

ARCANA CŒLESTIA;

OR

HEAVENLY MYSTERIES

CONTAINED IN

THE SACRED SCRIPTURES,

OR

WORD OF THE LORD,

MANIFESTED AND LAID OPEN;

BEGINNING WITH

THE BOOK OF GENESIS.

INTERSPERSED WITH

RELATIONS OF WONDERFUL THINGS

SEEN IN

THE WORLD OF SPIRITS AND THE HEAVEN OF ANGELS.

Now first translated from the original Latin of

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BY A SOCIETY OF GENTLEMEN.

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Matt. vi. 33.

*Seek ye first the Kingdom of GOD and his
Righteousness, and all things shall be
added unto you.*

GENESIS.

CHAPTER THE TWENTY-EIGHTH.

3650. **A**T the beginning of the preceding chapter was explained what the Lord taught and foretold concerning the last judgment, or concerning the last days of the Church, in Matthew, chap. xxiv. from verse 8 to 14, n. 3486 to 3489; we shall now proceed to explain, by way of introduction to this chapter, as was proposed, the contents of the subsequent verses, 15, 16, 17, 18: "*When therefore ye shall see the abomination of desolation spoken of by Daniel the prophet, standing in the holy place, he who readeth let him carefully observe. Then let those who are in Judea flee into the mountains. Let him who is on the house-top not come down to take any thing out of his house. Neither let him who is in the field turn back to take his cloaths.*"

3651. Every one may see that these words contain arcana, and that without a discovery of such arcana, it cannot possibly be known what is meant by them who are in Judea fleeing to the mountains; and by him who is on the house-top not going down to take any thing out of the house; and by him who is in the field not returning back to take his cloaths: Unless the internal sense taught what is signified and implied by these particulars, they who search into and interpret the Word might be led away and give into opinions altogether foreign to the truth; yea, they who in heart deny the sanctity of the Word might hence maintain, that the above expressions were only intended to describe flight and escape on the approach of an enemy, consequently that there is nothing more of sanctity contained therein;

therein; when yet by these words of the Lord is fully described a state of the Church's vastation as to the good things of love and the truths of faith, as may appear from the following explication of each expression.

3652. According to the internal sense the signification of the above passage is this: *When therefore ye shall see the abomination of desolation*, signifies the vastation of the Church, which then hath place, when the Lord is no longer acknowledged, consequently when there is no love and no faith in him; also when there is no longer any neighbourly love or charity; and consequently when there is no longer any faith of good and truth; when this is the case in the Church, or rather in the tract of country where the Word is possessed and read, that is, when men are such in the thoughts of the heart, although not such in doctrine of the lips, then there is desolation, and the particulars just now mentioned are its abomination; hence, when ye shall see the abomination of desolation denotes, when any one observes such things; what is to be done in such case, is told afterwards, verses 16; 17, 18. *Spoken of by Daniel the prophet*, signifies, in the internal sense, by the prophets; for where any prophet is mentioned by his name in the Word, it does not mean that prophet, but the prophetic Word itself, because names in no case penetrate into heaven, see n. 1876, 1888; nevertheless each prophet hath a distinct signification; what is signified by Moses, Elias, and Elishah, may be seen in the preface to chap. xviii. and n. 2762; but by Daniel is signified every thing prophetic concerning the Lord's coming, and concerning the state of the Church, in the present case concerning its last state; vastation is much treated of in the prophets, and by it in the literal sense is signified the vastation of the Jewish and Israelitish-Church, but in the internal sense is signified the vastation of the Church in general, thus also the vastation which is now at hand. *Standing in the holy place*, signifies vastation as to all things which are of good and of truth; holy place is a state of love and of faith; that place in the internal sense denotes state, see n. 2625, 2837, 3356, 3387; the holy principle of that state is the good which is of love, and thence the truth which is of faith, and nothing else is meant in the Word by what is holy, because those things are from the Lord, who is essential holiness or the sanctuary. *He who readeth let him carefully observe*, signifies that the above things are well to be noted by those who are in the Church, especially by those who

