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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 13.

8034.

On the other hand, Faith is an internal affection which consists in a heartfelt desire to know what is true and what is good, and this not for the sake of doctrine as the end in view, but for the sake of life. This affection conjoins itself with the affection of charity through the desire to do according to the truth, thus to do the truth itself.

8035.

They who are in the genuine affection of charity and faith believe that from themselves they do not desire anything good, and that from themselves they do not understand anything true; but that the will of good and the understanding of truth are from the Lord.

8036.

This then is charity, and this is faith. They who are in these have within them the kingdom of the Lord and heaven, and within them is the church; and these are they who have been regenerated by the Lord, and from Him have received a new will and a new understanding.

8037.

They who have the love of self or the love of the world as the end in view, cannot possibly be in charity and faith. They who are in these loves do not even know what charity is, and what faith is, and do not at all comprehend that to will good to the neighbor without any reward is heaven in man, and that in this affection there is happiness as great as is that of the angels, which is unutterable; for they

believe that if they are deprived of the joy arising from the glory of honors and of wealth all joy ceases to be possible; when yet heavenly joy, which infinitely transcends every other joy, then first begins. EXODUS 13 1. And Jehovah spake unto Moses, saying, 2. Sanctify to Me all the firstborn, that which openeth every womb among the sons of Israel, in man and in beast; it is Mine. 3. And Moses said unto the people, Remember thou this day, in which ye went out from Egypt, out of the house of servants; because in strength of hand Jehovah led you forth from hence; and what is leavened shall not be eaten. 4. This day ye go forth, in the month Abib. 5. And it shall be when Jehovah shall have brought thee unto the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite, which He sware to thy fathers to give thee, a land flowing with milk and honey, that thou shalt serve this service in this month. 6. Seven days thou shalt eat unleavened things, and in the seventh day is a feast to Jehovah. 7. Unleavened things shall be eaten seven days; and that which is leavened shall not be seen with thee, leaven shall not be seen with thee in all thy border. 8. And thou shalt tell thy son in that day, saying, It is because of that which Jehovah did for me, in my going forth out of Egypt. 9. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the law of Jehovah may be in thy mouth; because with a strong hand hath Jehovah led thee forth out of Egypt. 10. And thou shalt keep this statute at the set time from year to year. 11. And it shall be when Jehovah shall have brought thee in to the land of the Canaanite, as He sware to thee and to thy fathers, and shall have given it thee: 12. That thou shalt cause to pass over to Jehovah all that openeth the womb; and all that openeth of the offspring of a beast, which shall be to thee males, shall be for Jehovah. 13. And all that openeth of an ass thou shalt redeem with one of the flock; and if thou wilt not redeem it, then thou shalt break its neck; and every firstborn of man

among thy sons shalt thou redeem. 14. And it shall be when thy son shall ask thee tomorrow, saying, What is this? that thou shalt say unto him, In strength of hand Jehovah led us forth from Egypt, from the house of servants. 15. And it was that Pharaoh hardened himself against letting us go, and Jehovah slew all the firstborn in the land of Egypt, from the firstborn of man and even to the firstborn of beast; therefore I sacrifice to Jehovah all that openeth the womb, being males; and all the firstborn of my sons I redeem. 16. And it shall be for a sign upon thine hand, and for frontlets between thine eyes; because in strength of hand Jehovah led us forth out of Egypt. 17. And it was in Pharaoh's letting the people go, that God led them not by the way of the land of the Philistines, because that was near; for God said, Perchance the people will repent when they see war, and will return to Egypt. 18. And God led the people about, by the way of the wilderness, the sea Suph; and the sons of Israel went up armed out of the land of Egypt. 19. And Moses took the bones of Joseph with him; for swearing he had caused the sons of Israel to swear, saying, Visiting God will visit you; and ye shall bring up my bones with you from hence. 20. And they journeyed from Succoth, and encamped in Etham, at the end of the wilderness. 21. And Jehovah went before them by day in a pillar of cloud, to lead them in the way; and by night in a pillar of fire, to give them light; to go by day and by night. 22. The pillar of cloud by day, and the pillar of fire by night, departed not from before the people.

8038.

THE CONTENTS. In this chapter the subject treated of in the internal sense is faith in the Lord, and the perpetual remembrance of having been liberated by Him from damnation. Faith in the Lord is signified by the sanctification of the firstborn, and the perpetual

remembrance of liberation by the Lord is signified by the celebration of the passover.

