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Volume 5: Genesis 28 - 31

Emanuel Swedenborg

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www.jazzybee-verlag.de
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admin@jazzybee-verlag.de

Emanuel Swedenborg - A Biographical Primer

By Thomas Hitchcock

Swedish philosopher, born in Stockholm, Jan. 29, 1688, died in London, England, March 29, 1772. He was the son of Jesper Swedberg, bishop of Skara, the name being changed to Swedenborg in 1719 on the occasion of the ennobling of the family. This advancement entitled him, as head of the family, to a seat in the house of nobles of the Swedish diet, but did not confer the title of baron, as has been supposed. Emanuel was educated at Upsal, completing his studies in 1709. After two years of travel in England, Holland, and France, he went to reside at Greifswald in Pomerania, then a Swedish town, and busied himself with scientific research. He also wrote some Latin fables, which were published under the title of *Camena Borea*. A collection of Latin poems, written by him during his travels, was also published about the same time in a volume entitled *Ludus Heliconius*. In 1716 he returned to Sweden and established a periodical called *Dædalus Hyperboreus*, devoted to mathematics and mechanics, which appeared irregularly for two years. During this time he had become intimate with Christopher Polhem, an eminent engineer, and Polhem introduced him to Charles XII., who appointed him assessor extraordinary of the college of mines, and associate engineer with Polhem. For two years Swedenborg maintained close personal relations with the king, and assisted him much in his military

operations. During the siege of Frederickshald, at which Charles met his death, Swedenborg constructed, under Polhem's direction, the machines by which several vessels were transported overland from Strömstad to the Iddefjord, 14 miles. At the king's suggestion, it is said, Polhem betrothed his daughter to Swedenborg; but as the young lady preferred another man, Swedenborg relinquished his claim and never married. From 1717 to 1722 he published pamphlets on scientific subjects; among them one describing a method of determining longitude by means of the moon. In 1721 he made a short tour on the continent, visiting mines and smelting works. On his return in 1722 he was promoted to be full assessor of mines, and for the next 12 years he devoted himself to the duties of that office, refusing the professorship of mathematics at Upsal in 1724. In 1734 he published *Opera Philosophica et Mineralia* in three large folio volumes, illustrated with numerous plates, viz.: vol. i., *Principia*; vol. ii., *De Ferro*; vol. iii., *De Cupro et Orichalco*. In the same year also appeared his *Prodromus de Infinito*. In 1736 he began another tour of travel, which, with study and writing, occupied him for several years. In 1740-'41 he published his *Œconomia Regni Animalis*, in two parts, and in 1744-'5 his *Regnum Animale*, in three parts. Between 1729 and 1741 he was elected successively a member of the academy of sciences at Upsal, corresponding member of the imperial academy of sciences at St. Petersburg, and member of the academy of sciences at Stockholm. His series of scientific publications ended in 1745 with the treatise *De Cultu et Amore Dei, &c.*, in which is set forth, under the form of a prose poem or allegory, his theory of the process of creation. Thereafter, as he says, he was called by God to the work of revealing to men a new system of religious truth. For that end he was permitted to converse with spirits and angels, and behold the wonders of the spiritual world. That he might be more free to perform his task, he resigned his assessorship, retaining

half the salary by way of pension. He devoted himself first to the study of the Bible in the original, and then to the writing of books explanatory of his new doctrines, which were published entirely at his own expense. From 1749 to 1756 appeared the *Arcana Cœlestia* (8 vols. 4to), containing a commentary on Genesis and Exodus, interspersed with accounts of “wonderful things seen and heard in heaven and in hell.” This was followed in 1758 by the *De Cœlo et Inferno*, *De Telluribus in Mundo*, *De Ultimo Judicio*, *De Nova Hierosolyma*, and *De Equo Albo*. In 1763 were published the four doctrinal treatises: *Doctrina Vitæ*, *De Fide*, *De Domino*, and *De Scriptura Sacra*, with a *Continuatio de Ultimo Judicio*, and the treatise *De Divino Amore et de Divina Sapientia*. In 1764, the *Divina Providentia* appeared; in 1766, the *Apocalypsis Revelata*; in 1768, *De Amore Conjugiali*; in 1769, *Summaria Expositio Doctrinæ* and *De Commercio Animæ et Corporis*; and in 1771, the *Vera Christiana Religio*. Besides these, he left at his death an immense mass of manuscripts, of which the following have been since printed: *Itinerarium*, *Clavis Hieroglyphica*, *Opuscula*, *Apocalypsis Explicata*, *Adversaria in Libros Veteris Testamenti*, *Diarium Spirituale*, *Index Biblicus*, *Sensus Internus Prophetarum et Psalmorum*, *Dicta Probantia*, *De Athanasio Symbolo*, *De Charitate*, *Canones*, *Coronis Veræ Christianæ Religionis*, and *Invitatio ad Novam Ecclesiam*. Copies of a few of these manuscripts have recently been reproduced by the photolithographic process, by subscription, not so much for circulation as for the sake of preserving the contents of the originals from destruction by decay. — Swedenborg's manner of life was simple and modest. He spent much of his time, in later years, in Holland and England, for which countries he expressed great admiration on account of the freedom of speech and writing permitted there. He made no efforts to gain proselytes to his doctrines further than by printing and distributing his writings, and never referred to his

