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Volume 11: Exodus 22 - 28

Emanuel Swedenborg

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Emanuel Swedenborg - A Biographical Primer

By Thomas Hitchcock

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

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

converse with spirits and angels, and behold the wonders of the spiritual world. That he might be more free to perform his task, he resigned his assessorship, retaining half the salary by way of pension. He devoted himself first to the study of the Bible in the original, and then to the writing of books explanatory of his new doctrines, which were published entirely at his own expense. From 1749 to 1756 appeared the *Arcana Cœlestia* (8 vols. 4to), containing a commentary on Genesis and Exodus, interspersed with accounts of “wonderful things seen and heard in heaven and in hell.” This was followed in 1758 by the *De Cœlo et Inferno*, *De Telluribus in Mundo*, *De Ultimo Judicio*, *De Nova Hierosolyma*, and *De Equo Albo*. In 1763 were published the four doctrinal treatises: *Doctrina Vitæ*, *De Fide*, *De Domino*, and *De Scriptura Sacra*, with a *Continuatio de Ultimo Judicio*, and the treatise *De Divino Amore et de Divina Sapientia*. In 1764, the *Divina Providentia* appeared; in 1766, the *Apocalypsis Revelata*; in 1768, *De Amore Conjugiali*; in 1769, *Summaria Expositio Doctrinæ* and *De Commercio Animæ et Corporis*; and in 1771, the *Vera Christiana Religio*. Besides these, he left at his death an immense mass of manuscripts, of which the following have been since printed: *Itinerarium*, *Clavis Hieroglyphica*, *Opuscula*, *Apocalypsis Explicata*, *Adversaria in Libros Veteris Testamenti*, *Diarium Spirituale*, *Index Biblicus*, *Sensus Internus Prophetarum et Psalmorum*, *Dicta Probantia*, *De Athanasio Symbolo*, *De Charitate*, *Canones*, *Coronis Veræ Christianæ Religionis*, and *Invitatio ad Novam Ecclesiam*. Copies of a few of these manuscripts have recently been reproduced by the photolithographic process, by subscription, not so much for circulation as for the sake of preserving the contents of the originals from destruction by decay. — Swedenborg's manner of life was simple and modest. He spent much of his time, in later years, in Holland and England, for which countries he expressed great admiration on account of the freedom of

speech and writing permitted there. He made no efforts to gain proselytes to his doctrines further than by printing and distributing his writings, and never referred to his intercourse with the spiritual world except when questioned. Several instances are reported of his obtaining information from departed souls respecting affairs unknown even to their families, and describing events in distant places in advance of news by the ordinary means of communication. It is related that, as he lay on his deathbed in London, Ferelius, a Swedish clergyman, solemnly adjured him to tell the truth in regard to his teachings. Swedenborg raised himself half upright in bed, and placing his hand on his breast said with emphasis: "As true as you see me before you, so true is everything I have written. I could have said more had I been permitted. When you come into eternity, you will see all things as I have stated and described them, and we shall have much to say concerning them to each other." He then received the holy supper from Ferelius, and presented him with a copy of his *Arcana Cœlestia*. A day or two afterward he peacefully breathed his last. His body was buried in a vault of the Swedish church in Prince's square, a little east of the tower. A eulogium was pronounced upon him in the Swedish house of nobles in October, 1772, by Samuel Sandels, which accords him high praise, not merely for learning and talent, but also for uprightness and fidelity in the discharge of his duties as a public functionary. Several of his acquaintances have also left written testimony to his virtuous character. — Swedenborg's scientific works have long since ceased to be of practical value, but are still highly interesting as collections of facts, and as exhibiting their author's peculiar method of philosophizing. The system he followed was substantially that of Descartes, of whom he continued to the end of his life to speak with admiration, and this led him to conclusions resembling in some striking points those of Spinoza, who was likewise a Cartesian. His "Economy of

