

ARCANA CŒLESTIA

OR

HEAVENLY MYSTERIES

CONTAINED IN

THE SACRED SCRIPTURES,

OR

WORD OF THE LORD,

MANIFESTED AND LAID OPEN;

BEGINNING WITH

THE BOOK OF GENESIS:

INTERSPERSED WITH

RELATIONS OF WONDERFUL THINGS

SEEN IN

THE WORLD OF SPIRITS AND THE HEAVEN OF ANGELS.

Now first Translated from the Original Latin of

EMANUEL SWEDENBORG.

BY A SOCIETY OF GENTLEMEN.

SECOND EDITION.

VOL. XI.

MANCHESTER:

Printed by W. D. VAREY, Red Lion-street, St. Ann's-square.

SOLD BY MESSRS. CLARKES, MARKET-PLACE, MANCHESTER.
AND IN LONDON,

BY H. HODSON, CROSS-STREET, HATTON-GARDEN;
T. GOYDER, 8, CHARLES-STREET, WESTMINSTER; AND OTHER
BOOKSELLERS.

1820.

30
5

Matt. vi. 33.

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

EXODUS.

CHAPTER THE TWENTY-SECOND.



THE DOCTRINE OF CHARITY.

9112. **I**T shall now be said what conscience is: conscience is formed with man from the religious principle in which he is, according to it's reception inwardly in himself.

9113. Conscience with the man of the Church is formed by the truths of faith from the Word, or from doctrine out of the Word, according to the reception thereof in the heart: for when man knows the truths of faith, and apprehends them in his measure, and then willeth them, and doeth them, in this case he hath conscience: reception in the heart denotes in the will, for the will of man is what is called the heart.

9114. Hence it is that they, who have conscience, speak from the heart the things which they speak, and do from the heart the things which they do. They have also a mind not divided, for according to what they believe to be true and good, they do, and also according to what they understand: hence a more perfect conscience may be given with those, who are illustrated in the truths of faith above others, and who are in a clear perception above others, than with those who are less illustrated, and who are in obscure perception.

9115. They have conscience, who have received a new will from the Lord, that will itself being conscience; wherefore to act contrary to conscience is to act contrary to that will. And whereas the good of charity makes the new will, the good of charity also makes conscience.

9116. Inasmuch as conscience, as was said above, n. 9113, is formed by the truths of faith, as also the new will and charity, hence also it is, that to act contrary to the truths of faith is to act contrary to conscience.

9117. Inasmuch as faith and charity, which are from the Lord, constitute the spiritual life of man, hence also it is, that to act contrary to conscience is to act contrary to that life.

9118. Inasmuch now as 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 hath from the Lord, it is hence evident, that man is in the tranquillity of peace, and in internal blessedness, when he acts according to conscience; and that he is in intranquillity, and also in pain, when he acts contrary to it; this pain is what is called the sting of conscience.

9119. Man hath a conscience of what is good, and a conscience of what is just; a conscience of what is good is the conscience of the internal man, and a conscience of what is just is the conscience of the external man: a conscience of what is good consists in acting according to the precepts of faith from internal affection; but a 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, are in a faculty of receiving a conscience of what is good, and also receive it when instructed.

9120. The nature and meaning of conscience may be illustrated also by examples: if a man is in possession of another's property, whilst the other is ignorant of it, and thus can retain it without fear of the law, or of the loss of honour and reputation, and still restores it to another, because it is his, he hath conscience, for he doeth what is good for the sake of what is good, and what is just for the sake of what is just. Again; if a person has it in his power to attain a place of dignity, but sees that another, who is a candidate for the same place, has talents to make him more useful to his country, and gives up the place to the other for the good of his country, he hath conscience. So in all other cases.

9121. From these considerations it may be concluded what is the quality of those who have not conscience; they are known from the opposite: such amongst them as for the sake of any gain would make what is unjust to appear as just, and what is evil to appear as good, and *vice versa*, they have not conscience. Such amongst them as know that they are doing what is unjust and evil when they act so and so, and yet do it, they do not know what conscience is, and if they are instructed what it is, they are not willing to know: such are they who in all their actions have respect only to themselves and the world.

9122. They who have not received conscience in the world, cannot receive it in the other life; thus they cannot be saved, because they have not a plane into which heaven may flow-in, and by which it may operate, that is, the Lord by [or through] heaven,

heaven, and bring them to Himself; for conscience is the plane and receptacle of the influx of heaven; wherefore such in the other life are consociated with those, who love themselves and the world above all things; who are in hell.

CHAPTER XXII.

1. **I**F in digging a thief be caught, and smitten, and he die, bloods shall not be [shed] for him.
2. If the sun shall be risen upon him, bloods [shall be shed] for him; repaying he shall repay; if he hath nothing, he shall be sold for his theft.
3. If in finding the theft be found in his hand, from an ox even to an ass, even to cattle, living, he shall repay two-fold.
4. When a man [*vir*] shall desolate a field or a vineyard, and shall send in his beast of burden, and 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. When fire shall go forth, and shall catch hold of thorns, and a heap be consumed, or standing corn, or a field, he that kindled the kindling, repaying shall repay.
6. When a man [*vir*] shall give to his companion silver or vessels to keep, and by theft it be taken away out of the house of the man, if the thief be caught, he shall repay two-fold.
7. If the thief be not caught, the lord of the house shall be brought to God, whether or no he hath put his hand into the work of his companion.
8. Upon every word of prevarication, upon an ox, upon an ass, upon cattle, upon a garment, upon every thing that is destroyed, which he shall say that this is it; even to God shall come the word of them both, [and] whom God shall condemn, he shall repay two-fold to his companion.
9. When a man [*vir*] shall give to his companion an ass, or an ox, or cattle, and every beast to keep, and it die or be broken, or be led away captive, no one seeing,
10. An oath of JEHOVAH shall be between them both, whether or no he hath put his hand into the work of his companion, and the lord thereof hath taken, and he shall not repay.
11. And if by thieving theft it hath been taken away from him, he shall repay to the lord thereof.

12. If by tearing it hath been torn in pieces, he shall bring a witness for it, he shall not repay what hath been torn in pieces.

13. And when a man [*vir*] shall borrow from a companion, and it be broken or die, the lord thereof not being with it, repaying he shall repay.

14. If the lord thereof be with it, he shall not repay; if he be a hireling he shall come in his hire.

15. And when a man [*vir*] shall persuade a virgin, who was not betrothed, and shall lye with her, endowing he shall endow her to himself for a woman.

16. If her father in refusing shall refuse to give her to him, he shall pay silver according to the dower of virgins.

17. A witch thou shalt not vivify.

18. Every one that lieth with a beast, dying shall die.

19. He that sacrificeth to gods shall be devoted; except to JEHOVAH alone.

20. And a sojourner thou shalt not afflict, and shalt not oppress, because ye were sojourners in the land of Egypt.

21. Any widow and orphan ye shalt not afflict.

22. If in afflicting thou shalt afflict him, so that crying he cry to me, hearing I will hear his cry.

23. And my anger shall burn, and I will slay you with the sword; and your women shall become widows, and your sons orphans.

24. If thou shalt lend silver to my needy people with thee, thou shalt not be to him as a usurer; ye shall not put upon him usury.

25. If in taking a pledge thou shalt take to pledge the garment of thy companion, even at the entering in of the sun thou shalt restore it to him.