who are principled in love and faith, who come now to be treated of. *Then let them who are in Judæa flee into the mountains*, signifies that they who are of the Church must not look elsewhere than to the Lord, thus to love towards Him, and to charity towards their neighbour; that by Judæa is signified the Church, will be shewn below: that by mountains is signified the Lord Himself, but by mountains love to Him, and charity towards our neighbour, may be seen n. 795, 796, 1430, 2722; according to the sense of the letter the meaning would be, that when Jerusalem was besieged, as was the case, by the Romans, then they should not betake themselves thither, but to the mountains, according as it is written in Luke, "When ye shall see Jerusalem encompassed about with armies, then know ye that devastation is near; then let them who are in Judæa flee to the mountains, and let them who are in the midst of it depart out, and let not them that are in the countries enter thereinto," xxii. 20, 21; but the case is there the same in respect to Jerusalem, viz. that in the sense of the letter it is Jerusalem which is understood, whereas in the internal sense it is the Church of the Lord, see n. 402, 2117; for all and singular the things, which are recorded in the Word concerning the Jewish and Israelitish people, are representative of the Lord's kingdom in the heavens, and of the Lord's kingdom in the earths, that is, of the Church, as hath been often shewn above; hence it is, that by Jerusalem in the internal sense is no where meant Jerusalem, nor by Judæa Judæa; all and singular things also were such, as to be capable of representing the celestial and spiritual things of the Lord's kingdom, and they were effected in order that they might represent such things; by this means it became possible so to write the Word, that it might be according to the apprehension of man who reads it, and according to the understanding of the angels attendant on man; this likewise was the reason why the Lord spake in like manner, for had He spoken otherwise, His Word would not have been adequate to the understanding of those who read it, especially at that time, nor to the understanding of the angels, thus it would neither have been received by man, nor understood by the angels. *He who is on the house-top, let him not go down to take any thing out of the house*, signifies that such as are principled in the good of charity should not betake themselves to those things which appertain to doctrinals of faith; in the Word the house-top signifies the

the superior state of man, thus his state as to good; but those things which are beneath signify the inferior state of man, thus his state as to truth, see n. 710, 1708, 2233, 2234, 3142, 3538: with respect to the state of a man of the Church, the case is this; during the progress of regeneration, he learns truth for the sake of good, for he hath the affection of truth to this intent; but after that he is regenerated, he then acts from a principle of truth and good; when he is arrived at this latter state, he ought not to betake himself to his former state, for if he should do this, he would reason (*ratiocinate*) from a principle of truth concerning the good in which he is, and would thereby pervert his state; for all reasoning (*ratiocination*) ceaseth, and ought to cease, when man is in a state to will what is true and good, for in this case he thinks and acts from the will, consequently from conscience, and not from the understanding, as before, and if he was to think and act again from the understanding, he would fall into temptations and sink therein: this then is what is signified by him who is on the house-top not going down to take any thing out of his house. *And he who is in the field, let him not return to take his cloaths*, or coat, signifies that such as are principled in the good of truth should not betake themselves from the good thereof to doctrinals of truth; field in the Word signifies that state of man as to good; what is meant by field, may be seen, n. 368, 2971, 3196, 3310, 3317, 3500, 3508; and garment or coat signifies that which cloathes good, that is, doctrinals of truth, for these are as cloathing or raiment for good; that raiment hath this signification, may be seen, n. 297, 1073, 2576, 3301. Every one may see, that things of a deeper nature lie concealed herein, than what appear in the letter, for the Lord Himself spake them.

3653. From these considerations then it may appear, that a state of the Church's vastation, as to the good things of love and the truths of faith, is fully described in these verses, and at the same time they contain an exhortation and direction to those who are principled in such good things and truths, what they ought to do in such case: there are three kinds of men within the Church, viz. those who are principled in love to the Lord, those who are principled in charity towards their neighbour, and those who are in the affection of truth; they who are in the first class, viz. they who

are principled in love to the Lord, are specifically signified in these words, "*Let those who are in Judæa flee into the mountains:*" They who are in the second class, viz. they who are principled in charity towards their neighbour, are specifically signified in these words, "*He who is on the house-top, let him not go down to take any thing out of his house:*" They who are in the third class, viz. they who are in the affection of truth, are specifically signified in these words, "*He who is in the field, let him not return to take his cloaths.*" See what was said and explained above on these words, n. 2454, and what is meant by returning back, and looking behind him.