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

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

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

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

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

abuse of his freedom he has introduced evil into the world. The Divine Providence seeks, without destroying this freedom, to lead man back to his original integrity. Hence all the wonderful dealings of God with man recorded in the Scriptures; hence the incarnation; and hence the various forms of religion which exist in the world, all of which embody more or less the essentials of salvation, namely, the worship of God and abstinence from evils as sins against him. The smaller treatises of Swedenborg are mostly extracts from his larger works, with amplifications and additions.—The fullest account of him and his writings is that of William White (2 vols., London, 1867, since republished in one volume). See, also, "Documents concerning Swedenborg," by R. L. Tafel (London, 1875 et seq.). All of his theological and some of his scientific works have been translated into English. The theological works have also been reprinted in Latin by Dr. J. F. I. Tafel, of Tübingen, Germany, and partially translated and published in French, German, Italian, Danish, and Swedish. Societies for promoting their circulation are in operation both in the United States and in Europe. The principal writers who have undertaken the exposition of Swedenborg's doctrines in England are John Clowes, Robert Hindmarsh, C. A. Tulk, Samuel Noble, J. J. G. Wilkinson, and Jonathan Bayley; in France, E. Richer and J. F. Les Boys-des-Guays; and in the United States, George Bush, Theophilus Parsons, E. H. Sears, Henry James, B. F. Barrett, W. B. Hayden, and Chauncey Giles. For an account of the ecclesiastical organization based upon Swedenborg's doctrines.

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EXODUS 22.

9113.

With the man of the church, Conscience is formed by means of truths of faith from the Word, or from doctrine drawn from the Word, according to the reception of these in the heart. For when a man knows the truths of faith and apprehends them in his own way, and afterward wills them and does them, a Conscience is then being formed in him. Reception in the heart is reception in the will, for the will of man is that which is called his "heart."

9114.

From this it is that those who have Conscience speak from the heart what they speak, and do from the heart what they do. Such also have an undivided mind, for they act in accordance with what they believe to be true and good, and in accordance with what they understand. Consequently a more perfect Conscience is possible with those who are more enlightened than others in the truths of faith, and who are in a clearer perception than others, than is possible with those who are less enlightened, and who are in an obscure perception.

9115.

Those have Conscience who have received from the Lord a new will. This will is itself the Conscience; and therefore to act contrary to Conscience is to act contrary to this will. And as the good of charity makes the new will, the good of charity also makes the Conscience.

9116.

Seeing that, as before said (n. 9113), Conscience is formed by means of the truths of faith, as also is the new will, and charity, it follows that to act contrary to the truths of faith is to act contrary to Conscience.

9117.

As the faith and charity which are from the Lord make a man's spiritual life, it follows that to act contrary to Conscience is to act contrary to this life.

9118.

As therefore to act contrary to Conscience is to act contrary to the new will, contrary to charity, and contrary to the truths of faith, consequently contrary to the life which man has from the Lord, it is evident from this that a man is in the tranquillity of peace, and in internal blessedness, when he acts according to Conscience; and that he is in intranquility, and also in pain, when he acts contrary to Conscience. This pain is what is called "the stings of Conscience."

9119.

Man has a Conscience of what is good, and a Conscience of what is just. The Conscience of what is good is the Conscience of the internal man; and the Conscience of what is just is the Conscience of the external man. The Conscience of what is good consists in acting according to the precepts of faith from internal affection; while the Conscience of what is just consists in acting according to civil and moral laws from external affection. They who have a Conscience of what is good, have also a Conscience of what is just; but they who have only a Conscience of what is just, have the capacity of receiving a Conscience of what

is good, and moreover do receive it when they are instructed.

9120.

What Conscience is may also be illustrated by examples. If, unknown to the other, a man has the property of that other in his possession, and thus can keep it for himself without any fear of the law, or of the loss of honor and reputation, and nevertheless restores it to the other because it is not his own, he has Conscience, for he does what is good for the sake of what is good, and what is just for the sake of what is just. Again, if a man who has it in his power to attain a high position, sees that another, who also is a candidate, would be more useful to his country, and yields the position to this other man for the sake of his country's good, he has Conscience. So in all other cases.

9121.