intercourse with the spiritual world except when questioned. Several instances are reported of his obtaining information from departed souls respecting affairs unknown even to their families, and describing events in distant places in advance of news by the ordinary means of communication. It is related that, as he lay on his deathbed in London, Ferelius, a Swedish clergyman, solemnly adjured him to tell the truth in regard to his teachings. Swedenborg raised himself half upright in bed, and placing his hand on his breast said with emphasis: "As true as you see me before you, so true is everything I have written. I could have said more had I been permitted. When you come into eternity, you will see all things as I have stated and described them, and we shall have much to say concerning them to each other." He then received the holy supper from Ferelius, and presented him with a copy of his *Arcana Cœlestia*. A day or two afterward he peacefully breathed his last. His body was buried in a vault of the Swedish church in Prince's square, a little east of the tower. A eulogium was pronounced upon him in the Swedish house of nobles in October, 1772, by Samuel Sandels, which accords him high praise, not merely for learning and talent, but also for uprightness and fidelity in the discharge of his duties as a public functionary. Several of his acquaintances have also left written testimony to his virtuous character. — Swedenborg's scientific works have long since ceased to be of practical value, but are still highly interesting as collections of facts, and as exhibiting their author's peculiar method of philosophizing. The system he followed was substantially that of Descartes, of whom he continued to the end of his life to speak with admiration, and this led him to conclusions resembling in some striking points those of Spinoza, who was likewise a Cartesian. His "Economy of the Animal Kingdom" is the best of his many productions anterior to his theological career. In it he attempts to deduce a knowledge of the soul from an anatomical and

physiological knowledge of the body, and evolves many doctrines which he afterward elaborated in his theological works. Indeed, some of his disciples hold that his seership was the natural result of his intellectual and moral development, and by no means an abnormal condition of mind. According to his own account, it came upon him gradually, and neither astonished nor alarmed him, although in its early stages he was subject to great mental excitement, the phenomena of which may have given rise to exaggerated stories of his insanity. The works written by him subsequent to this change in his mind are quite as systematic and coherent as his earlier productions, and only his claim to a divine mission, and his frequent descriptions of what he saw and heard in the spiritual world, mark them as peculiar. They are consistent from first to last, and though they appeared at intervals during a period of 27 years, they nowhere deviate from the fundamental principles laid down at the outset.—The general features of Swedenborg's theology are presented in his treatise called the “True Christian Religion.” He teaches that God is one in essence and in person, and has been revealed to men as the Lord Jesus Christ. In the Lord is a trinity, not of persons but of principles, and it is these principles which are spoken of in the Scriptures as Father, Son, and Holy Ghost. The Father is the divine love, the Son the divine wisdom, and the Holy Ghost the divine operation or energy acting upon the universe. The Lord is infinite, eternal, self-existent, omnipresent, omniscient, and omnipotent, and not only the creator but the sustainer of all creation, which without him would cease to exist. For the sake of redeeming mankind he assumed a natural body born of the Virgin Mary, and glorified it or made it divine, so that it is now invisible to men, and also usually to the angels except as the sun of heaven. Redemption consisted, not in suffering vicariously the punishment of men's sins (for that could not be done, and, if it could, would be

useless), but in actual combats, by means of the assumed humanity, with the powers of hell, and overcoming them. This victory restored to man spiritual freedom, which had begun to be impaired by diabolic possessions as narrated in the Gospels, and enabled him to work out his salvation. This he does by looking to the Lord, with faith in him, by repentance, and above all by a life according to the commandments of the decalogue. The chief points that Swedenborg insists on in religion are faith in the Lord and the avoidance of evils as sins against him. Upon everything else, such as outward worship, prayer and meditation, and works of eleemosynary charity, he lays but little stress. The essence of charity is love to the neighbor and occupation in some useful employment. The Word, he says, is the divine truth itself, written to reveal the Lord to man and to serve as a medium of conjunction between earth and heaven. This Word consists of the books of Genesis, Exodus, Numbers, Deuteronomy, Leviticus, Joshua, Judges, Samuel, Kings, the Psalms, the prophecies, the four Gospels, and the Apocalypse. The other books bound up with these in our Bibles are not the Word, although good and useful to the church. The distinction between the two consists in this: that the Word contains an internal or spiritual sense, which the rest of the Bible has not. This spiritual sense is symbolical, and may be discerned by the application of the law of symbolism resulting from the universal correspondence of natural with spiritual things. Thus, the garden of Eden and all things mentioned as existing in it symbolize the human soul and its affections and thoughts; and the disobedience of Adam and Eve, the alienation of mankind at a remote period from their original state of innocence. Hence, too, the decalogue forbids not merely outward sins, but the inward spiritual sins corresponding to them, and the Psalms and prophecies relate not merely to David and the Jews, but to experiences of the human soul independent of dates and localities. At the same time the

literal sense alone can be relied on as a basis of doctrine, and Swedenborg is careful to cite it profusely in support of his teachings. The reason he gives for his mission is that the knowledge of true doctrine had been lost and the church destroyed by a false theology and accompanying evils of life. By the promulgation of the truth revealed to him a new church has been established by the Lord, and thus the prophecies in the Apocalypse of the descent of the New Jerusalem have been fulfilled in their symbolical sense. The second coming of the Lord, predicted in Matt, xxiv., has also been accomplished in the same way, a last judgment having been effected in the spiritual world in the year 1757, so that we are now living under a new dispensation. The treatise on "Heaven and Hell" embodies Swedenborg's teachings on the nature of those two realms, and their relations to this world. They exist, he says, not in some other region of space, but within the natural world, as the soul of man exists within his body, being in fact in the souls of men and resting in them as our souls rest in our bodies. At death the body, which is the material envelope of the soul, is cast aside, never to be resumed, and consequently its resurrection is not to be looked for. The soul is the man himself, and is a perfect human being, with a spiritual body of its own, and rises into a conscious perception of the spiritual world, of which the man had previously been unconsciously an inhabitant. He sees and feels and possesses all the other senses, and retains all his personal characteristics. After a longer or shorter preparation in an intermediate state called the world of spirits, which lies between heaven and hell, he is drawn by his own elective affinity to the place where he belongs, and remains there to eternity. Both heaven and hell consist of innumerable societies, each composed of human beings of similar and concordant affections; and both are divided into three distinct regions, according to the degrees of perfection or depravity of their inhabitants. The Arcana