3654. That Judæa, in the internal sense of the Word, does not signify Judæa, nor in like manner Jerusalem Jerusalem, may appear from several passages in the Word: In the Word it is not so often named Judæa, but the land of Judah, and by the land of Judah, as by the land of Canaan, is signified the Lord's kingdom, consequently also the Church, for the Church is the Lord's kingdom in the earths; and this by reason that the Lord's celestial kingdom was represented by Judah or by the Jewish nation, and His spiritual kingdom by Israel or the Israelitish people; and inasmuch as it was so represented, therefore also when mention is made, in the Word, of that nation and people, nothing else is signified thereby in the internal sense; that this is the case, will appear manifest from what will be said in the following pages, by the Divine Mercy of the Lord, concerning Judah and the land of Judah, and in the mean time from these few passages out of the prophets, "My beloved had a vineyard in the horn of a son of oil, he fenced it about, and gathered the stones out of it, and planted it with a noble vine, and built a tower in the midst of it, and also hewed out a wine-press in it, and he expected that it would bring forth grapes, but it brought forth wild grapes; and now, *O inhabitant of Jerusalem, and man of Judah*, judge ye I pray between me and my vineyard; I will make it a *desolation*, because the vineyard of Jehovah of Hosts is the *house of Israel*, and the *man of Judah* is the plant of his delights; and he expected judgment, but behold a putrid sore, justice, but behold a cry," Isa. v. 1, 2, 3, 6, 7: In this passage, in the sense of the letter, the perverse state of the Israelites and Jews is treated of, but in the
internal

internal sense the perverse state of the Church is treated of as represented by Israel and Judah; the inhabitant of Jerusalem is the good of the Church; that inhabitant denotes good, or, what is the same thing, those who are principled in good, may be seen, n. 2268, 2451, 2712, 3613; and that Jerusalem is the Church, see n. 402, 2117; in like manner the house of Israel is significative; that house denotes good, may be seen, n. 710, 1708, 2233, 2234, 3142, 3538, and that Israel denotes the Church, n. 3305; in like manner the man of Judah, for by man is signified truth, see n. 265, 749, 1007, 3134, 3310, 3459, and by Judah good, but with this difference, that the man of Judah denotes truth grounded in the good of love to the Lord, which is called celestial truth, that is, it denotes those who are principled in such truth. Again, in the same prophet, "He shall lift up an ensign for the nations, and shall gather together the *outcasts of Israel*, and shall collect the *dispersed of Judah* from the four wings of the earth: then the envy of Ephraim shall depart, and the *enemies of Judah* shall be cut off; Ephraim shall not envy *Judah* and *Judah* shall not straiten Ephraim; Jehovah shall destroy the tongue of the sea of Egypt, and shake shall His hand over the river with the vehemence of His spirit; then shall there be a path for the remains of His people which shall be left of Ashur," xi. 12, 13, 15, 16; the subject here treated of in the sense of the letter is concerning the bringing back the Israelites and Jews out of captivity, but in the internal sense it hath relation to the New Church in general, and to every individual in particular who is regenerated or becometh a Church: the outcasts of Israel denote their truths; the dispersed of Judah denote their goods; Ephraim denotes their intellectual principle, in that it will no longer be repugnant; Egypt denotes scientifics, and Ashur reasoning grounded therein, which they have perverted; the expelled, the dispersed, the remains, and the left (or residue) denote the truths and goods which survive; that Ephraim is the intellectual principle, will be shewn elsewhere; that Egypt is the scientific, may be seen n. 1164, 1165, 1186, 2588, 3325; that Ashur is reasoning may be seen, n. 119, 1186, and that remains are goods and truths from the Lord stored up in the interior man, see n. 468, 530, 560, 561, 660, 661, 798, 1050, 1738, 1906, 2284. Again, in the same prophet, "Hear ye this O house of Jacob called by the name
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name of *Israel*, and *from the waters of Judah have they come forth*, because from the city of holiness they are called, and stay themselves upon the God of Israel," xlviii. 1, 2; where the waters of Judah denote truths which are grounded in the good of love to the Lord; those truths so grounded are the essential goods of charity, which are called spiritual goods, and constitute the spiritual Church, the internal Church, which is Israel, and the external, which is the house of Jacob; hence it is evident what is signified by the house of Jacob called by the name of Israel, and by their coming forth from the waters of Judah. Again, in the same prophet, "I will bring forth seed out of Jacob, and *out of Judah an heir of my mountains*, and mine elect shall possess it, and my servants shall dwell there," lxxv. 9; out of Judah an heir of mountains in a supreme sense denotes the Lord, and in a representative sense those who are principled in love to Him, thus in the good of each love; that mountains are those goods, was shewn above, n. 3652. So in Moses, "*Judah is a lion's whelp; from the prey, my son, thou hast gone up; he stooped down, he couched as a lion, and as an old lion, who shall rouse him up?*" Gen. xlix. 9; where it is very evident, that in a supreme sense by Judah is meant the Lord, and in a representative sense those who are principled in the good of love to Him. So in David, "When Israel went forth out of Egypt the house of Jacob from a barbarous people, *Judah was made His sanctuary, Israel His dominion*," Psalm cxiv. 1 2; in this passage also Judah denotes celestial good, which is the good of love to the Lord, and Israel denotes celestial truth or spiritual good. So in Jeremiah, "Behold the days coming, saith Jehovah, and I will raise up to *David* a righteous germ, who shall reign a king, and shall prosper, and shall do judgment and justice in the earth; in His days *Judah shall be saved and Israel shall dwell securely*; and this is His name whereby He shall be called, Jehovah our Righteousness," xxiii. 5, 6. chap. xxxiii. 15, 16; speaking of the Lord's coming; Judah denotes those who are principled in the good of love to the Lord, Israel those who are in the truth of that good; that by Judah is not meant Judah nor by Israel Israel, may appear from this consideration, that Judah was not saved, neither Israel: in like manner in the same prophet, "I will bring back the *captivity of Judah*, and the *captivity of Israel*, and will build them as heretofore,"