From these examples may be inferred the character of those who have no Conscience. They are known from the opposite. Those among them who for the sake of their own advantage would make what is unjust to appear as just, and what is evil to appear as good, and the reverse, have no Conscience. Those of them who know that what they do is unjust and evil, and yet do it, do not know what Conscience is, and if instructed, do not wish to know. Such are they who do all things for the sake of themselves and the world.

9122.

Those who have not received Conscience in the world cannot receive Conscience in the other life. Thus they cannot be saved, because they have no plane into which heaven (that is, the Lord through heaven) can flow, and whereby it may operate, and so draw them to itself; for

Conscience is the plane and receptacle of the influx of heaven. Wherefore in the other life such persons are associated with those who love themselves and the world above all things; and these are in hell. EXODUS 22 1. (2) If a thief be caught while digging through, and be smitten, and he die, bloods shall not be shed for him. 2. (3) If the sun have risen upon him, bloods shall be shed for him; repaying he shall repay; if he have nothing, he shall be sold for his theft. 3. (4) If finding the theft be found in his hand, from an ox even to an ass, even to one of the small cattle, living; he shall repay double. 4. (5) When a man shall desolate a field or a vineyard, and shall let his beast go in, and it shall desolate in the field of another; of the best of his own field, and of the best of his own vineyard, he shall repay. 5. (6) When a fire shall go forth, and shall catch hold of thorns, and a stack is consumed, or the standing crop, or a field; he that kindleth the fire repaying shall repay. 6. (7) When a man shall give to his companion silver or vessels to take care of, and it be stolen out of the man's house; if the thief be caught, he shall repay double. 7. (8) If the thief be not caught, the lord of the house shall be brought unto God, to see whether he hath put his hand to his companion's work. 8. (9) Upon every word of transgression, upon ox, upon ass, upon one of the small cattle, upon garment, upon every lost thing, whereof he shall say, This is it; even unto God shall come the word of them both; he whom God shall condemn shall repay double to his companion. 9. (10) When a man shall give to his companion an ass, or an ox, or one of the small cattle, or any beast, to take care of; and it die, or be broken, or be led away captive, no one seeing it; 10. (11) The oath of Jehovah shall be between them both, to see whether he hath put his hand to his companion's work, or whether its lord hath taken it; and he shall not repay. 11. (12) And if stealing it shall be stolen from him, he shall repay to its lord. 12. (13) If tearing it shall be torn, he shall bring a witness for it; he

shall not repay that which was torn. 13. (14) And when a man shall borrow from his companion, and it be broken, or die, the lord thereof not being with it, repaying he shall repay. 14. (15) If the lord thereof be with it, he shall not repay; if he is a hireling he shall come in his hire. 15. (16) And when a man shall persuade a virgin who is not betrothed, and shall lie with her, endowing he shall endow her to himself for a woman. 16. (17) If refusing her father shall refuse to give her to him, he shall pay silver according to the dowry of virgins. 17. (18) Thou shalt not suffer a sorceress to live. 18. (19) Everyone that lieth with a beast, dying he shall die. 19. (20) He that sacrificeth to gods, save to Jehovah alone, shall be accursed. 20. (21) And a sojourner thou shalt not afflict, and shall not oppress; for ye were sojourners in the land of Egypt. 21. (22) Any widow and orphan ye shall not afflict. 22. (23) If afflicting thou shalt afflict him, so that crying he shall cry unto Me, hearing I will hear his cry: 23. (24) And Mine anger shall wax hot, and I will kill you with the sword; and your wives shall become widows, and your sons orphans. 24. (25) If thou shalt lend silver to My people, the needy with thee, thou shalt not be to him as a usurer; ye shall not put usury upon him. 25. (26) If taking a pledge thou shalt take in pledge thy companion's garment, even at the going in of the sun thou shalt restore it to him. 26. (27) For it is his only covering, it is his garment for his skin, wherein he may sleep; and it shall be, when he shall cry unto Me, that I will hear; for I am merciful. 27. (28) Thou shalt not curse God, and a prince in thy people thou shalt not execrate. 28. (29) The firstfruits of thy grain, and the firstfruits of thy wine, thou shalt not delay. The firstborn of thy sons thou shalt give to Me. 29. (30) So shalt thou do with thine ox, and with thy flock; seven days it shall be with its mother; on the eighth day thou shalt give it to Me. 30. (31) And ye shall be men of holiness to Me; and flesh that is torn in the field ye shall not eat; ye shall cast it to the dog.