Cœlestia, Swedenborg's largest work, is mainly an exposition of the internal or symbolical sense of Genesis and Exodus, with accounts of his experiences in the spiritual world, and various doctrinal teachings interspersed between the chapters. "The Apocalypse Revealed" and "The Apocalypse Explained" are similar expositions of the Apocalypse. In his "Conjugal Love" Swedenborg expounds his doctrine of the relations of the sexes. Males, he says, are masculine and females feminine in soul as well as in body. The masculine element is love clothed with wisdom, while the feminine is wisdom clothed with love. Hence the characteristic of man is wisdom or understanding, and that of woman love or affection. Marriage is the conjunction of two souls who complement each other, and by their union make one complete being, just as the will and the understanding make the individual. Hence the only true marriage is of one man and one woman, and it exists in the next world as well as in this. Polygamy is a degraded state, but not a sin with those whose religion permits it; but adultery is destructive of the life of the soul, and closes heaven against those who confirm themselves in it. The treatises on the "Divine Love and Wisdom" and the "Divine Providence" embody Swedenborg's spiritual philosophy, and exhibit the symmetrical relations of the various parts of his religious system. Love, he says, is the life of man. God alone is Love itself and Life itself, and angels and men are but recipients of life from him. He is very Man, and our humanity is derived from him, so that it is literally true that we are created in his image and likeness. His infinite love clothes itself with infinite wisdom and manifests itself in ceaseless operation, producing, maintaining, and reproducing the boundless universe, with all its innumerable parts and inhabitants. In like manner men, being made in the image of God, also have love or the will, and wisdom or the understanding, and the two produce in them their finite

operation. It being the nature of love to desire objects upon which to exercise itself, God could not but create the universe. The creation of this and other solar systems, all of which are inhabited, was effected by a spiritual sun, which is the first emanation proceeding from God, and which is seen in the spiritual world as our sun is seen by us. By means of this spiritual sun natural suns were created, and from them atmospheres, waters, earths, plants, animals, and finally man. Angels, spirits, and devils are men who have been born and died on this or some similar planet. Hence, all things were created from God, and not out of nothing. The spiritual world is related to the natural as cause is to effect, and the supreme first cause of all is God himself. These three, end, cause, and effect, constitute three distinct or discrete degrees, which are repeated in various forms in all created things, and on a grand scale in the universe as a whole. Creation, being from God, is, like the individual man, an image of him, and hence is in the human form in its greatest and least parts, and with more or less approximation to perfection. As we are finitely men, because God is an infinite Man, so all animals, plants, and even minerals wear a resemblance to man, and throughout all nature there is an incessant effort to evolve the human form. In the sight of God and the angels, larger and smaller bodies of human beings and the societies of heaven and hell appear organized like men, and Swedenborg calls the universe the Grand Man (Maximus Homo). As infinite love was the end and infinite wisdom the cause of creation, so the divine life and power are constantly active in sustaining and directing it. This activity is the Divine Providence, and it reaches to every smallest particular of nature and humanity. Man has freedom, because without it he could not be an adequate recipient of the divine love, and by the abuse of his freedom he has introduced evil into the world. The Divine Providence seeks, without destroying this freedom, to lead man back to his original integrity. Hence

all the wonderful dealings of God with man recorded in the Scriptures; hence the incarnation; and hence the various forms of religion which exist in the world, all of which embody more or less the essentials of salvation, namely, the worship of God and abstinence from evils as sins against him. The smaller treatises of Swedenborg are mostly extracts from his larger works, with amplifications and additions.—The fullest account of him and his writings is that of William White (2 vols., London, 1867, since republished in one volume). See, also, "Documents concerning Swedenborg," by R. L. Tafel (London, 1875 et seq.). All of his theological and some of his scientific works have been translated into English. The theological works have also been reprinted in Latin by Dr. J. F. I. Tafel, of Tübingen, Germany, and partially translated and published in French, German, Italian, Danish, and Swedish. Societies for promoting their circulation are in operation both in the United States and in Europe. The principal writers who have undertaken the exposition of Swedenborg's doctrines in England are John Clowes, Robert Hindmarsh, C. A. Tulk, Samuel Noble, J. J. G. Wilkinson, and Jonathan Bayley; in France, E. Richer and J. F. Les Boys-des-Guays; and in the United States, George Bush, Theophilus Parsons, E. H. Sears, Henry James, B. F. Barrett, W. B. Hayden, and Chauncey Giles. For an account of the ecclesiastical organization based upon Swedenborg's doctrines.

Arcana Coelestia, Volume 5

PREFACE TO THE 28th CHAPTER.

