commandments from ourselves there is no salvation.

These are truths which we have all heard, but do we feel them?

What do we know about what is universally ruling or regnant in our lives? How can we tell?

If one will reflect it is self evident that the Divine Human of the Lord does not universally rule in most of our loves, our thoughts and our actions. And yet when the Lord does not universally rule in our loves, our thoughts, and our actions, we are not living but are spiritually dead. But how can a man know what his loves are, and what is universally regnant with him?

Man can know his loves by reflecting on his delights and sorrows. That which gives man the greatest joy, delight and pleasure is what universally reigns in man. What gives most men the most joy and delight, is gaining the things of their hearts desire, which for the most part are possession, position, success, natural abilities, friends, or pleasure. For these, men work and sacrifice, and in these men delight when they have gained them. But it is obvious that such ends have in them the love of self and the world and not love into the Lord and charity towards the neighbor. The sign that a man is commencing to have good ground in which the true things of faith can be implanted is that the delight in such things have begun to weaken, and man no longer looks on such delights as the delight of life. A man may even love the Church, and long for its growth, and increase in numbers, and in spiritual knowledges, and their delight, and still do so from the love of self and the world, that is because it is his church; he may love the Word because it makes him intelligent, and appears to flatter him as a member of the church; he may even appear to love the Lord because he believes He is going to save him and introduce him into heaven, and yet self and not the Divine Human of the Lord may be ruling in him.

When a man begins to perceive that there is no life, no permanent happiness in the joys and delights which are not from the good and true in which the Divine Human of the Lord universally reigns, he is at first made sad; and he begins to long with all his heart for genuine life in which the Lord can universally rule. He therefore longs for the true things which will give him such a life. Is our greatest sorrow, the sorrow that the Lord does not universally reign in the good and true in so many of the states of our life.

It may be remarked, that, while it is at times difficult to know when the Lord is ruling in the good and true with man, it is not difficult to know when the Lord's Divine Human is not ruling. If a man will reflect on his affections, his thoughts, his words and his actions, it is very obvious that for the most part the Divine Human of the Lord is not present in them. Let a man think, of his business life, his social life, and his family life, and this is only too clear.

This does not mean that we are to consciously think of the Lord and charity towards the neighbour all the time. During the day man must think of many things, yet the Divine Human should be silently regnant, when he consciously thinks of the Lord, and when he does not.

Nor does this mean that a man should be overly solemn. For when the Divine Human is regnant with man he is in joy and gladness, and in the delight of love towards the neighbor, and when in such delights even the pleasures of the body serve in enhancing them.

What is the Divine Human of the Lord meant by Jehovah our God, which is to universally rule in each and all thing of the good and the True with us? The Divine Human is a word with which many of us are familiar from childhood, but what do we understand by it? The Divine Human can never truly be seen and known, except out of that with man which corresponds to the Divine Human of the Lord. That with man which corresponds to the Divine Human is that which is born again when man is regenerated. Man, like the Lord, has two humans, the hereditary human which cannot be regenerated, and the human implanted by remains of love and faith which can be regenerated. These two humans appear to man to be confused and mixed together.

In the state in which man is to be regenerated, the human from remains of love and faith implanted by the Lord is, as it were, bound, imprisoned, hungry, thirsty, enslaved, as the Children of Israel were enslaved in Egypt. While the human from heredity appears free and powerful.

Regeneration consists in permitting the Lord to free the human implanted by remains, and to subjugate the human which a man has from heredity. The freeing of the human implanted by remains is done by the Lord alone, and in the process of saving it, of freeing it, it receives an entirely new life from the Lord, yea it becomes the Lord's; the Lord adopts it as a son or daughter. It is only when a man has been so redeemed by the Lord that one can know, and perceive what is truly human, and distinguish the truly human from the apparently human, or from what the world calls human, yea from what we from ourselves call human. Until we have come to recognize what is genuinely human in the things of life, and to distinguish them from what merely appears as human, we do not know what the human is; and when we speak about the Divine Human of the Lord, it is mere words, for

we cannot see the Divine Human of the Lord when we do not even know what the genuine human of man is. And when we call that human which is not human, how can the Divine Human be universally regnant with man. Man can never know the Lord until he has been freed by the Lord from the darkness of the old life, therefore our text continues "Who brought thee forth out of the Land of Egypt, out of the house of servants."