9123.

THE CONTENTS. The subject treated of in this chapter in the internal sense is the injuries occasioned in various ways to the truth of faith and the good of charity, and their amendment and restoration; also the aid to be brought should they be extinguished. Afterward instruction in the truths of faith is treated of; and lastly, the state of a man's life when he is in the good of charity.

9124.

THE INTERNAL SENSE. Verses 1-3 . If a thief be caught while digging through, and be smitten, and he die, bloods shall not be shed for him. If the sun have risen upon him, bloods shall be shed for him; repaying he shall repay; if he have nothing, he shall be sold for his theft. If finding the theft be found in his hand, from an ox even to an ass, even to one of the small cattle, living, he shall repay double. "If a thief be caught while digging through," signifies if it is not apparent that good or truth is being taken away; "and be smitten, and he die," signifies if then it is so injured as to be extinguished; "bloods shall not be shed for him," signifies that he is not guilty of the violence that is done; "if the sun have risen upon him," signifies if he shall see it clearly from within; "bloods shall be shed for him," signifies that he is guilty; "repaying he shall repay," signifies the amendment and restoration of the truth and good that have been taken away; "if he have nothing," signifies if nothing remains; "he shall be sold for his theft," signifies alienation; "if finding the theft be found in his hand," signifies if there be anything remaining of truth and good by which restoration can be made; "from an ox even to an ass," signifies whether from exterior good or truth; "even to one of the small cattle," signifies or from interior truth and

good; "living," signifies in which there is spiritual life; "he shall repay double," signifies restoration to the full.

9125.

If a thief be caught while digging through. That this signifies if it is not apparent that good or truth is being taken away, is evident from the signification of "digging through," as being the perpetration of evil in secret, and when it is said of a thief, as being the taking away of good or truth by falsity from evil so that it is not apparent (of which in what follows); and from the signification of "a thief," as being one who takes away good and truth (see n. 5135, 8906, 9018, 9020), and in the abstract sense, the truth or good that is taken away. It is said "in the abstract sense," because the angels, who are in the internal sense of the Word, think abstractedly from persons (n. 5225, 5287, 5434, 8343, 8985, 9007). Moreover, in this sense the Word has real things as objects, without determination to persons and places. That "digging through" denotes the perpetration of evil in secret, and when said of a thief, the taking away of good or truth by falsity from evil so that it is not apparent, is evident from the fact that a distinction is here made between the theft effected by digging through, and that which is committed when the sun is risen (of which in the following verse). That "digging through" has this signification is also evident from the passages in the Word where it is mentioned, as in Jeremiah: Also in thy skirts is found the blood of poor innocent souls. I have not found them in digging through, but they are upon them all (Jer. 2:34); speaking of filthy loves and the evils from them; "I have not found them in digging through" denotes not by a search in secret; and therefore it is said "they are upon them all," that is, they appear everywhere. And in Ezekiel: He brought me in to the door of the court, where I saw, and behold a hole in the wall. He said unto me, Come, dig