In the preface to the preceding chapter there was unfolded what the Lord taught and foretold in Matthew 24, verses 8 to 14, concerning the Last Judgment, that is, the last days of the church (see n. 3486-3489). There now follow in order, for explication in accordance with the same method of procedure, the contents of verses 15 to 18 in the same chapter: When therefore ye shall see the abomination of desolation which was told of by Daniel the prophet standing in the holy place, let him that readeth understand, then let them that are in Judea flee into the mountains; let him that is upon the housetop not go down to take anything out of his house; and let him that is in the field not return back to take his garment (Matt. 24:15-18).

3651.

Everyone may see that these words contain arcana, and that unless these arcana are disclosed it is impossible to know what is meant by "them that are in Judea fleeing to the mountains;" by "him that is upon the housetop not going down to take anything out of his house;" and by "him that is in the field not returning back to take his garment." Unless the internal sense were to teach what these words signify and enfold within them, the investigators and interpreters of the Word might be led away and fall into opinions altogether foreign to the truth; or it might even happen that those who at heart deny the holiness of the Word might come to the conclusion that such expressions merely describe flight and escape on the approach of an enemy; consequently that there is nothing more holy

contained therein; when yet by these words of the Lord there is fully described a state of the devastation of the church in respect to the goods of love and the truths of faith; as may be seen from the following explication of the words in question.

3652.

According to the internal sense, the signification is as now follows. When therefore ye shall see the abomination of desolation; signifies the devastation of the church, which occurs when the Lord is no longer acknowledged; consequently when there is no love and no faith in Him; also when there is no longer any charity toward the neighbor; and consequently when there is not any faith of good and truth. When this is the case in the church, or rather in the region where the Word is in existence-that is, when men are such in the thoughts of the heart, even if not in the doctrine of their lips-then there is "desolation," and the things just mentioned are its "abomination;" so that the words "when ye shall see the abomination of desolation" signify when anyone observes such things; and what is to be done in such a case is told in what now follows in verses 16 to 18. Which was told of by Daniel the prophet; in the internal sense signifies by the prophets; for where any prophet is mentioned by name in the Word, it is not the prophet that is meant, but the prophetic Word itself; because names never penetrate into heaven (see n. 1876, 1888); and yet the same is not signified by one prophet as by another. What is signified by "Moses," "Elias," and "Elisha," may be seen in the preface to chapter 18 and in n. 2762; but by "Daniel" is signified everything prophetic concerning the Lord's advent, and concerning the state of the church; in the present case concerning its last state. The subject of devastation is largely treated of in the Prophets, and by it in the sense of the letter is signified the

devastation of the Jewish and Israelitish Church, but in the internal sense there is signified the devastation of the church in general, thus also the devastation which is now at hand. Standing in the holy place; signifies devastation as to all things which are of good and truth; the "holy place" is a state of love and faith (that "place" in the internal sense is state, see above, n. 2625, 2837, 3356, 3387); the holy of this state is the good which is of love, and the derivative truth which is of faith; and nothing else than these is meant by "holy" in the Word, because these things are from the Lord, who is the Holy itself, or the Sanctuary. Let him that readeth understand; signifies that these things are to be well observed by those who are in the church, especially by those who are in love and faith; who now come to be treated of. Then let them that are in Judea flee into the mountains; signifies that they who are of the church will not look elsewhere than to the Lord, thus to love to Him, and to charity toward the neighbor (that by "Judea" is signified the church, will be shown below; that by a "mountain" is signified the Lord Himself, but by "mountains" love to Him, and charity toward the neighbor, may be seen above, n. 795, 796, 1430, 2722). According to the sense of the letter the meaning would be that when Jerusalem was besieged, as it came to be by the Romans, then they should not betake themselves thither, but to the mountains, according to what is written in Luke: When ye see Jerusalem compassed with armies, then know that her devastation is at hand. Then let them that are in Judea flee upon the mountains; and let them that are in the midst of her depart out; and let not them that are in the regions enter therein (Luke 21:20-21); but in this passage the case is the same with Jerusalem, namely, that in the sense of the letter it is Jerusalem which is understood, while in the internal sense it is the Lord's church (see n. 402, 2117); for each and all of the things recorded in the Word concerning the Jewish and Israelitish people are representative of the

Lord's kingdom in the heavens, and of His kingdom on earth; that is, of the church, as has been often shown. Hence it is that by "Jerusalem" in the internal sense is nowhere meant Jerusalem, nor by "Judea," Judea. But these matters were of such a nature as to be capable of representing the celestial and spiritual things of the Lord's kingdom, and the events took place for the sake of the representation. In this way the Word could be so written as to be adapted to the apprehension of the man who should read it, and also to the understanding of the angels who are with the man. This likewise was the reason why the Lord spoke in the same manner; for had He spoken otherwise, His Word would not have been adapted to the understanding of those who read it, especially at that time; nor to the understanding of the angels; thus it would neither have been received by man, nor understood by the angels. Let him that is upon the housetop not go down to take anything out of his house; signifies that such as are in the good of charity should not betake themselves to those things which belong to doctrinal matters of faith. In the Word the "housetop" signifies the higher state of man, thus his state as to good; but those things which are below it signify the lower state of man, thus his state as to truth (n. 710, 1708, 2233, 2234, 3142, 3538). As regards the state of a man of the church, the case is this: While he is being regenerated he learns truths for the sake of good, for he has the affection of truth on this account; but after he has been regenerated he acts from truth and good. After the man has arrived at this state he ought not to betake himself to his former state, for if he should do this he would reason from truth concerning the good in which he is, and would thereby pervert his state, for all reasoning ceases, and ought to cease, when a man is in a state to will what is true and good; for he then thinks and acts from the will, consequently from conscience, and not as before from the understanding; and if he should again think and act from

