

## **SUMMARY OF CHAPTER CONTENTS FROM THE ARCANA COELESTIA**

### **THE BOOK OF GENESIS**

#### **6. THE CONTENTS: GENESIS 1:1-31**

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.

#### **73. THE CONTENTS: GENESIS 2:1-17**

When from being dead a man has become spiritual, then from spiritual he becomes celestial, as is now treated of (verse 1).

74. The celestial man is the seventh day, on which the Lord rests (verses 2, 3).

75. His knowledge and his rationality [scientificum et rationale ejus] are described by the shrub and the herb out of the ground watered by the mist (verses 5, 6).

76. His life is described by the breathing into him of the breath of lives (verse 7).

77. Afterwards his intelligence is described by the garden in Eden, in the east; in which the trees pleasant to the sight are perceptions of truth, and the trees good for food are perceptions of good. Love is meant by the tree of lives, faith by the tree of knowledge [scientiae] (verses 8-9).

78. Wisdom is meant by the river in the garden. From thence were four rivers, the first of which is good and truth; the second is the knowledge [cognitio] of all things of good and truth, or of love and faith. These are of the internal man. The third is reason, and the fourth is memory-knowledge [scientia], which are of the external man. All are from wisdom, and this is from love and faith in the Lord (verses 10-14).

79. The celestial man is such a garden. But as the garden is the Lord's, it is permitted this man to enjoy all these things, and yet not to possess them as his own (verse 15).

80. He is also permitted to acquire a knowledge of what is good and true by means of every perception from the Lord, but he must not do so from himself and the world, nor search into the mysteries of faith by means of the things of sense and of memory-knowledge [sensualia et scientifica]; which would cause the death of his celestial nature (verses 16, 17).

### **131. THE CONTENTS: GENESIS 2:18-25**

The posterity of the Most Ancient Church, which inclined to their Own,\* is here treated of.

\* The Latin word proprium is the term used in the original text that in this and other places has been rendered by the expression "Own." The dictionary meaning of proprius, as an adjective, is "one's own" "proper" "belonging to one's self alone" "special" "particular" "peculiar." The neuter of this which is the word proprium, when used as a noun means "possession" "property;" also "a peculiarity" "characteristic mark" "distinguishing sign" "characteristic." The English adjective "own" is defined by Webster to mean "belonging to" "belonging exclusively or especially to" "peculiar;" so that our word "own" is a very exact equivalent of proprius, and if we make it a noun by writing it "Own" in order to answer to the Latin proprium, we effect a very close translation. [Reviser.]

132. Since man is such as not to be content to be led by the Lord, but desires to be led also by himself and the world, or by his Own, therefore the Own which was granted him is here treated of (verse 18).

133. And first it is given him to know the affections of good and the knowledges of truth with which he is endowed by the Lord; but still he inclines to his Own (verses 19, 20).

134. Wherefore he is let into a state of his Own, and an Own is given him, which is described by the rib built into a woman (verses 21 to 23).

135. Celestial and spiritual life are adjoined to the man's Own, so that they appear as a one (verse 24).

136. And innocence from the Lord is insinuated into this Own, so that it still might not be unacceptable (verse 25).

### **190. THE CONTENTS: GENESIS 3:1-13**

The third state of the Most Ancient Church is treated of, which so desired its Own as to love it.

191. Because from the love of self, that is, their own love, they began to believe nothing that they did not apprehend by the senses, the sensuous part is represented by the "serpent;" the love of self, or their own love, by the "woman;" and the rational by the "man."

192. Hence the "serpent" or sensuous part, persuaded the woman to inquire into matters pertaining to faith in the Lord in order to see whether they are really so, which is signified by "eating of the tree of knowledge;" and that the rational of man consented, is signified by "the man that he did eat" (verses 1-6).

193. But they perceived that they were in evil; from which remnant of perception, signified by their "eyes being opened" and by their "hearing the voice of Jehovah" (verses 7, 8), and from the fig-leaves of which they made themselves girdles (verse 7), and from their shame or hiding in the midst of the tree of the garden (verses 8, 9), as well as from their acknowledgment and confession (verses 10-13), it is evident that natural goodness still remained in them.

#### **234. THE CONTENTS: GENESIS 3:14-19**

The subsequent state of the church down to the flood is here described; and as at that time the church utterly destroyed itself, it is foretold that the Lord would come into the world and save the human race.

235. Being unwilling to believe anything that could not be apprehended by the senses, the sensuous part which is the "serpent" cursed itself, and became infernal (verse 14).

236. Therefore to prevent all mankind from rushing into hell, the Lord promised that He would come into the world (verse 15).

237. The church is further described by the "woman" which so loved self or the Own as to be no longer capable of apprehending truth, although a rational was given them that should "rule" (verse 16).

238. The quality of the rational is then described, in that it consented, and thus cursed itself, and became infernal, so that reason no longer remained, but ratiocination (verse 17).

239. The curse and vastation are described, and also their ferine nature (verse 18).

240. Next, their aversion to everything of faith and love; and that thus from being man they became not men (verse 19).

#### **280. THE CONTENTS: GENESIS 3:20-24**

The Most Ancient Church, and those who fell away, are here summarily treated of; thus also its posterity down to the flood, when it expired.

281. Of the Most Ancient Church which was celestial, and from the life of faith in the Lord, called "Eve" and the "mother of all living" (verse 20).

282. Of its first posterity, in which there was celestial spiritual good; and of its second and third, in which there was natural good, signified by the "coat of skin which Jehovah God made for the man and his wife" (verse 21).

283. Of the fourth posterity, in which natural good began to be dissipated, and which, had they been created anew or instructed in the celestial things of faith, would have perished, which is meant by, "Lest he put forth his hand, and take also of the tree of lives, and eat, and live to eternity" (verse 22).

284. Of the fifth posterity, which was deprived of all good and truth, and was reduced to the state in which they had been previous to regeneration, which is meant by his being "sent forth out of the garden of Eden to till the ground from which he was taken" (verse 23).

285. Of the sixth and seventh posterities, in that they were deprived of all memory-knowledge [scientia] of what is good and true, and were left to their own filthy loves and persuasions; this being provided lest they should profane the holy things of faith, which is signified by his being "driven out, and cherubim being made to dwell at the garden, with the flame of a sword, to keep the way of the tree of lives" (verse 24).