through the wall; I therefore digged through the wall, when behold a door (Ezek. 8:7-8); speaking of the abominations of the house of Israel which they wrought in secret; "to dig through the wall" denotes to enter in secretly, and to see what they are doing. In Amos: Though they dig through into hell, thence shall My hand take them; though they climb up to heaven, thence will I cast them down (Amos 9:2); "to dig through into hell" denotes to hide themselves there, thus in falsities from evil; for "hell" denotes falsity from evil, because this reigns there. The falsities there are called "darkness," within which they hide themselves from the light of heaven; for they flee from the light of heaven, which is Divine truth from the Lord. In Job: The eye of the adulterer watcheth for the twilight, saying, No eye shall see me; and he putteth a covering on his face. In the dark he diggeth through houses, which they mark for themselves in the daytime; they acknowledge not the light; even so morning is to them the shadow of death; for they acknowledge the terrors of the shadow of death (Job. 24:15-17); here "digging through houses" plainly means secretly plundering the goods of another; for it is said that "in the dark he diggeth through houses;" that "he watcheth for the twilight that no eye may see him;" that "he putteth a covering on his face;" that "he acknowledges not the light;" also that "the morning is to them the shadow of death." That "digging through a house" denotes secretly taking away another's good, originates from the representatives in the other life. There, when the angels are conversing about falsity destroying good in secret, this is represented below, where angelic conversations are presented to the sight, by digging through a wall; and on the other hand, when the angels are conversing about truth coming to good, and conjoining itself with it, this is represented by an open door through which there is entrance. It is from this that the Lord, who because He spoke from the Divine, spoke according to the representatives that exist in heaven, and

according to correspondences, says: Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep (John 10:1-2). This know, that if the master of the house had known in what hour the thief would come, he would surely have watched, and would not have suffered His house to be digged through (Luke 12:39). Here also a "thief" denotes one who through falsities destroys the goods of faith; "to dig through a house" denotes to do this secretly, because it is done when the master of the house is not watching. From this also it is that "to come as a thief" denotes to come clandestinely, because not through the door, but by some other way, as in John: Unless thou watchest, I will come upon thee as a thief, and thou shalt not know in what hour I will come upon thee (Rev. 3:3). Behold I come as a thief; blessed is he that watcheth (Rev. 16:15). "To come as a thief" denotes to come clandestinely and unexpectedly. The reason why this is so said by the Lord is that it is meant that the door with man is closed through the falsity of evil.

9126.

And be smitten, and he die. That this signifies if then it is so injured as to be extinguished, is evident from the signification of "being smitten," when said of truth and good, as being to be injured or harmed (see n. 9034, 9058); and from the signification of "dying," as being to be extinguished. Truth and good are here meant, because by a "thief," or by "theft," is signified that which has been taken away, thus good and truth, as also in what follows: "if finding the theft be found in his hand, from an ox, even to an ass, even to one of the flock" (verse 3); an "ox," an "ass," and "one of the flock" signify goods and truths exterior and interior; and they are called "theft," because found in the

hand of the thief; in like manner "silver" and "vessels" (verse 6), which also denote truths interior and exterior. The like is signified by "thief" as by "theft," because in the sense abstracted from person, "the thief" denotes the theft; that is, the truth and good that have been taken away (see just above, n. 9125).

9127.

Bloods shall not be shed for him. That this signifies that he is not guilty of the violence that is done, is evident from the signification of "blood," as being in the supreme sense the Divine truth proceeding from the Lord's Divine good, and in the internal sense thence derived, the truth of good (see n. 4735, 6378, 6978, 7317, 7326, 7846, 7850, 7877). Wherefore by "shedding blood" is signified doing violence to truth Divine, or to the truth of good, and also to good itself. For he who does violence to truth does violence likewise to good, because truth has been so conjoined with good that the one belongs to the other; and therefore if violence is done to the one, it is done to the other also. From this it is plain that by "bloods not being shed for him" is signified that he is not guilty of violence done to truth and good. He who knows nothing of the internal sense of the Word, knows no otherwise than that by "bloods" in the Word are signified bloods; and that by "shedding blood" is merely signified killing a man. But the internal sense does not treat of the life of man's body, but of the life of his soul, that is, of his spiritual life, which he is to live forever. This life is described in the Word in the sense of the letter by such things as belong to the life of the body; namely, by the flesh and blood. And because the spiritual life of man exists and subsists through the good which is of charity and the truth which is of faith, therefore in the internal sense of the Word the good which is of charity is meant by "flesh," and the truth which is of faith is meant by "blood." And in a still