8039.

In the latter portion of the chapter, and thereafter, the subject treated of is the further preparation of those who were of the spiritual church and who before the coming of the Lord were detained in the lower earth until they could be introduced into heaven, and that for the sake of this end they were first sent through the midst of damnation in safety, and after this underwent temptations, the Lord being continually present. Transmission through the midst of damnation is signified by the passage through the sea Suph; temptations are signified by that life in the wilderness to which they were led; and the presence of the Lord is signified by the pillar of cloud by day, and of fire by night.

8040.

THE INTERNAL SENSE Verses 1, 2. And Jehovah spake unto Moses, saying, Sanctify to Me all the firstborn, that which openeth every womb among the sons of Israel, in man and in beast; it is Mine. "And Jehovah spake unto Moses, saying," signifies an informing by the Divine; "Sanctify to Me all the firstborn," signifies faith, that it is from the Lord; "that which openeth every womb," signifies which is from charity; "among the sons of Israel," signifies in the spiritual church; "in man and in beast," signifies the good of faith interior and exterior; "it is Mine," signifies that it is the Lord's.

8041.

And Jehovah spake unto Moses, saying. That this signifies an informing by the Divine, is evident from the signification of "speaking" and "saying," when by Jehovah about the things of the church which are to be observed, as being an informing (see n. 7769, 7793, 7825), and because it is by Jehovah, it denotes an informing by the Divine; and from the representation of Moses, as being truth Divine (n. 6771, 7014, 7382). Hence by "Jehovah spake unto Moses, saying" is signified an informing by the Divine through Divine truth.

8042.

Sanctify to Me all the firstborn. That this signifies faith, that it is from the Lord, is evident from the signification of "sanctifying to Jehovah" or the Lord, as being to ascribe to Him, that is, to confess and acknowledge that it is from Him; and from the signification of "the firstborn," as being faith (see n. 352, 2435, 6344, 7035). When it is said "faith," there is meant all the truth that belongs to the spiritual church; and as there is meant all the truth of the church, the spiritual church itself is also meant, for truth is the essential of this church. Good is indeed the essential of the church, and is actually the firstborn (n. 2435, 3325, 4925, 4926, 4928, 4930); but the good which those have who belong to the spiritual church is in itself truth; for when they act according to the truth which is of their doctrine, then the truth is called good, having then passed from the understanding into the will and from the will into act, and that which is done from the will is called good. That in itself and in its essence this good is nevertheless truth, is because to them the doctrinal things of the church are truths, and the doctrinal things in churches differ, consequently so do the truths; and yet although they are so various, by willing them and doing them they become goods, as just now said. While a man is being regenerated, he is led by means of faith in the understanding, or in

doctrine, to faith in the will or life, that is, by means of the truth of faith to the good of charity; and when a man is in the good of charity, he has then been regenerated, and then from this good he produces truths, which are called the truths of good. These are the truths which are the veriest truths of faith, and which are meant by "the firstborn;" for it is with the begettings or births of truths from good, as it is with the begettings or births of sons and daughters from a parent, and afterward of grandsons and granddaughters, and thereafter of great-grandsons and great-granddaughters; and so on. The first or immediate begetting or birth, which is that of sons and daughters, is what is signified by "the firstborn," however many these may be; but not the second and the third begettings or births, except relatively to their own parents. The reason why these are sanctified to Jehovah or the Lord, is that all derivative or descending truths and goods derive their essence from the primitive ones. In this spiritual thing is founded the right of the firstborn that is spoken of in the Word.

8043.

That which openeth every womb. That this signifies which is from charity, is evident from the signification of "that which openeth the womb," as being that which is born immediately of a regenerate one, thus that which is from charity (according to what was said just above, n. 8042). For he who is conceived anew, comes as it were again into the womb; and he who is born anew, goes forth as it were again from the womb; but that which is conceived in the womb and born from the womb is not man as man, but is the faith of charity, for this makes the spiritual of man, thus as it were makes the man himself anew, for then his life is derived from this. From all this it can be seen what is meant in the spiritual sense by "that which openeth the