#### **324. THE CONTENTS: GENESIS 4:1-26**

Doctrines separated from the church, or heresies, are here treated of; and a new church that was afterwards raised up, called "Enosh."

325. The Most Ancient Church had faith in the Lord through love; but there arose some who separated faith from love. The doctrine of faith separated from love was called "Cain;" and charity, which is love toward the neighbor, was called "Abel" (verses 1, 2).

326. The worship of each is described, that of faith separated from love, by the "offering of Cain;" and that of charity, by the "offering of Abel" (verses 3, 4). That worship from charity was acceptable, but not worship from separated faith (verses 4, 5).

327. That the state of those who were of separated faith became evil, is described by Cain's "anger being kindled, and his countenance falling" (verses 5, 6).

328. And that the quality of the faith is known from the charity; and that charity wishes to be with faith, if faith is not made the principal, and is not exalted above charity (verse 7).

329. That charity was extinguished in those who separated faith, and set it before charity, is described by "Cain slaying his brother Abel" (verses 8, 9).

330. Charity extinguished is called the "voice of bloods" (verse 10); perverted doctrine, the "curse from the ground" (verse 11); the falsity and evil originating thence, the "fugitive and wanderer in the earth" (verse 12). And as they had averted themselves from the Lord, they were in danger of eternal death (verses 13, 14). But as it was through faith that charity would afterwards be implanted, faith was made inviolable, and this is signified by the "mark set upon Cain" (verse 15). And its removal from its former position is denoted by "Cain dwelling toward the east of Eden" (verse 16).

331. The amplification of this heresy is called "Enoch" (verse 17).

332. The heresies that sprang from this one are also called by their names, in the last of which, called Lamech, there was nothing of faith remaining (verse 18).

333. A new church then arose, which is meant by "Adah and Zillah" and is described by their sons "Jabal" Jubal" and "Tubal-Cain;" the celestial things of the church by "Jabal" the spiritual by "Jubal" and the natural by "Tubal-Cain" (verses 19-22).

334. That this church arose when everything of faith and charity was extinguished, and had violence done to it, which was in the highest degree sacrilegious, is described (verses 23, 24).

335. A summary of the subject is given: that after faith, signified by "Cain" had extinguished charity, a new faith was given by the Lord, whereby charity was implanted. This faith is called "Seth" (verse 25).

336. The charity implanted by faith is called "Enosh" or another "man" [homo], which is the name of that church (verse 26).

#### **460. THE CONTENTS: GENESIS 5:1-32**

This chapter treats specifically of the propagation of the Most Ancient Church through successive generations, almost to the flood.

461. The Most Ancient Church itself, which was celestial, is what is called "Man" [homo], and a "likeness of God" (verse 1).

462. A second church which was not so celestial as the Most Ancient Church, is called "Seth" (verses 2, 3).

463. A third church was called "Enosh" (verse 6); a fourth "Kenan" (verse 9); a fifth "Mahalalel" (verse 12); a sixth "Jared" (verse 15); a seventh "Enoch" (verse 18); and an eighth church "Methuselah" (verse 21).

464. The church called "Enoch" is described as framing doctrine from what was revealed to and perceived by the Most Ancient Church, which doctrine, although of no use at that time, was preserved for the use of posterity. This is signified by its being said that "Enoch was no more, because God took him" (verses 22-24).

465. A ninth church was called "Lamech" (verse 25).

466. A tenth, the parent of three churches after the flood, was named "Noah." This church is to be called the Ancient Church (verses 28, 29).

467. "Lamech" is described as retaining nothing of the perception which the Most Ancient Church enjoyed; and "Noah" is described as a new church (verse 29).

#### **554. THE CONTENTS: GENESIS 6:1-8**

The subject here treated of is the state of the people before the flood.

555. That with man, where the church was, cupidities-which are the "daughters"-began to reign. Also that they conjoined the doctrinal things of faith with their cupidities, and thus confirmed themselves in evils and falsities, which is signified by "the sons of God taking to themselves wives of the daughters of man" (verses 1, 2).

556. And whereas there were thus no remains of good and truth left, it is foretold that man should be differently formed, in order that he might have remains, which are "a hundred and twenty years" (verse 3).

557. Those who immersed the doctrinal things of faith in their cupidities, and in consequence of this as well as of the love of self conceived dreadful persuasions of their own greatness in comparison with others, are signified by the "Nephilim" (verse 4).

558. In consequence of this there no longer remained any will or perception of good and truth (verse 5).

559. The mercy of the Lord is described by "repenting and grieving at heart" (verse 6). That they became such that their cupidities and persuasions must needs prove fatal to them (verse 7). Therefore in order that the human race might be saved, a new church should arise, which is "Noah" (verse 8).

#### **599. THE CONTENTS: GENESIS 5:9-22**

The subject here treated of is the state of the church called "Noah" before its regeneration.

600. The man of that church is described, that he was such that he could be regenerated (verse 9); but that there arose thence three kinds of doctrine, which are "Shem, Ham, and Japheth" (verse 10).

601. That the man who was left from the Most Ancient Church could not be regenerated, on account of his direful persuasions and foul cupidities (verses 11, 12) whereby he would utterly destroy himself (verse 13).

602. But the man of the church called "Noah" who is described by the "ark" was not so (verse 14); and the remains with him are described by the measures (verse 15); the things of his understanding, by the "window" "door" and "mansions" (verse 16).

603. That he would be preserved when the rest would perish by an inundation of evil and falsity (verse 17).

604. And that the truths and goods which were with him would be saved (verse 18); and thus whatever was of the understanding and whatever was of the will, by regeneration (verses 19, 20); for receiving which he was to be prepared (verse 21); and that it was so done (verse 22).

#### **701. THE CONTENTS: GENESIS 7:1-24**

The subject here treated of in general is the preparation of a new church. As the subject before was the intellectual things of that church, so here it is the things of the will (verses 1 to 5).

702. Next its temptations are treated of, which are described as to its intellectual things from verses 6 to 10, and as to the things of the will in verses 11, 12.

703. Afterwards the protection of this church is treated of, and its preservation (verses 13 to 15). But what its state was, that it was fluctuating, is described in verses 16 to 18.