this, he would fall into temptations in which he would succumb. This then is what is signified by "Let him that is upon the housetop not go down to take anything out of his house." And let him that is in the field not return back to take his garment; (that is, his tunic), signifies that such as are in the good of truth should not betake themselves from the good thereof to what is doctrinal of truth. In the Word a "field" signifies this state of man in respect to good (what is meant by "field" may be seen above, n. 368, 2971, 3196, 3310, 3317, 3500, 3508); and a "garment" or "tunic" signifies that which clothes good, that is, what is doctrinal of truth, for this is as clothing to good (that a "garment" has this signification may be seen above, n. 297, 1073, 2576, 3301). Everyone can see that in these words deeper things are hidden than those which appear in the letter, for they were spoken by the Lord Himself.

3653.

From all this it is now evident that in these verses there is fully described the state of devastation of the church in respect to the goods of love and the truths of faith, and that at the same time there is given an exhortation to those who are in these goods and truths in regard to what they ought then to do. There are three kinds of men within the church; namely, those who are in love to the Lord; those who are in charity toward the neighbor; and those who are in the affection of truth. Those who belong to the first class, who are in love to the Lord, are specifically signified in the words, "let them that are in Judea flee into the mountains." Those in the second class, who are in charity toward their neighbor, are specifically signified in the words, "let him that is upon the housetop not go down to take anything out of his house." Those in the third class, who are in the affection of truth, are specifically signified in the words, "and let him that is in the field not return back to take his

garment." (See what has been said and explained above in regard to these words, n. 2454; and what is meant by "returning back," and "looking behind him.")

3654.

That in the internal sense of the Word "Judea" does not signify Judea; nor in like manner "Jerusalem," Jerusalem, may be seen from many passages in the Word. "Judea" is not so frequently mentioned in the Word as is the "land of Judah," and by the "land of Judah," as well as by the "land of Canaan," is signified the Lord's kingdom (consequently also the church, for the church is the Lord's kingdom on earth), and this for the reason that the Lord's celestial kingdom was represented by Judah, or by the Jewish nation, and His spiritual kingdom by Israel, or the Israelitish people; and inasmuch as it was so represented, therefore also when mention is made in the Word of that nation and people, in the internal sense there is nothing else signified thereby. That this is the case will appear from what of the Lord's Divine mercy will be said hereafter concerning Judah and the land of Judah; and in the meantime from the following few passages in the Prophets. In Isaiah: My beloved had a vineyard in the horn of a son of oil; and he made a hedge about it, and gathered out the stones thereof, and planted it with a noble vine, and built a tower in the midst of it, and also hewed out a winepress therein; and he looked that it should bring forth grapes, and it brought forth wild grapes. And now O inhabitant of Jerusalem, and man of Judah, judge I pray you between Me and My vineyard. I will make it a desolation. For the vineyard of Jehovah Zebaoth is the house of Israel, and the man of Judah is the plant of His delights; and He looked for judgment, but behold a festering; for righteousness, but behold a cry (Isa. 5:1-3, 6-7). In this passage, in the sense of the letter, the perverted state of the Israelites and Jews

is treated of, but in the internal sense the perverted state of the church as represented by Israel and Judah. The "inhabitant of Jerusalem" is the good of the church (that "inhabitant" signifies good, or what is the same, those who are in good, may be seen above, n. 2268, 2451, 2712, 3613; and that "Jerusalem" signifies the church, see n. 402, 2117). The signification of the "house of Israel" is similar (that "house" signifies good may be seen above, n. 710, 1708, 2233, 2234, 3142, 3538; and that "Israel" signifies the church, n. 3305); in like manner the "man of Judah," for by "man" is signified truth (n. 265, 749, 1007, 3134, 3310, 3459), and by "Judah" good, but with the difference that the "man of Judah" signifies truth from the good of love to the Lord (which is called celestial truth), that is, those who are in such truth. In the same: And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four wings of the earth. The envy also of Ephraim shall depart, and the enemies of Judah shall be cut off. Ephraim shall not envy Judah, and Judah shall not straiten Ephraim. Jehovah shall accurse the tongue of the Egyptian sea, and with the vehemence of His breath shall shake His hand over the river. And there shall be a highway for the remains of His people, which shall be left from Asshur (Isa. 11:12-13, 15-16). The subject here treated of in the sense of the letter is the bringing back of the Israelites and Jews from captivity, but in the internal sense it is concerning a new church in general and with every individual in particular who is being regenerated or is becoming a church. The "outcasts of Israel" denote the truths of such persons; the "dispersed of Judah," their goods; "Ephraim," their intellectual part in that it will no longer be resistant; "Egypt," memory-knowledges; and "Asshur," the derivative reasoning, which they have perverted; the "outcasts," the "dispersed," the "remains," and "those who are left," denote the truths and goods which survive. (That "Ephraim" denotes the