womb." The angels, who are in spiritual ideas alone, understand nothing else by this. (What is meant by the "womb," and also by "being in the womb," and by "going forth from the womb," see n. 3293e, 3294, 3967, 4904, 4918, 4931, 5052, 5054, 6433.) As such things are signified by the "womb," therefore in the Word the Lord is called "the Former from the womb," that is, the Regenerator, as in Isaiah: Thus said Jehovah, thy Maker, and thy Former from the womb; He helpeth thee: Fear not, Jacob My servant, and Jeshurun whom I have chosen, because I will pour out water upon him that is thirsty, and rivulets upon the dry ground; I will pour out My spirit upon thy seed, and My blessing upon thy children (Isa. 44:2, 3); the Lord is called "the Maker and Former from the womb," because He regenerates man, and from natural makes him spiritual; and as regeneration is effected by means of truth and good, therefore it is said that He "will pour out water upon him that is thirsty, and His spirit upon his seed;" for by "water" is signified the truth which is of faith (see n. 2702, 3058, 3424, 4976, 5668, 7307), and by "spirit" the good which is of charity. In like manner by "water and spirit" in John: Jesus said unto Nicodemus, Verily, verily, I say to thee, Except anyone be begotten anew, he cannot see the kingdom of God. Nicodemus said unto Him, Now can a man be begotten when he is old? Can he come a second time into his mother's womb? Jesus answered, Verily, verily, I say to thee, Except anyone be begotten from water and the spirit, he cannot enter into the kingdom of God. That which has been born from the flesh is flesh; but that which has been begotten from the spirit is spirit. Art thou a teacher in Israel, and knowest thou not this? (John 3:3-6, 10) The Lord is called "the Former from the womb" in other passages also, as in Isaiah: Thus said Jehovah thy Redeemer, and thy Former from the womb: I am Jehovah, that doeth all things; that spreadeth out the heavens alone; and that stretcheth out the earth by Myself (Isa. 44:24); by

"the heavens and the earth" is meant in the general sense the church internal and external (n. 82, 1411, 1733, 1850, 3355, 4535), and in the particular sense the internal and external of the church with the man who has been regenerated; and by "spreading out" and "stretching out" is signified to make or create by Divine power (n. 7673), for which reason the Lord, as the Regenerator, is called "the Maker," and "the Creator," and regeneration is called "a new creation." In like manner in the same: Attend ye unto Me, O house of Jacob, and all the remains of the house of Israel, that have been carried from the belly, that have been borne from the womb (Isa. 46:31). And in David: Upon Thee, O Lord Jehovih, have I been laid from the womb; Thou art my Bringer-forth out of my mother's bowels; Thou art my praise continually (Ps. 71:6). From all this it is now evident what is signified in the internal sense by "that which openeth the womb," and consequently what by "the firstborn."

8044.

Among the sons of Israel. That this signifies in the spiritual church, is evident from the representation of the sons of Israel, as being the spiritual church (see n. 4286, 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223).

8045.

In man and in beast, signifies the good of faith interior and exterior (as above, n. 7424, 7523).

8046.

It is Mine. That this signifies that it is the Lord's is evident from the fact that in the Word "Jehovah" denotes the Lord (see n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6281,

6303, 6905, 6945, 6956), for which reason "it is Mine" denotes that it is the Lord's. (That all good and all truth, thus charity and faith, are from the Lord, and none at all from man, see n. 904, 2411, 3142, 3147, 4151, 5482, 5649, 6193, 6325, 6466-6495, 6613-6626, 6982, 6985, 6996, 7004, 7055, 7056, 7058, 7270, 7343.)

8047.

Verses 3-10. And Moses said unto the people, Remember thou this day, in which ye went out from Egypt, out of the house of servants; because in strength of hand Jehovah led you forth from hence; and what is leavened shall not be eaten. This day ye go forth, in the month Abib. And it shall be when Jehovah shall have brought thee unto the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite, which He sware to thy fathers to give thee, a land flowing with milk and honey, that thou shalt serve this service in this month. Seven days thou shalt eat unleavened things, and in the seventh day is a feast to Jehovah. Unleavened things shall be eaten seven days; and that which is leavened shall not be seen with thee, and leaven shall not be seen with thee in all thy border. And thou shalt tell thy son in that day, saying, It is because of that which Jehovah did for me, in my going forth out of Egypt. And it shall be unto thee for a sign upon thine hand, and for a memorial between thine eyes, that the law of Jehovah may be in thy mouth; because with a strong hand hath Jehovah led thee forth out of Egypt. And thou shalt keep this statute at the set time from year to year. "And Moses said unto the people," signifies instruction by means of truth Divine; "Remember thou this day, in which ye went out from Egypt, out of the house of servants," signifies that especially must that state be recollected in which they were when liberated from spiritual captivity by the Lord; "because in strength of hand Jehovah led you forth from