26. Because it is his only covering, it is his raiment for his skin, in which he may sleep; and it shall be, when he shall cry to me, I will hear, because I am merciful.

27. Thou shalt not curse God, and the prince in thy people thou shalt not execrate.

28. The first fruits of thy corn, and the first fruits of thy wine, thou shalt not delay; the first-begotten of thy sons thou shalt give to me.

29. So shalt thou do to thine ox, to thy flock, seven days it shall be with it's mother, on the eighth day thou shalt give it to me.

30. And ye shall be men [*viri*] of holiness to me; and flesh torn to pieces in a field ye shall not eat, ye shall cast it to a dog.

THE

THE CONTENTS.

9123. **T**HE subject treated of in the internal sense in this chapter is concerning damages by various methods occasioned to the truth of faith and to the good of charity, and concerning their amendment and restitution; also concerning the bringing of aid, if they are extinguished. The subject afterward treated of is concerning instruction in the truths of faith; and lastly concerning the state of the life of man when he is in the good of charity.

THE INTERNAL SENSE.

9124. **V**ERSES 1, 2, 3. *If in digging a thief be caught, and smitten, and he die, bloods shall not be [shed] for him. If the sun shall be risen upon him, bloods [shall be shed] for him; repaying he shall repay; if he hath nothing, he shall be sold for his theft: if in finding the theft be found in his hand, from an ox even to an ass, even to cattle, living, he shall repay two-fold.* If in digging a thief be caught, signifies if it doth not appear that good or truth is taken away: and smitten and he die, signifies if in such case it be affected with damage even so as to be extinguished: bloods shall not be [shed] for him, signifies that he is not guilty of the violence offered: if the sun shall be risen upon him, signifies if he sees it clearly from an interior principle: bloods [shall be shed] for him, signifies that he is guilty: repaying he shall repay, signifies the amendment and restitution of the truth and good taken away: if he hath nothing, signifies if no overplus remains: he shall be sold for his theft, signifies alienation: if in finding the theft be found in his hand, signifies if there be an overplus of truth and good by which it can be restored: from an ox even to an ass, signifies if of exterior good or truth: even to cattle, signifies if of interior truth and good: living, signifies in which there is spiritual life: he shall repay two-fold, signifies restitution to the full.

9125. "If in digging a thief be caught"—that hereby is signified if it doth not appear that good or truth is taken away, is manifest from the signification of digging, as denoting the perpetration of evil in what is hidden; and when it is said of a thief,

thief, as denoting the taking away of good or truth by the false derived from evil so that it doth not appear, of which we shall speak presently; and from the signification of a thief, as denoting one who takes away good and truth, see n. 5135, 8906, 9018, 9020; and in the abstract sense the truth or good 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, see n. 5225, 5287, 5434, 8343, 8985, 9007; the Word also in that sense hath things for objects, without determination to persons and to places. That digging denotes the perpetration of evil in what is hidden, and when it is said of a thief, that it denotes the taking away of good or truth by the false derived from evil so that it doth not appear, is evident from this consideration, that a distinction is here made between theft which is perpetrated by digging, and theft which is perpetrated when the sun is risen, which is treated of in the following verse. That digging hath this signification, is also manifest from the passages in the Word where it is mentioned, as in Jeremiah, "Also in thy wings was found the blood of the souls of poor innocents; *I have not found those things in digging, but they were upon all,*" ii. 34, speaking of defiled loves and the evils thence derived; *I have not found those things in digging, denotes not by investigation in what is hidden, wherefore it is said they are upon all, that is, that they every where appear.* And in Ezekiel, "He introduced me to the door of the court, where I saw, and behold one hole in the wall; he said to me, come, *dig through the wall; wherefore I dug through the wall, when behold one door,*" viii. 7, 8, speaking of the abominations of the house of Israel which they did in secret; to dig through the wall is to enter in in secret, and to see what they do. And in Amos, "*If they shall dig through into hell, thence shall my hand receive them; or they shall ascend into heaven, thence will I cast them down,*" ix. 2; to dig through into hell denotes to hide themselves there, thus in falses derived from evil, for hell is the false derived from evil, because it reigns there; the falses there are called darkness, within which they hide themselves from the light of heaven, for they shun the light of heaven, which is the Divine Truth from the Lord. And in Job, "The eye of the adulterer observes the twilight, saying, no eye shall see me, and he puts a vail on the face, *he digs through houses in darkness,* in the day time they mark for themselves, they do not acknowledge the light; in like manner the morning to them is the shadow of death, because they acknowledge the terrors of the shadow of death," xxiv. 15, 16, 17. where to dig through

through houses manifestly denotes to plunder the goods of another in secret; for it is said, *he digs through houses in darkness,* he observes the twilight, lest the eye should see him, he puts a vail over the face, he doth not acknowledge the light, also the morning is to them the shadow of death. That digging through a house, denotes to take away the good of another in secret, derives its origin from representatives in another life; in that life, when the angels are discoursing concerning the false destroying good in secret, it is represented below, where angelic discourse is exhibited to the sight, by the digging through a wall; and on the other hand when the angels discourse concerning truth acceding to good and conjoining itself to it, it is represented by an open door, through which there is entrance: hence it is that the Lord, who spake according to representatives in heaven, and according to correspondencies, because from the Divine [being or principle], saith in John, "Verily, verily, I say unto you, *He that entereth not in by the door into the sheepfold, but climbeth up some other way, the same is a thief, and a robber; but he who entereth in by the door, is the shepherd of the sheep,*" x. 1, 2: and in Luke, "This know ye, that if the father of the family had known *in what hour the thief would have come,* he would have watched, and would not have suffered *his house to be dug through,*" xii. 39; in this passage also a thief denotes one who by falses destroys the goods of faith; to dig through a house denotes doing it in secret, because it is done when the father of the family doth not watch. Hence also it is that to come as a thief denotes to come incognito, because not through the door but some other way, as in the Revelations, "Unless thou watchest, *I will come upon thee as a thief,* and thou shalt not know in what hour I will come upon thee," iii. 3; and again, "*Behold I come as a thief,* blessed is he who watcheth," xvi. 15, where to come as a thief is to come incognito and unexpectedly; the reason why it is so said concerning the Lord is, because thereby is meant that the door is closed with man by the false of evil.

9126. "And he be smitten and die"—that hereby is signified if in such case it be affected with damage even so as to be extinguished, appears from the signification of being smitten, when said concerning truth and good, as denoting to be hurt or affected with damage, as n. 9034, 9058; and from the signification of dying, as denoting to be extinguished. The reason why truth and good are here meant is, because by a thief or theft is signified that which is taken away, thus good and truth, as also in what follows, "*If finding the theft he found in his hand from an ox even to an ass, even to cattle living,*"

verse 3, where an ox, an ass, and cattle, signify goods and truths exterior and interior, and are called theft, because they are in the hand of a thief; in like manner "*silver and vessels*," verse 6, which also denote truths interior and exterior: the like is signified by a thief as by theft, because a thief in the sense abstracted from person is theft, that is, truth and good taken away, see just above, n. 9125.