704. Finally the last posterity of the Most Ancient Church is treated of in regard to its character: that it was possessed by persuasions of falsity and by cupidities of the love of self to such a degree that it perished (verses 19 to 24).

#### **832. THE CONTENTS: GENESIS 8:1-22**

The subject which now follows in due connection is the man of the new church, who is called "Noah;" and in fact the subject is his state after temptation, even to his regeneration, and thereafter.

833. His first state after temptation, and his fluctuation between what is true and what is false, until truths begin to appear, is treated of (verses 1 to 5).

834. His second state which is threefold: first, when the truths of faith are not yet; next, when there are truths of faith together with charity; and afterwards, when the goods of charity shine forth (verses 6 to 14).

835. His third state, when he begins to act and think from charity, which is the first state of the regenerate (verses 15 to 19).

836. His fourth state, when he acts and thinks from charity, which is the second state of the regenerate (verses 20, 21).

837. Lastly, the new church, raised up in the place of the former is described (verses 21, 22).

#### **971. THE CONTENTS: GENESIS 9:1-29**

The subject that now follows on is the state of the regenerate man; first, concerning the dominion of the internal man, and the submission of the external.

972. Namely, that all things of the external man have been made subject to and serviceable to the internal (verses 1 to 3), but that especial care must be taken lest the man should immerse the goods and truths of faith in cupidities, or by the goods and truths which are of the internal man should confirm evils and falsities, which must of necessity condemn him to death, and punish him (verses 4 and 5); and thus destroy the spiritual man, or the image of God, with him (verse 6). That if these things are avoided, all will go well (verse 7).

973. It next treats of the state of man after the flood, whom the Lord had so formed that He might be present with him by means of charity, and thus prevent his perishing, like the last posterity of the Most Ancient Church (verses 8 to 11).

974. Afterwards the state of man subsequent to the flood, who is in the capacity to receive charity, is described by the "bow in the cloud" which he resembles (verses 12 to 17). This "bow" has regard to the man of the church, or the regenerate man (verses 12, 13); to every man in general (verses 14, 15); specifically, to the man who is in the capacity of being regenerated (verse 16); and consequently not only to man within but also to man without the church (verse 17).

975. It treats lastly of the Ancient Church in general; by "Shem" is meant internal worship; by "Japheth" corresponding external worship; by "Ham" faith separated from charity; and by "Canaan" external worship separated from internal (from verse 19 to the end). This church, through the desire to investigate from itself the truths of faith, and by reasonings, first lapsed into errors and perversions (verses 19 to 21). Those who are in external worship separated from internal, deride the doctrine of faith itself, in consequence of such errors and perversions (verse 22); but those who are in internal worship, and in the external worship thence derived, put a good interpretation on such things, and excuse them (verse 23). Those who are in external worship separated from internal, are most vile (verses 24, 25); and yet they are able to perform vile services in the church (verses 26, 27).

976. Lastly, the duration and state of the first Ancient Church are described by the years of Noah's age (verses 28, 29).

### **1130. THE CONTENTS: GENESIS 10:1-32**

The subject treated of throughout this whole chapter is the Ancient Church, and its propagation (verse 1).

1131. They who had external worship corresponding to internal are the "sons of Japheth" (verse 2). They who had worship more remote from internal are the "sons of Gomer and Javan" (verses 3, 4). And they who had worship still more remote are the "isles of the nations" (verse 5).

1132. They who cultivated knowledges, memory-knowledges, and rituals, and separated them from things internal, are the "sons of Ham" (verse 6). They who cultivated the knowledges of spiritual things are the "sons of Cush;" and they who cultivated the knowledges of celestial things are the "sons of Raamah" (verse 7).

1133. Those treated of who have external worship in which are interior evils and falsities, "Nimrod" being such worship (verses 8, 9). The evils in such worship (verse 10). The falsities in such worship (verses 11, 12).

1134. Concerning those who form for themselves new kinds of worship out of memory-knowledges by means of reasonings (verses 13, 14); and concerning those who make mere memory-knowledge of the knowledges of faith (verse 14).

1135. Concerning external worship without internal, which is "Canaan," and the derivations of this worship (verses 15-18); and its extension (verses 19, 20).

1136. Concerning internal worship, which is "Shem," and its extension even to the second Ancient Church (verse 21). Concerning internal worship and its derivations, which being from charity, are derivations of wisdom, of intelligence, of memory-knowledge, and of knowledges, which are signified by the "nations" (verses 22-24).

1137. Concerning a certain church which arose in Syria, instituted by Eber, which is to be called the second Ancient Church, the internal worship of which is "Peleg," the external "Joktan" (verse 25). Its rituals are the nations named in verses 26 to 29. The extension of this church (verse 30).

1138. That there were different kinds of worship in the Ancient Church, in accordance with the genius of each nation (verses 31, 32).

#### **1279. THE CONTENTS: GENESIS 11:1-32**

The subject treated of is the first Ancient Church, which was after the flood (verses 1-9).

1280. Concerning its first state, that all had one doctrine (verse 1); its second state, that it began to decline (verse 2); its third, that the falsities of cupidities began to reign (verse 3); its fourth, that men began to exercise dominion by means of Divine worship (verse 4) and therefore the state of the church was changed (verses 5 and 6); so that none had the good of faith (verses 7-9).

1281. The second Ancient Church is then treated of which was named from Eber-and its derivation and state, which finally ended in idolatry (verses 10-26).

1282. The origin of a third Ancient Church is treated of, which from being idolatrous became representative (verses 27-32).

#### **1401. THE CONTENTS: GENESIS 12:1-20**

True historical things begin here, all of which are representative, and each word significative. The things related in this chapter concerning Abram represent the Lord's state from earliest childhood up to youth. As the Lord was born in the same way as other men, He also advanced from an obscure state to one more lucid. "Haran" is the first state, which was obscure; "Shechem" is the second; "the oak-grove Moreh" is the third; "the mountain which had Bethel toward the sea and Ai on the east," is the fourth; and the "journey thence toward the south into Egypt," is the fifth.

1402. The things told of Abram's sojourn in Egypt represent and signify the Lord's first instruction. "Abram" is the Lord; "Sarai," as a wife, is truth to be adjoined to the celestial; "Sarai," as a sister, is intellectual truth; "Egypt" is memory-knowledge [scientia]. The progress from memory-knowledges [a scientificis] even to celestial truths is described; this was according to Divine order, that the Lord's Human Essence might be conjoined with His Divine Essence, and at the same time become Jehovah.