intellectual part, will be made manifest elsewhere; and that "Egypt" is memory-knowledge, n. 1164-1165, 1186, 1462, 2588, 3325; that "Asshur" is reasoning, n. 119, 1186; and that "remains" are goods and truths from the Lord stored up in the interior man, n. 468, 530, 560, 561, 660, 661, 798, 1050, 1738, 1906, 2284.) In the same: Hear ye this, O house of Jacob, called by the name of Israel, and they have come forth out of the waters of Judah. For they call themselves of the holy city, and stay themselves upon the God of Israel (Isa. 48:1-2); where the "waters of Judah" denote the truths which are from the good of love to the Lord; the truths thence derived are the very goods of charity, which are called spiritual goods, and constitute the spiritual church, the internal of which is "Israel," and the external the "house of Jacob;" hence it is manifest what is signified by the "house of Jacob called by the name of Israel," and by their "coming forth out of the waters of Judah." In the same: I will bring forth a seed out of Jacob, and out of Judah an inheritor of My mountains; and Mine elect shall possess it, and My servants shall dwell there (Isa. 65:9); "out of Judah an inheritor of mountains" in the supreme sense denotes the Lord, and in the representative sense those who are in love to Him, thus in the good of love to the Lord and of love to the neighbor. (That "mountains" signify these goods was shown above, n. 3652.) So in Moses: Judah is a lion's whelp; from the prey my son thou art gone up; he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? (Gen. 49:9); where it is clearly manifest that in the supreme sense by "Judah" is meant the Lord, and in the representative sense those who are in the good of love to Him. So in David: When Israel went forth out of Egypt, the house of Jacob from a barbarous people, Judah became His sanctuary, Israel His dominion (Ps. 114:1-2); in this passage also "Judah" denotes celestial good, which is the good of love to the Lord; and "Israel," celestial truth, or spiritual good. So in Jeremiah:

Behold the days come, saith Jehovah, that I will raise unto David a righteous offshoot, and He shall reign as king, and prosper, and shall execute judgment and righteousness in the earth. In His days Judah shall be saved, and Israel shall dwell securely; and this is His name whereby He shall be called: JEHOVAH OUR RIGHTEOUSNESS (Jer. 23:5, 6; 33:15, 16); where the Lord's advent is treated of, "Judah" denoting those who are in the good of love to the Lord; "Israel," those who are in the truth of this good. That by "Judah" is not meant Judah, nor by "Israel" Israel, is evident from the fact that neither Judah nor Israel was saved. In like manner in the same: I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first (Jer. 33:7). In the same: In those days, and in that time, saith Jehovah, the sons of Israel shall come, they and the sons of Judah together; going and weeping shall they go, and shall seek Jehovah their God; and they shall seek Zion in the way with their faces thitherward (Jer. 50:4-5). Again: At that time they shall call Jerusalem the throne of Jehovah; and all the nations shall be gathered unto it, for the name of Jehovah, to Jerusalem; neither shall they walk any more after the stubbornness of their evil heart. In those days the house of Judah shall walk to the house of Israel, and they shall come together out of the land of the north upon the land (Jer. 3:17-18). Again: Behold the days come, saith Jehovah, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And I will make a new covenant with the house of Israel and with the house of Judah; this is the covenant that I will make with the house of Israel after those days; I will put My law in the midst of them, and will write it on their heart (Jer. 31:27, 31, 33). That Israel or the house of Israel is not here meant, is very evident, because they were dispersed among the Gentiles, and were never brought back out of captivity; consequently neither was Judah nor the house of Judah meant, but thereby were signified, in

the internal sense, those who are of the Lord's spiritual and celestial kingdom. With these is made a new covenant, and on their heart is the law written; a "new covenant" denoting conjunction with the Lord by means of good (see n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 2037); the "law written on their heart," denoting the consequent perception of good and of truth, and also conscience. So in Joel: And it shall come to pass in that day that the mountains shall drop new wine, and the hills shall flow with milk, and all the streams of Judah shall flow with waters; and a fountain shall go forth out of the house of Jehovah, and shall water the stream of Shittim. Egypt shall be a waste, and Edom shall be for a wilderness of a waste for the violence done to the sons of Judah, because they have shed innocent blood in their land. But Judah shall abide forever, and Jerusalem to generation and generation (Joel 3:18, 20); from all the particulars in this passage also it is manifest that by "Judah" is not meant Judah, nor by "Jerusalem," Jerusalem, but those who are in the holy of love and of charity; for these "shall abide forever, and to generation and generation." So in Malachi: Behold I send Mine angel who shall prepare the way before Me; and the Lord whom ye seek shall suddenly come to His temple, even the angel of the covenant whom ye desire. Then shall the offering of Judah and Jerusalem be pleasant unto Jehovah, as in the days of eternity, and as in former years (Mal. 3:1, 4); where the Lord's advent is treated of. That at that time the offering of Judah and Jerusalem was not pleasant unto Jehovah, is evident; and from this it is manifest that by "Judah and Jerusalem" are signified such things as are of the Lord's church. The case is the same everywhere in the Word where mention is made of "Judah," of "Israel," and of "Jerusalem." From all this then it is evident what is signified by "Judah" in Matthew, namely, the Lord's church, in the present case vastated.