9127. "Blood shall not be [shed] for him"—that hereby is signified not guilty of violence offered, appears from the signification of blood, as denoting in the supreme sense the Divine Truth proceeding from the Divine Good of the Lord, and in the internal sense thence derived, the truth of good, see n. 4735, 4978, 6378, 7317, 7326, 7846, 7850, 7877; wherefore by shedding blood is signified to offer violence to Truth Divine, or to the truth of good, and also to good itself; for he who offers violence to truth, offers violence likewise to good, inasmuch as truth is so conjoined with good, that one is of the other, wherefore if violence be offered to one, it is offered also to the other; from these considerations it is evident, that by bloods not being shed for him is signified, that he is not guilty of violence offered to truth and good. He who is altogether unacquainted with the internal sense of the Word, knows no other than that by bloods in the Word are signified bloods, and that by shedding blood is only signified to kill a man: but in the internal sense, the subject treated of is not concerning the life of the body, but concerning the life of the soul of man, that is, concerning his spiritual life, which he is to live to eternity; this life is described in the Word, in the sense of the letter, by such things as are of the life of the body, viz. by flesh and blood; and whereas the spiritual life of man exists and subsists by the good which is of charity, and by the truth which is of faith, therefore the good which is of charity is meant by flesh, and the truth which is of faith by blood, in the internal sense of the Word; and in a still interior sense, the good which is of love to the Lord is meant by flesh, and the good of love to the neighbour by blood; but in the supreme sense, in which the Lord alone is treated of, flesh is the Divine Good of the Lord, thus the Lord Himself as to Divine Good, and blood is the Divine Truth proceeding from the Lord, thus the Lord as to Divine Truth: these things are meant by flesh and blood in heaven, when man reads the Word; in like manner when man attends the holy supper, but in the holy supper the bread is flesh, and the wine is blood, inasmuch as by bread is altogether signified the like as by flesh, and by wine altogether the like as by blood. But they who are sensual, as the generality of

of men in the world at this day are, do not comprehend this; let them therefore remain in their own faith, only let them believe, that in the holy supper and in the Word there is a holy [principle], because from the Divine: we will take it for granted that they do not know where that [holy principle] resides, still let those, who are endowed with any interior perception, that is, who are able to think above sensual things, consider whether blood is meant by blood, and flesh by flesh, in the following passages in Ezekiel, "Son of man, thus saith the Lord Jehovih, say to every bird of heaven, to every wild beast of the field, be gathered together and come, gather yourselves together from the circuit around upon My sacrifice which I sacrifice for you, a great sacrifice on 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 satisfied on My table with horse and chariot, and with the mighty, and with every man of war*; thus will I give My glory amongst the nations," xxxix. 17 to 21: also in the Apocalypse, "I saw an angel standing in the sun, who cried with a great voice, saying to all the birds flying in the midst of heaven, be gathered together to the supper of the great God, *that ye may eat the flesh of kings, and the flesh of the captains of thousands, and the flesh of the mighty, and the flesh of horses, and of them who sit on them, and the flesh of all freemen and servants, small and great*," xix. 17, 18: That in these passages by flesh is not meant flesh, and by blood is not meant blood, is very manifest: the like now is true of the flesh and blood of the Lord, in John, "*The bread which I shall give is My flesh; verily, verily, I say unto you, except ye shall eat the flesh of the Son of Man, and shall drink His blood, ye shall not have life in you; whoso eateth My flesh, and drinketh My blood, hath eternal life, and I will raise him up at the last day; for My flesh is truly meat, and My blood is truly drink; whoso eateth My flesh, and drinketh My blood abideth in Me, and I in him: this is the bread which cometh down from heaven*," vi. 50 to 58; that the flesh of the Lord is the Divine Good of His Divine Love, and the blood the Divine Truth proceeding from His Divine Good, may be manifest from this consideration, that those things are what nourish the spiritual life of man; hence also it is said, My flesh is truly meat, and My blood is truly drink, and also, this is the bread which cometh down from heaven; and whereas man by love and faith is conjoined to the Lord, therefore also it is said, whoso eateth My flesh, and drinketh My blood,

abideth in Me and I in Him. But, as was said above, they alone comprehend this Word, who can think above the sensual things of the body; especially they who are in faith and in love to the Lord, for these are elevated by the Lord from the life of the sensual things of the body towards the life of His spirit, thus from the light of the world into the light of heaven, in which light the material things, which are in the thought from the body, disappear. He therefore who knows that blood is the Divine Truth from the Lord, may also know, that by shedding blood in the Word is not signified to kill or deprive a man of the life of the body, but to kill or deprive him of the life of the soul, that is, to destroy his spiritual life, which is derived from faith and love to the Lord; that blood, when it is unlawfully shed, denotes Truth Divine destroyed by falses grounded in evil, is evident from the following passages: "When the Lord shall wash the excrement of the daughters of Zion, and shall wash away the bloods of Jerusalem from the midst of her, by the spirit of judgment, and by the spirit of expurgation," iv. 4. Again, "Your hands are polluted in blood, and your fingers with iniquity; their feet run to evil, and they hasten to shed innocent blood, their thoughts are thoughts of iniquity," lix. 3, 7. And in Jeremiah, "Also in their wings were found the blood of the souls of poor innocents," ii. 34. Again, "For the sins of the prophets, the iniquities of the priests, that have shed in the midst of Jerusalem the blood of the just, they have wandered blind in the streets, they are polluted with blood," Lam. iv. 13, 14. And in Ezekiel, "I passed by beside thee, and saw thee trodden under foot 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," xvi. 6, 9. Again, "Thou son of man, wilt thou dispute with the city of bloods; make known to it all its abominations, by thy blood which thou hast shed, thou art made guilty, and by the idols which thou hast made, thou art polluted; behold the princes of Israel, every one according to his arm, have been in thee, and have shed blood; men of calumny have been in thee, to shed blood, and to the mountains they have devoured in thee, xxii. 2, 3, 4, 6, 9. And in Joel, "I will give prodigies 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 cometh," ii. 30, 31; and in the Revelations, "The sun became black as sackcloth of hair, and the whole moon became as blood," vi. 12. Again, "The second angel sounded, and as it were a great mountain burning with fire was cast into the sea, and the third

third part of the sea became blood," viii. 8. And again, "The second angel poured out his vial into the sea, and it became blood as of one that is dead, 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," xvi. 3, 4; in these passages by blood is not meant the blood of the bodily life of man which is shed, but the blood of spiritual life, which is Truth Divine, to which violence is offered by the false derived from evil; the like is meant by blood in Matthew, "Upon you shall come the just blood shed upon the earth, from the blood of just Abel, even to the blood of Zechariah, whom ye have slain between the temple and the altar," xxiii. 35, by which is signified, that the truths of the Word have been violated by the Jews from the first time even to the present, inso-much that they were not willing to acknowledge any thing of internal and celestial truth, therefore neither did they acknowledge the Lord; their shedding of His blood signified the ple-nary rejection of Truth Divine, for the Lord was Divine Truth Itself, which is the Word made flesh, John i. 1, 14; the ple-nary rejection of Truth Divine which was from the Lord, and which was the Lord, is meant by these words in John, "Pilate washed his hands before the people, saying, I am innocent of the blood of this just One, ye have seen; and the whole people answered, His blood be on us and on our children," xxvii. 24, 25; on which account this is thus described in the same Evan-gelist, "One of the soldiers with a spear pierced His side, and immediately there came out blood and water; he who saw beareth witness, and the witness is true, and he knoweth that he saith truth, that ye may believe," xix. 34, 35; the reason why water also came out is, 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 these considerations it is also evident what is signified by being purified by the blood of the Lord, that it denotes by the reception of the truth of faith from Him, n. 7918, 9089; so also it is evident what is signified by these words in the Revelations, "They overcame the dragon by the blood of the Lamb, and by the Word of His testimony," xii. 11; by the blood of the Lamb is by the Divine Truth which is from the Lord, which also is the Word of testimony; the blood of the Lamb is innocent blood, for a lamb is innocence, n. 3994, 3519, 7840; Truth Divine proceeding from the Lord in heaven hath innocence inmost in it, for it affects no others than those who are in innocence, n. 2526, 2780, 3111, 3183, 3495, 3994, 4797, 6013, 6107, 6765, 7836, 7840, 7902, 7877.