#### **1535. THE CONTENTS: GENESIS 13:1-18**

This chapter treats of the external man in the Lord which was to be conjoined with His internal man. The external man is the Human Essence, the internal is the Divine essence. The former is here represented by Lot, but the latter by Abram.

1536. There is here described the state of the external man such as it was in childhood, when first imbued with knowledges [scientifica et cognitiones]-that it thence advanced more and more to conjunction with the internal man (verses 1 to 4).

1537. But that there were still many things in His external man that impeded the conjunction (verses 5 to 7); from which, however, He desired to be separated (verses 8, 9).

1538. That the external man appeared to the Lord such as it is in its beauty when conjoined with the internal; and also such as it is when not conjoined (verses 10 to 13).

1539. A promise that when the external man was conjoined with the internal, that is, when the Lord's Human Essence was conjoined with His Divine Essence, all power and authority [potestas] should be given to Him (verses 14 to 17). Concerning the Lord's interior perception (verse 18).



#### **1651. THE CONTENTS: GENESIS 14:1-24**

This chapter treats of the Lord's temptation combats, which are represented and signified by the wars here described.

1652. The goods and truths in the external man, but which only appeared as goods and truths, were the things from which the Lord fought in His childhood against evils and falsities. The apparent goods and truths are signified by the kings named in verse 1; but the evils and falsities against which He fought are signified by the kings named in verse 2; and these were unclean (verse 3).

1653. These evils and falsities against which He fought did not show themselves earlier than in childhood; and then they burst forth, which is signified by their previously serving Chedorlaomer (verse 4).

1654. The Lord then warred against and conquered the persuasions of falsity of all kinds, which are the Rephaim, the Zuzim, the Emim, and the Horites (verses 5, 6); next, the falsities and evils themselves, which are the Amalekite and the Amorite (verse 7); afterwards the other falsities and evils, which are the kings named in verses 8 to 11.

1655. Apparent truths and goods, which are not in themselves truths and goods, took possession of the external man (verse 12); and the rational man which is "Abram the Hebrew," perceiving this, laid claim to it and liberated it (verses 13 to 16).

1656. After these combats, evil and falsity submitted them-selves (verse 17).

1657. The Lord's internal man in the interior man, or the Divine in the rational, is Melchizedek, from whom came the benediction after the combats (verses 18 to 20). The tithes are the remains, or the states of good and truth from the combats (verse 20).

1658. The evil and infernal spirits, being overcome, begged for life, and did not care for other things; but nothing was taken from them by the Lord, because He had no strength from their evils and falsities; but they were given into the power [potestas] of good spirits and angels (verses 21-24).

#### **1778. THE CONTENTS: GENESIS 15:1-21**

Here in the internal sense are continued the things concerning the Lord after He had endured in childhood the most severe combats of temptations, which were directed against the love which He cherished toward the whole human race, and in particular toward the church; and therefore being anxious concerning their future state a promise was made Him; but it was shown at the same time what the state of the church would become toward its end when it would begin to expire; but that still a new church should revive, which would take the place of the former, and the heavenly kingdom would be immensely increased.

1779. The Lord's consolation after the combats of temptations described in the foregoing chapter (verse 1).

1780. The Lord's complaint respecting the church, that it was in externals only (verses 2, 3). A promise concerning an internal church (verse 4). Concerning its multiplication (verse 5). That the Lord is righteousness (verse 6). And unto Him alone belongs the kingdom in the heavens and on earth (verse 7).

1781. And as He desired to be assured that the human race would be saved (verse 8), it was shown Him how the case is with the church, in general, specifically, and in particular (verses 9 to 17).

1782. The "heifer," "she-goat," and "ram," are the representatives of the celestial things of the church; the "turtledove" and the "young pigeon" are the representatives of its spiritual things (verse 9). The church was on one side, and the Lord on the other (verse 10). The Lord would dissipate evils

and falsities (verse 11). But the falsities would still infest it (verses 12, 13). From these there should be deliverance (verse 14). Thus the Lord received consolation (verse 15). But that evils would take possession (verse 16). And at last nothing but falsities and cupidities would reign (verse 17). Then would come the Lord's kingdom, and a new church, the extension of which is described (verse 18). The falsities and evils to be expelled from it are the nations named (verses 19-21).

#### **1890. THE CONTENTS: GENESIS 16:1-16**

The subject treated of in this chapter is the Lord's first rational, which was conceived by the influx of the internal man into the affection of memory-knowledges [scientiae] of the external. The internal man is "Abram;" the affection of memory-knowledges in the external is "Hagar the Egyptian handmaid;" the rational thence derived is "Ishmael." The nature of this rational is here described; and it is afterwards said (chapter 21) that it was expelled from the house, after the Lord's Divine rational, represented by Isaac, had been born.

1891. The Lord's first rational was conceived according to order by the influx or conjunction of the internal man with the life of the affection of memory-knowledges belonging to the external (verses 1-3). But as this affection was of the external man, its nature was such that it held intellectual truth in low esteem (verse 4). On which account the Lord thought concerning the subjugation of it (verses 5-9), and that when subjugated, it would become spiritual and celestial (verses 10, 11). What it would be if not subjugated, is described (verse 12); the Lord's insight into the cause from His interior man (verses 13, 14). The rational is thus described in respect to its quality; also the Lord's state when it originated (verses 15, 16).

#### **1985. THE CONTENTS: GENESIS 17:1-27**

The subject here treated of is the union of the Lord's Divine Essence with the Human Essence, and of the Human Essence with the Divine Essence; and also the conjunction of the Lord, through the Human Essence, with the human race.

1986. Jehovah was manifested to the Lord in His Human (verse 1). Foretelling the union (verses 2, 3); namely, of the Divine with the Human, and of the Human with the Divine (verses 4, 5). And that all good and truth is from Him (verse 6). The conjunction of the Divine with the human race would thus be effected through Him (verse 7). And the heavenly kingdom would be His, which He would give to those who should have faith in Him (verses 8, 9). But man must first remove his loves and their foul cupidities, and so be purified; this is what was represented and is signified by circumcision (verses 10, 11). Thus conjunction would be effected, both with those who are within the church, and with those who are without it (verse 12).