The land of Egypt represents the natural mind, and in particular, the scientifics of the Word and the Church in the natural mind, here, the things in the natural mind which have been perverted, and in which, therefore, the hells are present. These things are present because man has read the Word from his unregenerate natural affections, that is from his hereditary and confirmed inclinations. When a man reads the Word in this manner, he sees it in the light of the world and not in the light of heaven.

The children of Israel who were in bondage in Egypt represent the genuine human remains. These remains were formed from reading the Word in simple states in which there was innocence. In the state represented by the Children of Israel in Egypt these remains have come into bondage to the things of the Word and of the Church seen merely in the light of the World, out of man's proprial affections.

Man is freed from this state by the Divine True of the Word and of Doctrine represented by Moses, and Aaron, or such is the appearance. Now the reality is revealed namely "I am Jehovah thy God who brought thee out of the land of Egypt out of the house of servants." That is it was the Lord Himself as to His Divine Love, represented by Jehovah, in the Divine True of the Word, represented by our God, Who, liberated us from slavery to the falsified things, of the Word and the Church, in the natural mind; thus it is the Lord alone Who liberates man from hell. The man who is liberated is the remains, or the truly human things, which were first implanted in simple states of innocence, but which are now changed and become entirely new due to the internal light of the Word, which is given to man by the Lord in this state. We have said man has two humans, one of these humans, the human which a man has from heredity and from the world, is called the human by the world and by the man of the Church, prior to regeneration, this human is not truly human, for it is not very unlike things which are with animals. Even when a man forms his ideas from the Word, seen in the light of the world, out of his natural affections, he is not in what is truly human, and he who is not in what is truly human can never see, or have a true idea of the Divine Human of the Lord.

Let anyone reflect and examine his thoughts and he can see how strong is his tendency to read the Word and the Doctrine of the Church out of his natural affections, and in such a way as to confirm his natural affections.

Man can only be saved from this by being elevated into the rational in which the inmost of the human commences. We are told that the rational must be regenerated first and from this the natural, and that the rational can be regenerated with less difficulty than the natural. This leaving of the old natural, and its affections of all kinds, is strongly resisted by the unregenerated mind. The Egyptians resist with all their might, the letting of the children of Israel go. In the same way the natural mind, with its affections and scientifics, resist powerfully any attempt of the genuine human remains to elevate themselves into the rational. Nor can a man possibly do this from himself. At first it appears as if this is done by the Divine True of the Word and of Doctrine represented by Moses and Aaron, but finally it is revealed that it is done by the Lord Himself in the Word, and is done by the Lord's Divine Love, through His Divine Wisdom, as represented by the words of our text: "I am Jehovah thy God, who brought thee out of the land of Egypt out of the house of servants."

When the Lord elevates man out of the natural into the genuine rational he for the first time sees what the human really is, and that what he had called the human, was not human, and that what he had called human life was not life. When a man can see what a life genuinely human from the Lord is, he can for the first time genuinely acknowledge the Divine Human of the Lord; and come to acknowledge that all life which is truly human is solely out of the Divine Human of the Lord; and thus that the Lord's Divine Human must be in each and all things of the good and the true with him, and thence in all things of his affections, his thoughts, his speech, and his actions, and that in so far as the Lord is not present in these things man is not in what is truly human. When a man begins to acknowledge this from the heart then the Lord as to His Divine Human begins to universally reign in each and all things of the good and the true and thence in all of man's life, and man, begins to love that this should be so.

Then man for the first time believes from the heart the words of the Lord, "And Jesus came and spake unto them, saying, All power is given unto Me in heaven and earth." (Matt. 28:18) That is all power in the rational, and in the natural mind; for we read; "The rational of man is his heaven; and the natural is relatively his earth; for the rational constitutes the internal man; and the natural the external." (A.C. 8764)...

Amen

Lesson: A.C. 8853-58