9128. "If the sun be risen upon him"—that hereby is signified if he shall see it clearly from an interior principle, viz. the theft which is perpetrated, appears from the signification of the sun being risen, as denoting to be seen in light thus clearly, in this case that good and truth is taken away, which is signified by the theft, n. 9125; the reason why the sun's being risen hath this signification is because by the thief caught in digging, treated of in the foregoing verse, is signified the taking away of good and truth in secret, thus when it is not seen, n. 9125; the reason why it is said to be seen *from an interior principle* is, because such a thing is seen by the internal man. The subject being of importance, it may be expedient to explain how the case is with sight from an interior principle: Man sees with himself whether a thing be good or evil, consequently whether it be true or false, which he thinks and wills, and which he thence speaks and does; this cannot in any wise be effected, unless man sees from an interior principle: to see from an interior principle is from the sight of the internal man in the external; the case herein is as with the sight of the eye, for the eye cannot see the things which are in itself, but which are out of itself; hence now it is that man sees good and evil which are in himself: nevertheless one man sees this better than another, and some do not see this at all; they who see it are those who have received the life of faith and charity from the Lord, for this life is internal life or the life of the internal man; persons of this character, inasmuch as they are in truth by virtue of faith, and in good by virtue of charity, can see the evils and falses attendant upon themselves; for from good may be seen evil, and from truth the false, but not *vice versa*; the reason is, because good and truth is in heaven, and in the light thereof, whereas evil and the false is in hell, and in the darkness thereof; hence it is evident, that they who are in evil and thence in the false, cannot see good and truth, and not even the evil and false which appertain to themselves; consequently neither can these see from an interior principle. But it is to be noted, that to see from an interior principle is to see from the Lord; for the case in respect to sight is as in respect to every thing existing, that nothing exists from itself, but from what is prior or superior to itself, thus at length from the first and supreme; the first and supreme is the Lord; he who comprehends this may also comprehend, that the all of life appertaining to man is from the Lord; and inasmuch as charity and faith constitute the veriest life of man, that the all of charity and the all of faith is from the Lord; he who excels in the faculty of thinking and perceiving may also from hence comprehend

prehend that the Lord sees all and singular things, even to the most singular, which appertain to man. But evil and the false do not exist from what is superior to themselves, but from what is inferior; consequently they do not exist from the Lord, but from the world, for the Lord is above, and the world is beneath; wherefore the internal man appertaining to those who are in evil and thence in the false, is closed above and open beneath, hence it is that they see all things inverted, the world as every thing, and heaven as nothing; on this account they appear also inverted before the angels, with the feet upwards and the head downwards; such are all in hell.

9129. "Bloods [shall be shed] for him"—that hereby is signified that he is guilty, appears from the signification of blood, as denoting violence offered to good and truth, thus to be guilty of that violence, see above, n. 9126.

9130. "Repaying he shall repay"—that hereby is signified the amendment and restitution of the truth and good taken away, appears from the signification of repaying, as denoting amendment and restitution, see n. 9087, 9097.

9131. "If he hath nothing"—that hereby is signified if no overplus remains, viz. of the good and truth taken away, appears from the signification of him, viz. the thief, having nothing, as denoting that there is no overplus remaining of the truth and good taken away; that theft denotes a good and truth taken away, see n. 9125; and that the like is signified by a thief as by theft, see n. 9125, 9126.

9132. "He shall be sold for his theft"—that hereby is signified alienation, appears from the signification of being sold, as denoting alienation, see n. 4752, 4758, 5886, in this case, of the good and truth taken away, of which there is no overplus remaining, n. 9130; and from the signification of for the theft, as denoting amendment and restitution by another good or truth in the place of what was taken away, which is signified by repaying, n. 9129; 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 a good or truth, which appertains to himself, is taken away by the false derived from evil, is guilty of the violence offered to them, for it is done whilst he is conscious of it; for what is done from consciousness proceeds from the will and at the same time from the understanding, thus from the whole man, for man is man from both; and what is done from both is done from the false which is derived from evil; from the false because from the understanding, and from evil because from the will; hence man hath guilt: that that is appropriated to man, which comes from his understanding, and at the same time

time from his will, see n. 9009, 9069, 9071; and that man becomes guilty, if he doth not repress evil of the will-principle by the intellectual, when he sees it, n. 9075.

9133. "If finding the theft shall be found in his hand"—that hereby is signified if there be any overplus of truth and good by which it can be restored, appears from the signification of being found by finding, when relating to good or truth taken away, which is signified by theft, as denoting the overplus remaining; and from the signification of in his hand, as denoting in his power; that hand denotes power; see n. 878, 3387, 4931 to 4937, 5327, 5328, 5544, 6947, 7011, 7188, 7189, 7518, 7673, 8050, 8153, 8281; that in his hand also denotes what appertains to him, will be seen below; and from the signification of the theft, as denoting the good or truth taken away, see n. 9125; hence it is evident that by the expression, "If finding the theft be found in his hand," is signified if there be any overplus of good and truth; the reason why it also denotes *by which it can be restored* is, because the subject treated of in this verse is concerning the restitution of good and truth taken away; the case herein is this; when the common affection of good remains, then there is always an overplus by which any particular good taken away may be restored, for particular goods and truths depend on common good, see n. 920, 1040, 1316, 4269, 4325, 4329, 4345, 4383, 5208, 6115, 7131. The reason why in his hand denotes whatsoever appertains to him is, because by hand is signified power, and whatsoever is of any one's power, appertains to him; hence also by hand, especially by the right hand, is signified himself: from which considerations it may be manifest what is signified by sitting at the right hand of the Father, where it is said concerning the Lord, that it denotes to be every thing appertaining to the Father, thus to be Himself; which is the same thing with being in the Father and the Father in Him, and with all His being the Father's, and all the Father's His, which the Lord teaches in John, chap. xiv. 8 to 11. chap. xvii. 10, 11.

9134. "From an ox even to an ass"—that hereby is signified from good or truth exterior, appears from the signification of an ox, as denoting the good of the natural principle, see n. 2180, 2566, 2781, 2830, 8913, 8937; and from the signification of an ass, as denoting the truth of the natural principle, see n. 2781, 5492, 5741: the good of the natural principle is exterior good, and the truth of the natural principle is exterior truth.

