



# ARCANA COELESTIA VOLUME 1

EMANUEL SWEDENBORG  
- THE ARCANE EDITION -

# **Arcana Coelestia (Heavenly Arcana)**

## ***Volume 1: Genesis 1 - 9***

**Emanuel Swedenborg**

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## **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 1**



## CHAPTER 1

From the mere letter of the Word of the Old Testament no one would ever discern the fact that this part of the Word contains deep secrets of heaven, and that everything within it both in general and in particular bears reference to the Lord, to His heaven, to the church, to religious belief, and to all things connected therewith; for from the letter or sense of the letter all that anyone can see is that-to speak generally-everything therein has reference merely to the external rites and ordinances of the Jewish Church. Yet the truth is that everywhere in that Word there are internal things which never appear at all in the external things except a very few which the Lord revealed and explained to the Apostles; such as that the sacrifices signify the Lord; that the land of Canaan and Jerusalem signify heaven-on which account they are called the Heavenly Canaan and Jerusalem-and that Paradise has a similar signification.

2.

The Christian world however is as yet profoundly unaware of the fact that all things in the Word both in general and in particular, nay, the very smallest particulars down to the most minute iota, signify and enfold within them spiritual and heavenly things, and therefore the Old Testament is but little cared for. Yet that the Word is really of this character might be known from the single consideration that being the Lord's and from the Lord it must of necessity contain within it such things as belong to heaven, to the church, and to religious belief, and that unless it did so it could not be called the Lord's Word, nor could it be said to have any life in it. For whence comes its life except from those things that belong to life, that is to say, except from the fact that everything in it both in general and in



particular bears reference to the Lord, who is the very Life itself; so that anything which does not inwardly regard Him is not alive; and it may be truly said that any expression in the Word that does not enfold Him within it, that is, which does not in its own way bear reference to Him, is not Divine.

3.

Without such a Life, the Word as to the letter is dead. The case in this respect is the same as it is with man, who-as is known in the Christian world-is both internal and external. When separated from the internal man, the external man is the body, and is therefore dead; for it is the internal man that is alive and that causes the external man to be so, the internal man being the soul. So is it with the Word, which, in respect to the letter alone, is like the body without the soul.

4.

While the mind cleaves to the literal sense alone, no one can possibly see that such things are contained within it. Thus in these first chapters of Genesis, nothing is discoverable from the sense of the letter other than that the creation of the world is treated of, and the garden of Eden which is called Paradise, and Adam as the first created man. Who supposes anything else? But it will be sufficiently established in the following pages that these matters contain arcana which have never yet been revealed; and in fact that the first chapter of Genesis in the internal sense treats in general of the new creation of man, or of his regeneration, and specifically of the Most Ancient Church; and this in such a manner that there is not the least expression which does not represent, signify, and enfold within it these things.

5.

That this is really the case no one can possibly know except from the Lord. It may therefore be stated in advance that of the Lord's Divine mercy it has been granted me now for some years to be constantly and uninterruptedly in company with spirits and angels, hearing them speak and in turn speaking with them. In this way it has been given me to hear and see wonderful things in the other life which have never before come to the knowledge of any man, nor into his idea. I have been instructed in regard to the different kinds of spirits; the state of souls after death; hell, or the lamentable state of the unfaithful; heaven, or the blessed state of the faithful; and especially in regard to the doctrine of faith which is acknowledged in the universal heaven; on which subjects, of the Lord's Divine mercy, more will be said in the following pages.