more interior sense, the good which is of love to the Lord is meant by "flesh," and the good of love toward the neighbor is meant by "blood." But in the supreme sense, which treats of the Lord alone, "flesh" denotes the Divine good of the Lord, thus the Lord Himself as to Divine good; and "blood" denotes the Divine truth proceeding from the Lord, thus the Lord as to Divine truth. These things are understood in heaven by "flesh and blood" when a man is reading the Word; in like manner when he attends the Holy Supper; but in this the bread is the flesh, and the wine is the blood, because by "bread" the same is signified as by "flesh," and by "wine" the same as by "blood." But this is not apprehended by those who are sensuous, as is the case with most men in the world at this day; and therefore let them remain in their own faith, provided they believe that in the Holy Supper, and in the Word, there is something holy, because from the Divine. Granting that they do not know wherein this holiness consists, nevertheless let those who are endowed with any interior perception (that is, who are able to think above the things of sense), consider whether blood is meant by "blood," and flesh by "flesh," in the following passages: Son of man, thus said the Lord Jehovih; Say to every bird of the heaven, to every wild animal of the field, Assemble yourselves, and come; gather yourselves from every side upon My sacrifice that I do sacrifice for you, a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth; and ye shall drink blood even to drunkenness, of My sacrifice which I will sacrifice for you. Ye shall be sated at My table with the horse and the chariot, and with the strong one, and with every man of war. Thus will I set My glory among the nations (Ezek. 39:17-21). I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, Gather yourselves together unto the supper of the great God, that

ye may eat the flesh of kings, and the flesh of captains, and the flesh of the strong ones, and the flesh of horses, and of them that sit thereon, and the flesh of all; free and bond, small and great (Rev. 19:17-18). It is very clear that in these passages by "flesh" is not meant flesh, and by "blood" is not meant blood. In like manner then with the "flesh and blood" of the Lord, in the following passage in John: The bread that I will give is My flesh. Verily, verily, I say unto you Except ye eat the flesh of the Son of man, and drink His blood, ye shall not have life in you. He that eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, abideth in Me, and I in him. This is the bread that came down from heaven (John 6:51-58). That the Lord's "flesh" denotes the Divine good of His Divine love; and that His "blood" denotes the Divine truth proceeding from His Divine good; can be seen from the fact that these are what nourish the spiritual life of a man. From this also it is said, "My flesh is meat indeed, and My blood is drink indeed;" and also, "this is the bread that came down from heaven." And as man is conjoined with the Lord through love and faith, it is also said, "he that eateth My flesh, and drinketh My blood, abideth in Me, and I in him." But as before said those alone apprehend this saying who can think above the sensuous things of the body; especially those who are in faith and in love to the Lord, for these are raised by the Lord from the life of the sensuous things of the body toward the life of their spirit; thus from the light of the world into the light of heaven, in which light those material things which are in the thought from the body disappear. He therefore who knows that "blood" denotes truth Divine from the Lord, is also able to know that by "shedding blood" in the Word is not signified killing, or depriving a man of the life of the body; but killing or depriving him of the life of the soul, that is, destroying his

spiritual life, which is from faith in and love to the Lord. That "blood," when understood as being shed unlawfully, denotes truth Divine destroyed by means of falsities from evil, is clear from the following passages: When the Lord shall have washed away the filth of the daughters of Zion, and shall have washed away the bloods of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of cleansing (Isa. 4:4). Your hands are defiled with blood, and your fingers with iniquity. Their feet run to evil, and they make haste to shed innocent blood; their thoughts are thoughts of iniquity (Isa. 59:3, 7). Also in thy skirts is found the blood of poor innocent souls (Jer. 2:34). Because of the sins of the prophets, the iniquities of the priests, that shed the blood of the righteous in the midst of Jerusalem, they have wandered blind in the streets, they are defiled with blood; the things which they cannot touch with their garments (Lam. 4:13-14). I passed by thee, and saw thee trodden down in thy bloods, and I said, In thy bloods live; I washed thee with waters, and I washed away thy bloods from upon thee, and I anointed thee with oil (Ezek. 16:6, 9). Thou, son of man, wilt thou plead with the city of bloods? Make known to her all her abominations. And thou shalt say, Thou art become guilty through thy blood which thou hast shed, and art defiled through thine idols which thou hast made. Behold, the princes of Israel, everyone according to His arm, have been in thee, and have shed blood. Slandorous men have been in thee to shed blood; and in thee they have eaten upon the mountains (Ezek. 22:2, 4, 6, 9). I will set wonders in the heaven and in the earth, blood, and fire, and a pillar of smoke. The sun shall be turned into thick darkness, and the moon into blood, before the great and terrible day come (Joel 2:30-31). The sun became black as sackcloth of hair, and the whole moon became as blood (Rev. 6:12). The second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood

(Rev. 8:8). The second angel poured out his vial into the sea, and it became blood as of a dead man, whence every living soul died in the sea. The third angel poured out his vial into the rivers, and into the fountains of waters, and they became blood (Rev. 16:3-4). In these passages by "blood" is not meant the blood of man's bodily life that is shed, but the blood of his spiritual life, which is truth Divine, to which violence has been done through falsity from evil. The like is meant by "blood" in Matthew: Upon you shall come the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zachariah, whom ye slew between the temple and the altar (Matt. 23:35); by which is signified that the truths of the Word have had violence done to them by the Jews, from the earliest time even to the present, insomuch that they would not acknowledge anything of internal and heavenly truth. Therefore neither did they acknowledge the Lord. Their "shedding His blood" signified the complete rejection of truth Divine, for the Lord was Divine truth itself, which is "the Word made flesh" (John 1:1, 14). The complete rejection of truth Divine which was from the Lord, and which was the Lord, is meant by these Words in Matthew: Pilate washed his hands before the people, saying, I am innocent of the blood of this just man; see ye to it. And all the people answered, His, blood be on us, and on our children (Matt. 27:24-25). Therefore this subject is thus described in John: One of the soldiers with a spear pierced his side, and straightway there came out blood and water. He that saw bare witness, and his witness is true; and he knoweth that he saith true things, that ye may believe (John 19:34-35); that water also came out was because by "water" is signified external truth Divine, such as is the Word in the letter (that "water" denotes truth, see n. 2702, 3058, 3424, 4976, 5668, 8568). From all this also it is evident what is signified by being purified "by the blood of the Lord," namely, that it is through the reception of the

truth of faith from Him (n. 7918, 9088). So also it is plain what is signified by these words in John: They overcame the dragon by the blood of the Lamb, and by the Word of His testimony (Rev. 12:11); "by the blood of the Lamb" denotes through the Divine truth which is from the Lord, which is also "the Word of His testimony." "The blood of the Lamb" denotes innocent blood, for "a lamb" denotes innocence (n. 3519, 3994, 7840). The truth Divine that proceeds from the Lord in heaven has innocence inmost within it, for it affects no others than those who are in innocence (n. 2526, 2780, 3111, 3183, 3494, 3994, 4797, 6013, 6107, 6765, 7836, 7840, 7877, 7902).

9128.

If the sun have risen upon him. That this signifies if he shall see it clearly from within, namely, the theft which is being committed, is evident from the signification of "the sun rising," as being to be seen in the light, thus clearly; here, that good and truth are taken away, which is signified by "theft" (see n. 9125). That "if the sun have risen" has this signification, is because by "the thief being caught while digging through" (mentioned in the preceding verse), is signified the taking away of good and truth in secret, thus when it is not seen (n. 9125). It is said "seen from within," because such a thing is seen by the internal man. As this is an important matter, something shall be said about sight from within. A man sees in himself whether what he thinks and wills, and consequently what he says and does, is good or evil, and consequently whether it is true or false. This is quite impossible unless he sees from within. Seeing from within is seeing from the sight of the internal man in the external. The case is the same as with the sight of the eye: the eye cannot see the things which are within it, but only those which are outside of it. From this then it is that a man sees the good and the evil that are in himself.