hence," signifies that they were liberated by the Divine power of the Lord; "and what is leavened shall not be eaten," signifies that there shall not be appropriated anything falsified; "this day ye go forth," signifies liberation to eternity; "in the month Abib," signifies the beginning of a new state; "and it shall be when Jehovah shall have brought thee to the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite," signifies into the region of heaven occupied by those who are in evil and falsity; "which He sware to thy fathers to give thee," signifies which was promised from the Divine to those who are in good and truth; "a land flowing with milk and honey," signifies where are gladness and joy; "that thou shalt serve this service in this month," signifies unceasing worship of the Lord on account of liberation; "seven days thou shalt eat unleavened things," signifies purification from falsities; "and in the seventh day is a feast to Jehovah," signifies the holy worship of the Lord; "unleavened things shall be eaten seven days," signifies that they must be wholly purified from falsities; "and that which is leavened shall not be seen with thee," signifies that what is falsified must not be admitted at all; "and leaven shall not be seen with thee," signifies that neither must any falsity be admitted; "in all thy border," signifies so far as the truth which is from good extends itself; "and thou shalt tell thy son in that day, saying," signifies interior perception of truth, which perception is of conscience; "It is because of that which Jehovah did for me, in my going forth out of Egypt," signifies that they were liberated by the Lord from spiritual captivity and from damnation; "and it shall be unto thee for a sign upon thine hand," signifies that it must be constantly in the will; "and for a memorial between thine eyes," signifies that it must be constantly in the understanding; "that the law of Jehovah may be in thy mouth," signifies that the Divine truth may be in everything which proceeds thence; "because with a strong hand hath Jehovah led thee

forth out of Egypt," signifies that they were liberated by Divine power; "and thou shalt keep this statute at the set time from year to year," signifies that this law of order must be in this state continually.

8048.

And Moses said unto the people. That this signifies instruction by means of truth Divine, is evident from the signification of "saying," when by means of truth Divine concerning things to be observed in the church, as being instruction (see n. 7186, 7267, 7304, 7380, 7517); and from the representation of Moses, as being truth Divine (of which above, n. 8041).

8049.

Remember thou this day, in which ye went out from Egypt, out of the house of servants. That this signifies that especially must that state be recollected in which they were when liberated from spiritual captivity by the Lord, is evident from the signification of "remember thou," as being that it is to be recollected; from the signification of "day," as being state (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, 5672, 5962, 7680); from the signification of "going out," as being to be liberated, for by the "going out of the sons of Israel" is signified the liberation of those who are of the spiritual church by the Lord (of which liberation see n. 6854, 6914, 7091, 7828, 7932, 8018); and from the signification of "Egypt" and "the house of servants," as being spiritual captivity; for by "Pharaoh and the Egyptians" were signified those who in the other life have infested the spiritual by means of falsities (n. 7097, 7107, 7110, 7126, 7142, 7220, 7228, 7317). Hence by "the land of Egypt" is signified infestation (n. 7278); nor is infestation by means of falsities anything else than spiritual captivity;

for when they are being infested they are held as it were captive in falsities, from which they continually labor to be liberated; hence in the Word they are also called "the bound in the pit" (n. 6854). This spiritual captivity is signified also by "the house of servants." (That servitude is an assault by falsities, that is, infestation, see n. 7120, 7129.)

8050.

Because in strength of hand Jehovah led you forth from hence. That this signifies that they were liberated by the Divine power of the Lord, is evident from the signification of "strength of hand," as being power, and when it is said of Jehovah, as being omnipotence (that "strength" denotes power is evident, as also that "hand" denotes power see n. 878, 3387, 4931-4937, 5327, 5328, 5544, 6947, 7188, 7189, 7518, 7673); and from the signification of "to lead forth," as being to liberate. (That "Jehovah" denotes the Lord, see above, n. 8046.)

8051.