CHAPTER 1

1. In the beginning God created the heavens and the earth. 2. And the earth was a void and emptiness, and thick darkness was upon the faces of the deep. And the Spirit of God moved upon the faces of the waters. 3. And God said, Let there be light, and there was light. 4. And God saw the light, that it was good; and God distinguished between the light and the darkness. 5. And God called the light day, and the darkness He called night. And the evening and the morning were the first day. 6. And God said, Let there be an expanse in the midst of the waters, and let it distinguish between the waters in the waters. 7. And God made the expanse, and made a distinction between the waters which were under the expanse, and the waters which were above the expanse; and it was so. 8. And God called the expanse heaven. And the evening and the morning were the second day. 9. And God said, Let the waters under the heaven be gathered together in one place, and let the dry appear; and it was so. 10. And God called the dry earth, and the

gathering together of the waters called He seas; and God saw that it was good. 11. And God said, Let the earth bring forth the tender herb, the herb yielding seed, and the fruit tree bearing fruit after its kind, whose seed is in itself, upon the earth; and it was so. 12. And the earth brought forth the tender herb, the herb yielding seed after its kind, and the tree bearing fruit, whose seed was in itself, after its kind; and God saw that it was good. 13. And the evening and the morning were the third day. 14. And God said, Let there be luminaries in the expanse of the heavens, to distinguish between the day and the night; and let them be for signs, and for seasons, and for days, and for years. 15. And let them be for luminaries in the expanse of the heavens, to give light upon the earth; and it was so. 16. And God made two great luminaries, the greater luminary to rule by day, and the lesser luminary to rule by night; and the stars. 17. And God set them in the expanse of the heavens, to give light upon the earth; 18. And to rule in the day, and in the night, and to distinguish between the light and the darkness; and God saw that it was good. 19. And the evening and the morning were the fourth day. 20. And God said, Let the waters cause to creep forth the creeping thing, the living soul; and let fowl fly above the earth upon the faces of the expanse of the heavens. 21. And God created great whales, and every living soul that creepeth, which the waters caused to creep forth after their kinds, and every winged fowl after its kind; and God saw that it was good. 22. And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and the fowl shall be multiplied in the earth. 23. And the evening and the morning were the fifth day. 24. And God said, Let the earth bring forth the living soul after its kind; the beast, and the thing moving itself, and the wild animal of the earth, after its kind; and it was so. 25. And God made the wild animal of the earth after its kind, and the beast after its kind, and everything that creepeth on the ground after

its kind; and God saw that it was good. 26. And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the heavens, and over the beast, and over all the earth, and over every creeping thing that creepeth upon the earth. 27. And God created man in His own image, in the image of God created He him; male and female created He them. 28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the heavens, and over every living thing that creepeth upon the earth. 29. And God said, Behold, I give you every herb bearing seed which is upon the faces of all the earth, and every tree in which is fruit; the tree yielding seed, to you it shall be for food. 30. And to every wild animal of the earth, and to every fowl of the heavens, and to everything that creepeth upon the earth wherein is a living soul, every green herb for food; and it was so. 31. And God saw everything that He had made, and behold it was very good. And the evening and the morning were the sixth day.

6.

THE CONTENTS. The six days, or periods, which are so many successive states of the regeneration of man, are in general as follows.

7.

The first state is that which precedes, including both the state from infancy, and that immediately before regeneration. This is called a "void" "emptiness" and "thick darkness." And the first motion, which is the Lord's mercy, is "the Spirit of God moving upon the faces of the waters."

8.

The second state is when a distinction is made between those things which are of the Lord, and those which are proper to man. The things which are of the Lord are called in the word "remains" and here are especially knowledges of faith, which have been learned from infancy, and which are stored up, and are not manifested until the man comes into this state. At the present day this state seldom exists without temptation, misfortune, or sorrow, by which the things of the body and the world, that is, such as are proper to man, are brought into quiescence, and as it were die. Thus the things which belong to the external man are separated from those which belong to the internal man. In the internal man are the remains, stored up by the Lord unto this time, and for this use.

9.

The third state is that of repentance, in which the man, from his internal man, speaks piously and devoutly, and brings forth goods, like works of charity, but which nevertheless are inanimate, because he thinks they are from himself. These goods are called the "tender grass" and also the "herb yielding seed" and afterwards the "tree bearing fruit."

10.