9135. "Even to a cattle"—that hereby is signified if from truth and good interior, appears from the signification of cattle,
as

as denoting spiritual truth and good, thus truth and good interior, see n. 6016, 6915, 6949. In the Word sometimes flocks are spoken of, sometimes cattle, and in the internal sense by flocks are signified interior goods and the truths thence derived; but by cattle are signified interior truths and the goods thence derived; but the difference between them cannot be known, unless it be known how the case is with the two states of man, the prior and posterior, during regeneration; the prior state is, when he is leading by the truths of faith to the good of charity; the posterior state is when he is in the good of charity and thence in the truths of faith; by the prior state man is introduced into the Church, that he may be made a Church, and when he is made a Church, then he is in the posterior state; the goods and truths appertaining to him in the posterior state are signified by flocks, but the truths and goods appertaining to him in the prior state are signified by cattle; hence it is, that in the latter case truths are mentioned in the first place, and good in the second: Concerning those two states appertaining to the man who is regenerating, or what is the same thing, who is made a Church, see n. 7623, 7992, 8505, 8506, 8510, 8512, 8516, 8643, 8648, 8658, 8685, 8690, 8701, 8772, 8995, 9088, 9089. Goods and truths are called exterior, which are in the external or natural man, and those are called interior, which are in the internal or spiritual man: The reason why the latter are interior, and the former exterior is, because the internal man savours of heaven, and the external of the world; for heaven is within man, and the world without. It is said from an ox even to an ass, even to a cattle, that every exterior good and truth may be signified, and every interior truth and good; good also proceeds to truth in the external man, and from truth to good in the internal, according to order Divine in heaven.

9136. "Living"—that hereby is signified in which there is spiritual life, appears from the signification of living, as denoting spiritual life, which is the life of faith and charity, see n. 5407, 5890; hence the living are those in whom there is spiritual life.

9137. "He shall repay twofold"—that hereby is signified restitution to the full, appears from the signification of twofold, as denoting to the full, see n. 9103; and from the signification of repaying, as denoting restitution, see n. 9087.

9138. Verses 4, 5. *When a man [vir] shall desolate a field or a vineyard, and shall send in his beast of burden, and shall desolate in the field of another, of the best of his own field, and*
VOL. XI. C of

of the best of his own vineyard, he shall repay. When fire shall go forth, and shall catch hold of thorns, and a heap be consumed, or standing corn, or a field, he that kindled the kindling repaying shall repay. When a man shall desolate a field or vineyard, signifies the good and the truth of the Church by lusts: and shall send in his beast of burden, signifies if he doeth it from little consciousness: and shall desolate in the field of another, signifies the consumption of goods cohering: of the best of his own field and of the best of his own vineyard he shall repay, signifies restitution from goods and truths yet entire: when fire shall go forth, signifies anger from the affection of evil: and shall catch hold of thorns, signifies which inserts itself in what is false: and a heap be consumed, signifies damage to the received goods and truths of faith: or standing corn or a field, signifies also to the goods and truths of faith in conception: he that kindled the kindling repaying shall repay, signifies restitution of what was taken away by anger grounded in the affection of evil.

9139. "When a man [*vir*] shall desolate a field or a vineyard"—that hereby is signified the deprivation of the good and truth of the Church by lusts, appears from the signification of desolating, as denoting to deprive by lusts, see below, n. 9141; and from the signification of a field, as denoting the Church as to good, see n. 2791, 3763, 4982, 7502, thus the good of the Church; and from the signification of a vineyard, as denoting the Church as to truth, thus the truth of the Church: The reason why a field denotes the Church as to good is, because those things which are of a field, as wheat and barley, signify the internal and external goods of the Church, n. 3941, 7602, 7605; and the reason why a vineyard denotes the Church as to truth is, because wine, which is of a vineyard, signifies the truth of good, n. 1071, 6377. That a field and a vineyard have such signification, originates in representatives in the spiritual world; for before spirits the fields appear full of wheat and barley, when the angels, who are in the superior heaven, are discoursing concerning a company who are in good; and vineyards appear full of grapes, with wine-presses therein, when the angels discourse concerning a company who are in the truth of good: Those representatives are not grounded in this, that such things are in the earths, but they are grounded in correspondencies, that wheat and barley, or the bread thence made, nourish the body, as the good of love and charity nourishes the soul, and that wine in like manner as drink: Hence it is, that the goods of love and the truths of faith in the Word are called meats and drinks, they are also in that sense heavenly meats and drinks; see n. 56 to 58, 680, 681,

681, 1973, 1974, 4459, 4792, 5147, 5293, 5576, 5579, 5915, 8562. That a vineyard denotes the Church as to the good and truth of faith, which is called the spiritual Church, is manifest from the passages in the Word where it is named, as in Jeremiah, "*Many pastors have destroyed My vineyard*, they have trampled upon *My field*; they have reduced the *field* of desire into a desert wilderness; they have made it [*the vineyard*] into a desert," xii. 10, 11, where vineyard and field manifestly denote the Church, and whereas the Church is the Church by virtue of the truth and good of faith and charity, it is evident, that vineyard in this passage denotes the Church as to truth, and field as to good. And in Isaiah, "*Jehovah cometh into judgment with the elders of His people and their princes, ye have set on fire the vineyard*," iii. 14, where also vineyard manifestly denotes the Church as to the good and truth of faith, for the elders, with whom Jehovah will come into judgment, denote the goods of the Church, n. 6523, 6525, and princes denote the truths thereof, n. 5044. Again, "*I will sing to My beloved a song of My friend concerning his vineyard*; My beloved *hath a vineyard* in the horn of a son of oil, which He encompassed about, and *planted with a noble vine*," v. 1 and following verses, speaking of the Lord, who is the beloved and the friend, where vineyard denotes His Spiritual Church; a noble vine denotes the good of the faith of that Church; the horn of a son of oil denotes the good of the faith of that Church derived from the good of love: He who knows nothing concerning the internal sense of the Word, cannot in any wise know what is signified by a vineyard in the horn of a son of oil; in those words there still lies concealed such an arcanum, as cannot be expressed by expressions of speech; by them is fully described the conjunction of the Lord's spiritual kingdom with his celestial kingdom, that is, the conjunction of the second heaven with the third, consequently the conjunction of the good of faith in the Lord, which is of the spiritual kingdom, with the good of love to the Lord, which is of the celestial kingdom; a vineyard denotes the spiritual kingdom, in a horn denotes in power, thus a son of oil therein denotes the external good of love of the celestial kingdom; the celestial kingdom, which is the inmost heaven of the Lord, is called oil or olive yard, because oil denotes the good of celestial love, n. 886, 4582, 6435. Note, that the kingdom of the Lord in the earths is the Church. That there are two kingdoms, the celestial kingdom and the spiritual kingdom, and that the spiritual kingdom constitutes the second heaven, and the celestial kingdom the third, see n. 3887, 4138, 4279, 4286; concerning

concerning their conjunction, see n. 6435. Again, in the same Prophet, "In that day a *vineyard of new wine*, answer ye to it; I Jehovah keep it, I will water it every moment," xxvii. 2, 3, where a vineyard of new wine denotes the spiritual Church. So in Amos, "*In all the vineyards* is mourning, I will pass by [or through] thee, wo to them that desire the day of Jehovah; what is the day of Jehovah to you; it is [a day] of darkness and not of light," v. 17, 18, speaking of the last time of the Church, when there is no longer any good and truth of faith, which time is the day of Jehovah, which is of darkness and not of light; hence it is said, in all the vineyards is mourning. And in the Revelations, "The angel sent his sickle into the earth, and *vintaged the vine of the earth*, and cast it into the wine-press of the great anger of God," xiv. 18, 19; to vintage the vine of the earth denotes to consume the truth and good of the Church, earth in this passage denoting the Church. From these considerations it may be manifest from what ground it is that the Lord so often likened the kingdom of the heavens to a *vineyard*, as in Matthew, chap. xx. 1, and the following verses, chap. xxi. 28, 29, 33 to 41. Mark xii. 1 to 13: and from what ground it is that the Lord called himself a vine in John, "As the branch cannot bear fruit of itself, except it *abide in the vine*, so neither ye, except ye abide in Me: *I am the vine*, ye are the branches, without Me ye can do nothing," xv. 1 and following verses, where a vine denotes faith in the Lord, consequently denotes the Lord as to faith, for the Lord is faith because faith is from Him, for faith is not faith except it be from Him, hence also it is that a vine denotes the faith which is in Him.