xxxiii. 7. Again, in the same prophet, "In those days and in that time, saith Jehovah, shall the *sons of Israel* come, themselves and the *sons of Judah* together, going and weeping they shall go, and shall seek Jehovah their God, and shall seek Zion in the way with their faces thitherward," i. 4, 5. Again, "In that time they shall call *Jerusalem* the throne of Jehovah; and all nations shall be gathered unto it, on account of the name of Jehovah, to *Jerusalem*; they shall not go any longer after the stubbornness of their evil heart; in those days *the house of Judah shall go to the house of Israel*, and shall come together out of the land of the north upon the earth," iii. 17, 18. Again, "Behold the days come, saith Jehovah, in which I will sow the *house of Israel* and the *house of Judah* with the seed of man and with the seed of beast; and I will establish a new covenant with *the house of Israel* and with *the house of Judah*; this is the covenant which I will establish with the house of Israel after those days, I will give my law in the midst of them, and will write it upon their heart," xxxi. 27, 31, 33; that Israel or the house of Israel is not here meant, is very evident, because they were dispersed amongst the gentiles, and were never brought back out of captivity; consequently neither was Judah or the house of Judah meant, but thereby were signified, in the internal sense, those who are of the Lord's spiritual and celestial kingdom; with these is established a new covenant, and in their hearts is the law written; new covenant denotes conjunction with the Lord by good, see n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 2037; the law written in their hearts denotes the perception of good and of truth thence derived, and also conscience. So in Joel, "It shall come to pass in that day, the mountains shall drop new wine, and the hills shall flow with milk, and *all the rivers of Judah shall flow with waters*, and a fountain shall come forth from the house of Jehovah, and shall water the river of Schittim: Egypt shall be for wasteness, and Edom shall be for a wilderness of wasteness, by reason of violence to the *sons of Judah*, whose innocent blood they have shed in their land: and *Judah shall sit for ever*, and *Jerusalem* to generation and generation," iii. 18, 19, 20; from all the particulars in this passage also it is evident, that by Judah is not meant Judah, nor by Jerusalem Jerusalem, but that thereby are understood all those who are in the holy principle of love

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and charity, for these shall sit for ever, and to generation and generation. So in Malachi, "Behold I send My angel, who shall prepare the way before Me, and the Lord whom ye seek shall suddenly come to His temple, and the angel of the covenant whom ye desire; *then shall the meat-offering of Judah and of Jerusalem be sweet to Jehovah*, according to the days of eternity, according to former years," iii. 1, 4; speaking of the Lord's coming; that at that time the meat-offering of Judah and of Jerusalem was not sweet to Jehovah, is evident; hence it is plain that by Judah and Jerusalem are signified such things as appertain to the Lord's Church: the case is the same in other parts of the Word where mention is made of Judah, of Israel, and of Jerusalem. Hence then it may appear what is signified by Judæa in Matthew, viz. the Lord's Church, in the present case devastated.