The fourth state is when the man becomes affected with love, and illuminated by faith. He indeed previously discoursed piously, and brought forth goods, but he did so in consequence of the temptation and straitness under which he labored, and not from faith and charity; wherefore faith and charity are now enkindled in his internal man, and are called two "luminaries."

11.

The fifth state is when the man discourses from faith, and thereby confirms himself in truth and good: the things then produced by him are animate, and are called the "fish of the sea" and the "birds of the heavens."

12.

The sixth state is when, from faith, and thence from love, he speaks what is true, and does what is good: the things which he then brings forth are called the "living soul" and the "beast." And as he then begins to act at once and together from both faith and love, he becomes a spiritual man, who is called an "image." His spiritual life is delighted and sustained by such things as belong to the knowledges of faith, and to works of charity, which are called his "food;" and his natural life is delighted and sustained by those which belong to the body and the senses; whence a combat arises, until love gains the dominion, and he becomes a celestial man.

13.

Those who are being regenerated do not all arrive at this state. The greatest part, at this day, attain only the first state; some only the second; others the third, fourth, or fifth; few the sixth; and scarcely anyone the seventh.

14.

THE INTERNAL SENSE. In the following work, by the name Lord is meant the Savior of the world, Jesus Christ, and Him only; and He is called "the Lord" without the addition of other names. Throughout the universal heaven He it is who is acknowledged and adored as Lord, because



He has all sovereign power in the heavens and on earth. He also commanded His disciples so to call Him, saying, "Ye call Me Lord, and ye say well, for I am" (John 13:13). And after His resurrection His disciples called Him "the Lord."

15.

In the universal heaven they know no other Father than the Lord, because He and the Father are one, as He Himself has said: I am the way, the truth, and the life. Philip saith, Show us the Father; Jesus saith to him, Am I so long time with you, and hast thou not known Me, Philip? He that hath seen Me hath seen the Father; how sayest thou then, Show us the Father? believest thou not that I am in the Father, and the Father in Me? believe Me that I am in the Father and the Father in Me (John 14:6, 8-11).

16.

Verse 1. In the beginning God created the heavens and the earth. The most ancient time is called "the beginning." By the prophets it is in various places called the "days of old" and also the "days of eternity." The "beginning" also involves the first period when man is being regenerated, for he is then born anew, and receives life. Regeneration itself is therefore called a "new creation" of man. The expressions to "create" to "form" to "make" in almost all parts of the prophetic writings signify to regenerate, yet with a difference in the signification. As in Isaiah: Everyone that is called by My name, I have created him for My glory, I have formed him, yea, I have made him (Isa. 43:7). And therefore the Lord is called the "Redeemer" the "Former from the womb" the "Maker" and also the "Creator;" as in the same Prophet: I am Jehovah your Holy One, the Creator of Israel, your King (Isa. 43:15). In David: The people that is created shall praise Jah (Ps. 102:18). Again: Thou sendest

forth Thy spirit, they are created, and Thou renewest the faces of the ground (Ps. 104:30). That "heaven" signifies the internal man; and "earth" the external man before regeneration, may be seen from what follows.

17.

Verse 2. And the earth was a void and emptiness, and darkness was upon the faces of the deep ; and the Spirit of God was brooding upon the faces of the waters. Before his regeneration, man is called the "earth void and empty" and also the "ground" wherein nothing of good and truth has been sown; "void" denotes where there is nothing of good, and "empty" where there is nothing of truth. Hence comes "thick darkness" that is, stupidity, and an ignorance of all things belonging to faith in the Lord, and consequently of all things belonging to spiritual and heavenly life. Such a man is thus described by the Lord through Jeremiah: My people is stupid, they have not known Me; they are foolish sons, and are not intelligent; they are wise to do evil, but to do good they have no knowledge. I beheld the earth, and lo a void and emptiness, and the heavens, and they had no light (Jer. 4:22-23).

18.