[2] Purification must by all means precede; otherwise there is no conjunction, but condemnation; and yet after all the conjunction cannot take place except in man's impurity (verses 13, 14). The union of the Human Essence with the Divine Essence, or of truth with good, is foretold (verses 15-17). Also conjunction with those who are in the truths of faith, namely, as with those who are of the celestial church, so with those who are of the spiritual church (verses 18, 19). And that the latter also would be imbued with the goods of faith (verse 20). In conclusion, these things will be effected through the union in the Lord of the Human Essence with the Divine Essence (verse 21). The end of the prediction (verse 22). It was so to be done, and it was so done (verses 23-27).

#### **2136. THE CONTENTS: GENESIS 18:1-33**

In the first place, this chapter treats concerning the Lord's state of perception in the Human and concerning the communication with the Divine at that time, before the perfect union of His Human Essence with the Divine Essence, which state is also that in regard to which the Lord says, "No one hath seen God at any time, the Only-begotten Son who is in the bosom of the Father" (John 1:18).

2137. The Lord's state of perception in the Human at that time is signified by the "oak-groves of Mamre" (verse 1); and that in this state He perceived the Divine which was manifesting itself before His Human (verse 2); at which He rejoiced (verse 3); and desired that the Divine should draw nearer to His Human by putting on something natural (verse 4), and His Human nearer to the Divine by putting on the celestial (verse 5). The celestial and the derivative spiritual, which He put on, are signified by the "three measures of meal of fine flour" of which the cakes were made (verse 6); and that He also put on a conforming natural, is signified by the "son of an ox" (verse 7); the result being conformation, and a communication of the Divine with the Human, and of the Human with the Divine (verse 8).

2138. In the second place, this chapter treats concerning the Lord's perception in that state respecting the rational with Him, in that it would put off the Human, and be made Divine.

2139. That the rational would be made Divine, is signified by the "son" whom Sarah was to bear (verse 10). That the human rational truth that was with the Lord did not perceive this, and thus did not believe it, is signified by Sarah's "laughing" at the door of the tent that was behind him (verses 10-13, 15). It is confirmed that the Lord would put off this also, and would put on in its place truth Divine (verse 14).

2140. In the third place, the chapter treats concerning the Lord's grief and anxiety over the human race, because men were so greatly imbued with the love of self, and from this with the cupidity of exercising command over others from what is evil and false, for whom in that state He interceded, and obtained that those should be saved with whom there should be goods and truths; and who these are, is recounted in order.

2141. The Lord's perception concerning the human race, that it was in evil and falsity, "Sodom" being the love of self and the derivative cupidity of exercising command from what is evil, and "Gomorrah" being the same from what is false (verses 16, 20). That this could not be concealed from the Lord in that state, because by Him and from Him is all salvation (verses 17-19); that is to say, they were to be visited when their wickedness reached its height (verses 20-21). That when He was in this perception (verse 22), He interceded for them; first for those with whom there should be truths, and these truths full of goods, who are signified by the "fifty" (verses 23-26); also for those with whom there should be less of good, but this good nevertheless conjoined with truths, who are signified by the "forty-five" (verses 27-28); next for those who have been in temptations, who are signified by the "forty" (verse 29); as likewise for those who have been in some combats against evils, who are signified by the "thirty" (verse 30); afterwards for those with whom there should be states of the affection of good from any other source, who are signified by the "twenty" (verse 31); lastly for those with whom there should be states of the affection of truth, who are signified by the "ten" (verse 32); and the constant answer was that they should be saved (verses 26, 28-32). These things being accomplished, the Lord returned into His former state of perception (verse 33). These are the arcana contained in the internal sense of this chapter, which are not manifest from the letter.

### **2312. THE CONTENTS: GENESIS 19:1-38**

In this chapter, in the internal sense, by "Lot" is described the state of the Spiritual Church which is in the good of charity but in external worship: how in course of time it declines.

2313. The First State of that church: that they are in the good of charity and acknowledge the Lord, and that from Him they are confirmed in good (verses 1-3); and are saved (verse 12). The Second State: that with them evils begin to act against goods, but they are powerfully withheld from evils and kept in goods by the Lord (verses 14-16). Their weakness is described (verse 17); that they are saved (verse 19). The Third State: that they no longer think and act from the affection of good, but from the affection of truth (verses 18-20); and that they are saved (verse 23). The Fourth State: that the affection of truth perishes, which is Lot's wife becoming a pillar of salt (verse 26). The Fifth State:

that an impure good, or a good of falsity, succeeds, which is Lot in the cave of the mountain (verse 30). The Sixth State: that even this good is still more adulterated and falsified (verses 31-33); and the truth likewise (verses 34-35). That therefrom there is conceived and born a certain semblance of a church whose good, so called, is "Moab," and whose truth, also so called, is the "son of Ammon" (verses 36-38).

2314. Further: in the internal sense, by the "inhabitants of Sodom" is described the state of those within the same church who are against the good of charity, and how in course of time evil and falsity increase with them until they have nothing but evil and falsity.

2315. Their First State: that they are against the good of charity and against the Lord (verses 4, 5). Their Second State: that although informed concerning the good of charity and concerning the delights of its affections which they should enjoy, they are obstinate and reject good (verses 6-8). That they also endeavor to destroy the very good of charity itself, but that the Lord protects it (verses 9, 10). The Third State: that at last they become such that they cannot even see truth and good, still less that truth leads to good (verse 11). That they are possessed by evil and falsity, so that they cannot but perish (verse 13). The Fourth State: their destruction (verse 24); and that all goods and truths are separated from them (verse 25).

2316. That the good are separated from the evil, and that the good are saved through the Lord's Human made Divine (verses 27-29).

#### **2496. THE CONTENTS: GENESIS 20:1-18**

In the twelfth chapter above, Abraham's sojourning in Egypt has been treated of; by which was signified the Lord's instruction in memory-knowledges while still a boy. In this chapter the subject treated of is Abraham's sojourn in Gerar, where Abimelech was; by which the Lord's instruction is in like manner signified, but in the doctrinal things of charity and faith. The subject that is especially treated of here is the doctrine of charity and faith in respect to its origin; namely, that it is spiritual from a celestial origin, but is not from the rational.