3655. The subject treated of in the preceding verses in the evangelist was concerning the first and second state of the Church's perversion; that the first state consisted in their beginning no longer to know what is good and what is true, and in disputing about good and truth, whence come falsities, may be seen, n. 3354; and that the second state consisted in their despising good and truth, and also in being averse thereto, and thus in the expiration of faith in the Lord, according to the degrees of the cessation of charity, may be seen, n. 3487, 3488: this then is the third state treated of, which is that of the desolation of the Church as to good and truth.

CHAPTER XXVIII.

1. **A**ND Isaac called to Jacob, and blessed him, and commanded him, and said unto him, thou shalt not take a woman from the daughters of Canaan.

2. Arise, go to Padan-Aram, the house of Bethuel the father of thy mother, and take to thyself thence a woman from the daughters of Laban thy mother's brother.

3. And God Schaddai will bless thee, and will cause thee to be fruitful and to multiply, and thou shalt be for a tcompany of people.

4. And he will give unto thee the blessing of Abraham, to thee and to thy seed with thee, to inherit the land of thy sojournings, which God gave to Abraham.

5. And Isaac sent Jacob, and he went to Padan-Aram, to Laban the son of Bethuel the Aramæan, the brother of Rebecca the mother of Jacob and Esau.

6. And Esau saw that Isaac blessed Jacob, and sent him to Padan-Aram, to take to himself thence a woman, in blessing him, and commanded him saying, thou shalt not take a woman of the daughters of Canaan.

7. And that Jacob hearkened to his father and to his mother, and went to Padan-Aram.

8. And Esau saw that the daughters of Canaan were evil in the eyes of Isaac his father.

9. And Esau went to Ishmael, and took Mahalath the daughter of Ishmael Abraham's son, the sister of Nebai-oth, over his females to himself for a woman.

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10. And Jacob went out from Beersheba, and went to Haran.

11. And he lighted upon a place, and passed the night there, because the sun was set, and he took of the stones of the place, and placed them for his pillows, (*capitalia*, or things of the head,) and lay down in that place.

12. And he dreamed, and behold a ladder set on the earth, and it's head reaching to heaven, and behold the angels of God ascending and descending on it.

13. And behold JEHOVAH standing above it, and he said, I am JEHOVAH God of thy father Abraham, and God of Isaac, the land on which thou liest, to thee will I give it, and to thy seed.

14. And thy seed shall be as the dust of the earth, and thou shalt break forth to the sea, and to the east, and to the north, and to the south; and all the families of the ground shall be blessed in thee, and in thy seed.

15. And behold I am with thee, and will keep thee in all whither thou goest, and will bring thee back to this ground, because I will not leave thee, until I shall have done what I have spoken to thee.

16. And Jacob awoke out of his sleep, and said, surely JEHOVAH is in this place, and I knew not.

17. And he feared, and said, how terrible is this place, this is none other but the house of God, and this is the gate of heaven.

18. And

18. And in the morning Jacob arose early, and took the stone which he had placed for his pillows, and set it for a statue, and poured oil upon the head of it.

19. And he called the name of that place Bethel; but the name of the city was Luz at the first.

20. And Jacob vowed a vow, saying, if God shall be with me, and shall keep me in this way wherein I walk, and shall give me bread to eat, and raiment to put on,

21. And I shall return in peace to the house of my father, and JEHOVAH shall be to me for a God,

22. And this stone, which I have set for a statue, shall be the house of God, and all that thou shalt give me, I will in tithing tithe it to thee.

THE CONTENTS.

3656. **T**HE subject here treated of in the supreme sense is concerning the Lord, how He began to make His natural principle Divine as to truth and as to good; and the means by which He effected this are described in general. But the subject treated of in the representative sense is, how the Lord regenerates, or makes new, man's natural principle as to truth and as to good; the process in general is in like manner described, verse 1 to 10.