Nevertheless one man sees this better than another, and some do not see it at all. They who see it, are they who have received from the Lord the life of faith and charity, for this life is the internal life, or the life of the internal man. Such persons, being from faith in truth, and from charity in good, can see the evils and falsities in themselves; for evil can be seen from good, and falsity from truth; but not contrariwise. The reason is that good and truth are in heaven, and in its light; whereas evil and falsity are in hell, and in its darkness. From this it is evident that those who are in evil and thence in falsity cannot see the good and truth, nor even the evil and falsity, which are in themselves, consequently neither can they see from within. But be it known that to see from within is to see from the Lord; for it is the same with sight as with everything that exists, in that nothing exists from itself, but from that which is prior to or higher than itself, thus finally from the First and Highest. The First and Highest is the Lord. He who apprehends this can also apprehend that everything of life with man is from the Lord; and that as charity and faith constitute the veriest life of man, everything of charity, and everything of faith, are from the Lord. He who excels others in the gift of thought and perception, can from this also apprehend that the Lord sees each and all things-even the most minute-that are with man. But evil and falsity do not come forth from what is higher than themselves; but from what is lower. Consequently they do not come forth from the Lord, but from the world; for the Lord is above, and the world is beneath. Wherefore with those who are in evil and thence in falsity, the internal man is closed above and open beneath. From this it is that they see all things upside down; the world as everything, and heaven as nothing. It is also for this reason that before the angels they appear upside down; with the feet upward, and the head downward. Such are all in hell.

9129.

Bloods shall be shed for him. That this signifies that he is guilty, is evident from the signification of "blood," as being violence done to good and truth, thus to be guilty of such violence (of which above, n. 9127).

9130.

Repaying he shall repay. That this signifies the amendment and restoration of the truth and good that have been taken away, is evident from the signification of "repaying," as being amendment and restoration (see n. 9087, 9097).

9131.

If he have nothing. That this signifies if nothing remains, namely, of the good and truth that have been taken away, is evident from the signification of "his (that is, the thief's) having nothing," as being that nothing remains of the truth and good that have been taken away. (That the "theft" denotes the good and truth taken away, see n. 9125; also that the same is signified by "a thief" as by "theft," n. 9125, 9126.)

9132.

He shall be sold for his theft. That this signifies alienation, is evident from the signification of "to be sold," as being alienation (see n. 4752, 4758, 5886), here of the good and truth taken away, of which nothing remains (n. 9131); and from the signification of "for the theft," as being amendment and restoration by other good or truth in place of that taken away, which is signified by "repaying" (n. 9130); for the thief was sold that the theft might be repaid. With what is contained in this verse the case is this. He who sees that the good or truth with him is being taken away by falsity derived from evil, is guilty of the violence

done to them, for it is done with his knowledge. For that which is done with the man's knowledge, proceeds from the will, and at the same time from the understanding, thus from the whole man, because man is man from these two, and what is done from these two is done from the falsity which is from evil - from falsity, because from the understanding; and from evil, because from the will. It is from this that the man is guilty. That which comes from a man's understanding, and at the same time from his will, is made his own (see n. 9009, 9069, 9071); and that a man becomes guilty if when he sees the evil of his will he does not repress it by means of his understanding, see n. 9075.

9133.

If finding the theft be found in his hand. That this signifies if there be anything remaining of truth and good by which restoration can be made, is evident from the signification of "finding there be found," when said of the good or truth that has been taken away, which is signified by the "theft," as being to remain; from the signification of "in his hand," as being in his power (that "the hand" denotes power, see n. 878, 3387, 4931-4937, 5327, 5328, 5544, 6947, 7011, 7188, 7189, 7518, 7673, 8050, 8153, 8281; that "in his hand" also denotes that which appertains to him, will be seen below); and from the signification of "theft," as being the good or the truth that has been taken away (n. 9125). From this it is plain that by "if finding the theft be found in his hand" is signified if there be anything remaining of good and truth. That it also means whereby restoration can be made, is because this verse treats of the restoration of the good and truth that have been taken away. The case herein is this. So long as a general affection of good remains, there always remains something by means of which any particular good that has been taken away may be restored, for particular goods and truths depend upon a general good