2497. The Lord's state in which He was when He first instructed Himself in the doctrinal things of charity and faith is treated of; the state itself is signified by "Kadesh and Shur;" the doctrine of faith by "Abimelech king of Gerar" (verses 1, 2). That He at first thought in regard to the rational that it should be consulted (verse 2). That still it was not consulted (verses 3, 4, 8, 9). The reasons why He so thought (verses 5, 6, 10 to 13). That the doctrine of charity and faith is spiritual from a celestial origin (verse 7). That He was so instructed; and that then all things rational, as well as all memory-knowledges, were of service to Him, being like a covering or garment (verses 14 to 16). And in this way the doctrine was perfect (verse 17). That it would have been otherwise if the doctrine had come from the rational (verse 18).

#### **2610. THE CONTENTS: GENESIS 21:1-34**

In the internal sense of this chapter the Lord's Divine Rational is first treated of, which is represented by "Isaac" (verses 1-8).

2611. Next the merely human rational, which was then separated, and which is the "son of Hagar the Egyptian" (verses 9-12).

2612. After this had been separated, the spiritual church is represented by the same, namely, by Hagar's son, as well as by his mother; which church and its state are treated of in verses 13-21.

2613. Concerning the human rational things that were adjoined to the doctrine of faith, which in itself is Divine (verses 22-34).

2614. This doctrine together with those things adjoined is "Beersheba" (verses 14, 31, 33).

#### **2764. THE CONTENTS: GENESIS 22:1-24**

In this chapter in the internal sense the Lord's most grievous and inmost temptations are treated of, by which He united His Human Essence to His Divine Essence; and also the salvation by this union of those who constitute the Lord's spiritual church.

2765. The Lord's most grievous and inmost temptations are treated of (verses 1, 3-6, 9-11). Concerning the union of His Human Essence with His Divine Essence, or His glorification, by means of them (verses 2, 11, 12, 16). Concerning the salvation by the Lord's Divine Human of the spiritual, of those who are in charity and faith, within the church (verses 2, 7, 8, 13, 14, 15, 16, 17, 18, 19). And concerning the salvation of those who are in good, outside the church (verses 20, 21, 22, 23, 24).

#### **2901. THE CONTENTS: GENESIS 23:1-20**

In the internal sense a New Spiritual Church is here treated of, that was raised up by the Lord after the former church had altogether expired; and also the reception of faith with those who were of the church. "Sarah" here, is the truth Divine which expired; "burial," is raising up again; "Ephron and the sons of Heth," are those with whom the good and truth of the church were received; "Machpelah which is before Mamre," is regeneration; "Hebron in the land of Canaan," is a new church.

2902. Truth Divine, that it expired, is treated of (verses 1-3); and that the Lord set up again a new church (verse 4); and was kindly received (verses 5, 6); from which there was joy (verses 7, 12); that their first state was obscure, and they believed the good of charity and the truth of faith to be from themselves (verses 8-11, 14-15); but they were instructed that good and truth were not from themselves, but from the Lord (verse 13); and thus they were redeemed (verse 16); and regenerated (verses 17, 18); and thus there was a new church (verse 19); from the Gentiles (verse 20).

#### **3012. THE CONTENTS: GENESIS 24:1-67**

In the internal sense there is described the whole process of the conjunction of truth with good in the Lord's Divine rational; in this chapter, the process of initiation which precedes conjunction. "Isaac" is the good of the rational; "Rebekah" here is truth to be initiated into good; "Laban" is the affection of good in the natural man.

3013. In the internal sense the process of initiation is thus described: When the state was prepared, and all things had been reduced by the Lord into Divine celestial order, so that Divine truth might be conjoined with the Divine good of His rational, and this by the common way from the natural man, that is, from the memory-knowledges, knowledges, and doctrinal things therein, then by the Lord's Divine influx truths were called forth thence; were initiated into good in the rational; and were made Divine. Thus was the rational made Divine by the Lord in respect to truth as well as in respect to good.

3014. From this chapter, and from those which follow, it may be seen what arcana are contained in the internal sense of the Word.

#### **3230. THE CONTENTS: GENESIS 25:1-34**

In the internal sense this chapter treats, First, of the Lord's spiritual kingdom, and its derivations (verses 1-4). That it was separated from the Lord's celestial kingdom (verses 5-6). That the representative of the Lord by Abraham was ended (verses 7-8). And that the representative of the Lord by Isaac and Ishmael began (verses 9-11).

3231. Secondly, the spiritual church, which is represented by Ishmael, together with its derivations, is treated of (verses 12-18).

3232. Thirdly, the conception and birth of the Divine natural are treated of; as to good, which is meant by Esau; and as to truth, which is meant by Jacob (verses 19-25).

3233. Fourthly, the priority of good and of truth in the church is treated of (verses 26-34).

**3357. THE CONTENTS: GENESIS 26:1-35**

In the internal sense of this chapter the subject treated of is appearances of truth of three degrees, and how these were adjoined to truth Divine in order that truths and their doctrinal things might be received; and that a church might come into existence.

3358. In verses 1 to 6 are described the appearances of truth of a higher degree which are in the internal sense of the Word, in which appearances are the angels, and in which there is Divine truth and good. And that Divine good and truth cannot be comprehended, thus cannot be received, unless they are in appearances (verses 7-13).

3359. Appearances of truth of a lower degree, which are in the interior sense of the Word-in which appearances those men may be who are of the internal church-are then treated of (verses 14-17).

3360. Afterwards, appearances of truth are described of a still lower degree, which are of the literal sense of the Word, in which appearances those men may be who are of the external church (verses 18-25); and that through these there may still be conjunction with the Lord (verses 26-33).

3361. Concerning truths of the memory adjoined to good therein (verses 34-35).

**3490. THE CONTENTS: GENESIS 27:1-46**

In the preceding chapters, where Isaac and Rebekah are treated of, the subject in the internal sense is the rational, and how the Lord made it Divine in Himself. In the present chapter, in the internal sense, the subject is the natural, and how the Lord made it Divine in Himself. "Esau" is the good thereof, and "Jacob" the truth. For when the Lord was in the world He made His whole Human Divine in Himself, both the interior Human which is the rational, and the exterior Human which is the natural, and also the very corporeal, and this according to Divine order, according to which the Lord also makes new or regenerates man. And therefore in the representative sense the regeneration of man as to his natural is also here treated of, in which sense "Esau" is the good of the natural, and "Jacob" the truth thereof, and yet both Divine, because all the good and truth in one who is regenerate are from the Lord.