And what is leavened shall not be eaten. That this signifies that there shall not be appropriated anything falsified, is evident from the signification of "eating," as being to appropriate (see n. 3168, 3513, 3596, 4745); and from the signification of "leaven," as being falsity (n. 2342, 7906); consequently "what is leavened" denotes what is falsified. As regards the appropriation of falsity and of that which is falsified, be it known that falsity and that which is falsified cannot be appropriated as such to anyone who is in good and from this desires to be in truth, but only to him who is in evil and from this does not desire to be in truth. That to him who is in good and from this desires to be in truth, falsity is not appropriated as falsity, is because he thinks

well with respect to God, the kingdom of God, and spiritual life, and consequently he applies falsity so as not to be contrary to those things, but in some way to be in accord with them; thus he softens it, and the asperity and hardness of it does not come into his idea. Unless this were the case, scarcely anyone could be saved, for falsities are more prevalent than truths. But be it known that they who are in good are also in the love of truth, and therefore in the other life, when they are instructed by angels, they reject falsities and accept truths, and this according to the degree of the love of truth which they had in the world.

8052.

This day ye go forth. That this signifies liberation to eternity, is evident from the signification of "this day," as being eternity (on which see n. 2838, 3998, 4304, 6165, 6984); and from the signification of "going forth," as being to be liberated (n. 8049).

8053.

In the month Abib. That this signifies the beginning of a new state, is evident from the signification of "month," as being the end of a former state and the beginning of a subsequent state, thus also a new state (see n. 3814). That "the month Abib" denotes the beginning from which are all following states, is plain from what is said of this month in the foregoing chapter, verse 2: "This month shall be unto you the head of the months; this is the first to you in the months of the year" (see n. 7827, 7828).

8054.

And it shall be when Jehovah shall have brought thee unto the land of the Canaanite, and the Hittite, and the Amorite,

and the Hivite, and the Jebusite. That this signifies the region of heaven occupied by those who are in evil and falsity, is evident from the signification of "the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite," as being heaven, here the region of heaven occupied by those who are in evil and falsity. (That "the land of Canaan" denotes the Lord's kingdom in heaven and earth, or the church, see n. 1413, 1437, 1585, 1607, 1866, 3038, 3481, 3686, 3705, 4116, 4240, 4447, 4454, 4516, 4517, 5136, 5757, 6516.) Evils and falsities are signified by the nations here named-evil from the falsity of evil by "the Canaanite" (n. 4818); falsity from which is evil by "the Hittite" (n. 2913); evil and the derivative falsity by "the Amorite" (n. 1857, 6306); idolatry in which is something of good by "the Hivite" (n. 6860); and idolatry in which there is something of truth by "the Jebusite" (n. 6860). (That before the coming of the Lord the region of heaven into which they who were of the spiritual church would come, was occupied by evils and falsities, see n. 6858.) As to what further concerns this subject, be it known that before the Lord's coming heaven was not distinguished into three heavens, namely into the inmost or third, the middle or second, and the ultimate or first, as it was after the Lord's coming; but was one. The spiritual heaven was not yet formed. The region where the spiritual heaven was to be, was occupied by those who were in falsity and evil, but who could be kept in some truth and good by external means, especially by means of ideas of eminence and dignity, just as is the case in the world, where they who are in evil and falsity are nevertheless obliged to as it were think and speak truths, and as it were will and do goods, by external means, which are honors and gains. The reason why this region of heaven was then occupied by such spirits, was that good ones were lacking, and they who were of the spiritual church had not as yet been prepared, and yet every place had to be filled by

spirits, in order that there might be continuity from the Lord down to man, for without continuity man would have perished. At this day also there are some regions of heaven occupied by such; but they who are there are withheld by a strong force from the doing of evils. Immediately above the head are they who deceive and seduce by means of innocence; but above them are the celestial from the Most Ancient Church, who keep them in bonds with such force that they cannot possibly occasion what is evil to anyone. Behind the back part of the head there is also at this day a region which had been a region of heaven, that is occupied by the evil; and another in front toward the left. There is also a continual endeavor on the part of the evil to invade the places where the good are, and they actually do invade them as soon as they are not filled by the good, which endeavor it has often been granted me to notice. These regions are thus occupied when the evil are increased and the good diminished in the world; for in this case evil spirits come near to man, and good spirits recede from him; and insofar as these recede, so far the regions nearest to man are occupied by the evil. When this condition becomes general, the inhabitants of these regions are completely changed. Much is the case when the church is near its end, for then evil and falsity prevail. But about the end of the church the evil are cast down, and the regions they had occupied are given to the good, who in the meantime have been prepared for heaven. This is meant by these words in John: There was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels; but they prevailed not, neither was their place found any more in heaven (Rev. 12:7, 8). This state of heaven was represented by the land of Canaan, in that the nations occupied it; and by the sons of Israel, in that they cast those nations out from it; for by the "land of Canaan" is signified the Lord's kingdom, thus heaven and the church, as can be seen from the passages cited above.