3657. In the internal supreme sense is described how the Lord began to make Divine his natural principle as to truth from the ultimate of order, that thereby He might arrange intermediate principles, and might conjoin all and singular to the first, that is, to His essential Divine [principle.] But in the internal representative sense is described how the Lord regenerates the natural human principle also from the ultimate of order, and thereby arranges intermediate principles, that by means of the rational principle He may conjoin them to Himself, from verse 11 to 22.

THE INTERNAL SENSE.

3658. Verses 1, 2. *AND Isaac called to Jacob, and blessed him, and commanded him, and said unto him, thou shalt not take a woman of the daughters of Canaan. Arise, go to Padan-Aram, the house of Bethuel the father of thy mother, and take to thyself thence a woman from the daughters of Laban thy mother's brother.* Isaac called to Jacob, signifies the perception of quality as to the good of truth from the Lord: and blessed him, signifies that thus conjunction was effected: and commanded him and said to him, signifies reflection and thence perception: thou shalt not take a woman of the daughters of Canaan, signifies if so be he should not be conjoined to the affections of what is false and evil: arise, signifies if so be he would elevate that good thence: go to Padan-Aram, signifies knowledges of such truth: the house of Bethuel the father of thy mother, and take to thyself thence a woman from the daughters of Laban thy mother's brother, signifies collateral external good, and thence truth which was to be conjoined.

3659. "Isaac called to Jacob"—that hereby is signified the perception of quality as to good of truth from the Lord, appears from the signification of calling to any one, as denoting perception of quality, see n. 3609; and from the representation of Isaac, as denoting the Lord in respect to the Divine Good of the Divine rational principle, see n. 1893, 2066, 2072, 2083, 2630, 3012, 3194, 3210; and from the representation of Jacob, as denoting the Lord in respect to natural truth, see n. 1893, 3305, 3509, 3525, 3544, 3576, 3599; but here, in what follows in this chapter, Jacob represents the good of that truth; hence it is evident, that by these words, "Isaac called to Jacob," is signified the perception of quality from the Lord as to the good of truth. The ground and reason why Jacob here represents the good of that truth is, because now he had taken the birthright of Esau, and also his blessing, and thus thereby puts on the person of Esau, but still no further than as to the good of that truth, viz. the truth which he before represented; for all truth, whatsoever be its nature and quality, hath in it good, inasmuch as truth is not truth but by virtue of good, it being thence called truth: By the birthright (primogeniture) which he took, and by the blessing, he obtained
this

this privilege over Esau, that his posterity succeeded to the promise made to Abraham and Isaac concerning the land of Canaan, and thus that by him should be represented the Lord's Divine natural [principle], as by Isaac was represented the Divine rational, and by Abraham the essential Divine [principle]; in order therefore that the representative might fall upon one person, it was permitted that he should thus take from Esau the birthright, and afterwards the blessing: Hence it is that Jacob now represents the good of the natural principle, but here in the beginning the good of that truth, viz. the truth which he just before represented. Esau also is still further treated of, as in the following verses 6, 7, 8, of this chapter; to the intent that the good of truth, and the interior truth of good, of the Lord's natural [principle] might be represented, which could not be represented by Jacob. What is the nature and quality of the good, which Jacob here represents, will appear from what follows.

3660. "And blessed him"—that hereby is signified that thus conjunction was effected, appears from the signification of being blessed, as denoting to be conjoined, see n. 3504, 3514, 3530, 3565, 3584. The ground and reason why Isaac the father now blessed Jacob the son, notwithstanding his having come in treachery, and taken the blessing from Esau, and notwithstanding Isaac's having shuddered at that deed, as is evident from the preceding chapter, verse 33 to 35, is, because he now perceived that it was the posterity of Jacob, not of Esau, which should possess the land of Canaan; hence the blessing from Isaac was confirmed; but the treachery at which Isaac shuddered, signified and predicted what was treacherous in the posterity of Jacob as to representatives, viz. that they were very far from sincerely or in heart representing the Divine or celestial things of the Lord's kingdom, and were thus altogether unlike the ancient Church, being merely in things external separate from any internal principle, and not even this, inasmuch as they so often fell away into open idolatries. What is meant by being conjoined, or by conjunction, which is signified in the internal sense by being blessed, was shewn above, viz. that the natural principle as to good and as to truth should be adjoined to the rational, or, what is the same thing, the external man to the internal; for to the intent that the Lord might make His natural [principle] Divine, He was to implant therein
such