**3656. THE CONTENTS: GENESIS 28:1-22**

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).

**3758. THE CONTENTS: GENESIS 29:1-35**

In the internal sense of this chapter by "Jacob" is described the Lord's natural-how the good of truth therein was conjoined with kindred good from a Divine origin, which good is "Laban;" at first through the affection of external truth, which is "Leah;" and then through the affection of internal truth, which is "Rachel."

3759. Afterwards by the birth of the four sons of Jacob by Leah is described in the supreme sense the ascent from external truth to internal good; but in the representative sense the state of the church, which is such that it does not acknowledge and receive the internal truths that are in the Word, but external truths; and this being the case, it ascends to interior things according to this order, namely, that at first it has the truth which is said to be of faith; next, practice according to this truth; afterwards the consequent charity; and finally celestial love. These four degrees are signified by the four sons of Jacob borne of Leah, namely, Reuben, Simeon, Levi, and Judah.

#### **3902. THE CONTENTS: GENESIS 30:1-43**

In the preceding chapter by the four sons of Jacob from Leah there was described the state of the church, or of the man who is becoming a church, as to the ascent from the truth which is of faith to the good which is of love. In this chapter, by Jacob's sons from the maidservants of Rachel and Leah, and from Leah, and lastly from Rachel, there is described the conjunction of natural truth with spiritual good through means, and this in the order in which it is effected in the man who is being regenerated.

3903. After this conjunction there is described the fructification and multiplication of truth and good, which is signified by the flock that Jacob procured for himself by means of the flock of Laban.

#### **4061. THE CONTENTS: GENESIS 31:1-55**

The subject here treated of in the internal sense is the separation of the good and truth represented by Jacob and his women, from the good signified by "Laban," in order that the former might be conjoined with the Divine from a direct Divine stock; and also the state of both as regards the separation.

#### **4232. THE CONTENTS: GENESIS 32:1-32**

The subject here treated of in the internal sense is the inversion of state in the natural, in order that good may be in the first place, and truth in the second. The implantation of truth in good is treated of (verses 1 to 23); and the wrestlings of the temptations which are then to be sustained (verses 24 to 32). At the same time the Jewish nation is also treated of, because although that nation could receive nothing of the church, it nevertheless represented the things of the church.

#### **4336. THE CONTENTS: GENESIS 33:1-20**

The subject here treated of in the internal sense is the conjunction of Divine good natural which is "Esau," with the good of truth which is "Jacob;" thus the submission of the latter, and its instilling into Divine good natural. The process by which this is effected is described. Lastly the acquisition of interior truths is treated of.

#### **4425. THE CONTENTS: GENESIS 34:1-31**

The subject here treated of in the internal sense is the posterity of Jacob - that they extinguished all the truth of doctrine which was of the Ancient Church. Hamor and Shechem, together with the people of their city, represent this truth. For the representative of a church among the posterity of Jacob consisted solely in externals without internals, whereas the representative church among the ancients consisted in externals with internals.

#### **4536. THE CONTENTS: GENESIS 35:1-29**

The subject treated of in the internal sense of this chapter is the residue in the Lord's natural, that it was made Divine. The interior things of the natural that were made Divine are here "Israel." The progress toward things still more interior, where is the rational, is described by the birth of Benjamin, and afterwards by the coming of the sons of Jacob to Isaac.

#### **4639. THE CONTENTS: GENESIS 36:1-43**

In the internal sense the subject here treated of is the Lord's Divine good natural, and the whole order of this good is described by the names. The Lord's Divine good natural is "Esau."

#### **4665. THE CONTENTS: GENESIS 37:1-36**

The subject treated of in this chapter in the internal sense is the truths Divine which are from the Lord's Divine Human, that in course of time they have been rejected in the church, and that at last falsities have been received in their stead. Specifically, those are described who are in faith separate from charity, in that they are against the Lord's Divine Human.

#### **4811. THE CONTENTS: GENESIS 38:1-30**

The subject treated of in this chapter, in the internal sense is the Jewish Church and the genuine church; the Jewish Church is described by Judah, and the genuine church by Tamar.

4812. The sons by Tamar signify the two essentials of the church, namely, faith and love-Perez faith, and Zerah love. Their birth represents that love is actually the firstborn of the church, and faith only apparently so.

#### **4960. THE CONTENTS: GENESIS 39:1-23**

In the internal sense here the subject treated of is the Lord, how He made His internal man Divine. "Jacob" was the external man, as described in the preceding chapters; "Joseph" is the internal man, as described in this and the following chapters.

4961. And because this was done according to Divine order, this order is here described; and also temptation, which is the means of conjunction.

#### **5072. THE CONTENTS: GENESIS 40:1-23**

In the internal sense of this chapter the subject is continued of a state of temptations, by which even bodily things might be brought into correspondence. Bodily things properly so called are sensuous things\* which are of two kinds, some being subordinate to the intellectual part, and some to the will part. Those which are subordinate to the intellectual part are represented by the butler of the king of Egypt, and those which are subordinate to the will part are represented by his baker; that the former are for a time retained, but the latter cast out, is represented by the butler returning to his place, and the baker being hanged. The rest will be plain from the series in the internal sense.

\* That which Swedenborg calls the sensuous region of the natural degree of the mind (Divine Love and Wisdom n. 254:3), or more briefly "the sensuous (sensuale)," is the lowest or ultimate of man's life (Arcana Coelestia n. 9996); and what he calls "sensuous things (sensualia)," are those which belong to this lowest region of the mind. [Reviser.]

#### **5191. THE CONTENTS: GENESIS 41:1-57**

In the internal sense of this chapter the subject treated of is the second state of the celestial of the spiritual, which is "Joseph," in its elevation above what is of the natural or external man, and so above all the memory-knowledges therein, which are "Egypt."