9140. "And shall send in his beast of burden"—that hereby is signified if he doeth it from little consciousness, appears from the signification of a beast of burden, as denoting the pleasure or appetite of the body; the reason why it denotes little consciousness is, because man, when he is in bodily pleasure and appetite, little consults reason, and thus is little conscious to himself: all the beasts, of whatsoever genus and species, signify affections, the tame and useful beasts good affections, and the wild and useless beasts the evil affections, n. 45, 46, 142, 143, 714 to 719, 1823, 2180, 2781, 3218, 3519, 5198, 7523, 7872, 9090: when a beast is called a beast of burden, it signifies affections merely corporeal, which have in them little of reason, for man, the more he acts from the body, the less he acts from reason, for the body is in the world, thus remote from heaven, where genuine reason is: a beast of burden also in the original tongue is an expression derived from what is brutish and foolish,

foolish, thus from what is little conscious, as in Isaiah, chap. xix. 11: and in David, Psalm xlix. 10. Psalm lxxiii. 22: and in Jeremiah, chap. li. 17, and in other places.

9141. "And shall desolate in the field of another"—that hereby is signified the consumption of cohering goods, appears from the signification of desolating, as denoting to deprive by lusts, thus to consume, of which we shall speak presently; and from the signification of in the field of another, as denoting goods cohering, for field denotes the Church, and the things in the field denote goods, n. 9139, thus the things which are in the field of another denote the near things [or goods] which cohere; for the goods appertaining to man are as generations on earth, and hence there are those which are in various nearness and coherence, n. 9079; those which are not in the same house, or which are not together in the same family, but are still related, are what are meant by being in the field of another. The reason why to desolate denotes to deprive by lusts, and thereby to consume, is, because by the term, which in the original tongue is expressed to desolate, is properly signified to set on fire and burn, hence also to devour and consume; and this being the derivation of that expression, by desolating is here signified the consumption which is effected by lusts; for the lusts appertaining to man are fires which consume; for there appertains to man the fire of life, and the light of life; the fire of life is his love, and the light of life is his faith; the love of good, that is, love to the Lord, and love towards the neighbour, constitute the fire of life appertaining to a good man and to an angel of heaven, and the love of truth and the faith of truth constitute the light of life appertaining to them; but the love of evil, that is, the love of self and the love of the world, constitute the fire of life appertaining to an evil man and to a spirit of hell, and the love of the false and the faith of the false, constitute the lumen of life appertaining to them; but the love of evil is called in the Word the burning of fire, because it burns and consumes those things which are of the love of good and truth; that the burning of fire hath this signification, see n. 1297, 1861, 5215, 9055. That consumption by lusts is signified by that expression in the original tongue, is evident from the following passages, "Jehovah will come into judgment with the elders of his people, and the princes thereof, *ye have consumed (set fire to) the vineyard*," Isaiah iii. 14: again, "The breath of Jehovah, as a river of sulphur, *consumeth (kindleth) it*," xxx. 33, where a river of sulphur denotes falses derived from the evils of the love of self and of the world, n. 2446. And in Ezekiel, "The inhabitants of the cities of Israel shall go forth, and shall *set on fire*

fire and burn the arms, and the shield and the buckler, with the bow and with the weapons, and with the staff of bread, and with the spear; *they shall kindle a fire for them* seven years, that they shall bring no wood out of the field, nor cut down any out of the forest," xxxix. 9, 10; thus is described the consumption and desolation of good and truth by lusts; but who can see this, unless he knows what is signified by the inhabitants of the cities of Israel, also what by arms, a shield, a buckler, a bow, with weapons, by the staff of bread and a spear, by seven years, and by wood from a field and from forests; that inhabitants denote goods, see n. 2208, 2451, 2481, 2712; that cities denote truths, and hence doctrinals derived from the Word, see n. 2268, 2450, 2943, 3216, 4492; that Israel denotes the Church, see n. 4286, 6426, 6637, hence the inhabitants of the cities of Israel denote the goods of the doctrinals of the Church, and in the opposite sense those [goods] turned into evils and falses; that a shield, a buckler, the weapons which belong to a bow, denote the truths of doctrine derived from the Word, by which there is protection from the falses of evil, see n. 2686, 2709, 6402; that a staff of bread denotes the power of truth from good, see n. 4876, 7026, in like manner a spear, but interior power; that seven years denote a full state, thus to the full, see n. 6508, 8976, thus to kindle a fire seven years denotes to consume to the full by lusts; wood from the field denotes the interior goods of the Church, n. 3720, 8354, and that field denotes the Church, n. 2971, 3766, 7502, 7571; and wood from the forest denotes exterior goods, n. 3220, 9011: when these things are known, it may be known further that by the above prophetics is described the consumption of all things of the Church by lusts, until nothing of the good and truth of the internal and external Church survives, which is signified by kindling a fire seven years, that they shall not bring wood from the field, nor cut it from forests. By the same expression is also described the consumption of the good and truth of the Church in Malachi, "Behold the day cometh, burning as an oven, in which all that sin insolently, and every worker of malice shall be stubble; and the day that cometh *shall consume (shall kindle)* them, saith Jehovah Zebaoth, which shall not leave them root or branch," iv. 1; the day that cometh is the last time of the Church, when the loves of self and of the world are about to reign, and to consume all the truths and goods of the Church, until nothing survives in the internal of man and in his external, which is signified by not leaving them root or branch; the root of good and truth is in the internal man, and the branch is in the external; hence now it is evident that

that by desolating is signified consumption by lusts: the signification is the same in other parts of the Word.

9142. "Of the best of his own field and of the best of his own vineyard ye shall repay"—that hereby is signified restitution from goods and truths yet entire, appears from the signification of field, as denoting the good of the Church; and from the signification of vineyard, as denoting the truth of the Church, see above n. 9138, it is called the best, which after consumption is yet entire; and from the signification of repaying, as denoting restitution, see n. 9087.