8055.

Which He sware to thy fathers to give thee. That this signifies which was promised from the Divine to those who are in good and truth, is evident from the signification of "swearing," when by Jehovah, as being irrevocable confirmation by the Divine (see n. 2842, 3375), whence "to swear to give" denotes a promise; and from the signification of "fathers," as being those who are in good and truth, for by "fathers," when the church is treated of, are signified the ancients, or the ancient churches, which were in good and truth (n. 6050, 6075, 6589, 6876, 6884, 7649).

8056.

A land flowing with milk and honey. That this signifies where are gladness and joy, is evident from the signification of "a land flowing with milk and honey," as being what is pleasant and what is delightful (see n. 5620, 6857), thus gladness and joy. It is said "gladness and joy," because in the Word "gladness" is predicated of truth, and "joy" of good; in like manner "what is pleasant" and "what is delightful;" moreover "milk" is predicated of the truth of good, and "honey" of the good of truth.

8057.

That thou shalt serve this service in this month. That this signifies unceasing worship of the Lord on account of liberation, is evident from the signification of "service" as being worship (see n. 7934); and from the signification of "month," as being the end of a former state and the beginning of a new one; and of "the month Abib," as being the beginning from which are all following states (n. 8053);

consequently by "month" is signified also what is unceasing.

8058.

Seven days thou shalt eat unleavened things. That this signifies purification from falsities, is evident from the signification of "seven days," as involving what is holy (see n. 395, 433, 716, 881, 5265, 5268), and as being a full state (n. 6508); and from the signification of "eating unleavened things," as being the appropriation of truth and purification from falsity, for "what is unleavened" denotes good purified from falsity, and "eating" denotes appropriation (n. 3168, 3513, 3596, 3832, 4745). That "what is unleavened" denotes good purified from falsity, is because "bread" denotes good, and "leaven" falsity.

8059.

And in the seventh day is a feast to Jehovah. That this signifies the holy worship of the Lord, is evident from the signification of "the seventh day," as being a holy state (that "day" denotes state, see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, 5672, 5962; and that "seven" denotes what is holy, n. 395, 433, 716, 881, 5265, 5268); and from the signification of "a feast to Jehovah," as being the worship of the Lord. (That a "feast" denotes worship from a glad mind, see n. 7093; and that "Jehovah" denotes the Lord, n. 8046.)

8060.

Unleavened things shall be eaten seven days. That this signifies that they must be wholly purified from falsities, is evident from the signification of "eating unleavened things," as being to appropriate good purified from falsities

(as just above, n. 8058); and as this is repeated, it signifies that it shall be wholly done; and from the signification of "seven days," as being what is holy, and also a full state (n. 8058).

8061.

And that which is leavened shall not be seen with thee. That this signifies that what is falsified must not be admitted at all, that is to say, so as to be appropriated, is evident from what was unfolded above (n. 8051); that this must not be done at all, is signified by the words being repeated.

8062.

And leaven shall not be seen with thee. That this signifies that neither must any falsity be admitted, is evident from the signification of "leaven," as being falsity (see n. 7906). That which is falsified, which is signified by "what is leavened," and falsity, which is signified by "leaven," differ in the fact that what is falsified is truth applied to confirm evil, and falsity is everything that is contrary to truth.

8063.

In all thy border. That this signifies so far as the truth which is from good extends itself, is evident from the signification of "border," as being the extension of truth from good; for all truth has its extension, which is sometimes manifested by a sphere; and because it has extension, it has its borders. The sphere of the extension of truth is according to the quality and the amount of good; for good is like flame, and truth is like light. The sphere of extension in the spiritual world is to the societies which are round about; and so far as the sphere extends into them, so