5192. "Pharaoh" is the natural in general, which was now at rest, and had left all things to the celestial of the spiritual which is "Joseph." The "seven years of abundance of produce in the land of Egypt" are the memory-knowledges to which good from the celestial of the spiritual can be applied; the "seven years of famine" are the following states, when there is nothing good in the memory-knowledges except what is from the Divine celestial of the spiritual which is from the Lord's Divine Human. These subjects are treated of in detail in what follows.



#### **5396a. THE CONTENTS: GENESIS 42:1-38**

In the latter part of the last chapter the subject treated of was the influx and conjunction of the celestial of the spiritual with the memory-knowledges in the natural; and now the subject treated of is the influx and conjunction of the celestial of the spiritual with the truths of faith therein which are of the church.

5397. First is described the endeavor to appropriate these truths by means of the memory-knowledges of the church, which are "Egypt," and without the intermediate, which is "Benjamin," together with truth from the Divine, which is "Joseph," but in vain, wherefore they were sent back and some good of natural truth was given freely.

#### **5574. THE CONTENTS: GENESIS 43:1-34**

The subject is continued of the conjunction in the natural of the truths of the church, which are the "ten sons of Jacob," with the celestial of the spiritual, or truth from the Divine, which is "Joseph," through the intermediate which is "Benjamin;" but in this chapter, in the internal sense, only the general influx which precedes conjunction is treated of.

#### **5728. THE CONTENTS: GENESIS 44:1-34**

The subject treated of in this chapter in the internal sense is the intermediate between the internal celestial man and the external natural man; and first that the internal celestial man filled the intermediate with spiritual truth from itself. The intermediate is "Benjamin," the spiritual truth with it is "Joseph's silver cup," the internal celestial man is "Joseph," and the external natural man is the "ten sons of Jacob."

5729. The subject next treated of is the temptation of the external natural man, which continues until there is willing submission to the internal celestial. The temptation is described by their being accused, and by their returning in despair to Joseph. The willing submission is described by their all offering themselves for servants, and Judah's offering himself in their stead. The conjunction of the external man with the internal is not accomplished without temptation and willing submission.

5730. In the representative historic sense the subject here treated of is Jacob's descendants, that they were rejected, but that they obstinately insisted on being representative. Their being rejected is meant by Joseph's desiring to send them away, and to keep Benjamin only; their obstinately insisting is involved in the particulars of their confession and entreaty.

#### **5867. THE CONTENTS: GENESIS 45:1-28**

In the preceding chapter the subject treated of was the internal man, which is "Joseph"-that it initiated into conjunction with itself the external natural, or the ten sons of Jacob, through the intermediate which is "Benjamin." In this present chapter the subject treated of is the internal man-that it conjoined itself with the external natural; but inasmuch as there is no conjunction therewith except through spiritual good from the natural, which is "Israel," therefore it first prepares to adjoin to itself this good.

#### **5994. THE CONTENTS: GENESIS 46:1-34**

In this chapter the subject treated of in the internal sense is the conjunction of the internal celestial which is "Joseph," with spiritual good from the natural which is "Israel." There are then enumerated the truths and goods of the church in their order, wherewith conjunction must afterward be effected. The truths and goods of the church are Israel's sons and grandsons, who came into Egypt.

### **6059. THE CONTENTS: GENESIS 47:1-31**

After spiritual good from the natural, which is "Israel," has been conjoined with the internal celestial, which is "Joseph," as described in the foregoing chapter, the subject treated of in the internal sense of this chapter is the insinuation of the truths of the church, which are in the natural, into memory-knowledge. The truths of the church which are in the natural are the sons of Jacob; general truth itself therein is "Jacob;" the memory-knowledge into which these truths are insinuated is "Pharaoh."

6060. Afterward, memory-knowledges are treated of, how they were brought into order by the internal celestial which is "Joseph;" namely, that first the truths of memory-knowledges, then the truths of good and goods of truth, and at last the whole natural in respect to memory-knowledges, were brought under their general.

6061. Lastly is described the regeneration of spiritual good from the natural, which is "Israel."

### **6216. THE CONTENTS: GENESIS 48:1-22**

In this chapter the subject treated of in the internal sense is the intellectual of the church, which is from truth, and its will, which is from good. The intellectual of the church is "Ephraim," and the will of the church is "Manasseh."

6217. That in the church the truth of faith which is of the intellectual is apparently in the first place, and the good of charity which is of the will is apparently in the second, is signified by Israel's putting his right hand upon the head of Ephraim, and his left upon the head of Manasseh.

### **6328. THE CONTENTS: GENESIS 49:1-33**

In this chapter the subject treated of in the internal sense is not the descendants of Jacob, and what would befall them; but the truths of faith and the goods of love which the twelve tribes named from the sons of Jacob represent and signify.

6329. It first treats of faith separated from charity, which is utterly rejected. This faith is "Reuben," "Simeon," and "Levi."

6330. It then treats of the celestial church, which is the "tribe of Judah," and in the supreme sense there, of the Divine Human of the Lord.

6331. Then of the rest of the tribes according to the states of good and truth which they represent.

6332. Lastly of the celestial spiritual church\* which is "Joseph;" and here also in the supreme sense of the Divine Human of the Lord.

\* The Latin here is "de Ecclesia Coelesti Spiritualis, quae Josephus." Literally translated this would read, "Of the celestial of the spiritual church, which is Joseph." But this is ambiguous, and would by most readers be understood to refer to the celestial principle or degree of the spiritual church, whereas it really refers to the degree called "the celestial of the spiritual" which is represented by Joseph. This is clear in the Latin as it stands. In order therefore to avoid all obscurity it has seemed best to slightly vary the rendering, and thus make it clear, while also harmonizing it with the expression used by Swedenborg himself in n. 6417, where speaking of the very same thing he says that it signifies "the spiritual church." The "celestial of the spiritual" which is represented by Joseph is the highest part of the spiritual kingdom of heaven and of the spiritual church on earth, and therefore Joseph stands well for the spiritual church in general, as Judah does for the celestial church.

### **6497. THE CONTENTS: GENESIS 50:1-26**

After treating of Abraham, Isaac, and Jacob, by whom in the supreme sense is represented the Lord, this last chapter of Genesis in the internal sense treats of the church-that after the celestial church

had perished, a spiritual church was instituted by the Lord. The beginning and progress of this church are described in the internal sense, and at the close of the chapter, its end; and that in its stead the mere representative of a church was instituted among the descendants of Jacob.