9143. "When fire shall go forth"—that hereby is signified anger from the affection of evil, appears from the signification of fire, as denoting love, in this case the love of evil and its affection, see just above, n. 9141; it is said the affection of evil, because by affection is meant what is continuous of love; the reason why anger grounded in the affection of evil is fire is, because anger is from that source, for when what a man loves is assaulted, the fiery principle bursts forth, and as it were burns; hence it is that anger is described in the Word by fire; and is said to burn, as in David, "There came up a smoke out of his nose, and *fire out of his mouth, coals were kindled from it*," Psalm xviii. 8. Again, "Kiss the son, *lest he be angry, because his anger shall burn for a short time*," Psalm ii. 12. and in Isaiah, "Who shall dwell for us *with devouring fire*; who shall dwell for us *with fire-hearths of eternity*," xxxiii. 14. Again, "He hath poured upon him *the wrath of his anger*, he hath inflamed him round about, yet he hath not acknowledged it, *He hath set him on fire*, yet he hath not laid it to heart," xlii. 25. Again, "Behold Jehovah *will come in fire*, and His chariot as a storm, to recompense *in the wrath of His anger*, and His chiding is *in flames of fire*," lvi. 15. And in Moses, "I looked back and came down from the mountains, *when the mountain burned with fire*: I was afraid by reason of the anger and wrath, with which Jehovah *was angry* against you," Deut. ix. 15, 19; in these and in several other passages anger is described by fire; anger is attributed to Jehovah, that is, to the Lord, but it appertains to man, see n. 5798, 6997, 8283, 8483; that the Lord appeared on mount Sinai to the Israelitish people according to their quality, therefore in fire, smoke, and thick darkness, see n. 6832. But it is to be noted, that anger is a fire bursting forth from the affection of evil, but zeal is a fire bursting forth from the affection of good, see n. 4164, 4444, 8590; therefore also zeal is described by fire in Moses, "Jehovah thy God is *a devouring fire, a zealous God*," Deut. iv. 24: and in Zephaniah, "I will

will pour forth upon them *all the wrath of Mine anger*, since in the fire of *My zeal* the whole earth shall be devoured, iii. 8. That the zeal of Jehovah is love and mercy, and that it is called anger, because it appears as anger to the evil, when they incur the punishment of their evil, see n. 8875.

9144. "And shall catch hold of thorns"—that hereby is signified which inserts itself into falses, appears from the signification of catching hold of, when it is said of anger which is from the affection of evil, as denoting to insert itself, and thereby to enkindle; and from the signification of thorns, as denoting falses, of which we shall speak presently; it may be expedient first to say something how the case herein is; the loves appertaining to man are the fires of his life, n. 9055; the evil loves which are the loves of self and of the world, are consuming fires, for they consume the goods and truths which are of life itself; those fires constitute the life of the will of man, and the light from those fires constitutes the light of his understanding; so long as the fires of evil are kept inclosed in the will, in this case the understanding is in light, and hence in the apperception of good and truth; but when those fires pour forth their light into the understanding, then the former light is dissipated, and man is obscured as to the apperception of good and truth; and the more so, in proportion as the loves of self and of the world, which are those fires, receive increase, and at length to such a degree, that they suffocate and extinguish all truth, and with truth good. When those loves are assaulted, then fire from the will bursts forth into the intellectual principle, and conceives flame there; this flame is what is called anger; hence it is that man is said to be heated, to burn, and to be inflamed, when he is angry; this flame assaults truths and goods which are in the intellectual principle, and not only hides them, but also consumes; and what is an arcanum, when that evil fire bursts forth from the will into the intellectual principle, in this case the intellectual principle is closed above, and opened below, that is, is closed as to the view towards heaven, and is opened as to the view towards hell; hence it is that on such occasion evils and falses flow-in, which conceive the flame, when an evil man burns into anger; the case herein is similar to that of a fibre in the body, which, if it be touched with the point of a needle, instantly contracts itself and closes, and thereby prevents the hurt penetrating further, and infesting the life in its principles; the false also, when it is presented to view, appears as somewhat pointed. The state of an evil man, when he is angry, is similar to that of smoke, which, when fire is applied to it, conceives flame, for the false of

of evil in the intellectual principle is as smoke, and anger is as the flame of kindled smoke; there is also a correspondence between them; hence it is that in the Word smoke denotes what is false, and the flame thereof denotes anger, as in David, "*There went up a smoke out of His nose*, and fire out of His mouth, coals were kindled at it," Psalm xviii. 8; and in Isaiah, "*Wickedness burns as a fire*, it devours the thorns and briars, and kindles in the inter-twisting of the forest, and they elevate themselves with the elevation of smoke, in the wrath of Jehovah Zebaoth," ix. 17, 18, where smoke denotes the false, from the kindling of which comes anger; that smoke denotes what is false, see n. 1861. From these considerations it is now evident, what is signified in the internal sense by the words, when fire shall go forth, and shall catch hold of thorns, that a heap be consumed, or standing corn, viz. if the affection of evil bursts forth into anger, and inserts itself into the falses of concupiscencies, and consumes the truths and goods of faith; every considerate person may see, that there is some cause of this law which lies interiorly concealed, and doth not appear, for a law concerning fire catching hold of thorns, and thereby consuming a heap, or standing corn, was never in any other code enacted, because such a thing must very rarely happen; but that the fire of malice and anger should seize upon and kindle the falses of concupiscencies, and thereby consume the truths and goods of the Church, is what happens every day. That thorns denote the falses of concupiscencies, is manifest from the following passages, "*Upon the land of My people cometh up the thorn and the briar*," Isaiah xxxii. 13, where land [or earth] denotes the Church, the thorn and the briar denote falses and the evils thence derived. Again, "*Your spirit the fire shall consume you*, thus the people shall be burned into a calx, thorns cut off which are burned in the fire," xxxiii. 11, 12, where the thorns burned in the fire denote the falses which catch flame, and consume truths and goods. And in Ezekiel, "*There shall be no longer to the house of Israel a pricking briar, and a thorn affecting with pain*," xxviii. 24, where the pricking briar denotes the false of the concupiscencies of self-love, the thorn denotes the false of the concupiscencies of the love of the world. And in Hosea, "*Your mother hath committed whoredom, therefore I will hedge up thy way by thorns*, and she shall not find her paths," ii. 5, 6, where ways and paths denote truths, and thorns denote falses in place of truths. Again, "*The heights of Avon shall be destroyed, the sin of Israel, the thistle and the thorn shall come up upon their altars*," x. 8; the thistle and the thorn denote evil and the false

false vastating the goods and truths of worship. And in David, "They encompassed me as bees, they extinguished as *the fire of thorns*," Psalm cxviii. 12, where the fire of thorns denotes the concupiscence of evil. And in Matthew, "From their fruits ye shall know them, *do [men] gather grapes of thorns, or figs of thistles*," vii. 16; to gather grapes of thorns denotes the goods of faith and charity from the falses of concupiscencies; that grapes denote those goods, see n. 1071, 5117, 6378. And in Mark, "Other seed fell *among thorns*, but the *thorns came up*, and choaked it, that it did not yield fruit. *They who are sown among thorns* are they, who hear discourse, but the cares of this world, and the fraud of riches, and *concupiscencies* about other things entering in choak the discourse, that it becomes unfruitful," iv. 7, 18, 19; in this passage is explained what it is to be sown among thorns, thus what thorns are; the same things are signified by sowing among thorns, and reaping thorns, in Jeremiah, "Thus saith Jehovah to the man [*vir*] of Judah and of Jerusalem, break up your fallow ground, and *sow not among thorns*," iv. 3. "They have sown wheat and *have reaped thorns*," xii. 12, 13. The falses of concupiscencies, which are signified by thorns, are the falses confirming those things which are of the world and its pleasures; for these falses above others catch fire and burn, because they are from concupiscencies in the body, which are felt, therefore also they close the internal man, so that nothing is relished which relates to the salvation of the soul and eternal life. *The platted crown of thorns* put on the Lord's head when He was crucified, and His being saluted king of the Jews on this occasion, and saying, Behold the Man, John xix. 2, 3, 5, represented what was the quality of the Divine Word at that time in the Jewish Church, viz. that it was suffocated by the falses of concupiscencies; the king of the Jews, as on this occasion He was saluted by them, signified truth Divine; that by king in the Word is signified truth from the Divine [being or principle] see n. 1672, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5044, 6148; and that the like is signified by anointed, which in the Hebrew idiom is Messiah, and in the Greek Christ, n. 3004, 3008, 3009, 3732; that by Judah in the supreme sense is meant the Lord as to Divine Good, and in the internal sense as to the Word, and thus as to doctrine from the Word, n. 3881; and that the Lord, when such a crown was upon His head, said, Behold the Man, signified behold Divine Truth, such as it is at this day in the Church; for the Divine Truth proceeding from the Lord in heaven is a man [*homo*], hence heaven is the Grand Man, and this from influx and from