The subject treated of in the preceding verses from the evangelist, was the first and second state of the church's perversion. That the first state consisted in their beginning no longer to know what is good and what is true, and in disputing together about them, whence came falsities, may be seen above (n. 3354); and that the second state consisted in their despising what is good and true, and also in being averse thereto, and thus in the dying out of faith in the Lord, according to the degrees of the cessation of charity, may be seen above (n. 3487, 3488). So that the subject treated of in this preface is the third state of the church, which is its state of desolation in respect to good and truth. GENESIS 28 1. And Isaac called Jacob, and blessed him, and commanded him, and said unto him, Thou shalt not take a woman of the daughters of Canaan. 2. Arise, go to Paddan-aram, to the house of Bethuel thy mother's father, and take thee from thence a woman of the daughters of Laban, thy mother's brother. 3. And God Shaddai will bless thee, and will make thee fruitful and multiply thee, and thou shalt be a company of peoples. 4. And He will give thee the blessing of Abraham, to thee and to thy seed with thee, to cause thee to inherit the land of thy sojournings, which God gave unto Abraham. 5. And Isaac sent away Jacob; and he went to Paddan-aram, to Laban the son of Bethuel the Aramean, the brother of Rebekah, the mother of Jacob and Esau. 6. And Esau saw that Isaac blessed Jacob, and sent him to Paddan-aram, to take him from thence a woman, and in blessing him commanded him, saying, Thou shalt not take a woman of the daughters of Canaan. 7. And Jacob hearkened to his father and to his mother, and went to Paddan-aram. 8. And Esau saw that the daughters of Canaan were evil in the eyes of Isaac his father. 9. And Esau went to Ishmael, and took Mahalath, the daughter of Ishmael, Abraham's son,

the sister of Nebaioth, over his women to himself for a woman. 10. And Jacob went out from Beersheba, and went toward Haran. 11. And he lighted upon a place, and passed the night there, for the sun was set; and he took of the stones of the place, and placed them for his pillows, and lay down in that place. 12. And he dreamed, and behold a ladder set on the earth, and its head reaching to heaven; and behold the angels of God ascending and descending on it. 13. And behold Jehovah standing upon it; and He said, I am Jehovah the God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed. 14. And thy seed shall be as the dust of the earth, and thou shalt break forth to the sea, and to the east, and to the north, and to the south; and in thee shall all the families of the ground be blessed, and in thy seed. 15. And behold I am with thee, and will keep thee whithersoever thou goest, and will bring thee back to this ground; for I will not leave thee until I have done that which I have spoken to thee. 16. And Jacob awoke out of his sleep, and he said, Surely Jehovah is in this place; and I knew it not. 17. And he feared, and said, How terrible is this place! This is none other than the house of God, and this is the gate of heaven. 18. And Jacob rose up early in the morning, and took the stone that he had placed for his pillows, and set it up for a pillar, and poured oil upon the head of it. 19. And he called the name of that place Bethel; but the name of the city was Luz at the first. 20. And Jacob vowed a vow, saying, If God will be with me and will keep me in this way wherein I walk, and will give me bread to eat, and raiment to put on. 21. And I return in peace to my father's house, Jehovah shall be to me for God. 22. And this stone which I have set up for a pillar, shall be God's house; and all that Thou shalt give me, tithing I will tithe it to Thee.

THE CONTENTS. In the supreme sense this chapter treats of the Lord, how He began to make His natural Divine both as to truth and as to good; and the means by which He effected this are described in general. But in the representative sense it treats of how the Lord regenerates or makes new the natural of man both as to truth and as to good; the process in general is in like manner described (verses 1-10).

3657.

In the internal supreme sense there is described how the Lord began to make His natural Divine as to truth from the ultimate of order, that thereby He might make disposition of the intermediates, and might conjoin each and all things with the First; that is, with His Divine Itself. But in the internal representative sense there is described how the Lord regenerates the human natural also from the ultimate of order, and thereby disposes the intermediates, in order that through the rational He may conjoin them with Himself (verses 11-22).

3658.

THE INTERNAL SENSE. Verses 1, 2. And Isaac called Jacob, and blessed him, and commanded him, and said unto him, Thou shalt not take a woman of the daughters of Canaan. Arise, go to Paddan-aram, to the house of Bethuel, thy mother's father, and take thee from thence a woman of the daughters of Laban, thy mother's brother. "And Isaac called Jacob," signifies perception by the Lord of the quality in respect to the good of truth; "and blessed him," signifies that thus conjunction would be effected; "and commanded him, and said unto him," signifies reflection and consequent perception; "thou shalt not take a woman of the daughters of Canaan," signifies provided that it be not conjoined with

the affections of falsity and evil; "arise" signifies provided it should elevate that good thence; "go to Paddan-aram," signifies the knowledges of such truth; "to the house of Bethuel thy mother's father, and take thee from thence a woman of the daughters of Laban thy mother's brother," signifies collateral external good, and the derivative truth that was to be conjoined.

3659.

And Isaac called Jacob. That this signifies perception by the Lord of the quality in respect to the good of truth, is evident from the signification of "calling" anyone as being to perceive the quality (n. 3609); and from the representation of Isaac, as being the Lord as to the Divine good of the Divine rational (n. 1893, 2066, 2072, 2083, 2630, 3012, 3194, 3210); and from the representation of Jacob, as being the Lord as to natural truth (n. 1893, 3305, 3509, 3525, 3546, 3576, 3599). But here, and in what follows in this chapter, Jacob represents the good of this truth; from which it is evident that by the words, "Isaac called Jacob," is signified perception by the Lord of the quality in respect to the good of truth. The reason why Jacob here represents the good of this truth, is that he has now carried off the birthright of Esau, and also his blessing, and has thereby put on the person of Esau, but still no further than in respect to the good of the truth which he had before represented; for all truth, whatsoever it be and whatsoever its quality, has good within it, inasmuch as truth is not truth except from good; it is from this that it is called truth. By the birthright which he took, and by the blessing, he obtained over Esau the privilege that his posterity should succeed to the promise made to Abraham and Isaac concerning the land of Canaan, and thus that by him should be represented the Lord's Divine natural, as by Isaac was represented the Divine rational, and by Abraham

His Divine Itself. In order therefore that the representative might fall upon one person, it was permitted that he should thus take from Esau the birth-right, and afterwards the blessing. Hence it is that Jacob now represents the good of the natural, but here at first the good of that truth, namely, of the truth which he had represented just before. Esau is also still further treated of, as in the following verses (6-8) of this chapter, to the intent that there might be represented the good of truth and the interior truth of good of the Lord's natural, which could not as yet be represented by Jacob. What and of what quality is the good of truth here represented by Jacob, will appear from what follows.