The "faces of the deep" are the cupidities of the unregenerate man, and the falsities thence originating, of which he wholly consists, and in which he is totally immersed. In this state, having no light, he is like a "deep" or something obscure and confused. Such persons are also called "deeps" and "depths of the sea" in many parts of the Word, which are "dried up" or "wasted" before man is regenerated. As in Isaiah: Awake as in the ancient days, in the generations of old. Art not thou it that drieth up the sea, the waters of the great deep, that maketh the depths

of the sea a way for the ransomed to pass over? Therefore the redeemed of Jehovah shall return (Isa. 51:9-11). Such a man also, when seen from heaven, appears like a black mass, destitute of vitality. The same expressions likewise in general involve the vastation of man, frequently spoken of by the Prophets, which precedes regeneration; for before man can know what is true, and be affected with what is good, there must be a removal of such things as hinder and resist their admission; thus the old man must needs die, before the new man can be conceived.

19.

By the "Spirit of God" is meant the Lord's mercy, which is said to "move" or "brood" as a hen broods over her eggs. The things over which it moves are such as the Lord has hidden and treasured up in man, which in the Word throughout are called remains or a remnant, consisting of the knowledges of the true and of the good, which never come into light or day, until external things are vastated. These knowledges are here called "the faces of the waters."

20.

Verse 3. And God said, Let there be light, and there was light. The first state is when the man begins to know that the good and the true are something higher. Men who are altogether external do not even know what good and truth are; for they fancy all things to be good that belong to the love of self and the love of the world; and all things to be true that favor these loves; not being aware that such goods are evils, and such truths falsities. But when man is conceived anew, he then begins for the first time to know that his goods are not goods, and also, as he comes more into the light, that the Lord is, and that He is good and truth itself. That men ought to know that the Lord is, He

Himself teaches in John: Except ye believe that I am, ye shall die in your sins (John 8:24). Also, that the Lord is good itself, or life, and truth itself, or light, and consequently that there is neither good nor truth except from the Lord, is thus declared: In the beginning was the Word, and the Word was with God, and God was the Word. All things were made by Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men. And the light shineth in darkness. He was the true light, which lighteth every man that cometh into the world (John 1:1, 3-4, 9).

21.

Verses 4, 5. And God saw the light, that it was good, and God distinguished between the light and the darkness. And God called the light day, and the dark He called night. Light is called "good" because it is from the Lord, who is good itself, The "darkness" means all those things which, before man is conceived and born anew, have appeared like light, because evil has appeared like good, and the false like the true; yet they are darkness, consisting merely of the things proper to man himself, which still remain. Whatsoever is of the Lord is compared to "day" because it is of the light; and whatsoever is man's own is compared to "night" because it is of darkness. These comparisons frequently occur in the Word.

22.

Verse 5. And the evening and the morning were the first day. What is meant by "evening" and what by "morning" can now be discerned. "Evening" means every preceding state, because it is a state of shade, or of falsity and of no faith; "morning" is every subsequent state, being one of light, or of truth and of the knowledges of faith, "Evening"

in a general sense, signifies all things that are of man's own; but "morning" whatever is of the Lord, as is said through David: The spirit of Jehovah spake in me, and His word was on my tongue; the God of Israel said, the Rock of Israel spake to me. He is as the light of the morning, when the sun ariseth, even a morning without clouds, when from brightness, from rain, the tender herb springeth out of the earth (2 Sam. 23:2-4). As it is "evening" when there is no faith, and "morning" when there is faith, therefore the coming of the Lord into the world is called "morning;" and the time when He comes, because then there is no faith, is called "evening" as in Daniel: The Holy One said unto me, Even unto evening when it becomes morning, two thousand and three hundred (Dan. 8:14, 26). In like manner "morning" is used in the Word to denote every coming of the Lord, consequently it is an expression of new creation.

23.