correspondence,

correspondence, which hath been shewn at the close of several chapters, see n. 1871, 1276, 2996, 2998, 3624 to 3649, 3741 to 3751, 7395, 8547, 8988; hence also the celestial Church of the Lord was called man [*homo*], n. 478, 479; this Church was what the Jews represented, n. 6363, 6364, 8770; hence it is evident what was signified by the thorny crown, also by the salutation, king of the Jews; and likewise what by Behold the Man; and further, what by the inscription on the cross, Jesus of Nazareth the king of the Jews, John xix. 19, 20, viz. that Divine Truth, or the Word, was so looked at and so treated by the Jews, amongst whom was the Church; that all things which were done to the Lord by the Jews, when He was crucified, signified states of their Church as to Truth Divine or the Word, see n. 9093; that the Lord was the Word, is manifest in John, "In the beginning was the Word, and the Word was with God, and God was the Word; and the Word was made flesh, and dwelt in us, and we saw His glory," i. 1, 14; the Word is Divine Truth.

9145. "And a heap be consumed"—that hereby is signified damage to the truths and goods of faith received, appears from the signification of a heap, as denoting the truth and good of faith received; the reason why a heap hath this signification is, because it is a crop of corn already gathered, and by standing corn is signified the truth and good of faith in conception, which is treated of in the article which now follows.

9146. "Or standing corn or a field"—that hereby is signified the truth and good of faith in conception, appears from the signification of corn, as denoting the truth of faith, of which we shall speak presently; and from the signification of field, as denoting the Church as to good, thus the good of the Church, see above, n. 9139. The reason why corn denotes the truth of faith is, because the different kinds of corn, as wheat and barley, and the bread thence made, signify the goods of the Church, see n. 3941, 7602; the goods of the Church are those things which are of charity towards the neighbour, and of love to the Lord; these goods are the *esse* and soul of faith, for by virtue of them faith is faith, and lives: The reason why standing corn denotes the truth of faith in conception is, because it hath not yet been gathered into heaps, nor brought into barns; wherefore corn when it stands, or is yet in growth, denotes the truth of faith in conception: The like is signified by standing corn in Hosea, "Israel have made a king, and not from Me, they have made princes, and I knew not; their silver and their gold they have made idols: Because they sow the wind, they shall reap a storm; *he hath no standing corn*, the bud

bud shall not yield meal [or flour]; if peradventure it yield, strangers shall devour it," viii. 4, 7; the subject here treated of is concerning the truths and goods of the faith of the Church dissipated by things vain and false; that those things are treated of is evident from the series of the things, but what is said concerning them, is evident from the internal sense; for in this sense by a king is meant the truth of the faith of the Church in the complex, see n. 1672, 2015, 2609, 3009, 3670, 4575, 4581, 4966, 5044, 6148; by princes primary truths, n. 1482, 2089, 5044; hence it is evident what is meant by Israel making a king and not from Me, they have made princes and I knew not, for Israel denotes the Church, n. 4286, 6426, 6637; by silver is there signified the truth of good, and in the opposite sense the false of evil, n. 1551, 2954, 5658, 6112, 6914, 6917, 8932; by gold good, and in the opposite sense evil, n. 113, 1551, 1552, 5658, 6914, 6917, 8932; by idols worship grounded in falses and evils, n. 8941; hence it is evident what is signified by making their silver and their gold idols; by the wind which they sow are signified things empty; by the storm which they shall reap, is signified disturbance thence in the Church; by the standing corn which they have not, is signified the truth of faith in conception; by the bud which shall not yield meal [or flour] is signified barrenness; by the strangers who shall devour it, are signified the falses which shall consume.

9147. "He that kindled the kindling, repaying shall repay"—that hereby is signified the restitution of the things taken away by anger derived from the affection of evil, appears from the signification of repaying, as denoting restitution, see n. 9087; and from the signification of the fire which goeth forth, as denoting anger derived from the affection of evil, see n. 9143, hence to kindle denotes the taking away or consumption thereby, and what is kindled denotes what is taken away or consumed.

9148. Verses 6 to 14. *When a man [vir] shall give to his companion silver or vessels to keep, and by theft it be taken away out of the house of the man, if the thief be caught, he shall repay two-fold. If the thief be not caught, the lord of the house shall be brought to God, whether or no he hath put his hand into the work of his companion. Upon every word of prevarication, upon an ox, upon an ass, upon cattle, upon a garment, upon every thing that is destroyed, which he shall say that this is it, even to God shall come the word of them both, [and] whom God shall condemn, he shall repay two fold to his companion. When a man [vir] shall give to his companion an*

ass,

ass, or an ox, or cattle, and every beast to keep, and it die or be broken, or be led away captive, no one seeing; an oath of Jehovah shall be between them both, whether or no he hath put his hand into the work of his companion, and the lord thereof hath taken, and he shall not repay. And if by thieving theft it hath been taken away from him, he shall repay to the lord thereof. If by tearing it hath been torn in pieces, he shall bring a witness for it, he shall not repay what hath been torn in pieces. And when a man [vir] shall borrow from his companion, and it be broken or die, the lord thereof not being with it, repaying he shall repay. If the lord thereof be with it, he shall not repay; if he be a hireling, he shall come in his hire. When a man [vir] shall give to his companion silver or vessels to keep, signifies truths derived from good and corresponding scientifics in the memory: and by theft it be taken away out of the house of the man, signifies the loss of them thence: if the thief be caught, signifies remembrance: he shall repay twofold, signifies restitution to the full: if the thief be not caught, signifies if there be no remembrance of what is taken away: the lord of the house shall be brought to God, signifies inquisition from good: whether or no he hath put his hand into the work of his companion, signifies whether they have entered into it: upon every word of prevarication, signifies whatsoever damage and whatsoever loss: upon an ox, upon an ass, upon cattle, signifies of good and truth exterior and interior: upon a garment, signifies of sensual truth: upon every thing that is destroyed, which he shall say that this is it, signifies every thing ambiguous: even to God shall come the word of them both, [and] whom God shall condemn, signifies inquisition and adjudication by truth: he shall repay twofold, signifies amendment to the full: when a man shall give to his companion an ass, or an ox, or cattle, and every beast to keep, signifies truth and good exterior and interior, and every thing which is of their affection, in the memory: and it die or be broken, signifies loss or damage: or be led away captive, signifies removal: no one seeing, signifies of which the mind is not conscious: an oath of Jehovah shall be between them both, signifies inquisition by truths from the Word concerning all and singular those things: whether or no he hath put his hand into the work of his companion, and the lord thereof hath taken, signifies conjunction with good: and he shall not repay, signifies that there is no damage: and if by thieving theft it hath been taken away from him, signifies if there be loss: he shall repay to the lord thereof, signifies restitution for it: if by tearing it hath been torn in pieces, signifies if there be damage not from fault: he shall bring