3660.

And blessed him. That this signifies that thus conjunction would be effected, is evident from the signification of being "blessed," as being to be conjoined (see n. 3504, 3514, 3530, 3565, 3584). The reason why Isaac the father now blesses Jacob the son, although he had come with guile and taken the blessing from Esau, and Isaac had shuddered at that deed (as appears from the preceding chapter, verses 33 and 35), is that Isaac now perceived that it was the posterity of Jacob, and not that of Esau, that was to possess the land of Canaan; and therefore the blessing was confirmed by Isaac. But the guile at which Isaac shuddered signified and foretold what was deceptive in the posterity of Jacob in regard to the representatives; that is to say, that they were very far from sincerely or at heart representing the Divine or celestial things of the Lord's kingdom, and were thus utterly unlike the Ancient Church, being merely in externals separate from what is internal, and not even in these, inasmuch as they so often fell away into open idolatries. What is meant by being conjoined, or by conjunction, here signified in the internal sense by being "blessed," was shown above, namely, that the natural as to

good and as to truth should be adjoined to the rational, or what is the same thing, the external man to the internal; for in order that the Lord might make His natural Divine, He had to implant therein such good and truth as would correspond with the good and truth of the Divine rational. Without corresponding goods and truths no conjunction is possible. There are innumerable goods and truths of the natural, or such as are proper to the natural man; so innumerable that man can scarcely know their most general kinds, in spite of the fact that when mention is made of natural good and truth it appears to man as one simple thing; for the whole natural and all that is in it is nothing else than this good and truth. And this being the case, it is evident that there are goods and truths of the natural in which the goods and truths of the rational can be, and that there are goods and truths of the natural in which the goods and truths of the rational cannot be; consequently, that there are goods and truths of the natural which can be adjoined to the goods and truths of the rational by correspondence. Such goods and truths are treated of in this and the following chapters. To know these goods and truths, and to distinguish them from one another, and also to view their qualities, and thus how they are adapted for conjunction, does not so well appear to man so long as he does not think from what is interior, or from enlightenment by the light of heaven; for in this case such things appear to him to be both obscure and undelightful. But nevertheless they are suited to the apprehension and understanding of angels, and even to the apprehension of spirits; for the thoughts of angels and spirits are not distracted by cares for worldly, corporeal, and earthly things, as they had formerly been when they lived as men in the world. Angels and spirits are in the pleasantness of intelligence and the bliss of wisdom when such things are present with them from the internal sense of the Word; for then what is Divine shines upon them,

because in the supreme sense the Lord is treated of, and in the representative sense the church and regeneration; and thereby they are in the Lord's Divine sphere, and in that of His ends and uses.

3661.

And commanded him, and said unto him. That this signifies reflection and consequent perception, is evident from the signification in the historicals of the Word of "commanding," as being to reflect; and from the signification of "saying," as being to perceive (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862). Reflection is the mental view of a thing in regard to its nature and quality, and from this comes perception.

3662.

Thou shalt not take a woman of the daughters of Canaan. That this signifies provided that it be not conjoined with the affections of falsity and evil, is evident from the signification of "taking a woman," as being to be associated or conjoined; from the signification of "daughters," as being affections (n. 568, 2362, 3024); and from the signification of "Canaan," as being falsity and evil (n. 1093, 1140, 1141, 1167, 1205, 1444, 1573, 1574, 1868).

3663.

Arise. That this signifies provided it should elevate that good thence, is evident from the signification of "arising," as implying some elevation (n. 2401, 2785, 2912, 2927, 3171); in the present case an elevation from such things as are signified by the "daughters of Canaan," to such things as are signified by the "daughters of Laban," concerning which in what follows.

3664.

Go to Paddan-aram. That this signifies the knowledges of such truth, is evident from the signification of "Aram," or "Syria," as being knowledges (see n. 1232, 1234, 3249). That "Paddan-aram" signifies the knowledges of truth is because it was in Syria of the rivers, where Nahor, Bethuel, and Laban dwelt; and that by "Syria" are signified the knowledges of truth may be seen above (n. 3051). Paddan-aram is also mentioned above (25:20), and again below (31:18); in which places likewise it signifies the knowledges of truth.

3665.

To the house of Bethuel, thy mother's father, and take thee from thence a woman of the daughters of Laban, thy mother's brother. That this signifies collateral external good, and the derivative truth that was to be conjoined, is evident from the representation of Bethuel, as being the good of the Gentiles of the first class (see n. 2865); from the representation of Laban, as being the affection of good in the natural man, that is the affection of external good, and properly the collateral good of a common stock (n. 3129, 3130, 3160, 3612); and from the signification of "taking a woman of his daughters," as being to be associated to or conjoined with the derivative affections of truth. That "taking a woman" denotes to be conjoined, is manifest, and that "daughters" are affections, may be seen above (n. 568, 2362, 3024). Hence it is evident what these words signify, namely, that the good of the natural, here represented by Jacob, was to be conjoined with the truths derived from collateral external good. The case herein is this: When man is being regenerated, he is at first led by the Lord as an infant, then as a child, afterwards as a