Nothing is more common in the Word than for "day" to be used to denote time itself. As in Isaiah: The day of Jehovah is at hand. Behold, the day of Jehovah cometh. I will shake the heavens, and the earth shall be shaken out of her place: in the day of the wrath of Mine anger. Her time is near to come, and her days shall not be prolonged (Isa. 13:6, 9, 13, 22). And in the same Prophet: Her antiquity is of ancient days. And it shall come to pass in that day that Tyre shall be forgotten seventy years, according to the days of one king (Isa. 23:7, 15). As "day" is used to denote time, it is also used to denote the state of that time, as in Jeremiah: Woe unto us, for the day is gone down, for the shadows of the evening are stretched out (Jer. 6:4). And again: If ye shall make vain My covenant of the day, and My covenant of the night, so that there be not day and night in their season (Jer. 23:20, also 25). And again: Renew our days, as of old (Lam. 5:21).

Verse 6. And God said, Let there be an expanse in the midst of the waters, and let it distinguish between the waters in the waters. After the spirit of God, or the Lord's mercy, has brought forth into day the knowledges of the true and of the good, and has given the first light, that the Lord is, that He is good itself, and truth itself, and that there is no good and truth but from Him, He then makes a distinction between the internal man and the external, consequently between the knowledges that are in the internal man, and the memory-knowledges that belong to the external man. The internal man is called an "expanse;" the knowledges which are in the internal man are called "the waters above the expanse;" and the memory-knowledges of the external man are called "the waters beneath the expanse." Man, before he is being regenerated, does not even know that any internal man exists, much less is he acquainted with its nature and quality. He supposes the internal and the external man to be not distinct from each other. For, being immersed in bodily and worldly things, he has also immersed in them the things that belong to his internal man, and has made of things that are distinct a confused and obscure unit. Therefore it is first said, "Let there be an expanse in the midst of the waters" and then, "Let it distinguish between the waters in the waters;" but not, Let it distinguish between the waters which are "under" the expanse and the waters which are "above" the expanse, as is afterwards said in the next verses: And God made the expanse, and made a distinction between the waters which were under the expanse, and the waters which were above the expanse, and it was so. And God called the expanse heaven (Gen. 1:7-8). The next thing therefore that man observes in the course of regeneration is that he begins to know that there is an internal man, or that the things which



are in the internal man are goods and truths, which are of the Lord alone. Now as the external man, when being regenerated, is of such a nature that he still supposes the goods that he does to be done of himself, and the truths that he speaks to be spoken of himself, and whereas, being such, he is led by them of the Lord, as by things of his own, to do what is good and to speak what is true, therefore mention is first made of a distinction of the waters under the expanse, and afterwards of those above the expanse. It is also an arcanum of heaven, that man, by things of his own, as well by the fallacies of the senses as by cupidities, is led and bent by the Lord to things that are true and good, and thus that every movement and moment of regeneration, both in general and in particular, proceeds from evening to morning, thus from the external man to the internal, or from "earth" to "heaven." Therefore the expanse, or internal man, is now called "heaven."

25.

To "spread out the earth and stretch out the heavens" is a common form of speaking with the Prophets, when treating of the regeneration of man. As in Isaiah: Thus saith Jehovah thy Redeemer, and He that formed thee from the womb; I am Jehovah that maketh all things, that stretcheth forth the heavens alone, that spreadeth abroad the earth by Myself (Isa. 44:24). And again, where the advent of the Lord is openly spoken of: A bruised reed shall He not break, and the smoking flax shall He not quench; He shall bring forth judgment unto truth (Isa. 42:3); that is, He does not break fallacies, nor quench cupidities, but bends them to what is true and good; and therefore it follows, Jehovah God createth the heavens, and stretcheth them out; He spreadeth out the earth, and the productions thereof; He giveth breath unto the people upon it, and spirit to them

that walk therein (Isa. 42:5). Not to mention other passages to the same purport.

26.

Verse 8. And the evening and the morning were the second day. The meaning of "evening" of "morning" and of "day" was shown above at verse 5.

27.

Verse 9. And God said, Let the waters under the heaven be gathered together to one place, and let the dry appear; and it was so. When it is known that there is both an internal and an external man, and that truths and goods flow in from, or through, the internal man to the external, from the Lord, although it does not so appear, then those truths and goods, or the knowledges of the true and the good in the regenerating man, are stored up in his memory, and are classed among its knowledges ; for whatsoever is insinuated into the memory of the external man, whether it be natural, or spiritual, or celestial, abides there as memory-knowledge , and is brought forth thence by the Lord. These knowledges are the "waters gathered together into one place" and are called "seas" but the external man himself is called the "dry " and presently "earth" as in what follows.

28.

Verse 10. And God called the dry earth, and the gathering together of the waters called He seas; and God saw that it was good. It is a very common thing in the Word for "waters" to signify knowledges , and consequently for "seas" to signify a collection of knowledges. As in Isaiah: The earth shall be full of the knowledge of Jehovah, as the

waters cover the sea (Isa. 11:9). And in the same Prophet, where a lack of knowledges is treated of: The waters shall fail from the sea, and the river shall be dried up and become utterly dry, and the streams shall recede (Isa. 19:5-6). In Haggai, speaking of a new church: I will shake the heavens and the earth, and the sea and the dry ; and I will shake all nations; and the desire of all nations shall come; and I will fill this house with glory (Hag. 2:6-7). And concerning man in the process of regeneration, in Zechariah: There shall be one day, it is known to Jehovah; not day, nor night; but it shall come to pass that at evening time it shall be light; and it shall be in that day that living waters shall go out from Jerusalem, part of them toward the eastern sea, and part of them toward the hinder sea (Zech. 14:7-8). David also, describing a vastated man who is to be regenerated and who will worship the Lord: Jehovah despiseth not His prisoners; let the heavens and the earth praise Him, the seas and everything that creepeth therein (Ps. 69:33-34). That the "earth" signifies a recipient, appears from Zechariah: Jehovah stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man in the midst of him (Zech. 12:1).

29.

Verses 11, 12. And God said, Let the earth bring forth the tender herb, the herb yielding seed, and the fruit tree bearing fruit after its kind, whose seed is in itself, upon the earth; and it was so. And the earth brought forth the tender herb, the herb yielding seed after its kind, and the tree bearing fruit, whose seed was in itself, after its kind; and God saw that it was good. When the "earth" or man, has been thus prepared to receive celestial seeds from the Lord, and to produce something of what is good and true, then the Lord first causes some tender thing to spring forth, which is called the "tender herb;" then something

more useful, which again bears seed in itself, and is called the "herb yielding seed;" and at length something good which becomes fruitful, and is called the "tree bearing fruit, whose seed is in itself" each according to its own kind. The man who is being regenerated is at first of such a quality that he supposes the good which he does, and the truth which he speaks, to be from himself, when in reality all good and all truth are from the Lord, so that whosoever supposes them to be from himself has not as yet the life of true faith, which nevertheless he may afterwards receive; for he cannot as yet believe that they are from the Lord, because he is only in a state of preparation for the reception of the life of faith. This state is here represented by things inanimate, and the succeeding one of the life of faith, by animate things. The Lord is He who sows, the "seed" is His Word, and the "earth" is man, as He himself has deigned to declare (Matt. 13:19-24, 37-39; Mark 4:14-21; Luke 8:11-16). To the same purport He gives this description: So is the kingdom of God, as a man when he casteth seed into the earth, and sleepeth and riseth night and day, and the seed groweth and riseth up, he knoweth not how; for the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear (Mark 4:26-28). By the "kingdom of God" in the universal sense, is meant the universal heaven; in a sense less universal, the true church of the Lord; and in a particular sense, everyone who is of true faith, or who is regenerate by a life of faith. Wherefore such a person is also called "heaven" because heaven is in him; and likewise the "kingdom of God" because the kingdom of God is in him as the Lord Himself teaches in Luke: Being demanded of the Pharisees when the kingdom of God should come, He answered them, and said, The kingdom of God cometh not with observation; neither shall they say, Lo here! or, Lo there! for behold, the kingdom of God is within you (Luke 17:20-21). This is the third successive stage of the